

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

Galatians

1 ¶ Paul, apôtre, non de la part des hommes, ni par l'homme, mais par Jésus Christ, et Dieu le Père qui l'a ressuscité d'entre les morts,

Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead),

Paul, an apostle -- not from men, nor through man, but through Jesus Christ, and God the Father, who did raise him out of the dead --

**2 et tous les frères qui sont avec moi, aux assemblées de la Galatie:
and all the brothers who are with me, to the assemblies of Galatia:
and all the brethren with me, to the assemblies of Galatia:**

- 3** **Grâce et paix à vous, de la part de Dieu le Père et de notre Seigneur Jésus Christ,**
Grace to you and peace from God the Father, and our Lord Jesus Christ,
Grace to you, and peace from God the Father, and our Lord Jesus Christ,
- 4** **s'est donné lui-même pour nos péchés, en sorte qu'il nous retirât du présent siècle mauvais, selon la volonté de notre Dieu et Père,**
who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father --
who did give himself for our sins, that he might deliver us out of the present evil age, according to the will of God even our Father,
- 5** **auquel soit la gloire aux siècles des siècles! Amen.**
to whom be the glory forever and ever. Amen.
to whom [is] the glory to the ages of the ages. Amen.
- 6** **¶ Je m'étonne de ce que vous passez si promptement de celui qui vous a appelés par la grâce de Christ, à un évangile différent, qui n'en est pas un autre;**
I marvel that you are so quickly deserting him who called you in the grace of Christ to a different gospel;
I wonder that ye are so quickly removed from Him who did call you in the grace of Christ to another good news;
- 7** **mais il y a des gens qui vous troublent, et qui veulent pervertir l'évangile du Christ.**
and there isn't another gospel. Only there are some who trouble you, and want to pervert the gospel of Christ.
that is not another, except there be certain who are troubling you, and wishing to pervert the good news of the Christ;

- 8** Mais quand nous-mêmes, ou quand un ange venu du ciel vous évangéliserait outre ce que nous vous avons évangélisé, qu'il soit anathème.
But even though we, or an angel from heaven, should preach to you any gospel other than that which we preached to you, let him be cursed.
but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you -- anathema let him be!
- 9** Comme nous l'avons déjà dit, maintenant aussi je le dis encore: si quelqu'un vous évangélise outre ce que vous avez reçu, qu'il soit anathème.
As we have said before, so I now say again: if any man preaches to you any gospel other than that which you received, let him be cursed.
as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive -- anathema let him be!
- 10** ¶ Car maintenant, est ce que je m'applique à satisfaire des hommes, ou Dieu? Ou est-ce que je cherche à complaire à des hommes? Si je complaisais encore à des hommes, je ne serais pas esclave de Christ.
For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ.
for now men do I persuade, or God? or do I seek to please men? for if yet men I did please -- Christ's servant I should not be.
- 11** Or je vous fais savoir, frères, que l'évangile qui a été annoncé par moi n'est pas selon l'homme.
But I make known to you, brothers, concerning the gospel which was preached by me, that it is not according to man.
And I make known to you, brethren, the good news that were proclaimed by me, that it is not according to man,

- 12 Car moi, je ne l'ai pas reçu de l'homme non plus, ni appris, mais par la révélation de Jésus Christ.**

For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

for neither did I from man receive it, nor was I taught [it], but through a revelation of Jesus Christ,

- 13 Car vous avez ouï dire quelle a été autrefois ma conduite dans le judaïsme, comment je persécutais outre mesure l'assemblée de Dieu et la dévastais,**

For you have heard of my way of living in time past in the Jews` religion, how that beyond measure I persecuted the assembly of God, and ravaged it.

for ye did hear of my behaviour once in Judaism, that exceedingly I was persecuting the assembly of God, and wasting it,

- 14 comment j'avançais dans le judaïsme plus que plusieurs de ceux de mon âge dans ma nation, étant le plus ardent zéléteur des traditions de mes pères.**

I advanced in the Jews` religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

and I was advancing in Judaism above many equals in age in mine own race, being more abundantly zealous of my fathers` deliverances,

- 15 Mais quand il plut à Dieu, qui m'a mis à part dès le ventre de ma mère et qui m'a appelé par sa grâce,**

But when it was the good pleasure of God, who separated me from my mother`s womb, and called me through his grace,

and when God was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace --

- 16 de révéler son Fils en moi, afin que je l'annonçasse parmi les nations, aussitôt, je ne pris pas conseil de la chair ni du sang,**
to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood,
to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood,
- 17 ni ne montai à Jérusalem vers ceux qui étaient apôtres avant moi, mais je m'en allai en Arabie, et je retournai de nouveau à Damas.**
nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.
nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus,
- 18 Puis, trois ans après, je montai à Jérusalem pour faire la connaissance de Céphas, et je demeurai chez lui quinze jours;**
Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days.
then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days,
- 19 et je ne vis aucun autre des apôtres, sinon Jacques le frère du Seigneur.**
But of the other apostles I saw no one, except James, the Lord's brother.
and other of the apostles I did not see, except James, the brother of the Lord.
- 20 Or dans les choses que je vous écris, voici, devant Dieu, je ne mens point.**
Now about the things which I write to you, behold, before God, I'm not lying.
And the things that I write to you, lo, before God -- I lie not;

