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Who wrote the epistle of james in the bible

James's Letter - $\tilde{A} \tilde{I} \pm \pm \pm \tilde{I} \pm \tilde{A}^* \tilde{A} \tilde{A} \tilde{A} \tilde{A} \tilde{A}^2 \dots$ - It is the first of the seven Catholic or universal letters of the New Testament of the Bible, together with the first and second letters of Pietro, the first, the second and third letters of John and Jude. These letters are so called because they are addressed to the Universal Church in general, and not to a specific community, such as, for example, the Philippians. St. James faced the letter of him to the twelve tribes of the dispersion and called "a slave of God and the Lord Jesus Christ". The letter of San Giacomo is a very important job of the New Testament, for the key concept of needs of works together with faith is expressed in this letter in chapter two. James stressed the ethical standards similar to the literature of Jewish wisdom. The letter is rich in content, such as the need for the word of living God, being impartial and the danger of worldly and wealth. James emphasizes the importance of mercy in our relationships with our man mate, for mercy triumphs judgment (2:13). Abraham is called a friend of God in 2:23. A famous song is on the power of the language (3: 1-12). James 4: 7-8 stresses the need to attract close to God. Chapter 5:11 Speaks of the patience of work and 5: 13-15 acts as a foundation for the sacrament of the dancing of the sick. 5: 16-17 Stresses that the fervent prayer of a right person is very powerful, quoting Elijah as an example. The book closes over blessings to help someone convert from sin (5: 19-20). St. Paul seems to emphasize in the letters of him to the Romans and Galatians who justify himself. However, St. Paul says directly to Romans 2: 5-6: "But due to the stubbornness and the impenitent heart that you are storing anger for you on the day of IRA and the revelation of the right judgment of God, which will make it in Every person according to his works. "Paul Cornica his whole epistle with the phrase" The obedience of faith "(Romans 1: 5 and 16:26), to emphasize the importance of living his faith. In fact, if one has confidence in Jesus, it is natural that you want to perform good works and experience the way of Jesus. It's Paolo himself in Galatians who speak of good works and reminds us "for what a man scrupulous, which will also collect" (Galatians 6: 7). Furthermore, the book of revelation is quite explicit about the importance of the works (2:23, 14:13, 21: 8). As the name James, the equivalent of Jewish name Jacob, was popular at the time of Jesus, one of the great historical questions was if there were two, three, or even more disciples of the Lord by the name of James. Which James was the author of this letter? It is known in the ads of the twelve apostles that there were two apostles of the Lord named James: James son of Zebedeo and James son of Alpheus (Matteo 10: 2-3, Marco 3: 17-18, Luca 6: 14-15 , Acts 1:13). There is James the "brother" of the Lord (Matthew 13:55, Marco 6: 3, Galatians 1:19), which according to Flavio Josephus was martyred in Jerusalem in 62 D.C. Present to the passion of our Lord was Maria The Mother of Giacomo and Giuseppe (Matthew 27:56), identified as Mary, the mother of the young James and Joses (Mark 15:40). Luca 24:10 mentions Mary Maddalene, Joanna, and Maria The mother of James at the empty tomb. John identifies Mary as the sister of the mother of Jesus and his wife of Clopas (John 19:25). And then Jude's brother is Jude (Jude 1: 1). Are these different expressions of the same person or actually different people? The term brother or sister in Hebrew or Aramaic during that time could mean a biological brother, a cousin or a relative, or a brother or a sister in the Spirit. Furthermore, the relationship of the Cleopas Terms (Luke 24:18), Clopas (John 19:25), and the Alphaeus is undefined. St. Jerome, the father of biblical scholars, believed that there were two James: (1) there was the apostle James the son of Alpheus and the of the Lord "(Galatians 1:19), which was the author of this He was also known as James the less, the Bishop of Jerusalem, and the brother of Jude Thaddeus (Jude 1: 1); and (2) James the son of Zebedee and brother of John, who was martyred under Antipas Arodo (Acts 12: 1-2). The following Scripture is from the Douay-Rheims Bible now in the public domain and the New American Bible. The Douay-Rheims Bible was the standard English Bible for Catholics for over 300 years and is still in use today. The Bible Douay-Rheims was the first English translation approved Latin Vulgate Bible of St. Jerome Bible. The Old Testament translation was completed at the English College in Douai, France in 1609 and the New Testament of English College in Rheims, France in 1582. The Bible Douay-Rheims it has been reviewed by Bishop Challoner in England from 1749 to 1752. the Haydock Douay-Rheims Bible of 1814 was one where President John F. Kennedy took the oath of office January 20, 1961 to become the 35 $\tilde{A}^{\circ}$ president of the United States. Writing for chapters 1, 2:13 and 5 are taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and they are used by permission of the copyright owner. All rights reserved. No part of the New American Bible may be reproduced in any form without permission in writing from the copyright owner. The epistle of James Chapter 1 1 James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greetings. Perseverance in trial 2 considers all joy, my brethren, when you encounter various trials, 3 because you know that © testing of your faith produces perseverance. 