



The General Epistle of
JAMES

The Faith Translation

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*An expanded translation that expounds upon
“The Faith” of Christ in all the scriptures*

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James 1

Chapter 1

1 James, a bondservant (*devoted to and in the love*) of God and of the Lord Jesus Christ, to the twelve tribes which are scattered across the nations, rejoice.

2 My brethren, consider (*and esteem above all things*) the faith (*of Him*) with all joy when you fall into (*and are surrounded by*) various temptations;

3 Knowing this, that this faith which works in you (*to persuade you of the work which God has already done to overcome all temptation*) is (*tried and*) proven to produce (*the fruit of*) patience.

4 And allow that patience to have her perfect work, so that you may be perfect and complete, (*being fully persuaded that you do not need to care for your own life, but where you rest that He has given you all things pertaining to life and Godlikeness*) where you lack no good thing.

5 But if any of you lack wisdom let him look to God, the One who has given (*the same measure of faith*) to all men and gives generously and without (*accusation or*) finding fault (*or respect of persons*), and it will be given him.

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6 But let him that asks (*for wisdom*) be (*fully persuaded that it is found*) in the faith, not vacillating (*and fornicating being intimate with his own imaginations and the wisdom in the world*). For he who does that is unstable (*and uncertain, not being persuaded by the faith and*) is like a wave of the sea that can be blown and tossed back and forth by the wind.

7 For truly the man (*looking to his own imaginations and the way in the world*) ought not think that he will receive anything from the Lord (*in his own strength and wisdom*).

8 A double minded man (*who being a forgetful hearer of the faith instead looks to the way in the world which stands opposed to the wisdom and knowledge of God and does not continue in the faith of Jesus Christ*) is unstable in all his ways.

9 Let the brother who (*being poor in spirit*) does not think more highly of himself than he should (*seeing his inability to preserve his own life eternally*) rejoice (*in the faith of Jesus Christ*) that he is exalted (*unto the life and immortality of God apart from his own strength*):

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10 But let the man rich (*in worldly goods*), (*rejoice*) in that he is brought low (*in humility*): seeing that (*his corruptible flesh is*) like the flower of the grass so will he pass away (*apart from the strength of God to preserve him unto life and immortality in his flesh*).

11 For the sun is no sooner risen with its burning heat and it withers the grass, and the flower of it falls (*to the ground*), and the beauty of its appearance perishes: so also, will the rich man fade away by his own ways (*and strength to preserve his dying flesh*).

12 Blessed is the man who (*through the faith of Jesus Christ*) endures (*with patience the*) temptation (*brought by death*): for when he is tried (*he is strengthened thereby*), he will receive the crown of life, which the Lord has promised (*from the beginning*) to all of them that love Him.

13 Let no man say when he is tempted (*by death*), I am tempted of God: for God (*who has no death in Him*) can (*therefore*) not be tempted with evil (*to try and preserve His own life, seeing as He already possesses an incorruptible life*), neither does He tempt any man (*to do that*,

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because He has already promised to serve them with His life):

14 But every man is tempted (*by death and not by God*), when he is drawn away of his own lust (*for life*), and enticed (*to take it by force, by the strength of his own hand*).

15 Then when (*their*) lust (*for life by their own works*) has conceived (*in their heart*), it brings forth (*the sting of death which is*) iniquity: and iniquity, when it is finished, brings forth death.

16 Do not be misled (*in error*), my beloved brethren.

17 Every good gift and every perfect gift (*originates and*) is from above (*from the word that was from the beginning*) and comes down from the Father of lights, with whom there is no variableness, (*the same yesterday, today and forever*), neither any shadow from His turning.

18 Of His own purpose (*and desire*) begat He us with the word of truth (*that was from the beginning and was made immortal flesh in the resurrection of Jesus Christ*), so that we should

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be a kind of firstfruits of His creatures (*the beginning of the creation of God*).

