

The French Composite Bible

By

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The French Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with French, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

French (Darby)

The World English Bible

Young's Literal Translation

1 Corinthians

- 1 ¶ Paul, apôtre appelé de Jésus Christ par la volonté de Dieu,
Paul, called to be an apostle of Jesus Christ through the will of God, and our brother
Sosthenes,
Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother,**

- 2 et Sosthène, le frère, à l'assemblée de Dieu qui est à Corinthe, aux sanctifiés dans le christ Jésus, saints appelés, avec tous ceux qui en tout lieu invoquent le nom de notre Seigneur Jésus Christ, et leur Seigneur et le nôtre:**
to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:
to the assembly of God that is in Corinth, to those sanctified in Christ Jesus, called saints, with all those calling upon the name of our Lord Jesus Christ in every place -- both theirs and ours:
- 3 Grâce et paix à vous, de la part de Dieu notre Père et du Seigneur Jésus Christ!**
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ!
- 4 Je rends toujours grâces à mon Dieu pour vous, à cause de la grâce de Dieu qui vous a été donnée dans le Christ Jésus,**
I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;
I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus,
- 5 de ce qu'en toutes choses vous avez été enrichis en lui en toute parole et toute connaissance,**
that in everything you were enriched in him, in all speech and all knowledge;
that in every thing ye were enriched in him, in all discourse and all knowledge,
- 6 selon que le témoignage du Christ a été confirmé au milieu de vous,**
even as the testimony of Christ was confirmed in you:
according as the testimony of the Christ was confirmed in you,

- 7 de sorte que vous ne manquez d'aucun don de grâce pendant que vous attendez la révélation de notre Seigneur Jésus Christ,**
so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus Christ,
- 8 qui aussi vous affermira jusqu'à la fin pour être irréprochables dans la journée de notre Seigneur Jésus Christ.**
who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.
who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus Christ;
- 9 Dieu, par qui vous avez été appelés à la communion de son Fils Jésus Christ, notre Seigneur, est fidèle.**
God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.
faithful [is] God, through whom ye were called to the fellowship of His Son Jesus Christ our Lord.
- 10 ¶ Or je vous exhorte, frères, par le nom de notre Seigneur Jésus Christ, à parler tous un même langage, et à ce qu'il n'y ait pas de divisions parmi vous, mais que vous soyez parfaitement unis dans un même sentiment et dans un même avis.**
Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.
And I call upon you, brethren, through the name of our Lord Jesus Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment,

- 11 Car, mes frères, il m'a été dit de vous, par ceux qui sont de chez Chloé, qu'il y a des dissensions parmi vous.**

For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you.

for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you;

- 12 Or voici ce que je dis, c'est que chacun de vous dit: Moi, je suis de Paul; et moi, d'Apollos; et moi, de Céphas; et moi, de Christ.**

Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."

and I say this, that each one of you saith, `I, indeed, am of Paul` -- `and I of Apollos,` -- `and I of Cephas,` -- `and I of Christ.`

- 13 Le Christ est-il divisé? Paul a-t-il été crucifié pour vous? ou avez-vous été baptisés pour le nom de Paul?**

Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul? Hath the Christ been divided? was Paul crucified for you? or to the name of Paul were ye baptized;

- 14 ¶ Je rends grâce à Dieu de ce que je n'ai baptisé aucun de vous, sinon Crispus et Gaïus, I thank God that I baptized none of you, except Crispus and Gaius, I give thanks to God that no one of you did I baptize, except Crispus and Gaius --**

- 15 afin que personne ne dise que j'ai baptisé pour mon nom. so that no one should say that I had baptized you into my own name. that no one may say that to my own name I did baptize;**

16 J'ai bien aussi baptisé la maison de Stéphanas; du reste je ne sais pas si j'ai baptisé quelqu'un d'autre.

(I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.)

and I did baptize also Stephanas' household -- further, I have not known if I did baptize any other.

17 ¶ Car Christ ne m'a pas envoyé baptiser, mais évangéliser, non point avec sagesse de parole, afin que la croix du Christ ne soit pas rendue vaine;

For Christ sent me not to baptize, but to preach the gospel -- not in wisdom of words, so that the cross of Christ wouldn't be made void.

For Christ did not send me to baptize, but -- to proclaim good news; not in wisdom of discourse, that the cross of the Christ may not be made of none effect;

18 car la parole de la croix est folie pour ceux qui périssent, mais à nous qui obtenons le salut elle est la puissance de Dieu.

For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.

for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God,

19 Car il est écrit: "Je détruirai la sagesse des sages et j'annulerai l'intelligence des intelligents".

For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."

for it hath been written, 'I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nought;'

- 20** Où est le sage? où est le scribe? où est le disputeur de ce siècle? Dieu n'a-t-il pas fait de la sagesse du monde une folie?
Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?
where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world?
- 21** Car, puisque, dans la sagesse de Dieu, le monde, par la sagesse, n'a pas connu Dieu, il a plu à Dieu, par la folie de la prédication, de sauver ceux qui croient;
For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe.
for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing.
- 22** puisque les Juifs demandent des miracles et que les Grecs recherchent la sagesse;
For Jews ask for signs, Greeks seek after wisdom,
Since also Jews ask a sign, and Greeks seek wisdom,
- 23** mais nous, nous prêchons Christ crucifié, aux Juifs occasion de chute, aux nations folie,
but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks,
also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness,

- 24** mais à ceux qui sont appelés, et Juifs et Grecs, Christ la puissance de Dieu et la sagesse de Dieu;
but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.
and to those called -- both Jews and Greeks -- Christ the power of God, and the wisdom of God,
- 25** parce que la folie de Dieu est plus sage que les hommes, et que la faiblesse de Dieu est plus forte que les hommes.
Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
because the foolishness of God is wiser than men, and the weakness of God is stronger than men;
- 26** Car considérez votre vocation, frères, -qu'il n'y a pas beaucoup de sages selon la chair, pas beaucoup de puissants, pas beaucoup de nobles, ...
For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;
for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble;
- 27** Mais Dieu a choisi les choses folles du monde pour couvrir de honte les hommes sages; et Dieu a choisi les choses faibles du monde pour couvrir de honte les choses fortes;
but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;
but the foolish things of the world did God choose, that the wise He may put to shame;
and the weak things of the world did God choose that He may put to shame the strong;

- 28** et Dieu a choisi les choses viles du monde, et celles qui sont méprisées, et celles qui ne sont pas, pour annuler celles qui sont;
 and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:
 and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless --
- 29** en sorte que nulle chair ne se glorifie devant Dieu.
 that no flesh should boast before God.
 that no flesh may glory before Him;
- 30** Or vous êtes de lui dans le Christ Jésus, qui nous a été fait sagesse de la part de Dieu, et justice, et sainteté, et rédemption,
 But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:
 and of Him ye -- ye are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption,
- 31** afin que, comme il est écrit, "celui qui se glorifie, se glorifie dans le *Seigneur".
 that, according as it is written, "He who boasts, let him boast in the Lord."
 that, according as it hath been written, `He who is glorying -- in the Lord let him glory.`
- 1** ¶ Et moi-même, quand je suis allé auprès de vous, frères, je ne suis pas allé avec excellence de parole ou de sagesse, en vous annonçant le témoignage de Dieu;
 When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.
 And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God,

- 2** car je n'ai pas jugé bon de savoir quoi que ce soit parmi vous, sinon Jésus Christ, et Jésus Christ crucifié.
For I determined not to know anything among you, except Jesus Christ, and him crucified.
for I decided not to know any thing among you, except Jesus Christ, and him crucified;
- 3** Et moi-même j'ai été parmi vous dans la faiblesse, et dans la crainte, et dans un grand tremblement;
I was with you in weakness, in fear, and in much trembling.
and I, in weakness, and in fear, and in much trembling, was with you;
- 4** et ma parole et ma prédication n'ont pas été en paroles persuasives de sagesse, mais en démonstration de l'Esprit et de puissance,
My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,
and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power --
- 5** afin que votre foi ne repose pas sur la sagesse des hommes, mais sur la puissance de Dieu.
that your faith wouldn't stand in the wisdom of men, but in the power of God.
that your faith may not be in the wisdom of men, but in the power of God.
- 6** ¶ Or nous parlons sagesse parmi les parfaits, sagesse toutefois non pas de ce siècle, ni des chefs de ce siècle qui s'en vont;
We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.
And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless,

- 7** mais nous parlons la sagesse de Dieu en mystère, la sagesse cachée, laquelle Dieu avait préordonnée avant les siècles pour notre gloire;
But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds to our glory,
but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,
- 8** qu'aucun des chefs de ce siècle n'a connue, (car s'ils l'eussent connue, ils n'eussent pas crucifié le Seigneur de gloire,) **which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.**
which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified;
- 9** -mais selon qu'il est écrit: "Ce que l'oeil n'a pas vu, et que l'oreille n'a pas entendu, et qui n'est pas monté au coeur de l'homme, ce que Dieu a préparé pour ceux qui l'aiment", **But as it is written, "Things which eye didn't see, and ear didn't hear, Which didn't enter into the heart of man, Whatever things God prepared for those who love him."**
but, according as it hath been written, `What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him --`
- 10** -mais Dieu nous la révélée par son Esprit; car l'Esprit sonde toutes choses, même les choses profondes de Dieu. **But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God.**
but to us did God reveal [them] through His Spirit, for the Spirit all things doth search, even the depths of God,

- 11 Car qui des hommes connaît les choses de l'homme, si ce n'est l'esprit de l'homme qui est en lui? Ainsi personne ne connaît les choses de Dieu non plus, si ce n'est l'Esprit de Dieu.
For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God`s Spirit.
for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God.**
- 12 Mais nous, nous avons reçu, non l'esprit du monde, mais l'Esprit qui est de Dieu, afin que nous connaissions les choses qui nous ont été librement données par Dieu;
But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God.
And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us,**
- 13 desquelles aussi nous parlons, non point en paroles enseignées de sagesse humaine, mais en paroles enseignées de l'Esprit, communiquant des choses spirituelles par des moyens spirituels.
Which things also we speak, not in words which man`s wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.
which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing,**
- 14 Or l'homme animal ne reçoit pas les choses qui sont de l'Esprit de Dieu, car elles lui sont folie; et il ne peut les connaître, parce qu'elles se discernent spirituellement.
Now the natural man doesn`t receive the things of the God`s Spirit, for they are foolishness to him, and he can`t know them, because they are spiritually discerned.
and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know [them], because spiritually they are discerned;**

- 15** Mais celui qui est spirituel discerne toutes choses; mais lui n'est discerné par personne;
But he who is spiritual discerns all things, and he himself is judged by no one.
and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned;
- 16** car "qui a connu la pensée du *Seigneur pour qu'il l'instruise"? Mais nous, nous avons la pensée de Christ.
"For who has known the mind of the Lord, that he should instruct him?" But we have Christ`s mind.
for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ.
- 1** ¶ Et moi, frères, je n'ai pas pu vous parler comme à des hommes spirituels, mais comme à des hommes charnels, comme à de petits enfants en Christ.
Brothers, I couldn`t speak to you as to spiritual, but as to fleshly, as to babes in Christ.
And I, brethren, was not able to speak to you as to spiritual, but as to fleshly -- as to babes in Christ;
- 2** Je vous ai donné du lait à boire, non pas de la viande, car vous ne pouviez pas encore la supporter, et même maintenant encore vous ne le pouvez pas,
I fed you with milk, not with meat; for you weren`t yet ready. Indeed, not even now are you ready,
with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able,

- 3 car vous êtes encore charnels. Car, puisqu'il y a parmi vous de l'envie et des querelles, n'êtes-vous pas charnels et ne marchez-vous pas à la manière des hommes?**
for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?
for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk?
- 4 Car quand l'un dit: Moi, je suis de Paul; et l'autre: moi, je suis d'Apollos, n'êtes-vous pas des hommes?**
For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?
for when one may say, `I, indeed, am of Paul;` and another, `I -- of Apollos;` are ye not fleshly?
- 5 ¶ Qui donc est Apollos, et qui Paul? Des serviteurs par lesquels vous avez cru, et comme le Seigneur a donné à chacun d'eux.**
Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him?
Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave?
- 6 Moi, j'ai planté, Apollos a arrosé; mais Dieu a donné l'accroissement.**
I planted. Apollos watered. But God gave the increase.
I planted, Apollos watered, but God was giving growth;

- 7 De sorte que ni celui qui plante n'est rien, ni celui qui arrose, mais Dieu qui donne l'accroissement.**

So then neither he who plants is anything, nor he who waters, but God who gives the increase.

so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God;

- 8 Or celui qui plante et celui qui arrose sont un; mais chacun recevra sa propre récompense selon son propre travail.**

Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.

and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour,

- 9 Car nous sommes collaborateurs de Dieu; vous êtes le labourage de Dieu, l'édifice de Dieu. For we are God`s fellow workers. You are God`s farming, God`s building.**

for of God we are fellow-workmen; God`s tillage, God`s building ye are.