- 21** Ensuite j'allai dans les pays de Syrie et de Cilicie.
Then I came to the regions of Syria and Cilicia.
then I came to the regions of Syria and of Cilicia,
- 22** Or j'étais inconnu de visage aux assemblées de la Judée qui sont en Christ,
I was still unknown by face to the assemblies of Judea which were in Christ,
and was unknown by face to the assemblies of Judea, that [are] in Christ,
- 23** seulement elles entendaient dire: Celui qui nous persécutait autrefois, annonce maintenant la foi qu'il détruisait jadis;
but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy."
and only they were hearing, that `he who is persecuting us then, doth now proclaim good news -- the faith that then he was wasting;`
- 24** et elles glorifiaient Dieu à cause de moi.
They glorified God in me.
and they were glorifying God in me.
- 1** ¶ Ensuite, au bout de quatorze ans, je montai de nouveau à Jérusalem avec Barnabas, prenant aussi Tite avec moi.
Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
Then, after fourteen years again I went up to Jerusalem with Barnabas, having taken with me also Titus;

- 2 Or j'y montai selon une révélation, et je leur exposai l'évangile que je prêche parmi les nations, mais, dans le particulier, à ceux qui étaient considérés, de peur qu'en quelque manière je ne courusse ou n'eusse couru en vain**

I went up by revelation, and I laid before them the gospel which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain.

and I went up by revelation, and did submit to them the good news that I preach among the nations, and privately to those esteemed, lest in vain I might run or did run;

- 3 (cependant, même Tite qui était avec moi, quoiqu'il fût Grec, ne fut pas contraint à être circoncis):**

But not even Titus, who was with me, being a Greek, was compelled to be circumcised.

but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised --

- 4 et cela à cause des faux frères, furtivement introduits, qui s'étaient insinués pour épier la liberté que nous avons dans le Christ Jésus, afin de nous réduire à la servitude;**

This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;

and [that] because of the false brethren brought in unawares, who did come in privily to spy out our liberty that we have in Christ Jesus, that us they might bring under bondage,

- 5 auxquels nous n'avons pas cédé par soumission, non pas même un moment, afin que la vérité de l'évangile demeurât avec vous.**

to whom we gave no place in the way of subjection, not for an hour, that the truth of the gospel might continue with you.

to whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you.

- 6 Or, de ceux qui étaient considérés comme étant quelque chose..., quels qu'ils aient pu être, cela ne m'importe en rien: Dieu n'a point égard à l'apparence de l'homme..., à moi, certes, ceux qui étaient considérés n'ont rien communiqué de plus;**
But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man) -- they, I say, who were respected imparted nothing to me,
And from those who were esteemed to be something -- whatever they were then, it maketh no difference to me -- the face of man God accepteth not, for -- to me those esteemed did add nothing,
- 7 mais au contraire, ayant vu que l'évangile de l'incircuncision m'a été confié, comme celui de la circoncision l'a été à Pierre,**
but to the contrary, when they saw that I had been entrusted with the gospel for the uncircumcision, even as Peter with the gospel for the circumcision
but, on the contrary, having seen that I have been entrusted with the good news of the uncircumcision, as Peter with [that] of the circumcision,
- 8 (car celui qui a opéré en Pierre pour l'apostolat de la circoncision a opéré en moi aussi envers les nations,)**
(for he who appointed Peter to the apostleship of the circumcision appointed me also to the Gentiles);
for He who did work with Peter to the apostleship of the circumcision, did work also in me in regard to the nations,
- 9 et ayant reconnu la grâce qui m'a été donnée, Jacques, et Céphas, et Jean, qui étaient considérés comme étant des colonnes, me donnèrent, à moi et à Barnabas, la main d'association, afin que nous allassions vers les nations, et eux vers la circoncision,**
and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision.
and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go],

10 voulant seulement que nous nous souvinssions des pauvres, ce qu'aussi je me suis appliqué à faire.

They only asked us to remember the poor -- which very thing I was also zealous to do. only, of the poor that we should be mindful, which also I was diligent -- this very thing -- to do.

11 ¶ Mais quand Céphas vint à Antioche, je lui résistai en face, parce qu'il était condamné. But when Peter came to Antioch, I resisted him to the face, because he stood condemned. And when Peter came to Antioch, to the face I stood up against him, because he was blameworthy,

12 Car, avant que quelques-uns fussent venus d'auprès de Jacques, il mangeait avec ceux des nations; mais quand ceux-là furent venus, il se retira et se sépara lui-même, craignant ceux de la circoncision;

For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision.

for before the coming of certain from James, with the nations he was eating, and when they came, he was withdrawing and separating himself, fearing those of the circumcision,

13 et les autres Juifs aussi usèrent de dissimulation avec lui, de sorte que Barnabas même fut entraîné avec eux par leur dissimulation.

