

Why are we weak Christians? (Jesus has the solution)

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[0 : 00] Yeah, good morning. It's been good to be here so far this morning. Although sometimes it is a little hard to concentrate when you're trying to think of what I was going to be talking about next.

But anyways, this morning I want to look at, we all have problems in our life.

And we have problems, a problem in our past. We have a problem in our present. And we have a problem in our future.

But the wonderful thing about that is, is that Jesus has an answer for our problems. And what I want to look at this morning is our problem, I want to start with our problem in the past.

And our problem in the past is sin. And we all know the verse in Romans 3, 23, I'm sure. For all have sinned and come short of the glory of God.

[1 : 09] It doesn't leave any of us out, all of us. We've all sinned and come short of the glory of God. And the answer is faith.

Faith in the shed blood of Jesus for the washing away of our sins. I'm going to read John 3, 16. We all know that verse, but I'm going to read it just so I don't mess it up at all.

For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.

There was the story of this sailor and this logger that were in a boat going down this river. And their boat sunk.

And they're coming up on a huge, big waterfall. It's certain death if they go over the waterfall.

They're headed down the river.

[2 : 09] And the logger, he sees this log floating down the river. And so he instantly grabs a hold of the log and is clinging to the log as he's going down the river.

And someone up on the bank saw what was happening. And they threw a rope down. Well, the sailor, he knew the importance of a rope. And he grabbed a hold of the rope.

But the logger, he was clinging to his log. He was clinging dearly to the log. And he wouldn't grab a hold of the rope. And what I want to use this illustration as is the log is the things of this world.

That's the illustration I want to use. And the sailor, I mean the logger there, he had grabbed a hold. He had clutched the things of this world. And even though it was taking him to sure death, he was clinging to the things of this world.

And the sailor, I want to look at that, is God giving us a lifeline. And he had grabbed a hold of the rope. And he was saved by God's lifeline.

[3 : 16] But the logger, he just kept clinging to this rope. And here in John 3.16, he talks about that, Whosoever believeth on him should not perish, but have everlasting life.

And I want us to think, because I think this is something that we see so often in this world, is this means no negotiation, full surrender.

We see this over in Iran with Trump negotiating with Iran. They're negotiating and they want this and they want that.

They don't want full surrender. And that's to have a, what's the word I want to use, a strong Christian life.

We have to come in full surrender. No negotiations, full surrender. And that doesn't mean, when I say that, that you look back and you say, well, I didn't come perfect, whatever.

[4 : 19] We don't. We don't fully understand. There is the sanctifying. But in understanding full surrender, as things, as we see things, we will surrender them. We have to understand this, the need for full surrender.

And like I say, that it's not that we, that we just, the day we get saved, then we're perfect. I'm not talking about that. But the part that we understand, the full surrender that it takes.

I want to go to, now I want to go back and look more at the part of sin. And I want to go back to Luke 7. Luke 7, I'm going to start in verse 40.

Well, this is the woman that came to Jesus with many sins, and she was washing his feet. I'm actually going to start reading it, verse 39, so it makes a little more sense, because this Pharisee was in his heart making accusations of it.

She is, now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner this woman is that touches him, for she is a sinner.

[5 : 42] And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors.

One owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which one of them will love him most?

Simon answered and said, I suppose that he who he forgave most and said unto him, Jesus said, Thou hast rightly judged. And he turned to the woman and said unto Simon, Seest thou this woman?

I entered into thy house. Thou gavest me no water for my feet, but she hath washed my feet with tears and hath wiped them with the hairs of her head. Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins which are many are forgiven, for she loved much, but to whom little is forgiven, the same loveth little.

[6 : 53] And he said unto her, Thy sins are forgiven thee. I want us to really focus on that part right at the moment. For he said unto him, But to whom little is forgiven, the same loveth little.

And especially talking to the younger ones, I believe this is for everybody, but especially for the young ones. I remember growing up as a young Mennonite boy and getting saved.

And I knew, I knew I was going to hell. I knew, you know, I had lied, I had cheated, I had, you know, done things. But it was still always that thing there, or tended to be.

But I didn't think that I was quite as bad as that murderer, that drunk, or that person, you know, that had really been out there in the street. And we have to, this is something all, especially y'all young ones, y'all have to come to this and understand, that your heart is just as dark and just as wrong as that murderer.

That you will never come to the, I believe, let me say this, I believe this is why we have so many weak Christians today. You will never come to the place of loving much like this woman until you understand.