- 10 Selon la grâce de Dieu qui m'a été donnée, comme un sage architecte, j'ai posé le fondement, et un autre édifie dessus; mais que chacun considère comment il édifie**

According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.

According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it],

- 11 ¶ Car personne ne peut poser d'autre fondement que celui qui est posé, lequel est Jésus Christ.**
For no one can lay any other foundation than that which has been laid, which is Jesus Christ.
for other foundation no one is able to lay except that which is laid, which is Jesus the Christ;
- 12 Or si quelqu'un édifie sur ce fondement de l'or, de l'argent, des pierres précieuses, du bois, du foin, du chaume,**
But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;
and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw --
- 13 l'ouvrage de chacun sera rendu manifeste, car le jour le fera connaître, parce qu'il est révélé en feu; et quel est l'ouvrage de chacun, le feu l'éprouvera.**
each man`s work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man`s work is.
of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove;
- 14 Si l'ouvrage de quelqu'un qu'il aura édifié dessus demeure, il recevra une récompense;**
If any man`s work remains which he built on it, he will receive a reward.
if of any one the work doth remain that he built on [it], a wage he shall receive;

- 15** si l'ouvrage de quelqu'un vient à être consumé, il en éprouvera une perte, mais lui-même il sera sauvé, toutefois comme à travers le feu.
If any man`s work is burned, he will suffer loss, but he himself will be saved, but as through fire.
if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire.
- 16** ¶ Ne savez-vous pas que vous êtes le temple de Dieu et que l'Esprit de Dieu habite en vous?
Don`t you know that you are a temple of God, and that God`s Spirit lives in you?
have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you?
- 17** Si quelqu'un corrompt le temple de Dieu, Dieu le détruira, car le temple de Dieu est saint, et tels vous êtes.
If anyone destroys the temple of God, God will destroy him; for God`s temple is holy, which you are.
if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are.
- 18** ¶ Que personne ne s'abuse soi-même: si quelqu'un parmi vous a l'air d'être sage dans ce siècle, qu'il devienne fou, afin de devenir sage;
Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.
Let no one deceive himself; if any one doth seem to be wise among you in this age -- let him become a fool, that he may become wise,

- 19** car la sagesse de ce monde est folie devant Dieu; car il est écrit: "Celui qui prend les sages dans leurs ruses",
For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."
for the wisdom of this world is foolishness with God, for it hath been written, `Who is taking the wise in their craftiness;`
- 20** et encore: "Le *Seigneur connaît les raisonnements des sages, qu'ils sont vains".
And again, "The Lord knows the reasoning of the wise, that it is worthless."
and again, `The Lord doth know the reasonings of the wise, that they are vain.`
- 21** ¶ Que personne donc ne se glorifie dans les hommes, car toutes choses sont à vous,
Therefore let no one boast in men. For all things are yours,
So then, let no one glory in men, for all things are yours,
- 22** soit Paul, soit Apollos, soit Céphas, soit monde, soit vie, soit mort, soit choses présentes, soit choses à venir: toutes choses sont à vous,
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours,
- 23** et vous à Christ, et Christ à Dieu.
and you are Christ`s, and Christ is God`s.
and ye [are] Christ`s, and Christ [is] God`s.

- 1 ¶ Que tout homme pense ainsi à notre égard, -qu'il nous tienne pour des serviteurs de Christ et pour des administrateurs des mystères de Dieu.
So let a man think of us as Christ`s servants, and stewards of God`s mysteries.
Let a man so reckon us as officers of Christ, and stewards of the secrets of God,**
- 2 au reste, ce qui est requis dans des administrateurs, c'est qu'un homme soit trouvé fidèle.
Here, moreover, it is required of stewards, that they be found faithful.
and as to the rest, it is required in the stewards that one may be found faithful,**
- 3 Mais il m'importe fort peu, à moi, que je sois jugé par vous, ou de jugement d'homme; et même je ne me juge pas moi-même.
But with me it is a very small thing that I should be judged by you, or by man`s judgment.
Yes, I don`t judge my own self.
and to me it is for a very little thing that by you I may be judged, or by man`s day, but not even myself do I judge,**
- 4 Car je n'ai rien sur ma conscience; mais par là je ne suis pas justifié; mais celui qui me juge, c'est le Seigneur.
For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.
for of nothing to myself have I been conscious, but not in this have I been declared right --
and he who is discerning me is the Lord:**

- 5** Ainsi ne jugez rien avant le temps, jusqu'à ce que le Seigneur vienne, qui aussi mettra en lumière les choses cachées des ténèbres, et qui manifestera les conseils des coeurs; et alors chacun recevra sa louange de la part de Dieu.

Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

so, then, nothing before the time judge ye, till the Lord may come, who will both bring to light the hidden things of the darkness, and will manifest the counsels of the hearts, and then the praise shall come to each from God.

- 6** Or, frères, j'ai tourné ceci sur moi et sur Apollos, à cause de vous, afin qu'en nous, vous appreniez à ne pas élever vos pensées au-dessus de ce qui est écrit, afin que vous ne vous enfliez pour l'un contre un autre.

Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.

And these things, brethren, I did transfer to myself and to Apollos because of you, that in us ye may learn not to think above that which hath been written, that ye may not be puffed up one for one against the other,

- 7** ¶ Car qui est-ce qui met de la différence entre toi et un autre? Et qu'as-tu, que tu n'aies reçu? Et si aussi tu l'as reçu, pourquoi te glorifies-tu, comme si tu ne l'avais pas reçu?

For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?

for who doth make thee to differ? and what hast thou, that thou didst not receive? and if thou didst also receive, why dost thou glory as not having received?

- 8** Déjà vous êtes rassasiés; déjà vous êtes riches; vous avez régné sans nous; et je voudrais bien que vous régnassiez, afin que nous aussi nous régnassions avec vous!

You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you.

Already ye are having been filled, already ye were rich, apart from us ye did reign, and I would also ye did reign, that we also with you may reign together,

- 9 Car je pense que Dieu nous a produits les derniers sur la scène, nous les apôtres, comme des gens voués à la mort; car nous avons été faits un spectacle pour le monde, et pour les anges et pour les hommes.**

For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.

for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men;

- 10 Nous, nous sommes fous pour l'amour de Christ, mais vous, vous êtes sages en Christ; nous sommes faibles, mais vous forts; vous en honneur, mais nous dans le mépris.**

We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.

we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured;

- 11 Jusqu'à cette heure nous souffrons et la faim et la soif, et nous sommes nus, et nous sommes souffletés, et nous sommes sans demeure fixe,**

Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.

unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about,

- 12 et nous prenons de la peine, travaillant de nos propres mains; injuriés, nous bénissons; persécutés, nous le supportons;**

We toil, working with our own hands. Being reviled, we bless. Being persecuted, we endure.

and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer;

- 13 calomniés, nous supplions: nous sommes devenus comme les balayures du monde et le rebut de tous jusqu'à maintenant.**
Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.
being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now.
- 14 ¶ Ce n'est pas pour vous faire honte que j'écris ces choses, mais je vous avertis comme mes enfants bien-aimés.**
I don't write these things to shame you, but to admonish you as my beloved children.
Not [as] putting you to shame do I write these things, but as my beloved children I do admonish,
- 15 Car quand vous auriez dix mille maîtres dans le Christ, vous n'avez cependant pas beaucoup de pères, car moi je vous ai engendrés dans le Christ Jésus par l'évangile.**
For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the gospel.
for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I -- I did beget you;
- 16 Je vous supplie donc d'être mes imitateurs.**
I beg you therefore, be imitators of me.
I call upon you, therefore, become ye followers of me;

- 17 ¶ C'est pourquoi je vous ai envoyé Timothée, qui est mon enfant bien-aimé et qui est fidèle dans le Seigneur; il vous fera souvenir de mes voies en Christ, selon que j'enseigne partout dans chaque assemblée.**

Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.

because of this I sent to you Timotheus, who is my child, beloved and faithful in the Lord, who shall remind you of my ways in Christ, according as everywhere in every assembly I teach.

- 18 Or quelques-uns se sont enflés d'orgueil, comme si je ne devais pas aller vers vous;
Now some are puffed up, as though I were not coming to you.
And as if I were not coming unto you certain were puffed up;**

- 19 mais j'irai bientôt vers vous, si le Seigneur le veut, et je connaîtrai, non la parole de ceux qui se sont enflés, mais la puissance.**

But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.

but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power;

- 20 Car le royaume de Dieu n'est pas pas en parole, mais en puissance.
For the kingdom of God is not in word, but in power.
for not in word is the reign of God, but in power?**

21 Que voulez-vous? Que j'aïlle vers vous avec la verge, ou avec amour et un esprit de douceur?

What do you want? Will I come to you with a rod, or in love and a spirit of gentleness? what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness?

1 ¶ On entend dire partout qu'il y a de la fornication parmi vous, et une fornication telle qu'elle n'existe pas même parmi les nations, de sorte que quelqu'un aurait la femme de son père.

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father`s wife.

Whoredom is actually heard of among you, and such whoredom as is not even named among the nations -- as that one hath the wife of the father! --

2 Et vous êtes enflés d'orgueil, et vous n'avez pas plutôt mené deuil, afin que celui qui a commis cette action fût ôté du milieu de vous.

You are puffed up, and didn`t rather mourn, that he who had done this deed might be removed from among you.

and ye are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work,

3 Car pour moi, étant absent de corps, mais présent en esprit, j'ai déjà, comme présent, For I most assuredly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.

for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing:

- 4 (vous et mon esprit étant assemblés avec la puissance de notre Seigneur Jésus Christ), de livrer, au nom de notre Seigneur Jésus Christ, celui qui a ainsi commis cette action,**
In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,
in the name of our Lord Jesus Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus Christ,
- 5 j'ai jugé, dis-je, de livrer un tel homme à Satan pour la destruction de la chair, afin que l'esprit soit sauvé dans la journée du Seigneur Jésus.**
are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 6 Votre vanterie n'est pas bonne; ne savez-vous pas qu'un peu de levain fait lever la pâte tout entière?**
Your boasting is not good. Don't you know that a little yeast leavens the whole lump?
Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven?
- 7 ¶ Otez le vieux levain, afin que vous soyez une nouvelle pâte, comme vous êtes sans levain. Car aussi notre pâque, Christ, a été sacrifiée:**
Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.
cleanse out, therefore, the old leaven, that ye may be a new lump, according as ye are unleavened, for also our passover for us was sacrificed -- Christ,

- 8 c'est pourquoi célébrons la fête, non avec du vieux levain, ni avec un levain de malice et de méchanceté, mais avec des pains sans levain de sincérité et de vérité.
Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.
so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth.**
- 9 ¶ Je vous ai écrit dans la lettre, de ne pas avoir de commerce avec des fornicateurs,
I wrote to you in my letter to have no company with sexual sinners;
I did write to you in the epistle, not to keep company with whoremongers --**
- 10 pas absolument avec les fornicateurs de ce monde, ou les avares et les ravisseurs, ou les idolâtres, puisqu'ainsi il faudrait que vous sortissiez du monde;
yet not at all meaning with the sexual sinners of this world, or with the covetous and extortioners, or with idolaters; for then you would have to leave the world.
and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world --**
- 11 mais, maintenant, je vous ai écrit que, si quelqu'un appelé frère est fornicateur, ou avare, ou idolâtre, ou outrageux, ou ivrogne, ou ravisseur, vous n'avez pas de commerce avec lui, que nous ne mangiez pas même avec un tel homme.
But as it is, I wrote to you not to keep company, if any man who is named a brother is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person.
and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together;**

12 Car qu'ai-je affaire de juger ceux de dehors aussi? Vous, ne jugez-vous pas ceux qui sont de dedans?

For what have I to do with also judging those who are outside? Don't you judge those who are within?

for what have I also those without to judge? those within do ye not judge?

13 Mais ceux de dehors, Dieu les juge. Otez le méchant du milieu de vous-mêmes.

But those who are outside, God judges. "Put away the wicked man from among yourselves."

and those without God doth judge; and put ye away the evil from among yourselves.

1 ¶ Quelqu'un de vous, lorsqu'il a une affaire avec un autre, ose-t-il entrer en procès devant les injustes et non devant les saints?

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?

Dare any one of you, having a matter with the other, go to be judged before the unrighteous, and not before the saints?

2 Ne savez-vous pas que les saints jugeront le monde? Et si le monde est jugé par vous, êtes-vous indignes des plus petits jugements?

Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

have ye not known that the saints shall judge the world? and if by you the world is judged, are ye unworthy of the smaller judgments?

3 Ne savez-vous pas que nous jugerons les anges? et nous ne jugerions pas les affaires de cette vie?

Don't you know that we will judge angels? How much more, things that pertain to this life?

have ye not known that we shall judge messengers? why not then the things of life?

