

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

James

- ¶ Jacques, esclave de Dieu et du Seigneur Jésus Christ, aux douze tribus qui sont dans la dispersion, salut!**

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion: greetings.

James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!
- ¶ Estimez-le comme une parfaite joie, mes frères, quand vous serez en butte à diverses tentations,**

Count it all joy, my brothers, when you fall into various temptations,

All joy count [it], my brethren, when ye may fall into temptations manifold;

- 3 sachant que l'épreuve de votre foi produit la patience.
Knowing that the testing of your faith produces patience.
knowing that the proof of your faith doth work endurance,**
- 4 Mais que la patience ait son oeuvre parfaite, afin que vous soyez parfaits et accomplis,
ne manquant de rien.
Let patience have its perfect work, that you may be perfect and complete, lacking in
nothing.
and let the endurance have a perfect work, that ye may be perfect and entire -- in nothing
lacking;**
- 5 Et si quelqu'un de vous manque de sagesse, qu'il demande à Dieu qui donne à tous
libéralement et qui ne fait pas de reproches, et il lui sera donné;
But if any of you lacks wisdom, let him ask of God, who gives to all liberally and without
reproach; and it will be given him.
and if any of you do lack wisdom, let him ask from God, who is giving to all liberally, and
not reproaching, and it shall be given to him;**
- 6 qu'il demande avec foi, ne doutant nullement; car celui qui doute est semblable au flot
de la mer, agité par le vent et jeté çà et là;
But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea,
driven by the wind and tossed.
and let him ask in faith, nothing doubting, for he who is doubting hath been like a wave
of the sea, driven by wind and tossed,**
- 7 or que cet homme-là ne pense pas qu'il recevra quoi que ce soit du Seigneur:
For let that man not think that he will receive anything from the Lord.
for let not that man suppose that he shall receive anything from the Lord --**

- 8** il est un homme incertain dans ses pensées, inconstant dans toutes ses voies.
He is a double-minded man, unstable in all his ways.
a two-souled man [is] unstable in all his ways.
- 9** Or que le frère de basse condition se glorifie dans son élévation,
But let the brother in humble circumstances glory in his high position;
And let the brother who is low rejoice in his exaltation,
- 10** et le riche dans son abaissement, car il passera comme la fleur de l'herbe.
and the rich, in that he is made humble, because like the flower in the grass, he will pass away.
and the rich in his becoming low, because as a flower of grass he shall pass away;
- 11** Car le soleil s'est levé avec sa brûlante chaleur et a séché l'herbe, et sa fleur est tombée, et la grâce de sa forme a péri: ainsi aussi le riche se flétrira dans ses voies.
For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.
for the sun did rise with the burning heat, and did wither the grass, and the flower of it fell, and the grace of its appearance did perish, so also the rich in his way shall fade away!
- 12** Bienheureux est l'homme qui endure la tentation; car, quand il aura été manifesté fidèle par l'épreuve, il recevra la couronne de vie, qu'il a promise à ceux qui l'aiment.
Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.
Happy the man who doth endure temptation, because, becoming approved, he shall receive the crown of the life, which the Lord did promise to those loving Him.

- 13 ¶ Que nul, quand il est tenté, ne dise: Je suis tenté par Dieu; -car Dieu ne peut être tenté par le mal, et lui ne tente personne.**
Let no man say when he is tempted, "I am tempted by God," for God can't be tempted with evil, and he himself tempts no one.
Let no one say, being tempted -- `From God I am tempted,` for God is not tempted of evil, and Himself doth tempt no one,
- 14 Mais chacun est tenté, étant attiré et amorcé par sa propre convoitise;**
But each one is tempted, when he is drawn away by his own lust, and enticed.
and each one is tempted, by his own desires being led away and enticed,
- 15 puis la convoitise, ayant conçu, enfante le péché; et le péché, étant consommé, produit la mort.**
Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death.
afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.
- 16 Ne vous égarez pas, mes frères bien-aimés:**
Don't be deceived, my beloved brothers.
Be not led astray, my brethren beloved;
- 17 tout ce qui nous est donné de bon et tout don parfait descendent d'en haut, du Père des lumières, en qui il n'y a pas de variation ou d'ombre de changement.**
Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow.
every good giving, and every perfect gift is from above, coming down from the Father of the lights, with whom is no variation, or shadow of turning;

18 De sa propre volonté, il nous a engendrés par la parole de la vérité, pour que nous soyons une sorte de prémices de ses créatures.

Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.

having counselled, He did beget us with a word of truth, for our being a certain first-fruit of His creatures.

19 ¶ Ainsi, mes frères bien-aimés, que tout homme soit prompt à écouter, lent à parler, lent à la colère;

So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger;

So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger,

20 car la colère de l'homme n'accomplit pas la justice de Dieu.

for the anger of man doesn't produce the righteousness of God.

for the wrath of a man the righteousness of God doth not work;

21 C'est pourquoi, rejetant toute saleté et tout débordement de malice, recevez avec douceur la parole implantée, qui a la puissance de sauver vos âmes.

Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls.

wherefore having put aside all filthiness and superabundance of evil, in meekness be receiving the engrafted word, that is able to save your souls;

22 Mais mettez la parole en pratique, et ne l'écoutez pas seulement, vous séduisant vous-mêmes.

But be doers of the word, and not only hearers, deluding your own selves.

and become ye doers of the word, and not hearers only, deceiving yourselves,

- 23 Car si quelqu'un écoute la parole et ne la met pas en pratique, il est semblable à un homme qui considère sa face naturelle dans un miroir;**
For if anyone is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror;
because, if any one is a hearer of the word and not a doer, this one hath been like to a man viewing his natural face in a mirror,
- 24 car il s'est considéré lui-même et s'en est allé, et aussitôt il a oublié quel il était.**
for he sees himself, and goes away, and immediately forgets what kind of man he was.
for he did view himself, and hath gone away, and immediately he did forget of what kind he was;
- 25 Mais celui qui aura regardé de près dans la loi parfaite, celle de la liberté, et qui aura persévéré, n'étant pas un auditeur oublieux, mais un faiseur d'oeuvre, celui-là sera bienheureux dans son faire.**
But he who looks into the perfect law, the law of freedom, and continues, not being a hearer who forgets but a doer of the work, this man will be blessed in what he does.
and he who did look into the perfect law -- that of liberty, and did continue there, this one -- not a forgetful hearer becoming, but a doer of work -- this one shall be happy in his doing.
- 26 Si quelqu'un pense être religieux et qu'il ne tienne pas sa langue en bride, mais séduise son coeur, le service religieux de cet homme est vain.**
If anyone among you thinks himself to be religious, while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless.
If any one doth think to be religious among you, not bridling his tongue, but deceiving his heart, of this one vain [is] the religion;

- 27** **Le service religieux pur et sans tache devant Dieu le Père, est celui ci: de visiter les orphelins et les veuves dans leur affliction, de se conserver pur du monde.**
Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.
religion pure and undefiled with the God and Father is this, to look after orphans and widows in their tribulation -- unspotted to keep himself from the world.
- 1** ¶ **Mes frères, n'ayez pas la foi de notre Seigneur Jésus Christ, Seigneur de gloire, en faisant acception de personnes.**
My brothers, don't hold the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ,
- 2** **Car s'il entre dans votre synagogue un homme portant une bague d'or, en vêtements éclatants, et qu'il entre aussi un pauvre en vêtements sales,**
For if a man with a gold ring, in fine clothing, comes into your assembly, and there come in also a poor man in filthy clothing;
for if there may come into your synagogue a man with gold ring, in gay raiment, and there may come in also a poor man in vile raiment,
- 3** **et que vous regardiez vers celui qui porte les vêtements éclatants, et que vous disiez: Toi, assieds-toi ici à ton aise; et que vous disiez au pauvre: Toi, tiens-toi là debout; ou: Assieds-toi ici au bas de mon marchepied;**
and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place;" and you tell the poor man, "Stand there," or "Sit by my footstool;"
and ye may look upon him bearing the gay raiment, and may say to him, `Thou -- sit thou here well,` and to the poor man may say, `Thou -- stand thou there, or, Sit thou here under my footstool,` --