The rest of the Jews joined him in his hypocrisy; so much that even Barnabas was carried away with their hypocrisy.

and dissemble with him also did the other Jews, so that also Barnabas was carried away by their dissimulation.

- 14 Mais quand je vis qu'ils ne marchaient pas droit, selon la vérité de l'évangile, je dis à Céphas devant tous: Si toi qui es juif, tu vis comme les nations et non pas comme les juifs, comment contrains-tu les nations à judaïser?**

But when I saw that they didn't walk uprightly according to the truth of the gospel, I said to Cephas before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"

But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, "If thou, being a Jew, in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?"

- 15 Nous qui, de nature, sommes juifs et non point pécheurs d'entre les nations, "We, being Jews by nature, and not Gentile sinners, we by nature Jews, and not sinners of the nations,**

- 16 sachant néanmoins que l'homme n'est pas justifié sur le principe des oeuvres de loi, ni autrement que par la foi en Jésus Christ, nous aussi, nous avons cru au Christ Jésus, afin que nous fussions justifiés sur le principe de la foi en Christ et non pas sur le principe des oeuvres de loi: parce que sur le principe des oeuvres de loi nulle chair ne sera justifiée. yet knowing that a man is not justified by the works of the law but through the faith of Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law, because no flesh will be justified by the works of the law. having known also that a man is not declared righteous by works of law, if not through the faith of Jesus Christ, also we in Christ Jesus did believe, that we might be declared righteous by the faith of Christ, and not by works of law, wherefore declared righteous by works of law shall be no flesh.**

- 17 Or si, en cherchant à être justifiés en Christ, nous-mêmes aussi nous avons été trouvés pécheurs, Christ donc est ministre de péché?**

But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? God forbid!

And if, seeking to be declared righteous in Christ, we ourselves also were found sinners, [is] then Christ a ministrant of sin? let it not be!

- 18** Qu'ainsi n'advienne! Car si ces mêmes choses que j'ai renversées, je les réédifie, je me constitue transgresseur moi-même.
For if I build up again those things which I destroyed, I prove myself a law-breaker.
for if the things I threw down, these again I build up, a transgressor I set myself forth;
- 19** Car moi, par la loi, je suis mort à la loi, afin que je vive à Dieu.
For I, through the law, died to the law, that I might live to God.
for I through law, did die, that to God I may live;
- 20** Je suis crucifié avec Christ; et je ne vis plus, moi, mais Christ vit en moi; -et ce que je vis maintenant dans la chair, je le vis dans la foi, la foi au fils de Dieu, qui m'a aimé et qui s'est livré lui-même pour moi.
I have been crucified with Christ, and it is no longer I that live, but Christ living in me.
That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me.
with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me;
- 21** Je n'annule pas la grâce de Dieu; car si la justice est par la loi, Christ est donc mort pour rien.
I don't make void the grace of God. For if righteousness is through the law, then Christ died for nothing!"
I do not make void the grace of God, for if righteousness [be] through law -- then Christ died in vain.

- 1 ¶ O Galates insensés, qui vous a ensorcelés, vous devant les yeux de qui Jésus Christ a été dépeint, crucifié au milieu de vous?**
Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly set forth among you as crucified?
O thoughtless Galatians, who did bewitch you, not to obey the truth -- before whose eyes Jesus Christ was described before among you crucified?
- 2 Je voudrais seulement apprendre ceci de vous: avez-vous reçu l'Esprit sur le principe des oeuvres de loi, ou de l'ouïe de la foi?**
I just want to learn this from you. Did you receive the Spirit by the works of the law, or by hearing of faith?
this only do I wish to learn from you -- by works of law the Spirit did ye receive, or by the hearing of faith?
- 3 Etes-vous si insensés? Ayant commencé par l'Esprit, achèveriez-vous maintenant par la chair?**
Are you so foolish? Having begun in the Spirit, are you now completed in the flesh? so thoughtless are ye! having begun in the Spirit, now in the flesh do ye end?
- 4 Avez-vous tant souffert en vain, si toutefois c'est en vain?**
Did you suffer so many things in vain, if it is indeed in vain?
so many things did ye suffer in vain! if, indeed, even in vain.
- 5 Celui donc qui vous fournit l'Esprit et qui opère des miracles au milieu de vous, le fait-il sur le principe des oeuvres de loi, ou de l'ouïe de la foi?**
He therefore that supplies the Spirit to you, and works miracles among you, does he do it by the works of the law, or by hearing of faith?
He, therefore, who is supplying to you the Spirit, and working mighty acts among you -- by works of law or by the hearing of faith [is it]?