- 4 Si donc vous avez des procès pour les affaires de cette vie, établissez ceux-là pour juges qui sont peu estimés dans l'assemblée.**

If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?

of the things of life, indeed, then, if ye may have judgment, those despised in the assembly -- these cause ye to sit;

- 5 Je parle pour vous faire honte: ainsi il n'y a pas d' homme sage parmi vous, pas même un seul, qui soit capable de décider entre ses frères?**

I say this to move you to shame. What, can't there be one wise man among you who will be able to decide between his brothers;

unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren!

- 6 Mais un frère entre en procès avec un frère, et cela devant les incrédules.**

but brother goes to law with brother, and that before unbelievers?

but brother with brother doth go to be judged, and this before unbelievers!

- 7 C'est donc de toute manière déjà une faute en vous, que vous ayez des procès entre vous. Pourquoi ne supportez-vous plutôt des injustices? pourquoi ne vous laissez-vous pas plutôt faire tort?**

Therefore it is already altogether a defect in you, that you have lawsuits one with another.

Why not rather be wronged? Why not rather be defrauded?

Already, indeed, then, there is altogether a fault among you, that ye have judgments with one another; wherefore do ye not rather suffer injustice? wherefore be ye not rather defrauded?

- 8** Mais vous, vous faites des injustices et vous faites tort, et cela à vos frères.
No, but you yourselves do wrong, and defraud, and that against your brothers.
but ye -- ye do injustice, and ye defraud, and these -- brethren!
- 9** ¶ Ne savez-vous pas que les injustes n'hériteront point du royaume de Dieu? Ne vous y trompez pas: ni fornicateurs, ni idolâtres, ni adultères,
Or don`t you know that the unrighteous will not inherit the kingdom of God? Don`t be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,
have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites,
- 10** ni efféminés, ni ceux qui abusent d'eux-mêmes avec des hommes, ni voleurs, ni avares, ni ivrognes, ni outrageux, ni ravisseurs, n'hériteront du royaume de Dieu.
nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit.
- 11** Et quelques-uns de vous, vous étiez tels; mais vous avez été lavés, mais vous avez été sanctifiés, mais vous avez été justifiés au nom du Seigneur Jésus, et par l'Esprit de notre Dieu.
Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.
And certain of you were these! but ye were washed, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus, and in the Spirit of our God.

12 ¶ Toutes choses me sont permises, mais toutes choses ne sont pas avantageuses; toutes choses me sont permises, mais je ne me laisserai, moi, asservir par aucune.

"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything.

All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any;

13 Les viandes pour l'estomac, et l'estomac pour les viandes; mais Dieu mettra à néant et celui-ci et celles-là. Or le corps n'est pas pour la fornication, mais pour le Seigneur, et le Seigneur pour le corps.

"Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body. the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body;

14 Mais Dieu a ressuscité le Seigneur, et il nous ressuscitera par sa puissance.

Now God raised up the Lord, and will also raise us up by his power.

and God both the Lord did raise, and us will raise up through His power.

15 Ne savez-vous pas que vos corps sont des membres de Christ? Prendrai-je donc les membres du Christ pour en faire les membres d'une prostituée? Qu'ainsi n'advienne!

Don't you know that your bodies are members of Christ? Will I then take away the members of Christ, and make them members of a prostitute? Certainly not!

Have ye not known that your bodies are members of Christ? having taken, then, the members of the Christ, shall I make [them] members of an harlot? let it be not!

- 16 Ne savez-vous pas que celui qui est uni à une prostituée est un seul corps avec elle? "Car les deux, dit-il, seront une seule chair";**
Or don` t you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh."
have ye not known that he who is joined to the harlot is one body? `for they shall be -- saith He -- the two for one flesh.`
- 17 mais celui qui est uni au Seigneur est un seul esprit avec lui.**
But he who is joined to the Lord is one spirit.
And he who is joined to the Lord is one spirit;
- 18 Fuyez la fornication: quelque péché que l'homme commette, il est hors du corps, mais le fornicateur pèche contre son propre corps.**
Flee sexual immorality. "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.
flee the whoredom; every sin -- whatever a man may commit -- is without the body, and he who is committing whoredom, against his own body doth sin.
- 19 Ne savez-vous pas que votre corps est le temple du Saint Esprit qui est en vous, et que vous avez de Dieu? Et vous n`êtes pas à vous-mêmes; car vous avez été achetés à prix.**
Or don` t you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own,
Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own,

20 Glorifiez donc Dieu dans votre corps.

for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God`s.

for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God`s.

1 ¶ Or, pour ce qui est des choses au sujet desquelles vous m'avez écrit, il est bon à l'homme de ne pas toucher de femme;

Now concerning the things about which you wrote to me. It is good for a man not to touch a woman.

And concerning the things of which ye wrote to me: good [it is] for a man not to touch a woman,

2 mais, à cause de la fornication, que chacun ait sa propre femme, et que chaque femme ait son mari à elle.

But, because of sexual sins, let each man have his own wife, and let each woman have her own husband.

and because of the whoredom let each man have his own wife, and let each woman have her proper husband;

3 Que le mari rende à la femme ce qui lui est dû, et pareillement aussi la femme au mari.

Let the husband render to the wife her due, and likewise also the wife to the husband.

to the wife let the husband the due benevolence render, and in like manner also the wife to the husband;

- 4 La femme ne dispose pas de son propre corps, mais le mari; et pareillement aussi le mari ne dispose pas de son propre corps, mais la femme.**

The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have power over his own body, but the wife.

the wife over her own body hath not authority, but the husband; and, in like manner also, the husband over his own body hath not authority, but the wife.

- 5 Ne vous privez pas l'un l'autre, à moins que ce ne soit d'un consentement mutuel, pour un temps, afin que vous vaquiez à la prière, et que vous vous trouviez de nouveau ensemble, afin que Satan ne vous tente pas à cause de votre incontinence.**

Don't defraud one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.

Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;

- 6 Or je dis ceci par indulgence, non comme commandement;
But this I say by way of concession, not of commandment.
and this I say by way of concurrence -- not of command,**

- 7 mais je voudrais que tous les hommes fussent comme moi; toutefois chacun a son propre don de grâce de la part de Dieu, l'un d'une manière, et l'autre d'une autre.**

Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.

for I wish all men to be even as I myself [am]; but each his own gift hath of God, one indeed thus, and one thus.

8 Or je dis à ceux qui ne sont pas mariés et aux veuves, qu'il leur est bon de demeurer comme moi.

But I say to the unmarried and to widows, it is good for them if they remain even as I am. And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am];

9 Mais s'ils ne savent pas garder la continence, qu'ils se marient, car il vaut mieux se marier que de brûler.

But if they don't have self-control, let them marry. For it's better to marry than to burn. and if they have not continence -- let them marry, for it is better to marry than to burn;

10 ¶ Mais quant à ceux qui sont mariés, je leur enjoins, non pas moi, mais le Seigneur: que la femme ne soit pas séparée du mari;

But to the married I command -- not I, but the Lord -- that the wife not leave her husband and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband:

11 (et si elle est séparée, qu'elle demeure sans être mariée, ou qu'elle se réconcilie avec son mari;) et que le mari n'abandonne pas sa femme.

(but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife.

12 Mais quant aux autres, je dis, moi, non pas le Seigneur: Si quelque frère a une femme incrédule, et qu'elle veuille habiter avec lui, qu'il ne l'abandonne pas;

But to the rest I -- not the Lord -- say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.

And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away;

13 et si une femme a un mari incrédule, et qu'il veuille habiter avec elle, qu'elle n'abandonne pas son mari.

The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.

and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away;

14 Car le mari incrédule est sanctifié par la femme, et la femme incrédule est sanctifié par le frère, son mari; puisque autrement vos enfants seraient impurs; mais maintenant ils sont saints.

For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now are they for the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the husband; otherwise your children are unclean, but now they are holy.

15 Mais si l'incrédule s'en va, qu'il s'en aille; le frère ou la soeur ne sont pas asservis en pareil cas; mais Dieu nous a appelés à marcher dans la paix.

Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.

And, if the unbelieving doth separate himself -- let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace hath God called us;

- 16 Car que sais-tu, femme, si tu ne sauveras pas ton mari? ou que sais-tu, mari, si tu ne sauveras pas ta femme?**

For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

for what, hast thou known, O wife, whether the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save?

- 17 ¶ Toutefois, que chacun marche comme le Seigneur le lui a départi, chacun comme Dieu l'a appelé; et c'est ainsi que j'en ordonne dans toutes les assemblées.**

Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.

if not, as God did distribute to each, as the Lord hath called each -- so let him walk; and thus in all the assemblies do I direct:

- 18 a-t-il été appelé étant circoncis, qu'il ne redevienne pas incirconcis. Quelqu'un a-t-il été appelé étant dans l'incirconcision, qu'il ne soit pas circoncis.**

Was anyone called being circumcised? Let him not become uncircumcised. Has any been called in uncircumcision? Let him not be circumcised.

being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised;

- 19 La circoncision n'est rien, et l'incirconcision n'est rien, mais l'observation des commandements de Dieu.**

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God.

- 20** Que chacun demeure dans la vocation dans laquelle il était quand il a été appelé.
Let each man stay in that calling in which he was called.
Each in the calling in which he was called -- in this let him remain;
- 21** As-tu été appelé étant esclave, ne t'en mets pas en peine; toutefois, si tu peux devenir libre, uses-en plutôt:
Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it.
a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather;
- 22** car l'esclave qui est appelé dans le Seigneur est l'affranchi du Seigneur; de même aussi l'homme libre qui a été appelé est l'esclave de Christ.
For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant.
for he who [is] in the Lord -- having been called a servant -- is the Lord's freedman: in like manner also he the freeman, having been called, is servant of Christ:
- 23** Vous avez été achetés à prix; ne devenez pas esclaves des hommes.
You were bought with a price. Don't become bondservants of men.
with a price ye were bought, become not servants of men;
- 24** Frères, que chacun demeure auprès de Dieu dans l'état dans lequel il a été appelé.
Brothers, let each man, in whatever condition he was called, stay in that condition with God.
each, in that in which he was called, brethren, in this let him remain with God.

- 25 ¶ Or, pour ce qui est de ceux qui sont vierges, je n'ai pas d'ordre du Seigneur; mais je donne mon opinion comme ayant reçu miséricorde du Seigneur pour être fidèle.**
Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy.
And concerning the virgins, a command of the Lord I have not; and I give judgment as having obtained kindness from the Lord to be faithful:
- 26 J'estime donc que ceci est bon, à cause de la nécessité présente, qu'il est bon, dis-je, à l'homme d'être tel qu'il est.**
I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is.
I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: --
- 27 Es-tu lié à une femme, ne cherche pas à en être séparé. N'es-tu pas lié à une femme, ne cherche pas de femme.**
Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife.
Hast thou been bound to a wife? seek not to be loosed; hast thou been loosed from a wife? seek not a wife.
- 28 Toutefois, si même tu te maries, tu n'as pas péché; et si la vierge se marie, elle n'a pas péché. Mais ceux qui font ainsi auront de l'affliction pour ce qui regarde la chair; mais moi, je vous épargne.**
But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.
But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you.

- 29 Or je dis ceci, frères: le temps est difficile: au reste, c'est pour que ceux même qui ont une femme soient comme n'en ayant pas;**
But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none;
And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having;
- 30 et ceux qui pleurent, comme ne pleurant pas; et ceux qui se réjouissent, comme ne se réjouissant pas; et ceux qui achètent, comme ne possédant pas;**
and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess;
and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;
- 31 et ceux qui usent du monde, comme n'en usant pas à leur gré; car la figure de ce monde passe.**
and those who use the world, as not using it to the fullest. For the mode of this world passes away.
and those using this world, as not using [it] up; for passing away is the fashion of this world.
- 32 Mais je voudrais que vous fussiez sans inquiétude. Celui qui n'est pas marié a le coeur occupé des choses du Seigneur, comment il plaira au Seigneur;**
But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;
And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord;

33 mais celui qui s'est marié a le coeur occupé des choses du monde, comment il plaira à sa femme.

but he who is married is concerned about the things of the world, how he may please his wife.

and the married is anxious for the things of the world, how he shall please the wife.

34 Il y a une différence entre la femme et la vierge: celle qui n'est pas mariée a le coeur occupé des choses du Seigneur, pour être sainte, et de corps et d'esprit; mais celle qui s'est mariée a le coeur occupé des choses du monde, comment elle plaira à son mari.

There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world -- how she may please her husband.

The wife and the virgin have been distinguished: the unmarried is anxious for the things of the Lord, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she shall please the husband.

35 Mais je dis ceci pour votre propre avantage, non pour vous enlacer dans des liens, mais en vue de ce qui est bienséant, et pour que vous vaquiez au service du Seigneur sans distraction.

This I say for your own profit; not that I may throw a snare on you, but for that which is appropriate, and that you may attend to the Lord without distraction.