19 Therefore, (*knowing this*) my beloved brethren, let every man be swift to hear (*and hearken diligently to that word of truth He has spoken*), slow to speak, slow to wrath:

20 For the wrath of man does not produce (*or help bring forth*) the justice of God (*to appear in the life and immortality which God has set apart for you from the beginning*).

21 Therefore lay aside all filthiness (*which is idolatry, making flesh your arm and your god*) and the abundance of (*labor and annoyances that*) wickedness (*will bring to you*) and receive with meekness the word implanted (*into your heart, where you no longer try to take the kingdom by force but rest in God to give it to you as a gift*), which (*word*) is able to save your souls (*from perishing in the grave*).

22 But be doers of the word (*by continuing in the work of looking to the One who promised, seeing He is also able to perform it to completion*), and not only hearers, deceiving yourselves (*in your own hearts*).

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23 For if anyone is a hearer of the word and not a doer, he is like a man who beholds his natural face in a mirror:

24 For he views himself and goes away and immediately forgets what likeness he is.

25 But whoever looks into the perfect law of liberty (*at the word of promise made immortal flesh in the resurrection of Jesus Christ*) and continues (*to do the work of resting in the promise*) therein, he is not a forgetful hearer but a doer of the work (*of continuing in that word*), this man will be blessed in his deed.

26 If any man among you thinks (*himself*) to be religious (*in his fear and worship of God*) but (*what he believes in his heart*) does not (*and is unable to*) curb his tongue (*from speaking evil*), but rather deceives his own heart, this man's religion is worthless.

27 Pure religion and undefiled comes from the God and the Father and is this; (*to see that the Father has come in Jesus Christ*) To visit the fatherless and widows in their affliction (*of death*), and (*being persuaded by and continuing in this word that the Father has poured out His*

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life for us is one able) to keep himself (and his tongue) unspotted from (the corruption that is in) the world (through the lust of the flesh for life).

Chapter 2

1 My brethren, regard not the faith of our Lord Jesus Christ, the Lord of glory, to have (*any partiality or*) respect of persons.

2 For if a man comes into your assembly with a gold ring, in splendid apparel, and a poor man comes in also with shabby (*or filthy*) clothing;

3 And you have respect for (*and look upon*) him that wears the splendid apparel (*with partiality*) saying to him, sit here in the place of honor; and you say to the poor man (*looking upon him as beneath you*), stand over there or sit here under my footrest (*in the place of dishonor*):

4 Are you not then judging (*with partiality between the two*) within your own hearts and have you not made yourselves out to be judges with evil (*envious and harassing*) thoughts (*judging unjustly according to appearances and not righteously by the faith of Jesus Christ*)?

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5 Listen, my beloved brethren, has not God chosen the poor (*in spirit*) in this world (*those who see they have no ability to serve themselves with His life and immortality to be*) made rich in the faith (*of Jesus Christ*) and heirs of (*God and*) the kingdom which He has promised (*from the beginning*) to them that love Him?

6 But you have dishonored (*and rejected*) the (*ones who the world esteems as*) poor. Do not rich men oppress you, and drag you (*into court*) before judges seats?

7 Do they not slander the name (*of Christ Jesus our Lord*) that is worthy of all honor (*and glory*) by which (*name*) you are called (*unto the same honor and glory*)?

8 If you actually fulfil the royal (*chief*) law outwardly according to the scripture, “You will love your neighbor as yourself,” you do well:

9 But if you have respect (*and partiality*) of persons (*in your heart*), you do trespass (*falling short of the spirit contained in the law, that declares that royal life which the Father has promised to serve you with*) and you will judge (*yourself*) by the law as transgressors (*because*

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you are looking to your own strength instead of continuing to do the work of resting in Him to give you His blessing and life as an inheritance).

10 For the one who truly desires to keep the whole law, and yet stumbles in one point (*is not continuing in the work of resting in the perfect law of liberty*), he is bound by (*judging and condemning himself of*) all.

11 For the One that said, you will not commit adultery, said also, you will not kill. Now if you do not commit adultery, but you kill, you have become a transgressor (*and you will judge yourself guilty*) of the (*whole*) law.