- 6 ¶ comme Abraham a cru Dieu, et cela lui fut compté à justice.
Even as Abraham "believed God, and it was counted to him for righteousness."
according as Abraham did believe God, and it was reckoned to him -- to righteousness;**
- 7 Sachez donc que ceux qui sont sur le principe de la foi, ceux-là sont fils d'Abraham.
Know therefore that those who are of faith, the same are sons of Abraham.
know ye, then, that those of faith -- these are sons of Abraham,**
- 8 Or l'écriture, prévoyant que Dieu justifierait les nations sur le principe de la foi, a d'avance annoncé la bonne nouvelle à Abraham: "En toi toutes les nations seront bénies".
The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you will all the nations be blessed."
and the Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the good news to Abraham --**
- 9 De sorte que ceux qui sont sur le principe de la foi sont bénis avec le croyant Abraham.
So then, those who are of faith are blessed with the faithful Abraham.
`Blessed in thee shall be all the nations;` so that those of faith are blessed with the faithful Abraham,**
- 10 Car tous ceux qui sont sur le principe des oeuvres de loi sont sous malédiction; car il est écrit: "Maudit est quiconque ne persévère pas dans toutes les choses qui sont écrites dans le livre de la loi pour les faire".
For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them."
for as many as are of works of law are under a curse, for it hath been written, `Cursed [is] every one who is not remaining in all things that have been written in the Book of the Law -- to do them,`**

- 11 Or que par la loi personne ne soit justifié devant Dieu, cela est évident, parce que: "Le juste vivra de foi".**
Now that no man is justified by the law before God is evident, for, "The righteous will live by faith."
and that in law no one is declared righteous with God, is evident, because `The righteous by faith shall live;`
- 12 Mais la loi n'est pas sur le principe de la foi, mais: "Celui qui aura fait ces choses vivra par elles".**
The law is not of faith, but, "He that does them will live in them."
and the law is not by faith, but -- `The man who did them shall live in them.`
- 13 Christ nous a rachetés de la malédiction de la loi, étant devenu malédiction pour nous (car il est écrit: "Maudit est quiconque est pendu au bois"),**
Christ redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree,"
Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, `Cursed is every one who is hanging on a tree,`
- 14 afin que la bénédiction d'Abraham parvînt aux nations dans le Christ Jésus, afin que nous reçussions par la foi l'Esprit promis.**
that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.
that to the nations the blessing of Abraham may come in Christ Jesus, that the promise of the Spirit we may receive through the faith.

- 15 Frères, je parle selon l'homme: personne n'annule une alliance qui est confirmée, même celle d'un homme, ni n'y ajoute.**
Brothers, I speak like men. Though it is only a man`s covenant, yet when it has been confirmed, no one makes it void, or adds to it.
Brethren, as a man I say [it], even of man a confirmed covenant no one doth make void or doth add to,
- 16 Or c'est à Abraham que les promesses ont été faites, et à sa semence. Il ne dit pas: "et aux semences", comme parlant de plusieurs; mais comme parlant d'un seul: -"et à ta semence", qui est Christ.**
Now the promises were spoken to Abraham and to his seed. He doesn`t say, "To seeds," as of many, but as of one, "To your seed," which is Christ.
and to Abraham were the promises spoken, and to his seed; He doth not say, `And to seeds,` as of many, but as of one, `And to thy seed,` which is Christ;
- 17 Or je dis ceci: que la loi, qui est survenue quatre cent trente ans après, n'annule point une alliance antérieurement confirmée par Dieu, de manière à rendre la promesse sans effet.**
Now I say this. A covenant confirmed beforehand by God in Christ, the law, which came four hundred and thirty years after, does not annul, so as to make the promise of no effect.
and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the promise,
- 18 Car si l'héritage est sur le principe de loi, il n'est plus sur le principe de promesse; mais Dieu a fait le don à Abraham par promesse.**
For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.
for if by law [be] the inheritance, [it is] no more by promise, but to Abraham through promise did God grant [it].

- 19 ¶ Pourquoi donc la loi? Elle a été ajoutée à cause des transgressions, jusqu'à ce que vînt la semence à laquelle la promesse est faite, ayant été ordonnée par des anges, par la main d'un médiateur.**

What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.

Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator --

- 20 Or un médiateur n'est pas médiateur d'un seul, mais Dieu est un seul.**

Now a mediator is not between one, but God is one.

and the mediator is not of one, and God is one --

- 21 La loi est-elle donc contre les promesses de Dieu? Qu'ainsi n'advienne! Car s'il avait été donné une loi qui eût le pouvoir de faire vivre, la justice serait en réalité sur le principe de la loi.**

Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most assuredly righteousness would have been of the law. the law, then, [is] against the promises of God? -- let it not be! for if a law was given that was able to make alive, truly by law there would have been the righteousness,

- 22 Mais l'écriture a renfermé toutes choses sous le péché, afin que la promesse, sur le principe de la foi en Jésus Christ, fût donnée à ceux qui croient.**

But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

but the Writing did shut up the whole under sin, that the promise by faith of Jesus Christ may be given to those believing.

