

## **DANGER of DOUBTING FAITH**

James opened his Book with how to deal with undeserved suffering (U/S) – suffering for the sake of Christ (Jas.1:2-8).

(Phil.1:29) “For to you it has been granted **for Christ’s sake**, not only to believe in Him, **but also to suffer for His sake.**”

James was addressing the early church which was suffering persecution (U/S) resulting in being “dispersed abroad.” (Jas.1:1b)

James reminds Church Age Believers (CAB) that Undeserved Suffering (U/S) is used by God to test the faith cycle in a believer’s Christian Way of Life (CWL). He reminds the believer that U/S develops spiritual growth in their relationship with God the Father (Jas.1:2-8).

In our last study, we learned that these CABs were struggling with U/S and were experiencing a break-down in the faith cycle (Jas.1:6).

- **“But** (de) [contrast to verse 5] [prayer for wisdom]
- **he must ask** (aiteo/ p.a.impv.3ps) [pray]
- **in faith** (pistis/ en+loc) [function of the faith cycle]
- **without any** (meden)
- **doubting** (diakrino/ p.m.ptc.nsm)
- **for** [explanation of danger to faith cycle]
- **the one who doubts** (ho diakrino/ p.m.ptc.nsm)
- **is like** (eiko/ perf.a.ind.3ps)
- **the surf of the sea,**
- **driven** (anemizo/ p.p.ptc. instsm)
- **and** (kai/ adjunctive of ptc)
- **tossed** (rhipizo/ p.p.ptc. instsm)
- **by the wind.”**

The danger of **doubting faith** is the loss of “**Counting it all joy**” while going through U/S (Jas.1:2-8).

<b>This lesson will study <u>four aspects</u> of the Danger of Doubting Faith.</b>
--

1. **In our lesson text, James issued a warning command regarding prayer – “He must ask (aiteo/ p.a.impv.3ps) [in prayer] in faith without any doubting.”**

James says that a **doubting faith** resembles (eiko/ perf.a.ind.3ps) [is like] “the surf of the sea driven and tossed by the wind.”

Doubting Faith could become a **Tsunami** (series of waves known as a wave train; waves that reach 100 feet at shore; traveling the speed of jet - 500 miles an hour) in ones Christian Way of Life (CWL).

2. While there are five Greek words for doubt, the one chosen by James is **diakrino** (Vine's Expository Dictionary of Biblical Words).

**Diakrino** is a compound Greek word meaning to separate throughout, to make a distinction, to differ and contend.

(Acts 10:20) "But arise, go downstairs, and accompany them **without misgiving (meden diakrino) [doubting]**, for I have sent them Myself."

(Matt.21:21-22) "Truly I say to you, **if (3cc) [maybe] you have faith and do not doubt**, you will not only do what was done to the fig tree, **but even if (3cc) you** say to this mountain, be taken up and cast into the sea, it will happen. And **all things you ask in prayer, believing, you will receive.**"

3. In our lesson text, the reflective middle voice is used twice with "without any doubting" (**diakrino/middle voice**) (Jms.1:6)

The Middle voice means to be separated within oneself. DOUBTING is caught between two opposing viewpoints resulting in double-minded (Jms.1:8).

The Middle voice is reflective with the subject, the one who is doubting within himself. There is an internal conflict in both the conscience and indwelling Holy Spirit regarding the Directive Will of God (Acts 10:11-20; 11:2, 5-12 /11:12 misgiving, doubt).

4. In James 1:2-8, doubting stands in opposition to the application and completing side of the faith cycle regarding the doctrine of Undeserved Suffering (U/S) (Phil.1:29).

(Rom.4:20-21) "Yet, with respect to the promise of God, he **did not waver** or doubt (**ouk diakrino**) **in unbelief** but grew strong in faith, giving glory to God, and being fully assured that what God had promised, He was able to perform."

Doubt is manifested by unbelief and breaks down the faith cycle at some point (Rom.4:17-21).

