

Thought For The Week

Articles: [Truth on Trial](#) - ~300 words, ~1700 words

Truth on Trial

In the dim light of the Roman Praetorium, cold polished stone floors echoed with the shuffle of armed guards stationed at every door. Outside, an angry mob shouted for blood. A bound Jewish prisoner—bloodied from interrogation, yet carrying an unmistakable majesty—stood silently before Pontius Pilate, the most powerful man in Judea. Pilate leaned forward, locked eyes with Jesus, and uttered the question that has haunted humanity across centuries: “What is truth?”

This dramatic scene from the Gospel of John, chapter 18, formed the heart of the sermon “Truth on Trial,” preached by Tom on April 26, 2026. The message pulled no punches. Truth itself was placed on trial that day before Pilate, and it remains on trial today—in our culture, our courtrooms, our classrooms, our algorithms, and even our own divided hearts. People casually dismiss absolute truth with phrases like “that’s your truth” or “live your truth,” treating it as nothing more than a personal preference or social construct. Yet Jesus never shrugged off Pilate’s challenge. He answered it with His life, His blood, and His resurrection.

The morning began with two Scripture readings that set the stage perfectly. The first reader, John, delivered John 18:36-38. Jesus tells Pilate, “My kingdom is not of this world. If my kingdom were of this world, then my servants would be fighting so that I would not be handed over to the Jews. But as it is, my kingdom is not of this realm.” When Pilate presses, “So you are a king,” Jesus replies, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears my voice.” Pilate’s cynical response—“What is truth?”—hangs in the air before he steps out and declares to the Jews, “I find no guilt in him.”

The second reader, Roger, followed with John 14:5-6. Thomas asks, “Lord, we do not know where you are going. How do we know the way?” Jesus answers with one of the most exclusive and powerful statements in Scripture: “I am the way, and the truth, and the life. No one comes to the Father but through me.” These verses are not abstract theology; they are the living foundation for everything that followed in the sermon.

Tom opened by painting the Praetorium scene in vivid detail, then immediately connected it to our moment. “Today we call this message ‘Truth on Trial’ because truth itself was placed on trial that day,” he said. “And it remains on trial right now.” He noted how our world swims in an ocean of information, disinformation, deepfakes, and personalized echo chambers. News and social media make finding objective truth feel impossible. Politicians, like Pilate, often choose whatever keeps the crowd happy and their careers safe. Ancient Rome had Stoics, Epicureans, and skeptics all claiming their version of truth. Today we have competing ideologies shouting the loudest on every platform.

Yet Jesus does not debate truth like a philosopher. He embodies it. His very presence forces the confrontation: Is truth merely a human construct shaped by culture and feelings, or is it something divine, unchanging, and absolute?

The Bible leaves no room for guessing. In Hebrew, the word for truth is **emeth**—firmness, reliability, faithfulness. In Greek, it is **aletheia**—unhidden reality, stripped of illusion. Truth flows from the very character of God. Deuteronomy 32:4 declares, “He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong.” Titus 1:2 states plainly that God cannot lie. Hebrews 13:8 affirms that Jesus Christ is “the same yesterday and today and forever.” Truth, therefore, is not a concept. Truth is a Person. Jesus Himself said, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). When you seek truth, you are ultimately seeking Him.

Human truth, by contrast, shifts with culture and emotion. Ideologies rise and collapse, often leaving mountains of bodies behind. The Nazis sincerely believed they were doing the right thing. So did the communists. Hundreds of millions died under regimes convinced they held the truth. Proverbs 14:12 still rings true: “There is a way that appears right to a man, but in the end it leads to death.” God’s truth stands firm like a lighthouse in the storm—unchanging, reliable, anchored in His unchanging character.

Why do so many resist this truth? Jesus explains the verdict in John 3:19-20: “Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed.” People avoid Christianity because it demands accountability. They do not want to answer to God. They do not want their sins called out. Satan, the father of lies, has used the same strategy since the Garden of Eden: “Did God really say...?” (Genesis 3:1). A little seed of doubt is all it takes.

Today that same voice whispers through prosperity gospel preachers who promise health and wealth without the cross. It echoes in secular humanism that elevates man as the measure of all things. It screams through ideologies that redefine marriage, gender, life, and morality according to personal desire rather than divine design. “If it feels good, do it” has become the mantra. The result? Confusion, brokenness, and spiritual bondage. Look at our country and our world. Sixty years ago, when people followed the Bible more closely, society was not perfect—but it was far more stable morally. Today it feels as if everything has gone insane because people are simply doing what they think is right instead of what God says is right.