- 23 Or avant que la foi vînt, nous étions gardés sous la loi, renfermés pour la foi qui devait être révélée;**
But before faith came, we were kept in custody under the law, shut up to the faith which should afterwards be revealed.
And before the coming of the faith, under law we were being kept, shut up to the faith about to be revealed,
- 24 de sorte que la loi a été notre conducteur jusqu'à Christ, afin que nous fussions justifiés sur le principe de la foi;**
So that the law has become our tutor to bring us to Christ, that we might be justified by faith.
so that the law became our child-conductor -- to Christ, that by faith we may be declared righteous,
- 25 mais, la foi étant venue, nous ne sommes plus sous un conducteur,**
But now that faith is come, we are no longer under a tutor.
and the faith having come, no more under a child-conductor are we,
- 26 car vous êtes tous fils de Dieu par la foi dans le Christ Jésus.**
For you are all sons of God, through faith in Christ Jesus.
for ye are all sons of God through the faith in Christ Jesus,
- 27 Car vous tous qui avez été baptisés pour Christ, vous avez revêtu Christ:**
For as many of you as were baptized into Christ have put on Christ.
for as many as to Christ were baptized did put on Christ;

28 il n'y a ni Juif, ni Grec; il n'y a ni esclave, ni homme libre; il n'y a ni mâle, ni femelle: car vous tous, vous êtes un dans le Christ Jésus.

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

there is not here Jew or Greek, there is not here servant nor freeman, there is not here male and female, for all ye are one in Christ Jesus;

29 Or si vous êtes de Christ, vous êtes donc la semence d'Abraham, héritiers selon la promesse.

If you are Christ`s, then you are Abraham`s seed, heirs according to promise.

and if ye [are] of Christ then of Abraham ye are seed, and according to promise -- heirs.

1 ¶ Or je dis qu'aussi longtemps que l'héritier est en bas âge, il ne diffère en rien d'un esclave, quoiqu'il soit seigneur de tous;

But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;

And I say, so long time as the heir is a babe, he differeth nothing from a servant -- being lord of all,

2 mais il est sous des tuteurs et des curateurs jusqu'à l'époque fixée par le père.

but is under guardians and stewards until the day appointed by the father.

but is under tutors and stewards till the time appointed of the father,

3 Ainsi aussi nous, lorsque nous étions en bas âge, nous étions asservis sous les éléments du monde;

So we also, when we were children, were held in bondage under the elements of the world.

so also we, when we were babes, under the elements of the world were in servitude,

- 4** mais, quand l'accomplissement du temps est venu, Dieu a envoyé son Fils né de femme, né sous la loi,
But when the fullness of the time came, God sent forth his Son, born to a woman, born under the law,
and when the fulness of time did come, God sent forth His Son, come of a woman, come under law,
- 5** afin qu'il rachetât ceux qui étaient sous la loi, afin que vous reçussions l'adoption.
that he might redeem those who were under the law, that we might receive the adoption of sons.
that those under law he may redeem, that the adoption of sons we may receive;
- 6** Et, parce que vous êtes fils, Dieu a envoyé l'Esprit de son Fils dans nos coeurs, criant: Abba, Père:
Because you are sons, God sent forth the Spirit of his Son into our hearts, crying, "Abba! Father!"
and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, `Abba, Father!`
- 7** de sorte que tu n'es plus esclave, mais fils: et, si fils, héritier aussi par Dieu.
So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.
so that thou art no more a servant, but a son, and if a son, also an heir of God through Christ.

- 8 ¶ Mais alors, ne connaissant pas Dieu, vous étiez asservis à ceux qui, par leur nature, ne sont pas dieux:**
However at that time, not knowing God, you were in bondage to those who by nature are no gods.
But then, indeed, not having known God, ye were in servitude to those not by nature gods,
- 9 mais maintenant, ayant connu Dieu, mais plutôt ayant été connus de Dieu, comment retournez-vous de nouveau aux faibles et misérables éléments auxquels vous voulez encore derechef être asservis?**
But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elements, to which you desire to be in bondage all over again?
and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to be in servitude?
- 10 Vous observez des jours, et des mois, et des temps, et des années.**
You observe days, months, seasons, and years.
days ye observe, and months, and times, and years!
- 11 Je crains quant à vous, que peut-être je n'aie travaillé en vain pour vous.**
I am afraid for you, that I might have wasted my labor for you.
I am afraid of you, lest in vain I did labour toward you.
- 12 ¶ Soyez comme moi, car moi aussi je suis comme vous, frères; je vous en prie. Vous ne m'avez fait aucun tort;**
I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong,
Become as I [am] -- because I also [am] as ye brethren, I beseech you; to me ye did no hurt,

- 13 -et vous savez que dans l'infirmité de la chair je vous ai évangélisé au commencement;
but you know that because of weakness of the flesh I preached the gospel to you the first time.
and ye have known that through infirmity of the flesh I did proclaim good news to you at the first,**
- 14 et vous n'avez point méprisé, ni rejeté avec dégoût ma tentation qui était en ma chair;
mais vous m'avez reçu comme un ange de Dieu, comme le Christ Jésus.
That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus.
and my trial that [is] in my flesh ye did not despise nor reject, but as a messenger of God ye did receive me -- as Christ Jesus;**
- 15 était donc votre bonheur? Car je vous rends témoignage que, si cela eût été possible, arrachant vos propres yeux, vous me les eussiez donnés.
What has become of the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me.
what then was your happiness? for I testify to you, that if possible, your eyes having plucked out, ye would have given to me;**
- 16 Je suis donc devenu votre ennemi en vous disant la vérité?
So then, have I become your enemy by telling you the truth?
so that your enemy have I become, being true to you?**