And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly,

36 ¶ Mais si quelqu'un estime qu'il agit d'une manière inconvenante à l'égard de sa virginité, et qu'elle ait passé la fleur de son âge, et qu'il faut que cela soit ainsi, qu'il fasse ce qu'il veut: il ne pèche pas; -qu'ils se marient.

But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.

and if any one doth think [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought so to be, what he willeth let him do; he doth not sin -- let him marry.

37 Mais celui qui tient ferme dans son coeur, et qui n'est pas sous l'empire de la nécessité, mais qui est maître de sa propre volonté et a décidé dans son coeur de garder sa propre virginité, fait bien.

But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, will do well.

And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well;

38 Ainsi, et celui qui se marie fait bien; et celui qui ne se marie pas fait mieux.

So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage will do better.

so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better.

39 ¶ La femme est liée pendant tout le temps que son mari est en vie; mais si le mari s'est endormi, elle est libre de se marier à qui elle veut, seulement dans le Seigneur;

A wife is bound by law for so long time as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Lord.

A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord;

40 mais elle est, à mon avis, plus heureuse si elle demeure ainsi: or j'estime que moi aussi j'ai l'Esprit de Dieu.

But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

and she is happier if she may so remain -- according to my judgment; and I think I also have the Spirit of God.

- 1 ¶ Pour ce qui est des choses sacrifiées aux idoles, nous savons-(car nous avons tous de la connaissance; la connaissance enfle, mais l'amour édifie.
Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.
And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up;**
- 2 Si quelqu'un pense savoir quelque chose, il ne connaît rien encore comme il faut
But if anyone thinks that he knows anything, he doesn't yet know as he ought to know. and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know;**
- 3 mais si quelqu'un aime Dieu, celui-là est connu de lui).
But if anyone loves God, the same is known by him. and if any one doth love God, this one hath been known by Him.**
- 4 ¶ -Pour ce qui est donc de manger des choses sacrifiées aux idoles, nous savons qu'une idole n'est rien dans le monde, et qu'il n'y a point d'autre Dieu qu'un seul.
Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.
Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other God except one;**
- 5 Car aussi, s'il y en a qui sont appelés dieux, soit dans le ciel, soit sur la terre, (comme il y a beaucoup de dieux et beaucoup de seigneurs,)
For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;"
for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many --**

- 6** toutefois, pour nous, il y a un seul Dieu, le Père, duquel sont toutes choses, et nous pour lui, et un seul Seigneur, Jésus Christ, par lequel sont toutes choses, et nous par lui.
yet to us there is one God, the Father, of whom are all things, and we to him; and one Lord, Jesus Christ, through whom are all things, and we through him.
yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus Christ, through whom [are] the all things, and we through Him;
- 7** ¶ Toutefois la connaissance n'est pas en tous; mais quelques-uns, ayant jusqu'à maintenant conscience de l'idole, mangent des choses comme sacrifiées aux idoles, et leur conscience, étant faible, en est souillée.
However, that knowledge isn't in all men. But some, being used until now to the idol, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.
but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled.
- 8** Or la viande ne nous recommande pas à Dieu; si nous ne mangeons pas, nous n'avons pas moins, et si nous mangeons, nous n'avons rien de plus.
But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.
But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind;
- 9** Mais prenez garde que cette liberté que vous avez ne devienne une pierre d'achoppement pour les faibles.
But be careful that by any means this liberty of yours doesn't become a stumbling block to the weak.
but see, lest this privilege of yours may become a stumbling-block to the infirm,

10 Car si quelqu'un te voit, toi qui as de la connaissance, assis à table dans un temple d'idoles, sa conscience à lui qui est faible, ne sera-t-elle pas enhardie à manger les choses sacrifiées à l'idole?

For if a man sees you who have knowledge sitting in an idol`s temple, won`t his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

for if any one may see thee that hast knowledge in an idol`s temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,

11 et celui qui est faible, le frère pour lequel Christ est mort, périra par ta connaissance. And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.

and the brother who is infirm shall perish by thy knowledge, because of whom Christ

12 Or en péchant ainsi contre les frères, et en blessant leur conscience qui est faible, vous péchez contre Christ.

Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.

and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin;

13 C'est pourquoi, si la viande est une occasion de chute pour mon frère, je ne mangerai pas de chair, à jamais, pour ne pas être une occasion de chute pour mon frère.

Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don`t cause my brother to stumble.

wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble.

- 1 ¶ Ne suis-je pas libre? Ne suis-je pas apôtre? N'ai-je pas vu Jésus notre Seigneur? N'êtes-vous pas, vous, mon ouvrage dans le Seigneur?**
Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?
Am not I an apostle? am not I free? Jesus Christ our Lord have I not seen? my work are not ye in the Lord?
- 2 Si je ne suis pas apôtre pour d'autres, je le suis pour vous du moins; car vous êtes le sceau de mon apostolat dans le Seigneur.**
If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.
if to others I am not an apostle -- yet doubtless to you I am; for the seal of my apostleship are ye in the Lord.
- 3 ¶ C'est ici ma défense auprès de ceux qui m'interrogent.**
My defense to those who examine me is this.
My defence to those who examine me in this;
- 4 N'avons-nous pas le droit de manger et de boire?**
Have we no right to eat and to drink?
have we not authority to eat and to drink?
- 5 N'avons-nous pas le droit de mener avec nous une soeur comme femme, comme font aussi les autres apôtres, et les frères du Seigneur, et Céphas?**
Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?
have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas?

- 6 N'y a-t-il que moi et Barnabas qui n'ayons pas le droit de ne pas travailler?
Or have only Barnabas and I no right to not work?
or only I and Barnabas, have we not authority -- not to work?**
- 7 Qui jamais va à la guerre à ses propres dépens? Qui plante une vigne et n'en mange pas le fruit? Ou qui paît un troupeau et ne mange pas du lait du troupeau?
What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?
who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat?**
- 8 Est-ce que je dis ces choses selon l'homme? Ou la loi aussi ne dit-elle pas ces choses?
Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?
According to man do I speak these things? or doth not also the law say these things?**
- 9 Car dans la loi de Moïse il est écrit: "Tu n'emmuselleras pas le boeuf qui foule le grain".
Dieu s'occupe-t-il des boeufs?
For it is written in the law of Moses, "You shall not muzzle the ox when he treads out the corn." Is it for the oxen that God cares,
for in the law of Moses it hath been written, `thou shalt not muzzle an ox treading out corn;` for the oxen doth God care?**

- 10** ou parle-t-il entièrement pour nous? Car c'est pour nous que cela est écrit, que celui qui laboure doit labourer avec espérance, et que celui qui foule le grain doit le fouler dans l'espérance d'y avoir part.

or does he say it assuredly for our sake? Yes, for our sake it was written, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope.

or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope.

- 11** Si nous avons semé pour vous des biens spirituels, est-ce beaucoup que nous moissonnions de vos biens charnels?

If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?

If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap?

- 12** Si d'autres ont part à ce droit sur vous, ne l'avons-nous pas bien plus? Mais nous n'avons pas usé de ce droit, mais nous supportons tout, afin de ne mettre aucun obstacle à l'évangile du Christ.

If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the gospel of Christ.

if others do partake of the authority over you -- not we more? but we did not use this authority, but all things we bear, that we may give no hindrance to the good news of the Christ.

- 13** Ne savez-vous pas que ceux qui s'emploient aux choses sacrées mangent de ce qui vient du temple; que ceux qui servent à l'autel ont leur part de l'autel?

Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?

Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers?

14 De même aussi, le Seigneur a ordonné à ceux qui annoncent l'évangile, de vivre de l'évangile.

Even so did the Lord ordain that those who proclaim the gospel should live from the gospel.

so also did the Lord direct to those proclaiming the good news: of the good news to live.

15 ¶ Mais moi je n'ai usé d'aucune de ces choses, et je n'ai pas écrit ceci, afin qu'il en soit fait ainsi à mon égard; car il serait bon pour moi de mourir, plutôt que de voir quelqu'un anéantir ma gloire.

But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.

And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that any one may make my glorying void;

16 Car, si j'évangélise, je n'ai pas de quoi me glorifier, car c'est une nécessité qui m'est imposée, car malheur à moi si je n'évangélise pas.

For if I preach the gospel, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the gospel.

for if I may proclaim good news, it is no glorying for me, for necessity is laid upon me, and wo is to me if I may not proclaim good news;

17 Car, si je fais cela volontairement, j'en ai un salaire; mais si c'est malgré moi, une administration m'est confiée.

For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.

for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted!

- 18** Quel est donc mon salaire? C'est que, en évangélisant, je rends l'évangile exempt de frais, pour ne pas user comme d'une chose à moi de mon droit dans l'évangile.
What then is my reward? That, when I preach the gospel, I may present the gospel of Christ without charge, so as not to abuse my authority in the gospel.
What, then, is my reward? -- that proclaiming good news, without charge I shall make the good news of the Christ, not to abuse my authority in the good news;
- 19** ¶ Car, étant libre à l'égard de tous, je me suis asservi à tous, afin de gagner le plus de gens;
For though I was free from all, I brought myself under bondage to all, that I might gain the more.
for being free from all men, to all men I made myself servant, that the more I might gain;
- 20** et pour les Juifs, je suis devenu comme Juif, afin de gagner les Juifs; pour ceux qui étaient sous la loi, comme si j'étais sous la loi, n'étant pas moi-même sous la loi, afin de gagner ceux qui étaient sous la loi;
To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;
and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain;
- 21** pour ceux qui étaient sans loi, comme si j'étais sans loi (non que je sois sans loi quant à Dieu, mais je suis justement soumis à Christ), afin de gagner ceux qui étaient sans loi.
to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.
to those without law, as without law -- (not being without law to God, but within law to Christ) -- that I might gain those without law;

- 22 Je suis devenu pour les faibles comme faible, afin de gagner les faibles; je suis devenu toutes choses pour tous, afin que de toute manière j'en sauve quelques-uns.**
To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some.
I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some.
- 23 Et je fais toutes choses à cause de l'évangile, afin que je sois coparticipant avec lui.**
Now I do this for the gospel's sake, that I may be a joint partaker of it.
And this I do because of the good news, that a fellow-partaker of it I may become;
- 24 ¶ Ne savez-vous pas que ceux qui courent dans la lice courent tous, mais un seul reçoit le prix? Courez de telle manière que vous le remportiez.**
Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.
have ye not known that those running in a race -- all indeed run, but one doth receive the prize? so run ye, that ye may obtain;
- 25 Or quiconque combat dans l'arène vit de régime en toutes choses; eux donc, afin de recevoir une couronne corruptible; mais nous, afin d'en recevoir une incorruptible.**
Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible.
and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;
- 26 Moi donc je cours ainsi, non comme ne sachant pas vers quel but; je combats ainsi, non comme battant l'air;**
I therefore run like that, as not uncertainly. I fight like that, as not beating the air, I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;

27 mais je mortifie mon corps et je l'asservis, de peur qu'après avoir prêché à d'autres, je ne sois moi-même réprouvé.

but I beat my body and bring it into submission, for fear that by any means, that after I have preached to others, I myself should be rejected.

but I chastise my body, and bring [it] into servitude, lest by any means, having preached to others -- I myself may become disapproved.

1 ¶ Car je ne veux pas que vous ignoriez, frères, que nos pères ont tous été sous la nuée, et que tous ils ont passé à travers la mer,

Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;

And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,

2 et que tous ils ont été baptisés pour Moïse dans la nuée et dans la mer,
and were all baptized to Moses in the cloud and in the sea;
and all to Moses were baptized in the cloud, and in the sea;

3 et que tous ils ont mangé la même viande spirituelle,
and all ate the same spiritual food;
and all the same spiritual food did eat,

4 et que tous ils ont bu le même breuvage spirituel, car ils buvaient d'un rocher spirituel qui les suivait: et le rocher était le Christ.
and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.
and all the same spiritual drink did drink, for they were drinking of a spiritual rock following them, and the rock was the Christ;

- 5** Mais Dieu n'a point pris plaisir en la plupart d'entre eux, car ils tombèrent dans le désert.
However with most of them, God was not well pleased, for they were overthrown in the wilderness.
but in the most of them God was not well pleased, for they were strewn in the wilderness,
- 6** ¶ Or ces choses arrivèrent comme types de ce qui nous concerne, afin que nous ne convoitions pas des choses mauvaises, comme ceux-là aussi ont convoité.
Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
and those things became types of us, for our not passionately desiring evil things, as also these did desire.
- 7** Ne soyez pas non plus idolâtres, comme quelques-uns d'eux, ainsi qu'il est écrit: "Le peuple s'assit pour manger et pour boire, et ils se levèrent pour jouer".
Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."
Neither become ye idolaters, as certain of them, as it hath been written, `The people sat down to eat and to drink, and stood up to play;`
- 8** Ne commettons pas non plus la fornication, comme quelques-uns d'eux ont commis la fornication, et il en est tombé en un seul jour vingt-trois mille.
Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.
neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand;

9 Ne tentons pas non plus le Christ comme quelques-uns d'eux l'ont tenté et ont péri par les serpents.

Neither let us test the Lord, as some of them tested, and perished by the serpents.

neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish;

10 Ne murmurez pas non plus, comme quelques-uns d'eux ont murmuré et ont péri par le destructeur.

Neither grumble, as some of them also grumbled, and perished by the destroyer.

neither murmur ye, as also some of them did murmur, and did perish by the destroyer.