God has not left us defenseless. The Holy Spirit is the Spirit of truth. He convicts, illuminates, and leads us into freedom. But knowing truth is one thing; living it is another. James 1:22 warns, “Do not merely listen to the word, and so deceive yourselves. Do what it says.” The early church understood this. Peter and John stood before the same religious leaders who killed Jesus and declared, “Salvation is found in no one else” (Acts 4:12). They paid a price, and so will we.

Truth requires integrity in our words, honesty in business, fidelity in marriage, and courage to share the gospel. It sets us free—free from sin’s chains, the weight of guilt, and the need for culture’s approval (John 8:32). It also requires discernment. First John 4:1 commands, “Do not believe every spirit, but test the spirits to see whether they are from God.” In this age of spiritual noise, we must be like the Bereans who searched the Scriptures daily to verify what they heard. Preaching and teaching must be backed by Scripture 99 percent of the time, not personal opinion.

Pilate knew Jesus was innocent. He declared it three times. Yet he washed his hands and handed truth over to be crucified because the crowd was louder than his conscience. Rejecting truth always costs eternity. Embracing it may cost comfort, reputation, relationships, or safety in this life. Jesus warned, “In this world you will have trouble. But take heart! I have overcome the world.”

Tom shared a personal illustration that drove the point home. A young man raised in the church drifted into relativism during college. He kept hearing “live your truth” and “your truth isn’t my truth.” Then he encountered the living Truth in Scripture. It cost him some friends, but it gave him purpose, freedom, and a life now pointing others to Christ.

The church is called to be “the pillar and foundation of the truth” (1 Timothy 3:15). Here we proclaim it, protect it, and practice it together. We worship God in spirit and in truth (John 4:24). Worship is not about us. God is the audience. We are not here to be entertained with big bands or flashy productions. We are here to worship God the way Scripture says He wants to be worshiped. In teaching and fellowship we encourage one another to stand firm. We speak the truth in love (Ephesians 4:15)—never harsh, never sentimental. We hold fast to biblical teaching on sexuality, the sanctity of life, the exclusivity of Christ, and the authority of Scripture, even when the culture labels it hate speech. That label is simply the devil’s tactic to silence us.

This world is starving for truth. We are ambassadors of the King (2 Corinthians 5:20), commissioned to make disciples and teach them to obey everything Jesus commanded. Pilate’s question still hangs in the air: “What is truth?” Jesus answered—not with words alone, but with a cross and an empty tomb. Truth bled and died for you. Truth rose victorious. Truth is alive today, seated at the right hand of God.

If you have been living your own truth, wandering in doubt, or hiding from the light, come home. Jesus is the Truth. Repent, believe, be baptized, receive forgiveness, and begin a new life. If you already belong to Him, stand up today and recommit to live, speak, and love the truth boldly—for the glory of the One who is Truth incarnate.

The sermon closed with an open invitation. As the congregation stood to sing, anyone needing baptism, church membership, or prayer was urged to come forward. The message was clear: Truth is not on trial before us. We are on trial before Truth. And the only safe place to stand is on the side of the One who declared, “I am the truth.”

[back to top](#)

Truth on Trial

On April 26, 2026, preacher Tom delivered a powerful sermon titled “Truth on Trial” at the morning service. Drawing from John 18:33-38 and John 14:5-6, Tom recreated the tense scene inside the Roman Praetorium where a bloodied yet majestic Jesus stood before Pontius Pilate. Facing an angry mob outside, Pilate looked Jesus in the eye and asked the question that still echoes today: “What is truth?”

Tom explained that truth itself was placed on trial that day and remains on trial in our modern culture, courtrooms, classrooms, and social media. Many today treat truth as relative—“your truth” versus “my truth”—viewing it as a social construct shaped by personal feelings. In contrast, Jesus did not debate truth; He embodied it. He declared, “I am the way, the truth, and the life. No one comes to the Father except through me.”

The sermon highlighted the biblical meaning of truth: firmness and reliability in Hebrew (**emeth**), and unhidden reality in Greek (**aletheia**). Truth flows from God’s unchanging character—He cannot lie and is the same yesterday, today, and forever. Human ideologies, like Nazism and communism, claimed truth but led to death and destruction, proving Proverbs 14:12: “There is a way that appears right to a man, but in the end it leads to death.”

Tom warned that people resist truth because it demands accountability. Citing John 3:19-20, he noted many prefer darkness to hide their evil deeds. Satan’s lies, prosperity gospel, and secular redefinitions of morality create confusion and bondage. Yet the Holy Spirit, the Spirit of truth, leads believers to freedom when they not only know but obey Scripture.

The church, Tom said, must be the pillar of truth—worshiping in spirit and truth, speaking truth in love, and standing firm even when labeled “hate speech.” He closed with an urgent invitation: Jesus, who bled and rose for us, is the living Truth. Those wandering in relativism should repent and come home.

Truth is not on trial before us—we are on trial before Truth. The only safe response is to stand with Christ.

[back to top](#)