- 17 ¶ Ils ne sont pas zélés à votre égard comme il faut, mais ils veulent vous exclure, afin que vous soyez zélés à leur égard.**
They zealously seek you in no good way. No, they desire to alienate you, that you may seek them.
they are zealous for you -- [yet] not well, but they wish to shut us out, that for them ye may be zealous;
- 18 Mais il est bon d'être toujours zélé pour le bien, et de ne pas l'être seulement quand je suis présent avec vous.**
But it is always good to be zealous in a good cause, and not only when I am present with you.
and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you;
- 19 ¶ Mes enfants, pour l'enfantement desquels je travaille de nouveau jusqu'à ce que Christ ait été formé en vous,**
My little children, of whom I am again in travail until Christ is formed in you--
my little children, of whom again I travail in birth, till Christ may be formed in you,
- 20 oui, je voudrais être maintenant auprès de vous et changer de langage, car je suis en perplexité à votre sujet.**
but I could wish to be present with you now, and to change my tone, for I am perplexed about you.
and I was wishing to be present with you now, and to change my voice, because I am in doubt about you.
- 21 ¶ Dites-moi, vous qui voulez être sous la loi, n'écoutez-vous pas la loi?**
Tell me, you that desire to be under the law, don't you listen to the law?
Tell me, ye who are willing to be under law, the law do ye not hear?

**22 Car il est écrit qu'Abraham a eu deux fils, l'un de la servante, et l'autre de la femme libre.
For it is written that Abraham had two sons, one by the handmaid, and one by the free woman.**

for it hath been written, that Abraham had two sons, one by the maid-servant, and one by the free-woman,

23 Mais celui qui naquit de la servante naquit selon la chair, et celui qui naquit de la femme libre naquit par la promesse.

However, the son by the handmaid was born according to the flesh, but the son by the free woman was born through promise.

but he who [is] of the maid-servant, according to flesh hath been, and he who [is] of the free-woman, through the promise;

24 Ces choses doivent être prises dans un sens allégorique: car ce sont deux alliances, l'une du mont Sinaï, enfantant pour la servitude, et c'est Agar.

These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar.

which things are allegorized, for these are the two covenants: one, indeed, from mount Sinai, to servitude bringing forth, which is Hagar;

25 "Agar" est le mont Sina, en Arabie, et correspond à la Jérusalem de maintenant, car elle est dans la servitude avec ses enfants.

Now this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children.

for this Hagar is mount Sinai in Arabia, and doth correspond to the Jerusalem that now [is], and is in servitude with her children,

- 26 Mais la Jérusalem d'en haut est la femme libre qui est notre mère.
But the Jerusalem that is above is free, which is our mother.
and the Jerusalem above is the free-woman, which is mother of us all,**
- 27 Car il est écrit: "Réjouis-toi, stérile qui n'enfantas point; éclate de joie et pousse des cris, toi qui n'es point en travail d'enfant; car les enfants de la délaissée sont plus nombreux que les enfants de celle qui a un mari".
For it is written, "Rejoice, you barren who don't bear. Break forth and shout, you that don't travail. For more are the children of the desolate than of her who has the husband."
for it hath been written, `Rejoice, O barren, who art not bearing; break forth and cry, thou who art not travailing, because many [are] the children of the desolate -- more than of her having the husband.`**
- 28 Or vous, frères, comme Isaac, vous êtes enfants de promesse.
Now we, brothers, as Isaac was, are children of promise.
And we, brethren, as Isaac, are children of promise,**
- 29 Mais, comme alors celui qui était né selon la chair persécutait celui qui était né selon l'Esprit, il en est de même aussi maintenant.
But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.
but as then he who was born according to the flesh did persecute him according to the spirit, so also now;**

30 Mais que dit l'écriture? "Chasse la servante et son fils, car le fils de la servante n'hériterait point avec le fils de la femme libre".

However what does the scripture say? "Throw out the handmaid and her son, for the son of the handmaid will not inherit with the son of the free woman."

but what saith the Writing? `Cast forth the maid-servant and her son, for the son of the maid-servant may not be heir with the son of the free-woman;`

31 Ainsi, frères, nous ne sommes pas enfants de la servante, mais de la femme libre.

Therefore, brothers, we are not children of a handmaid, but of the free woman.

then, brethren, we are not a maid-servant`s children, but the free-woman`s.

1 ¶ Christ nous a placés dans la liberté en nous affranchissant; tenez-vous donc fermes, et ne soyez pas de nouveau retenus sous un joug de servitude.

Stand firm therefore in the liberty by which Christ has made us free, and don`t be entangled again with a yoke of bondage.

In the freedom, then, with which Christ did make you free -- stand ye, and be not held fast again by a yoke of servitude;

2 Voici, moi Paul, je vous dis que si vous êtes circoncis, Christ ne vous profitera de rien;

Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing.

lo, I Paul do say to you, that if ye be circumcised, Christ shall profit you nothing;

3 et je proteste de nouveau à tout homme circoncis, qu'il est tenu d'accomplir toute la loi.

Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.

and I testify again to every man circumcised, that he is a debtor to do the whole law;

4 Vous vous êtes séparés de tout le bénéfice qu'il y a dans le Christ, vous tous qui vous justifiez par la loi; vous êtes déçus de la grâce.

