

# Thought For The Week

Articles: [Are You All In For Jesus Christ? - 300 words](#), [1200 words](#)

## Are You All In for Jesus Christ?

On the evening of March 29, 2026, preacher John delivered a challenging sermon titled “Are You All In for Jesus Christ?” Drawing from the powerful account in 2 Samuel 6, the message called believers to examine whether their commitment to the Lord is wholehearted or merely lukewarm. Scripture reader Mike opened the service by reading 2 Samuel 6:12-22, recounting King David’s exuberant worship as the Ark of the Covenant entered Jerusalem.

David danced before the Lord with all his might, wearing only a linen ephod, the garment of a priest. He leaped and whirled in uninhibited joy, leading Israel with shouting and trumpets. In stark contrast, his wife Michal watched from a window and despised him in her heart. Later, she confronted David sarcastically, accusing him of behaving like one of the vulgar base fellows by uncovering himself before the maids. David’s reply cut to the heart of the matter: “It was before the Lord... Therefore I will play music before the Lord. I will become even more undignified than this, and I will be humiliated in my own eyes.” David was utterly unconcerned with human opinion. His worship flowed from total devotion to the God who had chosen him as king.

John used David’s example to launch his central question: Are you all in for Jesus Christ? He explained that every person has a circle of influence—people encountered regularly whose lives are shaped by our words and actions. When a non-believing coworker asked why John avoided heavy drinking at work events, John replied simply that he did not want it. Sometimes the questions turned sharp: “Who do you think you are?” Yet John praised God for those moments, because they reveal a life set apart. He admitted his own failures but urged believers to aspire to reflect God’s character in every area.

To illustrate total commitment, John presented three biblical figures who refused half-hearted faith.

The first was David himself, dancing with abandon while Michal criticized from afar. The second was Joshua. In Joshua 24, after recounting God’s miraculous deliverance—crossing the Jordan, conquering Jericho, and receiving cities and vineyards they never built—Joshua issued a direct challenge. “Fear the Lord and serve Him with all faithfulness,” he commanded. Then came the famous declaration: “But as for me and my household, we will serve the Lord.” Joshua forced a decision. No middle ground was acceptable. He demanded his large circle of influence choose that very day whom they would serve.

The third example brought the sermon to Mount Carmel and the dramatic showdown between the prophet Elijah and the forces of evil under King Ahab and Queen Jezebel. First Kings 16 paints Ahab as the most wicked king Israel had known. He married Jezebel, daughter of the Phoenician king Ethbaal, and actively promoted Baal worship. Jezebel slaughtered the Lord’s prophets. Together they formed a powerful evil alliance.

In 1 Kings 18, Elijah confronted Ahab on Mount Carmel. Ahab called Elijah the “troubler of Israel,” but Elijah replied that Ahab and his family had troubled Israel by abandoning God’s commands.

Elijah then summoned the people along with 450 prophets of Baal and 400 prophets of Asherah who ate at Jezebel's table. Facing 850 opponents alone, Elijah asked one piercing question: "How long will you waver between two opinions? If the Lord is God, follow Him; but if Baal is God, follow him." The people answered with silence. John noted the geographical significance—Mount Carmel sat directly between Ahab's capital in Samaria and Jezebel's northern power base—making the confrontation symbolically and literally central.

John described modern Mount Carmel as a beautiful 32-square-mile national park in Israel, offering hiking, camping, and scenic views. Yet in Elijah's day it was the site of a spiritual battle where one man stood all in for the Lord against overwhelming odds. Elijah refused to back down because he knew the God who backed him.

How can believers today live with this same wholehearted devotion? John turned to the New Testament answer in Hebrews 11. Faith is "the substance of things hoped for, the evidence of things not seen." The chapter lists heroes who pleased God through rational, evidence-based faith: Abel, Enoch, Noah, Abraham, and Sarah. Sarah, who once laughed at God's promise of a child in her old age, ultimately judged Him faithful who had promised. These saints died in faith without receiving all the promises, yet they embraced them from afar, confessing they were strangers and pilgrims on earth. They desired "a better, that is, a heavenly country," and God was not ashamed to be called their God.

John warned that this present world is not the believer's permanent home. Christianity is not an insurance policy one can abandon if circumstances turn difficult. Hebrews 9:27-28 reminds us that it is appointed for men to die once and then face judgment, but Christ will appear a second time to those who eagerly wait for Him. The question is whether we are eagerly waiting or only half-heartedly going through the motions.