4 And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing. Prayer confidently 5 But if any of you lacks wisdom, he should ask God, who gives to all liberally and without sense, and will be given. 6 But he should ask in faith, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7 For that person must not suppose that he will receive anything from the Lord, 8 since © is a man of two minds, unstable in all his ways. Lot of 9 rich brother in mimale circumstances should be proud of its high standing, 10 and the rich in his humility, since it will pass © $\tilde{A} \tilde{e} \rightarrow$ "as the flower of the field. ~ 11 Sun Comes with her scorching heat and dries the grass, its flower and flowers beauty of its appearance vanishes. So the rich man will fade in the midst of its activities. the temptation 12 blessed is the man that endureth temptation, for when you ~ been proven that will receive the crown of life which he promised to those who love him. 13 no experimenting temptation should say, $\tilde{A} \tilde{e} \rightarrow$ "I am tempted by God"; © Because God is not subject to the temptation of evil, and he himself tempts no one. Rather, each person is tempted when he lured and enticed by his own desire. 15 Then the desire conceives and brings sin, and when sin reaches maturity it gives birth to death. not 16 be deceived, my beloved brothers: 17 tut It good gifts, and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. 18 It will be wanted to give us birth by the word of truth that we may be a kind of firstfruits of his creatures. Live the Word 19 Know this, my dear brothers: everyone should be quick to listen, slow to speak, slow to anger, 20 for the anger of man does not achieve the righteousness of God. 21 Therefore, put away all the filthy and evil excess and humbly welcome the word that has been planted in you and is able to save your souls. 22 Just be bearers of the word and not hearers only, disappointing. 23 For if anyone is a hearer of the word and not Doer, it's like a man looking at her face in a mirror. 24 He sees himself, then turns off and forgotten what he seemed. 25 but the one who coeta in the perfect law of freedom and e And it is not a listener that forgets, but a facson that acts, he will be blessed in what he does. 26 If someone thinks of being religious and does not brake the tongue, but he deceives him the heart of him, his religion is vain. 27 pure and spot religion in front of God our father is this: rescuing orphans and widows them in their afflictions and keeping pure from the world. Chapter 2 1 My brothers, do not have faith in our Lord Jesus Christ of glory towards people. 2 Because, if you don't enter your meeting, someone with a gold ring, dressed well, and you will also die a poor in medium clothing. 3 and you have about what is dressed with fine clothing and must tell them : Sit here well. But tell the poor: stand you there, or sit under my stool. 4 Do not judge within you, and don't become judges from unjust thoughts? 5 Listen, my dearest brothers: Who has God not elected the poor in this world, rich in faith and heirs of the Kingdom that God has promised to those who love him? 6 But you have dishonored the poor: Not the rich those who oppress you by force? And isn't it true that they take you to the courts? 7 Don't blaspheme the good name that is called upon you? 8 If you meet the real law, according to the Scriptures, love your neighbor as yourself; you are right. 9 But if you have respect for people, you make a sin, to be scolded by the law as transgressors. 10 And anyone who looks at all the law, but also transgresses to a point, it is guilty about all. 11 Because the one who said: don't commit adultery, he also said: don't kill. Now if you don't make adultery, but kill, you have become a transgressor of the law. 12 Talk to you, and so they do, as if to be judged by a liberty law. For the judgment it is ruthless to those who showed no pity; Misericordia triumphs on judgment. The faith and good works 14 That Game, my brothers, if one says I have faith, but doesn't Hath work? He must be able to save him? 15 And if a brother or sister are without clothes and want daily food: 16 and one of you says them: go to peace, be heated and filled; But give them not those things that are needed for the body, who now? 17 So also faith, if he does not have works, he died in itself. 18 But someone will tell you: you have the faith and I have the works: show me your faith without the works; And I will show you, for the works, my faith. 19 You believe that there is a God only. You do well: even demons believe and tremble. 20 But do you want to know, or senseless, that faith without the works is dead? 21, wasn't it Abraham, our father, justified for the works, offering Isaac, son of him, on the altar? 22 See you, that faith has co-operate with the works of her; And for the works the faith was made perfect? 23 And he was writing, saying: Abraham believed to God, and he considered him for justice, and was called his friend of God. 24 You see that for the works the man is justified; And not just for faith? 25 And in the same way also Raab, the meritor, wasn't she justified for the works, receiving messengers, and sending another way? 26 Because, since the body without the spirit died; So even faith without the works is dead. Chapter 3 1 Don't be a lot of masters, my brothers, knowing that you receive the most judgment. 2 In many things that we all offend. If one doesn't offend in speaking, it's a perfect man. He is also able to drive throughout the body with a brake. 3 If in fact the $\tilde{A} \tilde{e}$

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