You are alienated from Christ, you desire to be justified by the law. You have fallen away from grace.

ye were freed from the Christ, ye who in law are declared righteous; from the grace ye fell away;

5 Car nous, par l' Esprit, sur le principe de la foi, nous attendons l'espérance de la justice.

For we, through the Spirit, by faith wait for the hope of righteousness.

for we by the Spirit, by faith, a hope of righteousness do wait for,

6 Car, dans le Christ Jésus, ni circoncision, ni incirconcision, n'ont de valeur, mais la foi opérante par l' amour.

For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love.

for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith through love working.

7 Vous couriez bien, qui est-ce qui vous a arrêtés pur que vous n'obéissiez pas à la vérité?

You were running well! Who interfered with you that you should not obey the truth?

Ye were running well; who did hinder you -- not to obey the truth?

8 La persuasion ne vient pas de celui qui vous appelle.

This persuasion is not from him who calls you.

the obedience [is] not of him who is calling you!

- 9 Un peu de levain fait lever la pâte tout entière.
A little yeast grows through the whole lump.
a little leaven the whole lump doth leaven;**
- 10 J'ai confiance à votre égard par le Seigneur, que vous n'aurez point d'autre sentiment; mais celui qui vous trouble, quel qu'il soit, en portera le jugement.
I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.
I have confidence in regard to you in the Lord, that ye will be none otherwise minded; and he who is troubling you shall bear the judgment, whoever he may be.**
- 11 Mais moi, frères, si je prêche encore la circoncision, pourquoi suis-je encore persécuté? - alors le scandale de la croix est anéanti.
But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been removed.
And I, brethren, if uncircumcision I yet preach, why yet am I persecuted? then hath the stumbling-block of the cross been done away;**
- 12 Je voudrais que ceux qui vous bouleversent se retranchassent même.
I wish that those who disturb you would cut themselves off.
O that even they would cut themselves off who are unsettling you!**
- 13 ¶ Car vous, frères, vous avez été appelés à la liberté; seulement n'usez pas de la liberté comme d'une occasion pour la chair, mais, par amour, servez-vous l'un l'autre;
For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another.
For ye -- to freedom ye were called, brethren, only not the freedom for an occasion to the flesh, but through the love serve ye one another,**

14 car toute la loi est accomplie dans une seule parole, dans celle-ci: "Tu aimeras ton prochain comme toi-même".

For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself."

for all the law in one word is fulfilled -- in this: `Thou shalt love thy neighbor as thyself;`

15 Mais si vous vous mordez et vous dévorez l'un l'autre, prenez garde que vous ne soyez consumés l'un par l'autre.

But if you bite and devour one another, be careful that you don't consume one another. and if one another ye do bite and devour, see -- that ye may not by one another be consumed.

16 Mais je dis: Marchez par l'Esprit, et vous n'accomplirez point la convoitise de la chair.

But I say, walk by the Spirit, and you won't fulfill the lust of the flesh.

And I say: In the Spirit walk ye, and the desire of the flesh ye may not complete;

17 Car la chair convoite contre l'Esprit, et l'Esprit contre la chair; et ces choses sont opposées l'une à l'autre, afin que vous ne pratiquiez pas les choses que vous voudriez.

For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that you may not do the things that you desire.

for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will -- these ye may not do;

18 Mais si vous êtes conduits par l'Esprit, vous n'êtes pas sous la loi.

But if you are led by the Spirit, you are not under the law.

and if by the Spirit ye are led, ye are not under law.

- 19 Or les oeuvres de la chair sont manifestes, lesquelles sont la fornication, l'impureté, l'impudicité,**
Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness,
And manifest also are the works of the flesh, which are: Adultery, whoredom, uncleanness, lasciviousness,
- 20 l'idolâtrie, la magie, les inimitiés, les querelles, les jalousies, les colères, les intrigues, les divisions,**
idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, sects,
- 21 les sectes, les envies, les meurtres, les ivrogneries, les orgies, et les choses semblables à celles-là, au sujet desquelles je vous déclare d'avance, comme aussi je l'ai déjà dit, que ceux qui commettent de telles choses n'hériteront pas du royaume de Dieu.**
envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I did forewarn you, that those who practice such things will not inherit the kingdom of God.
envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit.
- 22 Mais le fruit de l'Esprit est l'amour, la joie, la paix, la longanimité, la bienveillance, la bonté,**
But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith,
- 23 la fidélité, la douceur, la tempérance: contre de telles choses, il n'y a pas de loi.**
gentleness, and self-control. Against such things there is no law.
meekness, temperance: against such there is no law;

