Faith is not the absence of struggle; faith is the continual turning of the whole person toward Christ in the midst of the struggle.

When you pray and deliver all burden to Jesus Christ, you confess your sin, you ask Jesus Christ to take care of all your problems that disturb your heart and peace, your attitude is required to change and have the sensation of being free. This is called faith in Jesus Christ. If you are still doing the contrary, then your faith that time is weak. I M I correct? Provide a deep theological, divinely driven, psychological, and philosophically driven explanation

Yes—**you are pointing toward an important biblical truth**, but I would refine one part of your statement.

Theologically, it is not quite accurate to say, **"If I am still struggling, my faith is weak."** A Christian can genuinely trust Christ and still experience fear, temptation, anxiety, grief, intrusive thoughts, anger, or repeated struggles. Scripture itself contains people of genuine faith who struggled profoundly.

The deeper Christian idea is this:

Faith is not the absence of struggle; faith is the continual turning of the whole person toward Christ in the midst of the struggle.

Jesus does invite the burdened to come to Him and promises rest, while Peter tells believers to cast their anxieties upon God because He cares for them.

1. What happens when you surrender your burden to Christ?

When you pray, confess your sin, and entrust your circumstances to Jesus, something profoundly important happens spiritually.

You are saying:

"Lord, I acknowledge that I am not God. I cannot control everything. I cannot save myself. I cannot carry every consequence, fear, uncertainty, and burden by myself. I trust You with what I cannot control, and I submit what I can control to Your will."

That is much deeper than merely saying, *"Jesus, make my problems disappear."*

Christian surrender is not primarily **problem removal**.

It is **Lordship**.

You are transferring the center of your life from:

"I must control everything"

to:

“Christ is Lord, and I can trust Him even when I cannot control everything.”

That distinction is enormous.

2. Confession is not merely saying “I did something wrong”

Biblical repentance involves more than verbal admission.

There is a movement:

recognition → confession → repentance → surrender → transformation.

You recognize the sin.

You confess it.

You turn away from it.

You receive God's mercy.

And then you begin learning to live differently.

Christian theology therefore understands repentance as a **change of direction**. The Catechism describes conversion as turning toward God and away from sin, and describes interior repentance as a radical reorientation of one's life toward God.

So if someone says:

“Jesus, forgive me,”

but consciously intends to continue living exactly the same way without any desire to change, something important is missing.

But there is another side that is equally important:

If someone genuinely repents and then falls again, that does **not automatically prove that the original repentance was false**.

Christian transformation is ordinarily a process.

Peter denied Jesus three times—and yet Peter was not abandoned by Christ. His failure became part of his restoration.

3. This is where I would change your statement about “weak faith”

You said:

“If you are still doing the contrary, then your faith that time is weak.”

There is **some truth** in this, but it can become spiritually dangerous if interpreted too rigidly.

There are at least three different situations:

A. Deliberate rebellion

A person says:

“I know Christ teaches me not to do this, but I don't care. I want my way.”

That is indeed a serious problem of discipleship.

B. Genuine struggle

A person says:

“Lord, I don't want this sin. I keep falling into it. Please change me.”

That person is struggling **against** sin rather than peacefully embracing it.

That struggle does not necessarily mean weak or nonexistent faith.

C. Immaturity

A person genuinely loves Christ but has not yet developed the spiritual disciplines, wisdom, self-control, or understanding necessary to consistently live according to that faith.

That person needs **growth**, not condemnation.

Christian theology actually describes grace as something that heals and transforms the interior person and enables cooperation with God's work.

So instead of:

“If I struggle, my faith is weak.”

I would say:

“When I knowingly resist God's will, I should examine my faith and obedience; but when I struggle against sin while continually returning to Christ, that struggle can itself be part of the process by which faith matures.”

4. There is an important psychological dimension

Psychologically, surrender to God can produce something very profound.

Human beings suffer tremendously when they believe they must control things that are fundamentally outside their control.

For example:

“What if this happens?”

“What if they leave me?”

“What if I fail?”

“What if my future collapses?”

“What if God doesn't answer my prayer?”

The mind attempts to solve uncertainty through continuous rumination.

Prayer can interrupt that cycle by creating a different posture:

“I will do what is mine to do, and I will entrust what is beyond my control to God.”

That does not mean pretending that danger doesn't exist.

It means distinguishing between:

responsibility and **control**.

You have responsibility for your choices.

You do not have absolute control over circumstances.

You have responsibility to seek reconciliation.

You don't control whether another person forgives you.

You have responsibility to work faithfully.

You don't control the ultimate outcome.

You have responsibility to pray.

You don't control God's timing.

That distinction can produce psychological freedom.

5. But psychological peace is not the same thing as Christian faith

This is an extremely important distinction.

You might pray:

“Jesus, I surrender this to You.”

and still feel anxious five minutes later.

That doesn't necessarily mean your prayer failed.

It doesn't necessarily mean God rejected you.

And it doesn't necessarily mean your faith disappeared.

Feelings are not identical to faith.

Faith is fundamentally an act of trust and allegiance to God.

