God is the essence of truth. A Christian's commitment to truth is traced to his Father. The Psalmist declares that God's truthfulness and right judgment come from his righteousness (Ps. 119:142,160). Isaiah 65:16 says we serve the God of truth, the "Amen," or the one who determines what will be. As Jesus calls himself the Truth in John 14:6, the Holy Spirit is called the spirit of truth; in verse seventeen of the same chapter. How far distant from truth is the "Christian" who is deceitful in his conversation. Our response to the embodiment of truth in God is to worship him in spirit and in truth; (John 4:23-24). This is made possible through the revelation of truth found in the written Word we are sanctified by the truth we submit to (John 17:17,19). It establishes us in the truth (2 Peter 1:12). The scriptures are called the word of truth; (2 Tim. 2:15), and the Christian faith is compared to walking in the truth; (3 John 3, 4), or walking in the light; (1 John 1:7)-one and the same experience. The truth, and only the truth, makes us free (John 8:31,32).

Telling the truth is not merely an intellectual exercise, nor even simply a moral imperative. Truth telling should flow naturally from our moral character, our spiritual commitment. Ephesians 4:25 commands believers to put away lying. Not all have. Romans 2:8 contrasts the unredeemed as those who reject truth, and the redeemed as those who obey the truth; a concept stated positively in 1 Peter 1:22. Paul couples truth with love in Ephesians 4:15, a passage which should assure us that we do not abandon Christian love even when necessary to rebuke. This is also true when we preach what our hearers need to hear, regardless of the manner in which it is received.

Truth should be deeply seated within us. Psalm 15:2 equates walking upright with both righteousness and speaking the truth in one's own heart. He here identifies the source of truth—first in the heart.

In addition, Paul writes Titus that it is the responsibility of the church to hold the leaders/preachers accountable for their wrong: Wherefore rebuke them sharply, that they may be sound in the faith; (Titus 1:13). Paul also commands Christians to rebuke sinning leaders publicly, Them that sin rebuke before all, that others also may fear; (1 Tim. 5:20). Paul applied his own advice as recorded in Galatians 2, and publicly rebuked Peter before them all; (Gal. 2:14). It is more common today to see leaders smooth everything over as if nothing is wrong when everything is wrong, especially if it is a favored preacher.

If we neglect to expose sin within the Church, we rob the Church of the integrity it should expect from its members. The Church becomes weak through compromise, and the leaders/preachers become weaker or even corrupt because their recklessness is ignored. Insincere and incompetent leadership betrays the trust of those they should be dedicated to lead. Commitment to the Lord's church, which is an essential part of qualifying one for spiritual leadership, can be confirmed only by visible, rock-solid leadership. By their fruits ye shall know them; has too long been applied only to men in error; it must also be applied to men in leadership. They must have an established, ongoing pattern of living above reproach, walking faithfully with God and brethren, but it should be easily seen—there should be no doubt—that they are leaders in the full sense of that commitment.
Some people in society have a greater responsibility for honesty and integrity than others. This does not mean that it's less wrong for one person to violate truth than another, but a leader has a greater responsibility because the consequences of his failure have greater ramifications. (Cf. James 3:1-2.) A lay person who has a mistaken medical opinion will not affect the lives and health of as many people as a doctor with a misunderstanding of medicine. A preacher or congregational leader whose fellowship, preaching, or positions are constantly questioned, who covers questionable beliefs and practices with obscure language, is unworthy of leadership, the pulpit, or any form of endorsement. Never does a man of God speak in misleading or purposefully obscure language. Such men have not the integrity the church must demand.

Yes, it is a sin to violate truth, but it can also lead others into sin if we-and most especially, leadership-with trusting and unsuspecting hearts believe the error. So, we must &quot;henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive...&quot; (Eph. 4:14).