- 4 n'avez-vous pas fait une distinction en vous-mêmes, et n'êtes-vous pas devenus des juges ayant de mauvaises pensées?**
haven't you shown partiality among yourselves, and become judges with evil thoughts?
ye did not judge fully in yourselves, and did become ill-reasoning judges.
- 5 Écoutez, mes frères bien-aimés: Dieu n'a-t-il pas choisi les pauvres quant au monde, riches en foi et héritiers du royaume qu'il a promis à ceux qui l'aiment?**
Listen, my beloved brothers. Didn't God choose those who are poor in this world to be rich in faith, and heirs of the kingdom which he promised to those who love him?
Hearken, my brethren beloved, did not God choose the poor of this world, rich in faith, and heirs of the reign that He promised to those loving Him?
- 6 Mais vous, vous avez méprisé le pauvre. Les riches ne vous oppriment-ils pas, et ne sont-ce pas eux qui vous tirent devant les tribunaux?**
But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts?
and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;
- 7 Ne sont-ce pas eux qui blasphèment le beau nom qui a été invoqué sur vous?**
Don't they blaspheme the honorable name by which you are called?
do they not themselves speak evil of the good name that was called upon you?
- 8 ¶ en effet vous accomplissez la loi royale, selon l'écriture: "Tu aimeras ton prochain comme toi-même", vous faites bien;**
However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself," you do well.
If, indeed, royal law ye complete, according to the Writing, `Thou shalt love thy neighbour as thyself,` -- ye do well;

- 9** mais si vous faites acception de personnes, vous commettez le péché, et vous êtes convaincus par la loi comme transgresseurs.
But if you show partiality, you commit sin, being convicted by the law as transgressors.
and if ye accept persons, sin ye do work, being convicted by the law as transgressors;
- 10** Car quiconque gardera toute la loi et faillira en un seul point, est coupable sur tous.
For whoever shall keep the whole law, and yet stumble in one point, he has become guilty of all.
for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all;
- 11** Car celui qui a dit: "Tu ne commettras pas adultère", a dit aussi: "Tu ne tueras pas". Or si tu ne commets pas adultère, mais que tu tues, tu es devenu transgresseur de la loi.
For he who said, "Do not commit adultery," said also, "Do not commit murder." Now if you do not commit adultery, but murder, you have become a transgressor of the law.
for He who is saying, `Thou mayest not commit adultery,` said also, `Thou mayest do no murder;` and if thou shalt not commit adultery, and shalt commit murder, thou hast become a transgressor of law;
- 12** Ainsi parlez, et ainsi agissez comme devant être jugés par la loi de la liberté;
So speak, and so do, as men who are to be judged by a law of freedom.
so speak ye and so do, as about by a law of liberty to be judged,
- 13** car le jugement est sans miséricorde pour celui qui n'a pas usé de miséricorde. La miséricorde se glorifie vis-à-vis du jugement.
For judgment is without mercy to him who has showed no mercy. Mercy triumphs over judgment.
for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment.

- 14 ¶ Mes frères, quel profit y a-t-il si quelqu'un dit qu'il a la foi, et qu'il n'ait pas d'oeuvres?
La foi peut-elle le sauver?**
What good is it, my brothers, if a man says he has faith, but has no works? Can that faith save him?
What [is] the profit, my brethren, if faith, any one may speak of having, and works he may not have? is that faith able to save him?
- 15 Et si un frère ou une soeur sont nus et manquent de leur nourriture de tous les jours,
And if a brother or sister is naked and in lack of daily food,
and if a brother or sister may be naked, and may be destitute of the daily food,**
- 16 et que quelqu'un d'entre vous leur dise: Allez en paix, chauffez-vous et rassasiez-vous, -et que vous ne leur donniez pas les choses nécessaires pour le corps, quel profit y a-t-il?
and one of you tells them, "Go in peace, be warmed and filled;" and yet you didn't give them the things the body needs, what good is it?
and any one of you may say to them, `Depart ye in peace, be warmed, and be filled,` and may not give to them the things needful for the body, what [is] the profit?**
- 17 De même aussi la foi, si elle n'a pas d'oeuvres, est morte par elle-même.
Even so faith, if it has no works, is dead in itself.
so also the faith, if it may not have works, is dead by itself.**
- 18 Mais quelqu'un dira: Tu as la foi, et moi j'ai des oeuvres. Montre-moi ta foi sans oeuvres, et moi, par mes oeuvres, je te montrerai ma foi.
Yes, a man will say, "You have faith, and I have works." Show me your faith without your works, and I by my works will show you my faith.
But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:**