The sermon closed with a sobering warning from Revelation 3:14-16. Speaking to the church in Laodicea, Jesus declared, "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." God rejects half-hearted, middle-of-the-road Christianity. Like Joshua and Elijah, Jesus forces the choice: pick a side.

John challenged the congregation with practical questions. Are we prepared, like David, to be humiliated in our own eyes for following Jesus? Can we remain faithful when trials, scoffers, and critics arise? He encouraged believers to decide ahead of time how they will respond, declaring with Joshua, "As for me and my household, we will serve the Lord." In his own life, John faces criticism in his circle of influence but stands firm because he knows whom he follows.

The message ended with an invitation: if anyone needed to make or renew that all-in commitment, they should come forward as the congregation sang.

"Are You All In for Jesus Christ?" is more than a sermon title—it is a piercing examination of the heart. David danced with reckless abandon. Joshua drew a line for his entire household. Elijah stood alone against 850 adversaries on enemy territory. The heroes of Hebrews 11 lived and died believing God's promises. In contrast, Michal watched from a window in contempt, and the Laodicean church drifted into dangerous lukewarmness.

The call remains urgent today. In a world that pressures believers to blend in, the question echoes:

Will we live for the approval of people, or will we become “even more undignified” in the eyes of the world so that we may honor the Lord? Will we waver between two opinions, or will we declare without hesitation, “As for me and my household, we will serve the Lord”?

True faith is rational, evidence-based, and costly. It looks beyond this temporary life to the heavenly city God has prepared. It refuses to settle for a comfortable, half-hearted Christianity that Jesus Himself finds nauseating. Instead, it embraces wholehearted devotion that may invite criticism, misunderstanding, or even humiliation in our own eyes.

The sermon leaves every listener with the same challenge Joshua issued centuries ago and Elijah echoed on Mount Carmel: Choose this day whom you will serve. God is not looking for fans who watch from the window. He is seeking followers who are all in—ready to dance, ready to stand, and ready to declare with unwavering conviction that Jesus Christ is Lord of all.

[back to top](#)

# Are You All In For Jesus Christ?

On March 29, 2026, preacher John challenged his congregation with a direct question: “Are You All In for Jesus Christ?” The sermon opened with Mike reading 2 Samuel 6:12-22, where King David danced with all his might before the Lord as the Ark of the Covenant entered Jerusalem. Wearing only a linen ephod, David leaped and whirled in uninhibited worship while Israel shouted and played trumpets. His wife Michal watched from a window and despised him, later criticizing him for acting like a vulgar commoner. David replied boldly: “I will become even more undignified than this, and I will be humiliated in my own eyes.” He cared nothing for human opinion—only for honoring the Lord who had chosen him.

John presented three biblical examples of total commitment. First was David, whose authentic worship stood in sharp contrast to Michal’s contempt. Second was Joshua, who in Joshua 24 recounted God’s miracles and then issued a clear challenge: “Choose for yourselves this day whom you will serve... But as for me and my household, we will serve the Lord.” Joshua refused any middle ground and forced his large circle of influence to decide.

The third example unfolded on Mount Carmel in 1 Kings 18. Facing wicked King Ahab and Queen Jezebel, who promoted Baal worship and killed God’s prophets, the prophet Elijah stood alone against 850 pagan prophets. He asked one piercing question: “How long will you waver between two opinions? If the Lord is God, follow Him.” The people answered with silence. Elijah was completely all in, even on enemy territory.

John explained that such devotion flows from rational faith, as described in Hebrews 11. Heroes like Abel, Enoch, Noah, Abraham, and Sarah lived and died believing God’s promises, confessing they were strangers and pilgrims on earth while desiring a heavenly country. He warned against lukewarm faith, quoting Revelation 3:15-16 where Jesus tells the Laodicean church He will vomit the lukewarm out of His mouth.

The sermon closed with a personal challenge: Are we prepared, like David, to be humiliated in our own eyes? Will we decide ahead of time to serve the Lord fully, even when facing criticism? True Christianity is not an insurance policy—it demands wholehearted commitment. Believers must choose: half-hearted spectators or all-in followers of Jesus Christ.

[back to top](#)