11 Or toutes ces choses leur arrivèrent comme types, et elles ont été écrites pour nous servir d'avertissement, à nous que les fins des siècles ont atteints.

Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.

And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,

12 Ainsi, que celui qui croit être debout, prenne garde qu'il ne tombe.

Therefore let him who thinks he stands be careful that he doesn't fall.

so that he who is thinking to stand -- let him observe, lest he fall.

- 13** Aucune tentation ne vous est survenue qui n'ait été une tentation humaine; et Dieu est fidèle, qui ne permettra pas que vous soyez tentés au delà de ce que vous pouvez supporter , mais avec la tentation il fera aussi l'issue, afin que vous puissiez la supporter.
No temptation has taken you but such as man can bear. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation make also the way of escape, that you may be able to endure it.
No temptation hath taken you -- except human; and God is faithful, who will not suffer you to be tempted above what ye are able, but He will make, with the temptation, also the outlet, for your being able to bear [it].
- 14** C'est pourquoi, mes bien-aimés, fuyez l'idolâtrie.
Therefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from the idolatry;
- 15** ¶ Je parle comme à des personnes intelligentes: jugez vous-mêmes de ce que je dis.
I speak as to wise men. Judge what I say.
as to wise men I speak -- judge ye what I say:
- 16** La coupe de bénédiction que nous bénissons, n'est-elle pas la communion du sang de Christ? Le pain que nous rompons, n'est-il pas la communion du corps du Christ?
The cup of blessing which we bless, isn't it a communion of the blood of Christ? The bread which we break, isn't it a communion of the body of Christ?
The cup of the blessing that we bless -- is it not the fellowship of the blood of the Christ? the bread that we break -- is it not the fellowship of the body of the Christ?

- 17 Car nous qui sommes plusieurs, sommes un seul pain, un seul corps, car nous participons à un seul et même pain.**
Seeing that we, who are many, are one bread, one body; for we all partake of the one bread.
because one bread, one body, are we the many -- for we all of the one bread do partake.
- 18 Considérez l'Israël selon la chair: ceux qui mangent les sacrifices n'ont-ils pas communion avec l'autel? Que dis-je donc?**
Consider Israel after the flesh. Don` t those who eat the sacrifices have communion with the altar?
See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar?
- 19 que ce qui est sacrifié à une idole soit quelque chose? ou qu'une idole soit quelque chose?**
What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?
what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? --
- 20 Non, mais que les choses que les nations sacrifient, elles les sacrifient à des démons et non pas à Dieu: or je ne veux pas que vous ayez communion avec les démons.**
But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don` t desire that you would have communion with demons.
[no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons.

- 21 Vous ne pouvez boire la coupe du Seigneur et la coupe des démons; vous ne pouvez participer à la table du Seigneur et à la table des démons.**
You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.
Ye are not able the cup of the Lord to drink, and the cup of demons; ye are not able of the table of the Lord to partake, and of the table of demons;
- 22 Provoquons-nous le Seigneur à la jalousie? Sommes-nous plus forts que lui?**
Or do we provoke the Lord to jealousy? Are we stronger than he?
do we arouse the Lord to jealousy? are we stronger than He?
- 23 ¶ Toutes choses sont permises, mais toutes choses ne sont pas avantageuses; toutes choses sont permises, mais toutes choses n'édifient pas.**
"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but not all things build up.
All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up;
- 24 Que personne ne cherche son propre intérêt, mais celui d'autrui.**
Let no one seek his own, but each one his neighbor's good.
let no one seek his own -- but each another's.
- 25 Mangez de tout ce qui se vend à la boucherie, sans vous enquérir de rien à cause de la conscience:**
Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,
Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience,

- 26 "car la terre est au *Seigneur, et tout ce qu'elle contient".
for "the earth is the Lord`s, and its fullness."
for the Lord`s [is] the earth, and its fulness;**
- 27 Or si quelqu'un des incrédules vous convie, et que vous vouliez aller, mangez de tout ce qui est mis devant vous, sans vous enquérir de rien à cause de la conscience.
But if one of those who don`t believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.
and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience;**
- 28 Mais si quelqu'un vous dit: Ceci a été offert en sacrifice, -n'en mangez pas, à cause de celui qui vous a avertis, et à cause de la conscience.
But if anyone says to you, "This was offered to idols," don`t eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord`s, and all its fullness."
and if any one may say to you, `This is a thing sacrificed to an idol,` -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord`s [is] the earth and its fulness:**
- 29 Or je dis: la conscience, non la tienne, mais celle de l'autre; car pourquoi ma liberté est-elle jugée par la conscience d'autrui?
Conscience, I say, not your own, but the other`s conscience. For why is my liberty judged by another conscience?
and conscience, I say, not of thyself, but of the other, for why [is it] that my liberty is judged by another`s conscience?**

- 30** Si moi, je participe avec action de grâces, pourquoi suis-je blâmé pour une chose dont moi de rends grâces?
If I partake with thankfulness, why am I denounced for that for which I give thanks?
and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?
- 31** Soit donc que vous mangiez, soit que vous buviez, ou quoi que vous fassiez, faites tout pour la gloire de Dieu.
Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.
Whether, then, ye eat, or drink, or do anything, do all to the glory of God;
- 32** Ne devenez une cause d'achoppement ni aux Juifs, ni aux Grecs, ni à l'assemblée de
Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God;
become offenceless, both to Jews and Greeks, and to the assembly of God;
- 33** comme moi aussi je complais à tous en toutes choses, ne cherchant pas mon avantage propre, mais celui du grand nombre, afin qu'ils soient sauvés.
even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.
as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved.
- 1** ¶ Soyez mes imitateurs, comme moi aussi je le suis de Christ.
Be imitators of me, even as I also am of Christ.
Followers of me become ye, as I also [am] of Christ.

- 2 Or je vous loue de ce que vous vous souvenez de moi en toutes choses, et de ce que vous gardez les enseignements, comme je vous les ai donnés.**
Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.
And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,
- 3 Mais je veux que vous sachiez que le chef de tout homme, c'est le Christ, et que le chef de la femme, c'est l'homme, et que le chef du Christ, c'est Dieu.**
But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.
and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God.
- 4 Tout homme qui prie ou qui prophétise en ayant quelque chose sur la tête, déshonore sa tête;**
Every man praying or prophesying, having his head covered, dishonors his head.
Every man praying or prophesying, having the head covered, doth dishonour his head,
- 5 et toute femme qui prie ou qui prophétise, la tête découverte, déshonore sa tête, car c'es la même chose qu'une femme qui serait rasée.**
But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved.
and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,

- 6 Car si la femme n'est pas couverte, qu'on lui coupe aussi les cheveux. Mais s'il est déshonnête pour une femme d'avoir les cheveux coupés ou d'être rasée, qu'elle soit couverte.**

For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

for if a woman is not covered -- then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven -- let her be covered;

- 7 Car l'homme, étant l'image et la gloire de Dieu, ne doit pas se couvrir la tête; mais la femme est la gloire de l'homme.**

For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.

for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,

- 8 Car l'homme ne procède pas de la femme, mais la femme de l'homme;**

For man is not from woman, but woman from man;

for a man is not of a woman, but a woman [is] of a man,

- 9 car aussi l'homme n'a pas été créé à cause de la femme, mais la femme à cause de l'homme.**

for neither was man created for the woman, but woman for the man.

for a man also was not created because of the woman, but a woman because of the man;

- 10 C'est pourquoi la femme, à cause des anges, doit avoir sur la tête une marque de l'autorité à laquelle est soumise.**

For this cause the woman ought to have authority on her head, because of the angels.

because of this the woman ought to have [a token of] authority upon the head, because of the messengers;

- 11** Toutefois ni la femme n'est sans l'homme, ni l'homme sans la femme, dans le Seigneur;
Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.
but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,
- 12** car comme la femme procède de l'homme, ainsi aussi l'homme est par la femme; mais toutes choses procèdent de Dieu.
For as the woman is from the man, so is the man also by the woman; but all things are from God.
for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.
- 13** Jugez-en vous-mêmes: est-t-il convenable qu'une femme prie Dieu sans être couverte?
Judge for yourselves. Is it appropriate that a woman pray to God unveiled?
In your own selves judge ye; is it seemly for a woman uncovered to pray to God?
- 14** La nature même ne vous enseigne-t-elle pas que, si un homme a une longue chevelure, c'est un déshonneur pour lui?
Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?
doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?
- 15** Mais si une femme a une longue chevelure, c'est une gloire pour elle, parce que la chevelure lui est donnée en guise de voile.
But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.
and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;

16 Mais si quelqu'un paraît vouloir contester, nous, nous n'avons pas une telle coutume, ni les assemblées de Dieu.

But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.

17 ¶ Or, en prescrivant ceci, je ne vous loue pas, -c'est que vous vous réunissez, non pas pour votre profit, mais à votre détriment.

But in giving you this command, I don't praise you, that you come together not for the better but for the worse.

And this declaring, I give no praise, because not for the better, but for the worse ye come together;

18 Car d'abord, quand vous vous réunissez en assemblée, j'entends dire qu'il y a des divisions parmi vous, et je le crois en partie;

For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it.

for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it],

19 car il faut aussi qu'il y ait des sectes parmi vous, afin que ceux qui sont approuvés soient manifestes parmi vous.

For there must be also factions among you, that those who are approved may be revealed among you.

for it behoveth sects also to be among you, that those approved may become manifest among you;

- 20** **Quand donc vous vous réunissez ensemble, ce n'est pas manger la cène dominicale:
When therefore you assemble yourselves together, it is not possible to eat the Lord's supper.
ye, then, coming together at the same place -- it is not to eat the Lord's supper;**
- 21** **car lorsqu'on mange, chacun prend par avance son propre souper, et l'un a faim, et l'autre s'enivre.
For in your eating each one takes his own supper before others. One is hungry, and another is drunken.
for each his own supper doth take before in the eating, and one is hungry, and another is drunk;**
- 22** **N'avez-vous donc pas des maisons pour manger et pour boire? Ou méprisez-vous l'assemblée de Dieu, et faites-vous honte à ceux qui n'ont rien? Que vous dirai-je? Vous louerai-je? En cela, je ne vous loue pas.
What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What will I tell you? Will I praise you? In this I don't praise you.
why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise!**
- 23** **¶ Car moi, j'ai reçu du Seigneur ce qu'aussi je vous ai enseigné: c'est que le Seigneur Jésus, la nuit qu'il fut livré, prit du pain,
For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.
For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread,**

24 et après avoir rendu grâces, il le rompit et dit: "Ceci est mon corps, qui est pour vous; faites ceci en mémoire de moi."

When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."

and having given thanks, he brake, and said, `Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.`

25 De même il prit la coupe aussi, après le souper, en disant: "Cette coupe est la nouvelle alliance en mon sang: faites ceci, toutes les fois que vous la boirez, en mémoire de moi."

In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."

In like manner also the cup after the supping, saying, `This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;`

26 Car toutes les fois que vous mangez ce pain et que vous buvez la coupe, vous annoncez la mort du Seigneur jusqu'à ce qu'il vienne.

For as often as you eat this bread, and drink this cup, you proclaim the Lord's death until he comes.

for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth -- till he may come;

27 Ainsi quiconque mange le pain ou boit la coupe du Seigneur indignement sera coupable à l'égard du corps et du sang du Seigneur.