[8 : 16] If we're saying, oh yeah, I know, you know, I know like I, well, you know, I did things wrong, but, but I'm not as bad as that next guy.

No, for me, you know, I was raised in a, in a, in a wonderful home. I mean, there was a lot of things wrong, but I was raised in a wonderful home. And, and I believe a lot of y'all are too.

Thank God for that home. Thank God that you didn't, weren't out in this things that a lot of people were. That, that's nothing to take away from. Be thankful for that, but to understand that your heart, we were, we are that person.

We, we are that drunk. We are that murderer. We hated somebody. The Bible says if you've hated somebody, you, you're as bad as a murderer. And there's not a one of us here. I don't believe that could honestly say we've never hated anybody.

I know I have. And so we have to understand that, that, that our, our heart is just as bad and just as wrong. And I see that so much.

[9 : 16] I believe that is, that is a problem with, with so many weak Christians that we have today that, that they don't want to, they don't understand or don't want to, to think of that, that there is, there is wrong and in the wrong as much as the, the drunk, the sinner, the murderer, whatever, you name it out there.

But we have to come to that. If you want to, you can turn to, John 8, 34.

More on this thought of this. And Jesus answered them, verily, verily, I say unto thee, whosoever committed sin is the servant of sin.

The servant abideth not in the house forever, but the son abideth ever. If the son therefore shall make you free, you shall be free indeed. And this son he's talking about, of course, is Jesus. Jesus, if he shall make us free, we will be free indeed. That's the only way we will truly have freedom. But I wanted to go back to this thing. It had never struck me as much as it did here with studying this, about the servant.

[10:38] And the servant abideth not in the house forever. Back in the day, and I think this is what Jesus was talking about, the people understood this. A master would have a household, and his servant, if he was not a good servant, he could just get rid of that.

Get another servant. But the son, the son was an heir, had a rightful place in the house. And that's where Jesus is. Jesus has the rightful place to the house.

And that's the only way we can have a rightful place in God's house, is being a son through Jesus. And that's what I want to, the picture I want to get for us this morning.

And the servant, it says here, if we commit sin, he that whosoever committeth sin is a servant of sin. And what I believe, I could be wrong, but what I believe in understanding this, is that's a willful committing of sin.

Not, we all stumble, we all have, but the servant that committed sin, that is in sin, he is a servant to sin.

[11:49] And so that's what I want us to get this picture of this morning. Where are we? Are we servants? Are we sons? You can go, if you would, to Luke 13.

I'm going to get a little more on this thought about the servant or the son. Luke 13, and I'm going to start at verse 22, 23.

Then said one unto them, Lord, are there a few that be saved? And he said unto them, strive to enter in at the gate, for many, I say unto you, will seek to enter in, and will not be able.

When once the master of the house is risen up, and has shut the door, ye shall begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know not whence thou art.

And then shall you begin to say, we have eaten and drunk in thy presence, and thou hast taught us in our streets. But he shall say, I tell you, I know you not from whence you are.

[13:02] Depart from me, all ye workers of iniquity. And this, to me, it, you know, it seems kind of harsh there, when in verse 25, he said, or 24, I say unto you, will, some of you will seek, to enter, and will not be able, but, you have to understand, it's after the door is already shut.

And I believe, what I, I more and more believe, is, these are servants. These are people, because they say, you know, weren't we there in the streets? Weren't you, weren't we there? And, I believe these were servants, they weren't sons.

Can we get the, are we getting the difference here? And so, they're saying, Lord, Lord, why, you know, why, have I not done these things? But they hadn't, really taken, to heart, hadn't surrendered, fully surrendered to Jesus.

And they were servants, that were, that were in church. They were coming to church, but they, they, they weren't sons. And, so anyway, that had just really, uh, uh, spoken to me, and stood out to me. And, I, I think it's something that we need to, to, uh, really grasp, and, and get a hold of. And, and we have to really get a hold of salvation in that, there was this, um, uh, old Indian, American Indian chief.

[14:27] And, um, he had got saved. He had, uh, become a Christian. And somebody was asking him what salvation, what his faith meant to him. And, um, he went and he found this caterpillar.

And he put a bunch of leaves the whole way around this caterpillar. And then he started all the leaves on fire around the caterpillar. And the caterpillar would go to kind of on one side looking and he'd go around.

And as the flames got higher from the leaves, the caterpillar reared up, you know, it, it realized there was no hope. And then this Indian chief slowly, he put his finger down and let the caterpillar crawl up on his finger.

And he said, that's what salvation means to me. He said, Jesus, I, I realized there was no hope. There was, there was no way that I could save myself.