- 19 Tu crois que Dieu est un; tu fais bien: les démons aussi croient, et ils frissonnent.
You believe that God is one. You do well. The demons also believe, and shudder.
thou -- thou dost believe that God is one; thou dost well, and the demons believe, and they shudder!**
- 20 Mais veux-tu savoir, ô homme vain, que la foi sans les oeuvres est morte?
But do you want to know, vain man, that faith apart from works is dead?
And dost thou wish to know, O vain man, that the faith apart from the works is dead?**
- 21 Abraham, notre père, n'a-t-il pas été justifié par des oeuvres, ayant offert son fils Isaac sur l'autel?
Wasn't Abraham, our father, justified by works, in that he offered up Isaac his son on the altar?
Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar?**
- 22 Tu vois que la foi agissait avec ses oeuvres; et par les oeuvres la foi fut rendue parfaite.
You see that faith worked with his works, and by works faith was perfected;
dost thou see that the faith was working with his works, and out of the works the faith was perfected?**
- 23 Et l'écriture a été accomplie qui dit: "Et Abraham crut Dieu, et cela lui fut compté à justice"; et il a été appelé ami de Dieu.
and the scripture was fulfilled which says, "Abraham believed God, and it was accounted to him as righteousness;" and he was called the friend of God.
and fulfilled was the Writing that is saying, `And Abraham did believe God, and it was reckoned to him -- to righteousness;` and, `Friend of God` he was called.**

- 24 Vous voyez qu'un homme est justifié par les oeuvres et non par la foi seulement.
You see then that by works, a man is justified, and not only by faith.
Ye see, then, that out of works is man declared righteous, and not out of faith only;**
- 25 Et pareillement Rahab aussi, la prostituée, n'a-t-elle pas été justifiée par les oeuvres, ayant reçu les messagers et les ayant mis dehors par un autre chemin?
In like manner wasn't Rahab the prostitute also justified by works, in that she received the messengers, and sent them out another way?
and in like manner also Rahab the harlot -- was she not out of works declared righteous, having received the messengers, and by another way having sent forth?**
- 26 Car comme le corps sans esprit est mort, ainsi aussi la foi sans les oeuvres est morte.
For as the body apart from the spirit is dead, even so faith apart from works is dead.
for as the body apart from the spirit is dead, so also the faith apart from the works is dead.**
- 1 ¶ Ne soyez pas beaucoup de docteurs, mes frères, sachant que nous en recevrons un jugement plus sévère;
Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment.
Many teachers become not, my brethren, having known that greater judgment we shall receive,**
- 2 car nous faillissons tous à plusieurs égards. Si quelqu'un ne faillit pas en paroles, celui-là est un homme parfait, capable de tenir aussi tout le corps en bride.
For in many things we all stumble. If anyone doesn't stumble in word, the same is a perfect man, able to bridle the whole body also.
for we all make many stumbles; if any one in word doth not stumble, this one [is] a perfect man, able to bridle also the whole body;**

- 3 Voici, nous mettons les mors des chevaux dans leurs bouches, pour qu'ils nous obéissent, et nous dirigeons ça et là leur corps tout entier.**

Indeed, we put bits into the horses` mouths so that they may obey us, and we turn about their whole body.

lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;

- 4 Voici, les navires aussi, qui sont si grands et qui sont poussés par des vents violents, sont dirigés ça et là par un très-petit gouvernail, où que ce soit que le veuille l'impulsion de celui qui les gouverne.**

Behold, the ships also, though they are so big and are driven by fierce winds, are yet turned about by a very small rudder, wherever the pilot desires.

lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel,

- 5 Ainsi aussi la langue est un petit membre et elle se vante de grandes choses. Voici, un petit feu, quelle grande forêt allume-t-il!**

So the tongue is also a little member, and boasts great things. Behold, how much wood is kindled by how small a fire!

so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle!

- 6 Et la langue est un feu. La langue, un monde d'iniquité, est établie parmi nos membres; c'est elle qui souille tout le corps, et enflamme tout le cours de la nature, et est enflammée par la géhenne.**

And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna.

and the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.