12 So speak and so continue to do the work (*of resting in the promise*), as those who will be judged (*justly*) by the perfect law of liberty (*which is the word of promise made immortal flesh in the bodily resurrection of Jesus Christ*).

13 For he who has a judgment (*in his heart that is*) apart from (*continuing to rest in the*) mercy (*and love of the Father to serve him with His blessing and life as a gift*), that judgment will not produce mercy (*in his heart but will condemn him*); (*however, the heart of the one who*

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continues resting in) His judgment boasts (*loudly*) of (*His*) mercy.

14 My brethren, what does it profit a man that although he may say I have faith, does not do (*the one thing needful, which is*) the work, (*of looking to the faith of Jesus Christ to father his life, which provides him everything that he needs to partake of His life and Godlikeness*)? Is that faith alone (*apart from doing the work of allowing himself to be persuaded by it*) able to save him (*from the death and calamity in the world and raise him from the grave immortal*)?

15 If a brother or sister be naked, destitute (*and lacking*) of daily food,

16 And one of you say to them, go in peace, be warmed and filled (*with food*); nevertheless, you do not give them the things which are needful to the body; what does it profit (*them in their lack of food and clothing*)?

17 Even so (*saying I have*) the faith, apart from the work (*of allowing your heart to be persuaded by the faith of Jesus Christ, where you see with certainty that the Father of the Word of life has provided you all that is needful for you to partake*

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of His indestructible life) is (such a faith) dead, being alone.

18 But someone might say you have faith, and I have works: *(but) show me (how) the faith that you have (is able to save you from the corruption and death in the world) apart from the work (of being persuaded by the Father's good work; the word that was made immortal flesh in the resurrection of Jesus Christ), and I will show you the faith (that dwells) in my heart by my work (which is to do the work of continuing to look to the certainty contained in that word made immortal flesh whereby I rest from my own works to justify myself unto His life and immortality).*

19 You believe that there is one God; you do well: the devils also believe, and tremble.

20 But do you desire to know *(the truth), O (foolish) vain man, that (such a) faith (by itself) without the work (of allowing yourself to be persuaded that you do not need to preserve your own life) is dead (and void of power)?*

21 Was not Abraham our father justified *(as the father of many nation) by (continuing in) the work (of being persuaded that the One who promised*

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was also able to perform it), when he had offered Isaac his son (through whom the seed would come) upon the altar?

22 Do you see how the faith (*that was made immortal flesh in the resurrection of Jesus*) shaped his work, and through the work (*of being persuaded that death could not prevent God from preserving the promise seed eternally*) was the faith made perfect (*in Abraham*)?

23 And the scripture was fulfilled which said, Abraham believed God (*considering not the weakness contained in dying flesh but he rejoiced in seeing Jesus day and the strength that was revealed in the Father's hand in His resurrection from the dead*), and (*the faith that dwelled in his heart*) was proven to be the thing (*whereby he would appear*) unto the life (*and immortality*) of God: and he was fully persuaded by God's invitation (*considering Him*) to be his friend.

24 You see then that it is by (*continuing in*) the work (*of looking to and being persuaded by the word the Father has spoken and was made immortal flesh in Jesus that*) a man is justified (*from death's accusation and will appear in His life and immortality*), and not by faith alone.

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25 Likewise also was not Rahab the harlot justified by the work (*of being persuaded*), when (*destruction was going to come to her house*) she (*having heard the faith through the children of Israel when they were in Egypt, was not a forgetful hearer but remembered and believed that the power for her to overcome this destruction is found in the strength of God's hands and not her own so that when she*) had received the messengers, and sent them out another way (*she hung a scarlet thread outside her window which declared her testimony that God will cause death to pass over me by the strength of His hand by the blood of His lamb*)?

26 For just as the body without the spirit is (*subject to*) death, so is the faith apart from the work (*of continuing to allowing yourself to be persuaded*) dead (*being powerless to preserve your life from the death and corruption in the world*).