And Jesus reached down and, and hit with his hand, his finger and touched my life and, and lifted me up. And I just thought that was a really good word picture.

[15:30] Um, that, that we all have to come to that point that we realize, like I say, that, that we don't, we don't come to Jesus in any negotiations. We don't, um, and, and that we understand how, um, how dark our heart really is that, that we're, that we're not, oh, I, I'm just a little better than some of these other people over here.

I haven't, I haven't gone as far, but that we can get that picture that there was no hope. There was no hope for us except for Jesus reaching down. And then we come to the, a problem in the present. And our problem in the present is hate. And we see it all around us. And of course it's, it's big time in the world, but we see it a lot in so-called Christians too.

That there's a lot of hate out there. And I believe, well, the answer, the answer to, to hate is love, but it's God's love.

It's not the kind of love that the world understands. It's God's love. And I believe that there's a reason why, um, a lot of these people, um, um, have, you know, are hateful and fighting and, and all this is they don't understand.

[16:54] First John four. First John four is a, is a chapter that you can read and, and think about for, for a long time. It's, uh, uh, got so much in it about love.

Um, in verse seven, starting in verse seven, beloved, let us love one another for love is of God. True love is of God.

And everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God for God is love. We can't be running around and we'll, we'll see it here later more too.

We can't be running around hating, hate our brother and, and claim that we know God because God is love. And this was manifest the love of God toward us because God sent his only begotten son into the world that we might live through him.

There again, the, the, he offered us the plan of salvation and that's the only way we can live is live through him. Here in his love, not that we love God, but that he loved us and he sent his son to be the propitiation, for our sins.

[18:01] And I know that word propitiation is a big word. And I just, um, the other day we, uh, I got a, uh, definition, uh, uh, a wrath removing sacrifice.

That's the way you can think about propitiation because that's a big word. Um, Jesus, um, the, he sent his son, which is Jesus to be our wrath removing sacrifice for our sins.

Um, beloved, if God so loved us, we ought to also to love one another. And you can see in verse 10, we had no ability to love until God loved us.

Um, that's the true love. We can have what the, the world calls love, but, um, it's not going to be the true and lasting love until God loved us.

That, that love that he gave, um, for us. Um, and then in verse 20, um, and 21, the, of this chapter, for if a man say, I love God and hateth his brother, he is a liar for he that loveth not his brother whom he has seen.

[19:14] How can he love God whom he had not seen? And this commandment have we from him that he who loveth God, love his brother also. So we know that, that we can't, we can't love God if we don't, if we don't love our brothers, if we don't love, um, on this thing, love your enemies.

An Armenian nurse had been held captive along with her brother by the Turks. Her brother was slain by a Turkey soldier before her eyes. Somehow she escaped and later became a nurse in a military hospital.

One day she was stunned to find that the same man who had killed her brother had been captured and brought wounded to the hospital where she worked. Something within her cried out for vengeance.

But a stronger voice called for her to love. She nursed the man back to health. Finally, the recuperating soldier asked her, why didn't you let me die?

She, her answer was, I am a father, follower of him who said, love your enemies, do them, do good to them which hate you.

[20:24] Luke 26, 27. Impressed by her answer, the young soldier replied, I have never heard such words before. Tell me more. I want that kind of religion.

You know, we've all been hurt. We've all had things happen to us. I haven't had anything that drastic happen to me. But do I have that love?

Do you have that love? Luke 6. Look a little more at that. At that love.

That's not the kind of love that she could have had, that girl could have had, just from a human perspective. She, it had to be from God's love.

She said, you know, because of, of the God that I serve. Luke 6, 30, starting at verse 32. For if we love, if you, if you love them that love you, what thank have ye?

[21 : 34] For sinners also love those that love them. And if you do good to them which do good to you, what thank have ye? For sinners also do good even the same.

And if you lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners to receive as much again. But love your enemies and do good and lend, hoping for nothing again.

And your reward shall be great. And ye shall be the children of the highest. For he is kind unto the unthankful, unto the evil. Be ye therefore merciful, as your Father also is merciful.

And there again, that stood out to me. There, in verse 30, end of 35. For he is kind, it's talking about God.

For he is kind, even to the unthankful, and to the evil. And, I believe what that means, what he means by that, is God is extending his mercy.

[22 : 40] He keeps extending his mercy to those. He doesn't love the evil, and the evil things they do. But he keeps extending his mercy, to the evil, and the unthankful.

And how easy it is for me, for somebody to do something against me. And that love can be gone. You know, how easy is it for that love to be gone?