- 7 Car toute espèce de bêtes sauvages et d'oiseaux, de reptiles et d'animaux marins, se dompte et à été domptée par l'espèce humaine;**
For every kind of animal, bird, creeping thing, and thing in the sea, is tamed, and has been tamed by mankind.
For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,
- 8 mais pour la langue, aucun des hommes ne peut la dompter: c'est un mal désordonné, plein d'un venin mortel.**
But nobody can tame the tongue. It is a restless evil, full of deadly poison.
and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly
- 9 Par elle nous bénissons le Seigneur et Père, et par elle nous maudissons les hommes faits à la ressemblance de Dieu;**
With it we bless our God and Father, and with it we curse men, who are made in the image of God.
with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;
- 10 de la même bouche procède la bénédiction et la malédiction. Mes frères, il ne devrait pas en être ainsi.**
Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so.
out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;
- 11 Une fontaine fait-elle jaillir par une même ouverture le doux et l'amer?**
Does a spring send forth from the same opening fresh and bitter water?
doth the fountain out of the same opening pour forth the sweet and the bitter?

- 12 Mes frères, un figuier peut-il produire des olives, ou une vigne, des figues? De l'eau salée ne peut pas non plus faire de l'eau douce.**
Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.
is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water [is able] to make.
- 13 ¶ Qui est sage et intelligent parmi vous? Que par une bonne conduite il montre ses oeuvres avec la douceur de la sagesse.**
Who is wise and understanding among you? Let him show his deeds done in gentleness of wisdom by his good life.
Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,
- 14 Mais si vous avez une jalousie amère et un esprit de querelle dans vos coeurs, ne vous glorifiez pas et ne mentez pas contre la vérité.**
But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth.
and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;
- 15 Ce n'est pas là la sagesse qui descend d'en haut, mais une sagesse terrestre, animale, diabolique.**
This wisdom is not that which comes down from above, but is earthly, sensual, and demonic.
this wisdom is not descending from above, but earthly, physical, demon-like,

16 Car où il y a de la jalousie et un esprit de querelle, là il y a du désordre et toute espèce de mauvaises actions.

**For where jealousy and selfish ambition are, there is confusion and every evil deed.
for where zeal and rivalry [are], there is insurrection and every evil matter;**

17 Mais la sagesse d'en haut est premièrement pure, ensuite paisible, modérée, traitable, pleine de miséricorde et de bons fruits, sans partialité, sans hypocrisie.

But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy.

and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhyprocritical: --

18 Or le fruit de la justice, dans la paix, se sème pour ceux qui procurent la paix.

**Now the fruit of righteousness is sown in peace by those who make peace.
and the fruit of the righteousness in peace is sown to those making peace.**

1 ¶ D'où viennent les guerres, et d'où les batailles parmi vous? N'est-ce pas de cela, de vos voluptés qui combattent dans vos membres?

Where do wars and fightings among you come from? Don't they come from your pleasures that war in your members?

Whence [are] wars and fightings among you? not thence -- out of your passions, that are as soldiers in your members?

- 2 Vous convoitez, et vous n'avez pas; vous tuez et vous avez d'ardents désirs, et vous ne pouvez obtenir; vous contestez et vous faites la guerre; vous n'avez pas, parce que vous ne demandez pas;**

You lust, and don`t have. You kill, covet, and can`t obtain. You fight and make war. Yet you don`t have, because you don`t ask.

ye desire, and ye have not; ye murder, and are zealous, and are not able to attain; ye fight and war, and ye have not, because of your not asking;

- 3 vous demandez, et vous ne recevez pas, parce que vous demandez mal, afin de le dépenser pour vos voluptés.**

You ask, and don`t receive, because you ask amiss, so that you may spend it for your pleasures.

ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it].

- 4 Adultères, ne savez-vous pas que l'amitié du monde est inimitié contre Dieu? Quiconque donc voudra être ami du monde, se constitue ennemi de Dieu.**

You adulterers and adulteresses, don`t you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set.

- 5 Ou pensez-vous que l'écriture parle en vain? L'Esprit qui demeure en nous, désire-t-il avec envie?**

Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"?

Do ye think that emptily the Writing saith, `To envy earnestly desireth the spirit that did dwell in us,`

- 6 Mais il donne une plus grande grâce. C'est pourquoi il dit: "Dieu résiste aux orgueilleux, mais il donne la grâce aux humbles". Soumettez-vous donc à Dieu.**
But he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble."
and greater grace he doth give, wherefore he saith, `God against proud ones doth set Himself up, and to lowly ones He doth give grace?`
- 7 Résistez au diable, et il s'enfuira de vous.**
Be subject therefore to God. But resist the devil, and he will flee from you.
be subject, then, to God; stand up against the devil, and he will flee from you;
- 8 Approchez-vous de Dieu, et il s'approchera de vous. Nettoyez vos mains, pécheurs, et purifiez vos coeurs, vous qui êtes doubles de coeur.**
Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.
draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!
- 9 Sentez vos misères, et menez deuil et pleurez. Que votre rire se change en deuil, et votre joie en tristesse.**
Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom.
be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;
- 10 Humiliez-vous devant le *Seigneur, et il vous élèvera.**
Humble yourselves in the sight of the Lord, and he will exalt you.
be made low before the Lord, and He shall exalt you.