Chapter 3

1 My brothers, there are not many (*desiring to be*) teachers knowing that (*as we judge*) we will receive greater judgment (*of men and ourselves*).

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2 For in many ways we all stumble. (*However*) if any man does not stumble in his words, the same is a perfect man, because (*by the faith that dwells in his heart*) he is also able to guide his (*tongue and therefore his*) whole body.

3 Now if we put bits in the horses' mouths, so that they may obey us; we are able to turn about (*and guide*) their whole body.

4 Behold, also the ships, which though they are so great (*in size*), and are driven of strong winds, yet they are turned about by a very small rudder, wherever the one steering so desires.

5 Likewise also the tongue is a small member (*of the body*) which boasts in great (*strength and lofty*) things. Behold, how great a forest fire, a small fire, can kindle.

6 And (*in the same way*) the tongue is a fire, a world (*full*) of iniquity: so is the tongue among all our (*bodies*) members, that it (*is able to*) defile (*polluting*) the whole body and sets on fire (*steering*) the (*natural*) wheel of life (*toward destruction*); and is set on fire by hell (*itself*).

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7 For every kind of beast, and bird, and creeping things, and things in the sea, are tamable, and have been tamed (*and subdued*) by mankind:

8 But the tongue (*apart from the faith and grace of God dwelling in the heart*) can no man tame; it is an unstable evil (*destructive and desperately wicked*), (*and when it speaks from a deceitful heart*) full of deadly poison (*from the serpent*).

9 With the tongue we bless the Lord, and the Father; and with the same (*tongue*) we curse men, those (*who were predestined*) to be made unto the likeness of God.

10 Out of the same mouth proceeds (*life and death*) praise and cursing (*condemning words*). My brethren, these things should not be so.

11 Does a fountain send forth from the same place sweet water and bitter?

12 Can the fig tree, bear olive berries? My brethren, or a grapevine, figs? so also can a fountain not produce both salt water and fresh.

13 Who among you (*would say that they*) are wise and skilled with knowledge? let him show

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out of (*the abundance of his heart*) the good life that it works (*in his heart and that it is able*) to produce the way that leads to life (*and peace*) with (*humility and*) meekness of wisdom.

14 But if you have bitter jealousy and strife (*conflict and contradiction that comes from*) within your hearts, in that you should not boast (*esteeming that wisdom, whereby you are deceived*) and lie against the truth (*that is against the true wisdom of God*).

15 This wisdom does not come from above but (*from below and*) is earthly, carnal, (*and proceeds from*) the doctrines of demons.

16 For where there is jealousy and strife, there is confusion (*instability*) and every evil (*laborious and molesting*) work (*that the flesh can produce*).

17 But the wisdom that is (*from Christ*) from above is first pure (*full of the life and power of God, uncontaminated, unable to ever cause harm*), then peaceable (*working in the heart the peace and rest that it has always longed for, free from every tormenting labor*), gentle, light and easy to be persuaded by, full of (*His*) mercy (*which is able to relieve all our suffering from the*

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death and corruption in the world) and (it yields) all the good fruit (of His life), without partiality (or respect of persons), genuine (unpolluted and undisguised) free from any hypocrisy (or any hidden agendas).

18 Now (*when*) the fruit of righteousness is sown in peace by those (*the peacemakers*) it brings peace (*and reaps mercy*).

Chapter 4

1 From where do disputes, (*strife*) and fighting come from among you? Do they not come from (*and originate with*) the passions that war in your members (*to preserve your lives from the death and corruption in the world*)?

2 You lust (*for life and peace*) and you have not, you kill, desiring to gain it but you cannot obtain it: you fight and war, yet you have not (*peace or rest*), because you ask not.

3 You ask and receive not (*the life and peace your heart truly desires*), because you ask amiss (*thinking you can gain it from the world*) so that you may spend it upon your lusts (*whereby you*

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are continually animated by the death and corruption in the world).