Therefore whoever eats this bread or drinks the Lord's cup in an unworthy manner, will be guilty of the body and the blood of the Lord.

so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord:

- 28** Mais que chacun s'éprouve soi-même, et qu'ainsi il mange du pain et boive de la coupe;
But let a man examine himself, and so let him eat of the bread, and drink of the cup.
and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink;
- 29** car celui qui mange et qui boit, mange et boit un jugement contre lui-même, ne distinguant pas le corps.
For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body.
for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord.
- 30** C'est pour cela que plusieurs sont faibles et malades parmi vous, et qu'un assez grand nombre dorment.
For this cause many among you are weak and sickly, and not a few sleep.
Because of this, among you many [are] weak and sickly, and sleep do many;
- 31** Mais si nous nous jugions nous-mêmes, nous ne serions pas jugés.
For if we discerned ourselves, we wouldn't be judged.
for if ourselves we were discerning, we would not be being judged,
- 32** Mais quand nous sommes jugés, nous sommes châtiés par le Seigneur, afin que nous ne soyons pas condamnés avec le monde.
But when we are judged, we are punished by the Lord, that we may not be condemned with the world.
and being judged by the Lord, we are chastened, that with the world we may not be condemned;

- 33** Ainsi, mes frères, quand vous vous réunissez pour manger, attendez-vous l'un l'autre;
 Therefore, my brothers, when you come together to eat, wait one for another.
 so then, my brethren, coming together to eat, for one another wait ye;
- 34** si quelqu'un a faim, qu'il mange chez lui, afin que vous ne vous réunissiez pas pour être jugés. Or, quant aux autres points, je les réglerai quand j'irai vers vous.
 But if anyone is hungry, let him eat at home, that your coming together may not be to judgment. The rest I will set in order whenever I come.
 and if any one is hungry, at home let him eat, that to judgment ye may not come together;
 and the rest, whenever I may come, I shall arrange.
- 1** ¶ Or, pour ce qui est des manifestations spirituelles, frères, je ne veux pas que vous soyez ignorants.
 Now concerning spiritual gifts, brothers, I don't want you to be ignorant.
 And concerning the spiritual things, brethren, I do not wish you to be ignorant;
- 2** Vous savez que, quand vous étiez gens des nations, vous étiez entraînés vers les idoles muettes, selon que vous étiez menés.
 You know that when you were Gentiles, you were led away to those mute idols, however you might be led.
 ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away;
- 3** C'est pourquoi je vous fais savoir que nul homme parlant par l'Esprit de Dieu, ne dit: "Anathème à Jésus"; et que nul ne peut dire "Seigneur Jésus", si ce n'est par l'Esprit Saint.
 Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.
 wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [is] anathema, and no one is able to say Jesus [is] Lord, except in the Holy Spirit.

- 4 Or il y a diversité de dons de grâce, mais le même Esprit:
Now there are various kinds of gifts, but the same Spirit.
And there are diversities of gifts, and the same Spirit;**
- 5 et il y a diversité de services, et le même Seigneur;
There are various kinds of service, and the same Lord.
and there are diversities of ministrations, and the same Lord;**
- 6 et il y a diversité d'opérations, mais le même Dieu qui opère tout en tous.
There are various kinds of workings, but the same God, who works all things in all.
and there are diversities of workings, and it is the same God -- who is working the all in all.**
- 7 à chacun est donnée la manifestation de l'Esprit en vue de l'utilité.
But to each one is given the manifestation of the Spirit for the profit of all.
And to each hath been given the manifestation of the Spirit for profit;**
- 8 Car à l'un est donnée, par l'Esprit, la parole de sagesse; et à un autre la parole de connaissance, selon le même Esprit;
For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit;
for to one through the Spirit hath been given a word of wisdom, and to another a word of knowledge, according to the same Spirit;**

- 9 et à un autre la foi, par le même Esprit: et à un autre des dons de grâce de guérisons, par le même Esprit;**
to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;
and to another faith in the same Spirit, and to another gifts of healings in the same Spirit;
- 10 et à un autre des opérations de miracles; et à un autre la prophétie; et à un autre des discernements d'esprits; et à un autre diverses sortes de langues; et à un autre l'interprétation des langues.**
and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.
and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [divers] kinds of tongues; and to another interpretation of tongues:
- 11 Mais le seul et même Esprit opère toutes ces choses; distribuant à chacun en particulier comme il lui plaît.**
But the one and the same Spirit works all of these, distributing to each one separately as he desires.
and all these doth work the one and the same Spirit, dividing to each severally as he intendeth.
- 12 ¶ Car de même que le corps est un et qu'il a plusieurs membres, mais que tous les membres du corps, quoiqu'ils soient plusieurs, sont un seul corps, ainsi aussi est le**
For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.
For, even as the body is one, and hath many members, and all the members of the one body, being many, are one body, so also [is] the Christ,

- 13 Car aussi nous avons tous été baptisés d'un seul Esprit pour être un seul corps, soit Juifs, soit Grecs, soit esclaves, soit hommes libres; et nous avons tous été abreuvés pour l'unité d' un seul Esprit.**

For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink into one Spirit.

for also in one Spirit we all to one body were baptized, whether Jews or Greeks, whether servants or freemen, and all into one Spirit were made to drink,

- 14 Car aussi le corps n'est pas un seul membre, mais plusieurs.**

For the body is not one member, but many.

for also the body is not one member, but many;

- 15 Si le pied disait: Parce que je ne suis pas main, je ne suis pas du corps, est-ce qu'à cause de cela il n'est pas du corps?**

If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body.

if the foot may say, `Because I am not a hand, I am not of the body;` it is not, because of this, not of the body;

- 16 Et si l'oreille disait: Parce que je ne suis pas oeil, je ne suis pas du corps, est-ce qu'à cause de cela elle n'est pas du corps?**

If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.

and if the ear may say, `Because I am not an eye, I am not of the body;` it is not, because of this, not of the body?

- 17 Si le corps tout entier était oeil, où serait l'ouïe? Si tout était ouïe, où serait l'odorat?
If the whole body were an eye, where would the hearing be? If the whole were hearing,
where would the smelling be?
If the whole body [were] an eye, where the hearing? if the whole hearing, where the
smelling?**
- 18 Mais maintenant, Dieu a placé les membres, -chacun d'eux, -dans le corps, comme il l'a
voulu.
But now God has set the members, each one of them, in the body, just as he desired.
and now, God did set the members each one of them in the body, according as He willed,**
- 19 Or, si tous étaient un seul membre, où serait le corps?
If they were all one member, where would the body be?
and if all were one member, where the body?**
- 20 Mais maintenant les membres sont plusieurs, mais le corps, un.
But now they are many members, but one body.
and now, indeed, [are] many members, and one body;**
- 21 L'oeil ne peut pas dire à la main: Je n'ai pas besoin de toi; ou bien encore la tête, aux
pieds: Je n'ai pas besoin de vous;
The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have
no need for you."
and an eye is not able to say to the hand, `I have no need of thee;` nor again the head to
the feet, `I have no need of you.`**

- 22 -mais bien plutôt les membres du corps qui paraissent être les plus faibles, sont nécessaires;**
No, much rather, those members of the body which seem to be weaker are necessary.
But much more the members of the body which seem to be more infirm are necessary,
- 23 et les membres du corps que nous estimons être les moins honorables, nous les environnons d'un honneur plus grand; et nos membres qui ne sont pas décents sont les plus parés,**
Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unrepresentable parts have more abundant propriety;
and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant,
- 24 tandis que nos membres décents n'en ont pas besoin. Mais Dieu a composé le corps en donnant un plus grand honneur à ce qui en manquait,**
whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part,
and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour,
- 25 afin qu'il n'y ait point de division dans le corps, mais que les membres aient un égal soin les uns des autres.**
that there should be no division in the body, but that the members should have the same care for one another.
that there may be no division in the body, but that the members may have the same anxiety for one another,

- 26 Et si un membre souffre, tous les membres souffrent avec lui; si un membre est glorifié, tous les membres se réjouissent avec lui.**
When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.
and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members;
- 27 ¶ Or vous êtes le corps de Christ, et ses membres chacun en particulier.**
Now you are the body of Christ, and members individually.
and ye are the body of Christ, and members in particular.
- 28 Dieu a placé les uns dans l'assemblée: -d'abord des apôtres, en second lieu des prophètes, en troisième lieu des docteurs, ensuite des miracles, puis des dons de grâce de guérisons, des aides, des gouvernements, diverses sortes de langues.**
God has set some in the assembly, first apostles, secondly prophets, thirdly teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages.
And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healings, helpings, governings, divers kinds of tongues;
- 29 Tous sont-ils apôtres? Tous sont-ils prophètes? Tous sont-ils docteurs?**
Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?
[are] all apostles? [are] all prophets? [are] all teachers? [are] all powers?
- 30 Tous ont-ils des miracles? Tous ont-ils des dons de grâce de guérisons? Tous parlent-ils en langues? Tous interprètent-ils?**
Do all have gifts of healings? Do all speak with various languages? Do all interpret?
have all gifts of healings? do all speak with tongues? do all interpret?

31 Or désirez avec ardeur les dons de grâce plus grands: et je vous montre encore un chemin bien plus excellent.

**But desire earnestly the best gifts. Moreover, I show a most excellent way to you.
and desire earnestly the better gifts; and yet a far excelling way do I shew to you:**

1 ¶ Si je parle dans les langues des hommes et des anges, mais que je n'aie pas l'amour, je suis comme un airain qui résonne ou comme une cymbale retentissante.

If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal.

If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling;

2 Et si j'ai la prophétie, et que je connaisse tous les mystères et toute connaissance, et que j'aie toute la foi de manière à transporter des montagnes, mais que je n'aie pas l'amour, je ne suis rien.

If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing.

and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, I am nothing;

3 Et quand je distribuerais en aliments tous mes biens, et que je livrerais mon corps afin que je fusse brûlé, mais que je n'aie pas l'amour, cela ne me profite de rien.

If I bestow all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.

and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing.

- 4 ¶ L'amour use de longanimité; il est plein de bonté; l'amour n'est pas envieux; l'amour ne se vante pas; il ne s'enfle pas d'orgueil;**
Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud,
The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up,
- 5 il n'agit pas avec inconvenance; il ne cherche pas son propre intérêt; il ne s'irrite pas;**
doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil;
doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,
- 6 il n'impute pas le mal; il ne se réjouit pas de l'injustice, mais se réjouit avec la vérité;**
doesn't rejoice in unrighteousness, but rejoices with the truth;
rejoiceth not over the unrighteousness, and rejoiceth with the truth;
- 7 il supporte tout, croit tout, espère tout, endure tout.**
bears all things, believes all things, hopes all things, endures all things.
all things it beareth, all it believeth, all it hopeth, all it endureth.
- 8 ¶ L'amour ne périt jamais. Or y a-t-il des prophéties? elles auront leur fin. Y a-t-il des langues? elles cesseront. Y a-t-il de la connaissance? elle aura sa fin.**
Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with.
The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless;

- 9 Car nous connaissons en partie, et nous prophétisons en partie;
For we know in part, and we prophesy in part;
for in part we know, and in part we prophecy;**
- 10 mais quand ce qui est parfait sera venu, ce qui est en partie aura sa fin.
but when that which is complete has come, then that which is partial will be done away
with.
and when that which is perfect may come, then that which [is] in part shall become
useless.**
- 11 Quand j'étais enfant, je parlais comme un enfant, je pensais comme un enfant, je
raisonnais comme un enfant; quand je suis devenu homme, j'en ai fini avec ce qui était
de l'enfant.
When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I
have become a man, I have put away childish things.
When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was
reasoning, and when I have become a man, I have made useless the things of the babe;**
- 12 Car nous voyons maintenant au travers d'un verre, obscurément, mais alors face à face;
maintenant je connais en partie, mais alors je connaîtrai à fond comme aussi j'ai été
connu.
For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will
know fully, even as I was also fully known.
for we see now through a mirror obscurely, and then face to face; now I know in part, and
then I shall fully know, as also I was known;**

13 Or maintenant ces trois choses demeurent: la foi, l'espérance, l'amour; mais la plus grande de ces choses, c'est l'amour.

But now remain faith, hope, and love: these three. The greatest of these is love.

and now there doth remain faith, hope, love -- these three; and the greatest of these [is] love.

1 ¶ Poursuivez l'amour, et désirez avec ardeur les dons spirituels, mais surtout de prophétiser.

Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy.

Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy,

2 Parce que celui qui parle en langue ne parle pas aux hommes, mais à Dieu, car personne ne l'entend; mais en esprit il prononce des mystères.

For he who speaks in another language speaks not to men, but to God; for no one understands; but in the spirit he speaks mysteries.

for he who is speaking in an [unknown] tongue -- to men he doth not speak, but to God, for no one doth hearken, and in spirit he doth speak secrets;

3 Mais celui qui prophétise parle aux hommes pour l'édification, et l'exhortation, et la consolation.

But he who prophesies speaks to men for their edification, exhortation, and consolation. and he who is prophesying to men doth speak edification, and exhortation, and comfort;

4 Celui qui parle en langue s'édifie lui-même; mais celui qui prophétise édifie l'assemblée. He who speaks in another language edifies himself, but he who prophesies edifies the assembly.

he who is speaking in an [unknown] tongue, himself doth edify, and he who is prophesying, an assembly doth edify;

- 5 Or je désire que tous vous parliez en langues, mais surtout que vous prophétisiez; mais celui qui prophétise est plus grand que celui qui parle en langues, à moins qu'il n'interprète, afin que l'assemblée reçoive de l'édification.**

Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

and I wish you all to speak with tongues, and more that ye may prophecy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the assembly may receive edification.

- 6 ¶ Et maintenant, frères, si je viens à vous et que je parle en langues, en quoi vous profiterai-je, à moins que je ne vous parle par révélation, ou par connaissance, ou par prophétie, ou par doctrine?**

But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?

And now, brethren, if I may come unto you speaking tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophesying, or in teaching?