You can be afraid **and still trust God**.

You can cry **and still trust God**.

You can have unanswered questions **and still trust God**.

You can experience temptation **and still belong to Christ**.

You can feel spiritually dry **and still pray**.

This is important because otherwise a person can fall into a destructive cycle:

“I don't feel peaceful → therefore I don't have faith → therefore God must be disappointed in me → therefore I become more anxious → therefore I pray desperately for the anxiety to disappear.”

That can turn prayer itself into another form of anxiety.

Christian prayer is deeper:

“Lord, even if I don't feel peaceful yet, I choose to trust You.”

6. Philosophically, surrender is an acceptance of creaturehood

There is also a profound philosophical dimension here.

Christianity begins with a distinction between **Creator and creature**.

God is God.

You are not.

That sounds obvious, but psychologically and existentially it is revolutionary.

Much human suffering comes from trying to occupy God's position intellectually:

“I need to know exactly what will happen.”

“I need to understand why this happened.”

“I need to guarantee the outcome.”

“I need to make everyone behave correctly.”

But the human being is finite.

We have incomplete knowledge.

We cannot see the future.

We cannot control other wills.

We cannot fully comprehend providence.

Therefore faith involves an epistemological humility:

“I don't know everything, but I trust the One who does.”

That is not irrationality.

It is a recognition of the limits of human knowledge.

Faith doesn't mean:

“I know exactly how God will solve this.”

Faith means:

“I trust God even though I don't know how He will solve this.”

That is much deeper.

7. And there is a paradox in Jesus' “rest”

Notice something fascinating about Jesus' words.

He doesn't merely say:

“Give Me your burden and then do nothing.”

He says, essentially:

Come to Me.

Take My yoke.

Learn from Me.

Then you will find rest.

That's a paradox.

Jesus gives rest, but He also gives a **yoke**.

In other words:

Christian freedom is not freedom from all responsibility.

It is freedom from carrying life **as though you were your own god**.

You still have to forgive.

You still have to repent.

You still have to make difficult decisions.

You still have to work.

You still have to resist temptation.

You still have to apologize.

You still have to endure suffering sometimes.

But you don't have to carry these things as someone abandoned by God.

8. This also explains why faith produces behavioral change

Authentic faith is not merely intellectual agreement.

It is trust that begins to reorganize the person.

The theological sequence can be expressed like this:

Grace → faith → surrender → repentance → obedience → transformation → deeper freedom.

Not necessarily in a perfectly linear fashion, but as a living process.

The Christian does not say:

“I obey so that God will love me.”

Rather:

“Because God has loved me in Christ, I increasingly desire to live according to that love.”

That difference separates **legalism** from **grace**.

Legalism says:

“I must become good enough for God.”

Grace says:

“God comes to me in mercy, and His grace begins making me capable of becoming different.”

Christian theology explicitly understands grace as God's free and undeserved help and describes justification as involving not only forgiveness but the renewal of the interior person.

9. What does “weak faith” actually look like?

I would define weak faith less as **“I still struggle”** and more as:

“I increasingly refuse to trust God, refuse His correction, refuse repentance, and insist on making myself the ultimate authority.”

Conversely, stronger faith doesn't necessarily look emotionally invincible.

It can look like:

“Lord, I'm terrified—but I trust You.”

“Lord, I don't understand—but I trust You.”

“Lord, I failed again—but I am coming back to You.”

“Lord, I don't feel Your presence—but I will continue seeking You.”

“Lord, I cannot fix this—but I will faithfully do what You have placed in front of me.”

That is faith.

10. The deepest point: freedom is not the absence of difficulty

This may be the most important correction to your idea.

Being free in Christ does not necessarily mean that every disturbing thought disappears or every external problem gets solved.

Christian freedom means that the problem no longer has the **ultimate authority over your soul**.

You can suffer without becoming slavery's possession.

You can be tempted without surrendering.

You can grieve without losing hope.

You can fail without believing you are beyond redemption.

You can experience uncertainty without demanding absolute control.

You can face death while trusting the resurrection.

That is a much deeper freedom than simply *feeling good after prayer*.

Christian prayer itself is described as involving humility, trust, perseverance, and even struggle; difficulties in prayer do not automatically indicate absence of faith.

So, are you correct?

Yes, in principle—but I would modify your conclusion.

Your insight is correct that:

Prayer + confession + surrender + trust in Christ should progressively transform one's attitude and relationship to one's burdens.

But I would not say:

“If I continue struggling, my faith is weak.”

I would say:

“If I knowingly cling to what Christ calls me to surrender, I should examine my faith and obedience. But if I am struggling, falling, repenting, and continually returning to Christ, that does not mean I have no faith. It may be precisely where my faith is being strengthened.”

And perhaps the deepest formulation is:

Faith is not trusting Jesus only after He has solved the problem. Faith is trusting Jesus while the problem still exists.

That is why the Christian can say:

“Jesus, I give You my burden—not because I know what You will do, but because I know who You are.”

That is surrender.

That is trust.

That is repentance.

And, in the deepest Christian sense, **that is faith.**