4 You adulterers and adulteresses, do you not know that (*your Maker is your husband and*) the friendship (*and affection*) of the world (*which can only serve you with death*) is (*contrary to and*) hostile toward (*the judgment of*) God (*to serve you with His indestructible life*)? therefore, whoever will be a friend of the world has set themselves contrary to (*the judgment of*) God.

5 Do you think that the scripture says in vain, The Spirit that (*passionately*) desires to dwell in us, jealously longs to have us (*as His own*)?

6 But (*to the humble*) He gives more grace. Therefore, the scripture says God resists (*the way of*) the proud (*who are lifted up in their heart, looking to their own strength, to do, to get and to have*) but gives grace to the humble (*who being poor in spirit, look only to God and His strength*).

7 Submit yourselves therefore (*in subjection*) to (*the strength of*) God (*who in Christ has already stood in the face of death's accusation for us all*), (*so that you are able to*) resist the (*temptation to*

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justify yourself brought by that slanderous) accuser (the devil, which says that because of death you are not the children of God), and death (and its accusation) will flee from you.

8 Draw near to God and He will draw near to you. Cleanse your hands (*from death*) you fornicators (*who being intimate with the works thereof, serve yourself with death*); and (*instead look to the work which God has done in Christ to*) purify your hearts (*from death's influence*), you double minded.

9 (*And seeing the complete wretchedness of your own ability to exalt yourself to life*) be afflicted, mourn and weep: let your laughter be turned to sorrow, and your joy to gloom.

10 Humble yourselves (*taking no thought for the preservation of your own life*) in the sight of the Lord, and He will exalt you (*raising you up to an indestructible life which has no end*).

11 Do not speak poorly of (*and backbite*) one another, brethren. He that speaks against (*and slanders*) his brother and judges (*himself better than*) his brother, (*actually*) speaks against the law (*which says love your brother*) and judges

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the law: but if you judge (*yourself higher than*) the law, you are not a doer of the law, but (*have set yourself up as*) a judge.

12 There is One Lawgiver (*and One Judge of all*), The One Who is able to (*both*) save (*and preserve your life forever from destruction*) and to destroy (*the enemy death*): who are you (*that can do neither*) that judges one another?

13 Hear now, those of you who say, today or tomorrow we will go into this city and spend a year there and will trade and will make a gain,

14 Who (*boast of tomorrow and*) do not even know what will be on the next day. (*Have you not considered*) what is (*the nature of*) this life of yours? Is it not but a vapor that appears for a short time and then vanishes away?

15 And for that reason, you ought to say (*instead*), If the Lord is willing, we will live and do this or that.

16 But (*as it stands*) now you rejoice in (*yourselves and in*) your boasting (*of the life you can build yourself*): all such boasting is evil (*not*

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born from above but filled with labors and annoyances).

17 Therefore, to him that knows to obey (*the good (and perfect and praiseworthy life, which is only found in Christ, the Word of life made immortal flesh)*) and he does not (*submit himself to*) obey that good (*and perfect law of liberty*), to him it is transgression.

Chapter 5

1 Hear now, you men who trust in riches, weep, and howl for your (*grief and the*) miseries (*and destruction*) that are sure to come upon you.

2 Your riches are corrupted (*and decayed*), and your garments are (*already*) motheaten (*and on the verge of perishing*).

3 Your gold and silver are tarnished; and their rust will be a witness against you and will eat the (*very*) flesh (*you are trying to preserve*) as if it were fire. You have gathered together (*storing up*) for yourself (*corruptible*) treasures that (*decay and*) will perish in the last day.

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4 Behold, the wage of the workers you have used to harvest your fields, which wage you have kept back (*for yourself*), and the cries (*of injustice*) from those who have harvested, have entered into the ears of the Lord of Host.

5 You have lived in luxury on the earth and have been self-indulgent; you have fattened your heart and (*the innermost parts of*) your bellies (*in order to satisfy your desire for life through the riches of the world*), like (*sheep destined*) for the day of slaughter.