- 11 ¶ Ne parlez pas l'un contre l'autre, frères. Celui qui parle contre son frère ou qui juge son frère, parle contre la loi et juge la loi. Or si tu juges la loi, tu n'es pas un observateur de la loi, mais un juge.**

Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge.

Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge;

- 12 Un seul est législateur et juge, celui qui peut sauver et détruire; mais toi, qui es-tu qui juges ton prochain?**

Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?

one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?

- 13 A vous maintenant, qui dites: Aujourd'hui ou demain nous irons dans telle ou telle ville, et nous y passerons une année, et nous trafiquerons et nous gagnerons, Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, and trade, and get gain."**

Go, now, ye who are saying, `To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain;`

- 14 vous qui ne savez pas ce qui arrivera le jour de demain; (car qu'est-ce que votre vie? car elle n'est qu'une vapeur paraissant pour un peu de temps et puis disparaissant;)**

Whereas you don't know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes away.

who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing;

- 15** au lieu de dire: Si le Seigneur le veut et si nous vivons, nous ferons aussi ceci ou cela.
**For you ought to say, "If the Lord wills, we will both live, and do this or that."
instead of your saying, "If the Lord may will, we shall live, and do this or that;"**
- 16** Mais maintenant vous vous glorifiez dans vos vanteries. Toute jactance pareille est mauvaise.
**But now you glory in your boasting. All such boasting is evil.
and now ye glory in your pride; all such glorying is evil;**
- 17** Pour celui donc qui sait faire le bien et qui ne le fait pas, pour lui c'est pécher.
**To him therefore who knows to do good, and doesn't do it, to him it is sin.
to him, then, knowing to do good, and not doing, sin it is to him.**
- 1** ¶ A vous maintenant, riches! Pleurez en poussant des cris, à cause des misères qui vont venir sur vous.
**Come now, you rich, weep and howl for your miseries that are coming on you.
Go, now, ye rich! weep, howling over your miseries that are coming upon [you];**
- 2** Vos richesses sont pourries et vos vêtements sont rongés par les vers;
**Your riches are corrupted and your garments are moth-eaten.
your riches have rotted, and your garments have become moth-eaten;**

- 3** votre or et votre argent sont rouillés, et leur rouille sera en témoignage contre vous et dévorera votre chair comme le feu: vous avez amassé un trésor dans les derniers jours.
Your gold and your silver are corroded, and their corrosion will be for a testimony against you, and will eat your flesh like fire. You have laid up your treasure in the last days.
your gold and silver have rotted, and the rust of them for a testimony shall be to you, and shall eat your flesh as fire. Ye made treasure in the last days!
- 4** Voici, le salaire des ouvriers qui ont moissonné vos champs et duquel ils ont été frustrés par vous, crie, et les cris de ceux qui ont moissonné sont parvenus aux oreilles du *Seigneur Sabaoth.
Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cries out, and the cries of those who reaped have entered into the ears of the Lord of Hosts.
lo, the reward of the workmen, of those who in-gathered your fields, which hath been fraudulently kept back by you -- doth cry out, and the exclamations of those who did reap into the ears of the Lord of Sabaoth have entered;
- 5** Vous avez vécu dans les délices sur la terre, et vous vous êtes livrés aux voluptés; vous avez rassasié vos coeurs comme en un jour de sacrifice;
You have lived delicately on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter.
ye did live in luxury upon the earth, and were wanton; ye did nourish your hearts, as in a day of slaughter;
- 6** vous avez condamné, vous avez mis à mort le juste: il ne vous résiste pas.
You have condemned, you have murdered the righteous one. He doesn't resist you.
ye did condemn -- ye did murder the righteous one, he doth not resist you.