- 7 De même les choses inanimées qui rendent un son, soit une flûte, soit une harpe, si elles ne rendent pas des sons distincts, comment connaîtra-t-on ce qui est joué sur la flûte ou sur la harpe?**

Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?

yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which is piped or that which is harped?

- 8 Car aussi, si la trompette rend un son confus, qui se préparera pour le combat?**

For if the trumpet gave an uncertain voice, who would prepare himself for war?

for if also an uncertain sound a trumpet may give, who shall prepare himself for battle?

- 9 De même aussi vous, avec une langue, si vous ne prononcez pas un discours intelligible, comment saura-t-on ce qui est dit, car vous parlerez en l'air?**

So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.

so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air.

- 10 Il y a je ne sais combien de genres de voix dans le monde, et aucune d'elles n'est sans son distinct.**

There are, it may be, so many kinds of voices in the world, and none of them is without meaning.

There are, it may be, so many kinds of voices in the world, and none of them is

- 11 Si donc je ne connais pas le sens de la voix, je serai barbare pour celui qui parle, et celui qui parle sera barbare pour moi.**

If then I don't know the meaning of the voice, I would be to him who speaks a foreigner, and he who speaks will be a foreigner to me.

if, then, I do not know the power of the voice, I shall be to him who is speaking a foreigner, and he who is speaking, is to me a foreigner;

- 12 Ainsi vous aussi, puisque vous désirez avec ardeur des dons de l'Esprit, cherchez à en être abondamment doués pour l'édification de l'assemblée.**

So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.

so also ye, since ye are earnestly desirous of spiritual gifts, for the building up of the assembly seek that ye may abound;

- 13 C'est pourquoi, que celui qui parle en langue prie pour qu'il interprète.
Therefore let him who speaks in another language pray that he may interpret.
wherefore he who is speaking in an [unknown] tongue -- let him pray that he may**
- 14 Car si je prie en langue, mon esprit prie, mais mon intelligence est sans fruit.
For if I pray in another language, my spirit prays, but my understanding is unfruitful.
for if I pray in an [unknown] tongue, my spirit doth pray, and my understanding is unfruitful.**
- 15 ¶ Qu'est-ce donc? Je prierai avec l'esprit, mais je prierai aussi avec l'intelligence; je chanterai avec l'esprit, mais je chanterai aussi avec l'intelligence.
What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.
What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding;**
- 16 Autrement, si tu as béni avec l'esprit, comment celui qui occupe la place d'un homme simple dira-t-il l'amen à ton action de grâces, puisqu'il ne sait ce que tu dis?
Else if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say?
since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known?**
- 17 Car toi, il est vrai, tu rends bien grâces; mais l'autre n'est pas édifié.
For you most assuredly give thanks well, but the other person is not built up.
for thou, indeed, dost give thanks well, but the other is not built up!**

- 18 Je rends grâces à Dieu de ce que je parle en langue plus que vous tous;
I thank my God, I speak with other languages more than you all.
I give thanks to my God -- more than you all with tongues speaking --**
- 19 mais, dans l'assemblée, j'aime mieux prononcer cinq paroles avec mon intelligence, afin que j'instruise aussi les autres, que dix mille paroles en langue.
However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.
but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue.**
- 20 Frères, ne soyez pas des enfants dans vos entendements, mais, pour la malice, soyez de petits enfants; mais, dans vos entendements, soyez des hommes faits.
Brothers, don't be children in mind, yet in malice be babies, but in mind be men.
Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect;**
- 21 ¶ Il est écrit dans la loi: "C'est en d'autres langues et par des lèvres étrangères que je parlerai à ce peuple; et même ainsi, ils ne m'écouteront pas, dit le *Seigneur".
In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."
in the law it hath been written, that, `With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;`**

- 22 De sorte que les langues sont pour signe, non à ceux qui croient, mais aux incrédules; mais la prophétie est un signe, non aux incrédules, mais à ceux qui croient.**
Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.
so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophesy [is] not for the unbelieving, but for the believing,
- 23 Si donc l'assemblée tout entière se réunit ensemble, et que tous parlent en langues, et qu'il entre des hommes simples ou des incrédules, ne diront-ils pas que vous êtes fous?**
If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?
If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad?
- 24 Mais si tous prophétisent, et qu'il entre quelque incrédule ou quelque homme simple, il est convaincu par tous, et il est jugé par tous:**
But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all.
and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all,
- 25 les secrets de son coeur sont rendus manifestes; et ainsi, tombant sur sa face, il rendra hommage à Dieu, publiant que Dieu est véritablement parmi vous.**
And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.
and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you.

- 26 ¶ Qu'est-ce donc, frères? Quand vous vous réunissez, chacun de vous a un psaume, a un enseignement, a une langue, a une révélation, a une interprétation: que tout se fasse pour l'édification.**
- What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up.**
- What then is it, brethren? whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation? let all things be for building up;**
- 27 Et si quelqu'un parle en langue, que ce soient deux, ou tout au plus trois, qui parlent, et chacun à son tour, et que quelqu' un interprète;**
- If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret.**
- if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret;**
- 28 mais s'il n'y a pas d'interprète, qu'il se taise dans l'assemblée, et qu'il parle à soi-même et à Dieu;**
- But if there is no interpreter, let him keep silence in the assembly, and let him speak to himself, and to God.**
- and if there may be no interpreter, let him be silent in an assembly, and to himself let him speak, and to God.**
- 29 et que les prophètes parlent, deux ou trois, et que les autres jugent;**
- Let the prophets speak, two or three, and let the others discern.**
- And prophets -- let two or three speak, and let the others discern,**

- 30** et s'il y a eu une révélation faite à un autre qui est assis, que le premier se taise.
But if a revelation is made to another sitting by, let the first keep silence.
and if to another sitting [anything] may be revealed, let the first be silent;
- 31** Car vous pouvez tous prophétiser un à un, afin que tous apprennent et que tous soient exhortés.
For you all can prophesy one by one, that all may learn, and all may be exhorted.
for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted,
- 32** Et les esprits des prophètes sont assujettis aux prophètes.
The spirits of the prophets are subject to the prophets,
and the spiritual gift of prophets to prophets are subject,
- 33** Car Dieu n'est pas un Dieu de désordre, mais de paix, comme dans toutes les assemblées des saints.
for God is not a God of confusion, but of peace. As in all the assemblies of the saints,
for God is not [a God] of tumult, but of peace, as in all the assemblies of the saints.
- 34** ¶ Que vos femmes se taisent dans les assemblées, car il ne leur est pas permis de parler; mais qu'elles soient soumises, comme le dit aussi la loi.
let your women keep silence in the assemblies, for it is not permitted for them to speak;
but let them be in subjection, as the Law also says.
Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith;

- 35 Et si elles veulent apprendre quelque chose, qu'elles interrogent leurs propres maris chez elles, car il est honteux pour une femme de parler dans l'assemblée.
If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly.
and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.**
- 36 ¶ La parole de Dieu est-elle procédée de vous, ou est-elle parvenue à vous seuls?
What? Was it from you that the word of God went forth? Or did it come to you alone?
From you did the word of God come forth? or to you alone did it come?**
- 37 Si quelqu'un pense être prophète ou spirituel, qu'il reconnaisse que les choses que je vous écris sont le commandement du Seigneur.
If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.
if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you -- that of the Lord they are commands;**
- 38 Et si quelqu'un est ignorant, qu'il soit ignorant.
But if anyone is ignorant, let him be ignorant.
and if any one is ignorant -- let him be ignorant;**
- 39 Ainsi, frères, désirez avec ardeur de prophétiser, et n'empêchez pas de parler en langues.
Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.
so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid;**

40 Mais que toutes choses se fassent avec bienséance et avec ordre.

Let all things be done decently and in order.

let all things be done decently and in order.

1 ¶ Or je vous fais savoir, frères, l'évangile que je vous ai annoncé, que vous avez aussi reçu, et dans lequel vous êtes,

Now I declare to you, brothers, the gospel which I preached to you, which also you received, in which you also stand,

And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood,

2 par lequel aussi vous êtes sauvés, si vous tenez ferme la parole que je vous ai annoncée, à moins que vous n'ayez cru en vain.

by which also you are saved, if you hold firmly the word which I preached to you -- unless you believed in vain.

through which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain,

3 Car je vous ai communiqué avant toutes choses ce que j'ai aussi reçu, que Christ est mort pour nos péchés, selon les écritures,

For I delivered to you first of all that which also I received: that Christ died for our sins according to the scriptures,

for I delivered to you first, what also I did receive, that Christ died for our sins, according to the Writings,

4 et qu'il a été enseveli, et qu'il a été ressuscité le troisième jour, selon les écritures;

that he was buried, that he was raised on the third day according to the Scriptures,

and that he was buried, and that he hath risen on the third day, according to the Writings,

- 5 et qu'il a été vu de Céphas, puis des douze.
and that he appeared to Cephas, then to the twelve.
and that he appeared to Cephas, then to the twelve,**
- 6 Ensuite il a été vu de plus de cinq cents frères à la fois, dont la plupart sont demeurés en vie jusqu'à présent, mais quelques-uns aussi se sont endormis.
Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.
afterwards he appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep;**
- 7 Ensuite il a été vu de Jacques, puis de tous les apôtres;
Then he appeared to James, then to all the apostles,
afterwards he appeared to James, then to all the apostles.**
- 8 et, après tous, comme d'un avorton, il a été vu aussi de moi.
and last of all, as to the child born at the wrong time, he appeared to me also.
And last of all -- as to the untimely birth -- he appeared also to me,**
- 9 Car je suis le moindre des apôtres, moi qui ne suis pas digne d'être appelé apôtre, parce que j'ai persécuté l'assemblée de Dieu.
For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God.
for I am the least of the apostles, who am not worthy to be called an apostle, because I did persecute the assembly of God,**

10 Mais par la grâce de Dieu, je suis ce que je suis; et sa grâce envers moi n'a pas été vaine, mais j'ai travaillé beaucoup plus qu'eux tous, non pas moi toutefois, mais la grâce de Dieu qui est avec moi.

But by the grace of God I am what I am. His grace which was bestowed on me was not found vain, but I worked more than all of them; yet not I, but the grace of God which was with me.

and by the grace of God I am what I am, and His grace that [is] towards me came not in vain, but more abundantly than they all did I labour, yet not I, but the grace of God that [is] with me;

11 Soit donc moi, soit eux, nous prêchons ainsi, et vous avez cru ainsi.

Whether then it is I or they, so we preach, and so you believed.

whether, then, I or they, so we preach, and so ye did believe.

12 ¶ Or si Christ est prêché, -qu'il a été ressuscité d'entre les morts, comment disent quelques-uns parmi vous qu'il n'y a pas de résurrection de morts?

Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons?

13 Mais s'il n'y a pas de résurrection de morts, Christ n'a pas été ressuscité non plus;

But if there is no resurrection of the dead, neither has Christ been raised.

and if there be no rising again of dead persons, neither hath Christ risen;

14 et si Christ n'a pas été ressuscité, notre prédication donc est vaine aussi, et votre foi aussi est vaine;

If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.

and if Christ hath not risen, then void [is] our preaching, and void also your faith,

15 et même nous sommes trouvés de faux témoins de Dieu, car nous avons rendu témoignage à l'égard de Dieu qu'il a ressuscité Christ, lequel il n'a pas ressuscité si réellement les morts ne ressuscitent pas.

Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.

and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise;

16 Car si les morts ne ressuscitent pas, Christ n'a pas été ressuscité non plus;

For if the dead aren't raised, neither has Christ been raised.

for if dead persons do not rise, neither hath Christ risen,

17 et si Christ n'a pas été ressuscité, votre foi est vaine, vous êtes encore dans vos péchés:

If Christ has not been raised, your faith is vain; you are still in your sins.

and if Christ hath not risen, vain is your faith, ye are yet in your sins;

18 ceux donc aussi qui se sont endormis en Christ ont péri.

Then they also who are fallen asleep in Christ have perished.

then, also, those having fallen asleep in Christ did perish;

19 Si, pour cette vie seulement, nous avons espérance en Christ, nous sommes plus misérables que tous les hommes.

If we have only hoped in Christ in this life, we are of all men most pitiable.

if in this life we have hope in Christ only, of all men we are most to be pitied.