6 You have condemned and put to death the righteous (*who only look to God and His grace to preserve their lives from destruction*) and they did not resist you.

7 Therefore be patient, brethren, unto the coming of the Lord (*Jesus*). Behold, the husbandman (*the Father of all*) waits for the precious fruit of the earth, and has long patience for the harvest thereof, until (*the fullness of time when*) he will receive (*to Himself the fruit of*) the early and latter rain (*from the pouring out of His Spirit unto the resurrection of the dead in a glorified earth*).

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8 *(Therefore)*, you also may be patient; having your hearts established *(in the faith and strengthened by the sure hope of the gospel)*: for the coming *(day)* of the Lord *(where He will join all things in heaven and earth to Himself as One)* draws closer.

9 Do not murmur *(within yourselves, judging)* one against another, brethren, so that you will not *(judge and)* condemn yourselves *(of the same thing)*: behold *(instead)* the *(One)* Judge *(who holds the only true judgment, He is near and even)* stands before the door.

10 Take *(those things which were set forth as)* an example my brethren, *(considering)* the suffering of affliction and patience of the prophets who spoke in the name of the Lord.

11 Behold, we consider them blessed which endured *(affliction)*. You have heard of the patience of Job and have seen the end of the Lord; that the Lord is *(filled with and)* moved by compassion *(at our suffering of affliction at the hands of death)* and *(desires)* with *(His)* tender mercy *(to relieve us from our suffering)*.

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12 But above all things, my brethren, do not swear (*an oath*), by (*invoking*) heaven (*upon your own lust for it is God's throne*), or by the earth (*for it is His footstool*), or by making any other oath (*of your own*): but (*as you look to and are persuaded by Him*) let your yes be a simple yes; and your no, be a simple no (*for anything else comes not from the wisdom above*); so that you do not (*condemn yourselves and thereby*) fall under (*the weight of your own*) judgment.

13 Is there any among you suffering hardships (*and afflictions*)? let him pray (*to the Father who is able to strengthen him so that he may endure*). Is there anyone cheerful? let him sing praises.

14 Is there any (*feeling*) weak (*and without strength*) among you? Let him call for those mature in the faith within the church; and let them pray (*declaring the faith*) over him, (*which is able to*) anoint him with (*the*) oil (*only the Spirit can give*) in the name of the Lord:

15 And the prayer that imparts faith (*to the hearer*) will save (*and bring rest to*) the one who is weary (*exhausted and without strength*) and the Lord will raise him up (*strengthening him in the inner man*) and if he has (*been overtaken by*)

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any offenses (*that come from self-preservation*), they will be (*pacified and*) sent away from him.

16 Therefore (*seeing as we all can be tempted to preserve our lives from the corruption and death in the world*), (*let us*) confess our faults to one another and pray (*declaring the faith*) over one another so that you may be healed (*and find the rest your heart truly desires*). The prayer of a righteous man (*who is fully persuaded that only the Father is able to preserve his life eternally unto immortality in the flesh*), is (*effective because it is full of power and*) able to prevail (*over the death and corruption in the world*) and strengthen him (*unto that life*).

17 Elias was a (*righteous*) man with a passionate desire for life just as we are (*who because of like infirmities was subject to all the same temptations death can bring*), and he (*earnestly*) prayed a prayer (*to the only living God whom he revered*) that it might not rain: and it did not rain on the earth for a space of three years and six months.

18 And he prayed again, and the (*Lord from*) heaven gave the rain and the earth brought forth her fruit (*upon the formerly dry ground*).

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19 Brethren, if anyone among you wanders from the truth, and someone (*comes alongside them with the faith of our Lord Jesus and it*) turns their hearts back (*to the truth*);

20 Let it be known, that (*the Spirit of the Lord is*) the One (*who rains from heaven*) that turns (*the heart of*) the transgressor from the error of his way (*unto life*), saving a soul from (*perishing in the second*) death and (*fully persuading them that their death has been sent away*) will cover a multitude of offenses (*formerly brought by the body of death*).