And I have to go back, and I have to, to really, you know, go back to the cross, and cry out, because the love that God gives, stays. It's an abiding love. But in our human, frailty, we can, we can miss it. But, verse 36, be ye therefore merciful, as your Father also is merciful. And, I think that's, for us today, so much.

We, we get so focused on, right and wrong, and it, we need to, we need to, to, focus on what God wants us to do, what's right, and what's wrong.

[23 : 44] But, that we have more mercy, than we do of judgment, to people. That we, we understand, and are merciful, because, God, is so merciful to us.

When we can understand that, when we can see, that side of it, where, where God has sowed, so much mercy to us. And yet, we tend to so, show so little mercy ourselves.

John 14, 27, peace, I leave with you. My peace, I give unto you. And, this is the real, not as the world giveth, give I unto you.

Let your not, let not your hearts be troubled, neither let it be afraid. It's only, when we have God's peace. The world, the world, again, there, cannot understand, this peace, this peace that God gives.

But, that's the peace, that's the peace, that will keep us, and, and will take us, through, he says, the, yeah, peace I leave with you, not your hearts be troubled, neither let it be afraid.

[24 : 57] we don't, we don't, we don't have to be afraid, of what comes, even, even when we are hated, and even when people, because, it's hard enough, to be accused unjustly, I mean, it's hard enough, to be accused, justly, like when we've done something, but the harder part, is to be accused unjustly, and to have to forgive, and, and still be a peacemaker, even when we're accused, of things unjustly, and, as Christians, we're going to have that happen, it's, it's going to happen to us, and then we go to, the problem, in the future, and that is death, and, you know, overall, we don't really like, to think about, death, that much, it's, it's, a reality, that, that we know, we all have to face, but, yeah, we, we don't tend to, we don't tend to want to, to, or at least, most of us, don't tend to want to think, about death a lot, and then, of course, the answer, the answer to that, is hope, hope in the return, of Jesus, and, the resurrection,

I, on this thing, of death, I heard a, guy, James, was there with me, at that conference, and this guy, he said that, to make it, kind of, more real, like if God, did email, and, if he would send, if you would get this email, from God, that, your time, to die, is June, say June 5th, because June's coming up, June 5th, that is your time, it puts it, there, in your face, it's not just, the abstract, out there, that, that, that is your time, and then it would be, you know, you don't need to make any, reserve, you don't need to, check in, your reservation is made, and it's finished, you know, we, we, think of death, as somewhere, out in the future, but we need to understand, and we need to have it, in our mind, that it can happen, anytime, and, that, thought of,

God sending us, an email, that would put it, right in front of us, that we would, that we would understand, when it is, and, and where, I just had a, aunt that just passed away, so I guess it makes it, a little more for me too, that, you know, it's so important, her choices are made, what, what she's done in life, and what, you know, her, her choices, they're already made now, and, she's, she's gone, she's, in eternity, I want to look at, first Peter, one, verses three, through five, on this, that we, the hope, that we have, blessed, be the God, and father, of our Lord Jesus Christ, which according, to his abundant mercy, hath begotten, us again, unto a lively hope, by the resurrection, of Jesus Christ, from the dead, this lively hope, it's a living hope, Jesus raised, from the dead, he is alive, he is now, our living hope, it, it translates, lively, but he is, our living hope, reserved, for you in heaven, who are kept, by the power of God, through faith, unto salvation, ready to be, revealed, in the last time, so, we are kept, through, we, we have this, lively hope, this hope, of the resurrection, because, we know,

God raised Jesus, so we know, he will raise us, if, if God wouldn't have raised, been able to raise Jesus, he wouldn't raise us, but we know, we have this hope, and, we are kept, through faith, unto salvation, ready to be revealed, in the last time, 1st John 2, 24 and 25.

Let that therefore abide in you which ye have heard from the beginning that if that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son and in the Father. [29 : 38] And this is the promise that he has promised us even eternal life. And when he's talking about there he says you should continue in the Son, that's Jesus of course, and in the Father.

What is the promise that we had from the beginning? It's the promise of salvation. It's salvation through the blood of Jesus Christ, through our surrender, full surrender to Jesus.

And then the promise is to us even eternal life. And that's a beautiful promise. John 6.

John 6. John 6.

39 and 40. And this is the Father's will which hath sent me that of all which he hath given me I should lose nothing but shall raise it up again at the last day.

[30 : 45] And this is the will of him that sent me that everyone which seeth the Son and believeth on him may have everlasting life and I will raise him up on the last day.