- 7 Usez donc de patience, frères, jusqu'à la venue du Seigneur. Voici, le laboureur attend le fruit précieux de la terre, prenant patience à son égard jusqu'à ce qu'il reçoive les pluies de la première et de la dernière saison.**
- Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain.**
- Be patient, then, brethren, till the presence of the Lord; lo, the husbandman doth expect the precious fruit of the earth, being patient for it, till he may receive rain -- early and latter;**
- 8 Vous aussi, usez de patience; affermissez vos coeurs, car la venue du Seigneur est**
- You also be patient. Establish your hearts, for the coming of the Lord is at hand.**
- be patient, ye also; establish your hearts, because the presence of the Lord hath drawn nigh;**
- 9 Ne murmurez pas les uns contres les autres, frères, afin que vous ne soyez pas jugés: voici, le juge se tient devant la porte.**
- Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door.**
- murmur not against one another, brethren, that ye may not be condemned; lo, the Judge before the door hath stood.**
- 10 Mes frères, prenez pour exemple de souffrance et de patience les prophètes qui ont parlé au nom du *Seigneur.**
- Take, brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord.**
- An example take ye of the suffering of evil, my brethren, and of the patience, the prophets who did speak in the name of the Lord;**

- 11 Voici, nous disons bienheureux ceux qui endurent l'épreuve avec patience. Vous avez ouï parler de la patience de Job, et vous avez vu la fin du *Seigneur, savoir que le Seigneur est plein de compassion et miséricordieux.**
- Behold, we call them blessed who endured. You have heard of the patience of Job, and have seen the Lord in the end, and how the Lord is full of compassion and mercy.**
- lo, we call happy those who are enduring; the endurance of Job ye heard of, and the end of the Lord ye have seen, that very compassionate is the Lord, and pitying.**
- 12 ¶ avant toutes choses, mes frères, ne jurez pas, ni par le ciel, ni par la terre, ni par aucun autre serment; mais que votre oui soit oui, et votre non, non, afin que vous ne tombiez pas sous le jugement.**
- But above all things, my brothers, don` t swear, neither by heaven, nor by the earth, nor by any other oath; but let your yes be yes, and your no, no; so that you don` t fall into hypocrisy.**
- And before all things, my brethren, do not swear, neither by the heaven, neither by the earth, neither by any other oath, and let your Yes be Yes, and the No, No; that under judgment ye may not fall.**
- 13 Quelqu'un parmi vous est-il maltraité, qu'il prie. Quelqu'un est-il joyeux, qu'il chante des cantiques.**
- Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises.**
- Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms;**
- 14 Quelqu'un parmi vous est-il malade, qu'il appelle les anciens de l'assemblée, et qu'ils prient pour lui en l'oignant d'huile au nom du Seigneur;**
- Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord,**
- is any infirm among you? let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord,**

- 15 et la prière de la foi sauvera le malade, et le Seigneur le relèvera; et s'il a commis des péchés, il lui sera pardonné.**
and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, it will be forgiven him.
and the prayer of the faith shall save the distressed one, and the Lord shall raise him up, and if sins he may have committed, they shall be forgiven to him.
- 16 Confessez donc vos fautes l'un à l'autre, et priez l'un pour l'autre, en sorte que vos soyez guéris: la fervente supplication du juste peut beaucoup.**
Confess your offenses one to another, and pray one for another, that you may be healed. The effective, earnest prayer of a righteous man is powerfully effective.
Be confessing to one another the trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man;
- 17 était un homme ayant les mêmes passions que nous, et il pria avec instance qu'il ne plût pas, et il ne tomba pas de pluie sur la terre durant trois ans et six mois;**
Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for three years and six months.
Elijah was a man like affected as we, and with prayer he did pray -- not to rain, and it did not rain upon the land three years and six months;
- 18 et il pria de nouveau, et le ciel donna de la pluie, et la terre produisit son fruit.**
He prayed again, and the sky gave rain, and the earth brought forth its fruit.
and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.
- 19 Mes frères, si quelqu'un parmi vous s'égare de la vérité, et que quelqu'un le ramène,**
Brothers, if any among you wanders from the truth, and someone turns him back,
Brethren, if any among you may go astray from the truth, and any one may turn him back,

20 qu'il sache que celui qui aura ramené un pécheur de l'égarement de son chemin, sauvera une âme de la mort et couvrira une multitude de péchés.

let him know, that he who converts a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

let him know that he who did turn back a sinner from the straying of his way shall save a soul from death, and shall cover a multitude of sins.