- 20 ¶ (Mais maintenant Christ a été ressuscité d'entre les morts, prémices de ceux qui sont endormis.
But now Christ has been raised from the dead. He became the first fruits of those who are asleep.
And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became,**
- 21 Car puisque la mort est par l'homme, c'est par l'homme aussi qu'est la résurrection des morts;
For since death came by man, the resurrection of the dead also came by man.
for since through man [is] the death, also through man [is] a rising again of the dead,**
- 22 car comme dans l'Adam tous meurent, de même aussi dans le Christ tous seront rendus vivants;
For as in Adam all die, so also in Christ all will be made alive.
for even as in Adam all die, so also in the Christ all shall be made alive,**
- 23 mais chacun dans son propre rang: les prémices, Christ; puis ceux qui sont du Christ, à sa venue;
But each in his own order: Christ the first fruits, then those who are Christ`s, at his coming.

and each in his proper order, a first-fruit Christ, afterwards those who are the Christ`s, in his presence,**
- 24 ensuite la fin, quand il aura remis le royaume à Dieu le Père, quand il aura aboli toute principauté, et toute autorité, et toute puissance.
Then the end comes, when he will deliver up the kingdom to God, even the Father; when he will have abolished all rule and all authority and power.
then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power --**

- 25 Car il faut qu'il règne jusqu'à ce qu'il ait mis tous les ennemis sous ses pieds:
For he must reign until he has put all his enemies under his feet.
for it behoveth him to reign till he may have put all the enemies under his feet --**
- 26 le dernier ennemi qui sera aboli, c'est la mort.
The last enemy that will be abolished is death.
the last enemy is done away -- death;**
- 27 Car "il a assujetti toutes choses sous ses pieds". Or, quand il dit que toutes choses sont assujettis, il est évident que c'est à l'exclusion de celui qui lui a assujetti toutes choses.
For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him.
for all things He did put under his feet, and, when one may say that all things have been subjected, [it is] evident that He is excepted who did subject the all things to him,**
- 28 Mais quand toutes choses lui auront été assujetties, alors le Fils aussi lui-même sera assujetti à celui qui lui a assujetti toutes choses, afin que Dieu soit tout en tous.)
When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.
and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.**
- 29 Autrement, que feront ceux qui sont baptisés pur les morts, si les morts ne ressuscitent absolument pas? Pourquoi aussi sont-ils baptisés pour eux?
Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead?
Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead?**

- 30 Pourquoi aussi nous, bravons-nous le péril à toute heure?
Why do we also stand in jeopardy every hour?
why also do we stand in peril every hour?**
- 31 Par votre confiance que j'ai dans le Christ Jésus notre Seigneur, je meurs chaque jour.
I die daily, by your boasting which I have in Christ Jesus our Lord.
Every day do I die, by the glorying of you that I have in Christ Jesus our Lord:**
- 32 Si pour parler à la manière des hommes, j'ai combattu contre les bêtes à Éphèse, quel profit en ai-je si les morts ne ressuscitent pas? "Mangeons et buvons, car demain nous mourrons".
If I fought with animals at Ephesus like men, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."
if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die!**
- 33 Ne soyez pas séduits: les mauvaises compagnies corrompent les bonnes moeurs.
Don't be deceived! "Evil companionships corrupt good morals."
Be not led astray; evil communications corrupt good manners;**
- 34 pour vivre justement, et ne péchez pas; car quelques-uns sont dans l'ignorance de Dieu, je vous le dis à votre honte.
Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame.
awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it].**

- 35 ¶ Mais quelqu'un dira: Comment ressuscitent les morts, et avec quel corps viennent-ils?
But some one will say, "How are the dead raised?" and, "With what kind of body do they come?"
But some one will say, `How do the dead rise?**
- 36 Insensé! ce que tu sèmes n'est pas vivifié s'il ne meurt;
You foolish one, that which you yourself sow is not made alive unless it dies.
unwise! thou -- what thou dost sow is not quickened except it may die;**
- 37 et quant à ce que tu sèmes, tu ne sèmes pas le corps qui sera, mais le simple grain, de blé, comme il se rencontre, ou de quelqu'une des autres semences;
That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.
and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others,**
- 38 mais Dieu lui donne un corps comme il a voulu, et à chacune des semences son propre corps.
But God gives it a body even as it pleased him, and to each seed a body of its own.
and God doth give to it a body according as He willed, and to each of the seeds its proper body.**
- 39 Toute chair n'est pas la même chair; mais autre est celle des hommes, autre la chair des bêtes, autre celle des oiseaux, autre celle des poissons:
All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.
All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;**

40 et il y a des corps célestes et des corps terrestres; mais différente est la gloire des célestes, et différente celle des terrestres;

There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.

and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly;

41 autre la gloire du soleil, et autre la gloire de la lune, et autre la gloire des étoiles, car une étoile diffère d'une autre étoile en gloire.

There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

one glory of sun, and another glory of moon, and another glory of stars, for star from star doth differ in glory.

42 aussi est la résurrection des morts: il est semé en corruption, il ressuscite en incorruptibilité;

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption;

43 il est semé en déshonneur, il ressuscite en gloire; il est semé en faiblesse, il ressuscite en puissance;

It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;

- 44** il est semé corps animal, il ressuscite corps spirituel. S'il y a un corps animal, il y en a aussi un spirituel;
It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;
- 45** c'est ainsi aussi qu'il est écrit: "Le premier homme Adam devint une âme vivante", le dernier Adam, un esprit vivifiant.
So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.
so also it hath been written, `The first man Adam became a living creature,` the last Adam [is] for a life-giving spirit,
- 46** Mais ce qui est spirituel n'est pas le premier, mais ce qui est animal; ensuite ce qui est spirituel.
However that which is spiritual isn't first, but that which is natural, then that which is spiritual.
but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual.
- 47** Le premier homme est tiré de la terre, -poussière; le second homme est venu du ciel.
The first man is of the earth, made of dust. The second man is the Lord from heaven.
The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven;

48 **Tel qu'est celui qui est poussière, tels aussi sont ceux qui sont poussière; et tel qu'est le céleste, tels aussi sont les célestes.**

As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.

as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly;

49 **Et comme nous avons porté l'image de celui qui est poussière, nous porterons aussi l'image du céleste.**

As we have borne the image of those made of dust, let`s also bear the image of the heavenly.

and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly.

50 **Or je dis ceci, frères, que la chair et le sang ne peuvent pas hériter du royaume de Dieu, et que la corruption non plus n'hérite pas de l'incorruptibilité.**

Now I say this, brothers, that flesh and blood can`t inherit the kingdom of God; neither does corruption inherit incorruption.

And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption;

51 **¶ Voici, je vous dis un mystère: Nous ne nous endormirons pas tous, mais nous serons tous changés:**

Behold, I tell you a mystery. We will not all sleep, but we will all be changed,

lo, I tell you a secret; we indeed shall not all sleep, and we all shall be changed;

- 52 en un instant, en un clin d'oeil, à la dernière trompette, car la trompette sonnera et les morts seront ressuscités incorruptibles, et nous, nous serons changés.**
in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.
in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed:
- 53 Car il faut que ce corruptible revête l'incorruptibilité, et que ce mortel revête l'immortalité, alors s'accomplira la parole qui est écrite: "La mort a été engloutie en victoire".**
For this corruptible must put on incorruption, and this mortal must put on immortality. for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality;
- 54 Or quand ce corruptible aura revêtu l'incorruptibilité, et que ce mortel aura revêtu l'immortalité, alors s'accomplira la parole qui est écrite: "La mort a été engloutie en victoire".**
But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."
and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, `The Death was swallowed up -- to victory;
- 55 "Où est, ô mort, ton aiguillon? où est, ô mort, ta victoire?"**
"Death, where is your sting? Hades, where is your victory?"
where, O Death, thy sting? where, O Hades, thy victory?
- 56 Or l'aiguillon de la mort, c'est le péché; et la puissance du péché, c'est la loi.**
The sting of death is sin, and the power of sin is the law.
and the sting of the death [is] the sin, and the power of the sin the law;

- 57** Mais grâces à Dieu, qui nous donne la victoire par notre Seigneur Jésus Christ!
But thanks be to God, who gives us the victory through our Lord Jesus Christ.
and to God -- thanks, to Him who is giving us the victory through our Lord Jesus Christ;
- 58** ¶ Ainsi, mes frères bien-aimés, soyez fermes, inébranlables, abondant toujours dans l'oeuvre du Seigneur, sachant que votre travail n'est pas vain dans le Seigneur.
Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.
so that, my brethren beloved, become ye stedfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord.
- 1** ¶ Or pour ce qui est de la collecte qui se fait pour les saints, comme j'en ai ordonné aux assemblées de Galatie, ainsi faites, vous aussi.
Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.
And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye;
- 2** Que chaque premier jour de la semaine chacun de vous mette à part chez lui, accumulant selon qu'il aura prospéré, afin que, lorsque je serai arrivé, il ne se fasse pas alors de collectes.
On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come.
on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made;

- 3 Et quand je serai là, ceux que vous approuverez, je les enverrai avec des lettres, pour porter votre libéralité à Jérusalem.**
When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem.
and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem;
- 4 Et s'il convient que j'y aille moi-même, ils iront avec moi.**
If it is appropriate for me to go also, they will go with me.
and if it be meet for me also to go, with me they shall go.
- 5 ¶ Or je me rendrai auprès de vous quand j'aurai traversé la Macédoine, car je traverse la Macédoine;**
But I will come to you when I have passed through Macedonia, for I am passing through Macedonia.
And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through --
- 6 et peut-être séjournerai-je auprès de vous, ou même y passerai-je l'hiver, afin que vous me fassiez la conduite où que ce soit que j'aïlle;**
But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.
and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go,

- 7** car je ne veux pas vous voir maintenant en passant, car j'espère que je demeurerai avec vous quelques temps, si le Seigneur le permet.
 For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.
 for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit;
- 8** Mais je demeurerai à Éphèse jusqu'à la Pentecôte;
 But I will stay at Ephesus until Pentecost,
 and I will remain in Ephesus till the Pentecost,
- 9** car une porte grande et efficace m'est ouverte, et il y a beaucoup d'adversaires.
 for a great and effective door has opened to me, and there are many adversaries.
 for a door to me hath been opened -- great and effectual -- and withstanders [are] many.
- 10** ¶ Or, si Timothée vient, ayez soin qu'il soit sans crainte au milieu de vous, car il s'emploie à l'oeuvre du Seigneur comme moi-même.
 Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.
 And if Timotheus may come, see that he may become without fear with you, for the work of the Lord he doth work, even as I,
- 11** Que personne donc ne le méprise; mais faites-lui la conduite en paix, afin qu'il vienne vers moi, car je l'attends avec les frères.
 Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.
 no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren;

- 12 Or, pour ce qui est du frère Apollos, je l'ai beaucoup prié d'aller auprès de vous avec les frères, mais ce n'a pas été du tout sa volonté d'y aller maintenant; mais il ira quand il trouvera l'occasion favorable.**
But concerning Apollos, the brother, I begged him much to come to you with the brothers; and it was not all his desire to come now; but he will come when he has an opportunity.
and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient.
- 13 ¶ Veillez, tenez ferme dans la foi; soyez hommes, affermissez-vous.**
Watch! Stand firm in the faith! Be men! Be strong!
Watch ye, stand in the faith; be men, be strong;
- 14 Que toutes choses parmi vous se fassent dans l'amour.**
Let all that you do be done in love.
let all your things be done in love.
- 15 Or je vous exhorte, frères-(vous connaissez la maison de Stéphane, qu'elle est les prémices de l'Achaïe, et qu'ils se sont voués au service des saints,)**
Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister to the saints),
And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministration to the saints they did set themselves --
- 16 -à vous soumettre, vous aussi, à de tels hommes et à quiconque coopère à l'oeuvre et travaille.**
that you also be in subjection to such, and to everyone who helps in the work and labors.
that ye also be subject to such, and to every one who is working with [us] and labouring;

17 Or je me réjouis de la venue de Stéphane, et de Fortunat, et d'Achaïque, parce qu'ils sont suppléé à ce qui a manqué de votre part: car ils ont suppléé à ce qui a manqué de votre part;

I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.

and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up;

18 car ils ont récréé mon esprit et le vôtre: reconnaissez donc de tels hommes.

For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such.

19 ¶ Les assemblées de l'Asie vous saluent. Aquilas et Priscilla, avec l'assemblée qui se réunit dans leur maison, vous saluent affectueusement dans le Seigneur.

The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.

Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house;

20 Tous les frères vous saluent. Saluez-vous les uns les autres par un saint baiser.

All the brothers greet you. Greet one another with a holy kiss.

salute you do all the brethren; salute ye one another in an holy kiss.

21 La salutation, de la propre main de moi, Paul.

This greeting is by me, Paul, with my own hand.

The salutation of [me] Paul with my hand;

- 22 -Si quelqu'un n'aime pas le Seigneur Jésus Christ, qu'il soit anathème, Maranatha!
If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord!
if any one doth not love the Lord Jesus Christ -- let him be anathema! The Lord hath come!**
- 23 Que la grâce du Seigneur Jésus Christ soit avec vous!
The grace of the Lord Jesus Christ be with you.
The grace of the Lord Jesus Christ [is] with you;**
- 24 Mon amour est avec vous tous dans le christ Jésus. Amen.
My love to all of you in Christ Jesus. Amen.
my love [is] with you all in Christ Jesus. Amen.**