- 24 Or ceux qui sont du Christ ont crucifié la chair avec les passions et les convoitises.
Those who belong to Christ Jesus have crucified the flesh with its passions and lusts.
and those who are Christ`s, the flesh did crucify with the affections, and the desires;**
- 25 Si nous vivons par l'Esprit, marchons aussi par l'Esprit.
If we live by the Spirit, let`s also walk by the Spirit.
if we may live in the Spirit, in the Spirit also we may walk;**
- 26 Ne soyons pas désireux de vaine gloire, en nous provoquant les uns les autres et en nous portant envie les uns aux autres.
Let`s not become conceited, provoking one another, and envying one another.
let us not become vain-glorious -- one another provoking, one another envying!**
- 1 ¶ Frères, quand même un homme s'est laissé surprendre par quelque faute, vous qui êtes spirituels, redressez un tel homme dans un esprit de douceur, prenant garde à toi-même, de peur que toi aussi tu ne sois tenté.
Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren`t tempted.
Brethren, if a man also may be overtaken in any trespass, ye who [are] spiritual restore such a one in a spirit of meekness, considering thyself -- lest thou also may be tempted;**
- 2 Portez les charges les uns des autres, et ainsi accomplissez la loi du Christ;
Bear one another`s burdens, and so fulfill the law of Christ.
of one another the burdens bear ye, and so fill up the law of the Christ,**

- 3** car si, n'étant rien, quelqu'un pense être quelque chose, il se séduit lui-même;
For if a man thinks himself to be something when he is nothing, he deceives himself.
for if any one doth think [himself] to be something -- being nothing -- himself he doth deceive;
- 4** mais que chacun éprouve sa propre oeuvre, et alors il aura de quoi se glorifier, relativement à lui-même seulement et non relativement à autrui:
But let each man test his own work, and then he will take pride in himself and not in his neighbor.
and his own work let each one prove, and then in regard to himself alone the glorying he shall have, and not in regard to the other,
- 5** chacun portera son propre fardeau.
For each man will bear his own burden.
for each one his own burden shall bear.
- 6** Que celui qui est enseigné dans la parole fasse participer à tous les biens temporels celui qui enseigne.
But let him who is taught in the word share all good things with him who teaches.
And let him who is instructed in the word share with him who is instructing -- in all good things.
- 7** Ne soyez pas séduits; on ne se moque pas de Dieu; car ce qu'un homme sème, cela aussi il le moissonnera.
Don't be deceived. God is not mocked, for whatever a man sows, that will he also reap.
Be not led astray; God is not mocked; for what a man may sow -- that also he shall reap,

- 8 Car celui qui sème pour sa propre chair moissonnera de la chair la corruption; mais celui qui sème pour l'Esprit moissonnera de l'Esprit la vie éternelle.**
For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life.
because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-during;
- 9 Or ne nous lassons pas en faisant le bien, car, au temps propre, nous moissonnerons, si nous ne défaillons pas.**
Let us not be weary in doing good, for we will reap in due season, if we don't give up.
and in the doing good we may not be faint-hearted, for at the proper time we shall reap -- not desponding;
- 10 Ainsi donc, comme nous en avons l'occasion, faisons du bien à tous, mais surtout à ceux de la maison de la foi.**
So then, as we have opportunity, let us work that which is good toward all men, and especially toward those who are of the household of the faith.
therefore, then, as we have opportunity, may we work the good to all, and especially unto those of the household of the faith.
- 11 ¶ Vous voyez quelle longue lettre je vous ai écrite de ma propre main.**
See with what large letters I write to you with my own hand.
Ye see in how large letters I have written to you with my own hand;

- 12 Tous ceux qui veulent avoir une belle apparence dans la chair, ceux-là vous contraignent à être circoncis, seulement afin qu'ils ne soient pas persécutés à cause de la croix de Christ.**

As many as desire to look good in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ.

as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised -- only that for the cross of the Christ they may not be persecuted,

- 13 Car ceux-là qui sont circoncis, eux-mêmes ne gardent pas la loi; mais ils veulent que vous soyez circoncis, afin de se glorifier dans votre chair.**

For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh.

for neither do those circumcised themselves keep the law, but they wish you to be circumcised, that in your flesh they may glory.

- 14 Mais qu'il ne m'arrive pas à moi de me glorifier, sinon en la croix de notre Seigneur Jésus Christ, par laquelle le monde m'est crucifié, et moi au monde.**

But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

And for me, let it not be -- to glory, except in the cross of our Lord Jesus Christ, through which to me the world hath been crucified, and I to the world;

- 15 Car ni la circoncision, ni l'incirconcision ne sont rien, mais une nouvelle création.**

For neither is circumcision anything, nor uncircumcision, but a new creation.

for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation;

16 Et à l'égard de tous ceux qui marcheront selon cette règle, paix et miséricorde sur eux et sur l'Israël de Dieu!

**As many as will walk by this rule, peace and mercy be on them, and on God's Israel.
and as many as by this rule do walk -- peace upon them, and kindness, and on the Israel of God!**

17 Désormais que personne ne vienne me troubler, car moi je porte en mon corps les marques du Seigneur Jésus.

From now on, let no one cause me any trouble, for I bear the marks of Jesus branded on my body.

Henceforth, let no one give me trouble, for I the scars of the Lord Jesus in my body do bear.

18 Que la grâce de notre Seigneur Jésus Christ soit avec votre esprit, frères! Amen.

The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

The grace of our Lord Jesus Christ [is] with your spirit, brethren! Amen.