And to me that's just becoming more and more of a beautiful promise there. Jesus will lose nothing. If we turn our hearts and walk away that's one thing but as long as our heart is turned to Jesus and we are our love is for Jesus he will never lose us.

He said which he hath given me I shall lose nothing. Jesus won't won't one of us accidentally get lost or Jesus forget about us accidentally.

Then I want to also go to 1 Thessalonians 4. I'll start in verse 13.

But I would not have you be ignorant brethren concerning them which are asleep that ye sorrow not even as others which have no hope. The ones that have gone passed to death and have not turned to Christ they have no hope.

[32 : 24] That's what he's talking about. The others which have no hope. But he's talking to the saved right here to the to the brethren. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord that he which that we which are alive and remain into the coming unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from the heaven with a shout and with the voice of an archangel and with the trump of God and the dead in Christ shall rise first. Then them which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord.

Wherefore comfort one another with these words. These are things that we can comfort each other with is that we know we know these things that he's coming back for us.

He has a plan and that's a wonderful comfort to us. also in Hebrews 11 this is of course the great faith chapter Hebrews 11 13 through 16 these all died in faith not having received the promises but having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth.

[34 : 16] These people they were talking about was the ones that were looking forward to Jesus. They hadn't seen the promises that were fulfilled of Jesus dying and rising again but they had seen them as afar off but they were persuaded of them and embraced them.

And they for they that say such things declare plainly that they seek a country and truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned but now they desire a better country that is in heavenly before God wherefore God is not ashamed to be called their God for he hath prepared for them a city.

verse 15 there the last part of it kind of stood out a little to me there they said and they well it says truly if they had been mindful of the country from once they came out they might have had opportunity to return and you know I thought about that for us how often are we tempted to return back to the lands of garlicks of Egypt how often are we tempted but they knew there was a better country they had a desire for a better country that they knew was coming I want to tell a story here to kind of paint hopefully a little word picture of what I'm trying to a little bit to sum up summarize a little bit of what I was what I'm trying to this morning tell especially this ending part the hope that we have in Christ way in the hill country back in China there was this guy and of course they didn't have he didn't have vehicles this was years ago and he wanted to take his little boy over to visit some of his relatives that were across the hill the ways of course they had to walk and so he started out early in the morning and took his little boy with him and over the cross and they came to this rushing river creek it was creek but rushing really rushing to the little boy of course it looked big and there was this log bridge that they had to cross and so he had took and helped his little boy across it but of course it had really scared the little boy and so they went on over and had visited the relatives they were over there for the rest of the day and as he said it was told his son it was time to go home and they were headed home but he had waited long enough that it was starting to get dark and the closer he got to the river to this creek that they had to cross the more the dad could see that the little boy was becoming fearful he could tell he didn't want to cross this creek it was a big deal to him it was fearful and so the dad picked the little boy up took him in his arms and kept on walking and by the time he got to the creek to the river the little boy was fast asleep and he crossed the creek went on over and went home and his mother put the little boy to bed the little boy never woke up put him to bed and the next thing the little boy sees the next morning the sun is shining in the window and he wakes up and it's a beautiful bright day is what the little boy sees the next morning and what I wanted to paint for us is this word picture if we are at that point where we're not trying to negotiate with Jesus we're not trying to take a little bit of the world with us we're not but we're fully surrendered where Jesus can take us up in his arms and when we have to cross and this is like I say more

I've had different relatives that have died but you know because one has just died here recently when we have to cross that when we have to cross that river of death if we are truly fully surrendered and we Jesus has us in his arms that I believe is what it's going to be for us we'll wake up on the other side and it's bright daylight in our in our physical bodies we're always going to have that or I believe we will I think it's human nature that tinge of fear of death but if we can come to that where abiding faith in Christ where we have full faith in Christ I believe we can have that picture in our mind that Jesus he will take us in his arms before it's time to cross that river and we can wake up on the other side a few verses in Psalm 91 that just really have stuck out to me recently here that I thought fitting to go along with this

Psalm 91 verses 1 through 4 he that dwelleth in the secret place of the most high shall abide under the shadow of the almighty I will say of the Lord he is my refuge and my fortress my God in him will I trust surely he shall deliver thee from the snare of the fowler and from the noisome pestilence he shall cover thee with his feathers and under his wings to me this psalmist had a very real picture of God and that he could abide under the shadow of the almighty and that God was his refuge and his fortress and that's what he was going to put his trust in and so anyway that was yeah what was on my heart and I just if we can hopefully take that into this week and just think on these things