

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

Romans

- 1 ¶ Paul, esclave de Jésus Christ, apôtre appelé, mis à part pour l'évangile de Dieu
Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news
of God --**

- 2 (lequel il avait auparavant promis par ses prophètes dans de saintes écritures),
which he promised before through his prophets in the holy scriptures,
which He announced before through His prophets in holy writings --**

- 3** **touchant son fils (né de la semence de David, selon la chair, concerning his Son, who was born of the seed of David according to the flesh, concerning His Son, (who is come of the seed of David according to the flesh,**
- 4** **déterminé Fils de Dieu, en puissance, selon l' Esprit de sainteté, par la résurrection des morts), Jésus Christ, notre Seigneur, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus Christ our Lord;**
- 5** **par lequel nous avons reçu grâce et apostolat, pour l' obéissance de la foi parmi toutes les nations, pour son nom, through whom we received grace and apostleship, to obedience of faith among all the nations, for his name`s sake. through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name;**
- 6** **parmi lesquelles vous aussi, vous êtes des appelés de Jésus Christ, Among whom you are also called to be Jesus Christ`s. among whom are also ye, the called of Jesus Christ;**
- 7** **-à tous les bien-aimés de Dieu qui sont à Rome, saints appelés: Grâce et paix à vous, de la part de Dieu notre Père et du Seigneur Jésus Christ! To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ!**

- 8 ¶ Premièrement, je rends grâces à mon Dieu, par Jésus Christ, pour vous tous, de ce que votre foi est publiée dans le monde entier.**
First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.
first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;
- 9 Car Dieu, que je sers dans mon esprit dans l'évangile de son Fils, m'est témoin que sans cesse je fais mention de vous,**
For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you always in my prayers,
for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,
- 10 demandant toujours dans mes prières, si en quelque manière, maintenant une fois, il me sera accordé par la volonté de Dieu d'aller vers vous.**
requesting, if by any means now at length I may be prospered by the will of God to come to you.
always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you,
- 11 Car je désire ardemment de vous voir, afin de vous faire part de quelque don de grâce spirituel, pour que vous soyez affermis,**
For I long to see you, that I may impart to you some spiritual gift, to the end you may be established;
for I long to see you, that I may impart to you some spiritual gift, that ye may be established;

- 12 c'est-à-dire pour que nous soyons consolés ensemble au milieu de vous, vous et moi, chacun par la foi qui est dans l'autre.**
that is, that I with you may be comforted in you, each of us by the other`s faith, both yours and mine.
and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.
- 13 Or je ne veux pas que vous ignoriez, frères, que je me suis souvent proposé d'aller vers vous (et que j'en ai été empêché jusqu'à présent), afin de recueillir quelque fruit parmi vous aussi, comme parmi les autres nations.**
Now I don`t desire to have you unaware, brothers, that often I planned to come to you, and was hindered so far, that I might have some fruit in you also, even as in the rest of the Gentiles.
And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations.
- 14 Je suis débiteur et envers les Grecs et envers les barbares, et envers les sages et envers les inintelligents:**
I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.
Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,
- 15 ainsi, pour autant qu'il dépend de moi, je suis tout prêt à vous annoncer l'évangile, à vous aussi qui êtes à Rome.**
So, as much as in me is, I am ready to preach the gospel to you also who are in Rome.
so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,

- 16 ¶ Car je n'ai pas honte de l'évangile, car il est la puissance de Dieu en salut à quiconque croit, et au Juif premièrement, et au Grec.**
For I am not ashamed of the gospel of Christ, for it is the power of God to salvation to everyone who believes; to the Jew first, and also to the Greek.
for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.
- 17 Car la justice de Dieu y est révélée sur le principe de la foi pour la foi, selon qu'il est écrit: "Or le juste vivra de foi".**
For therein is revealed a righteousness of God from faith to faith. As it is written, "But the righteous shall live by faith."
For the righteousness of God in it is revealed from faith to faith, according as it hath been written, `And the righteous one by faith shall live,`
- 18 Car la colère de Dieu est révélée du ciel contre toute impiété et toute iniquité des hommes qui possèdent la vérité tout en vivant dans l'iniquité:**
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness,
for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.
- 19 ¶ parce que ce qui se peut connaître de Dieu est manifeste parmi eux; car Dieu le leur a manifesté;**
because that which is known by God is revealed in them, for God revealed it to them.
Because that which is known of God is manifest among them, for God did manifest [it] to them,

20 car, depuis la fondation du monde, ce qui ne se peut voir de lui, savoir et sa puissance éternelle et sa divinité, se discerne par le moyen de l'intelligence, par les choses qui sont faites, de manière à les rendre inexcusables:

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.

for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable;

21 -parce que, ayant connu Dieu, ils ne le glorifièrent point comme Dieu, ni ne lui rendirent grâces; mais ils devinrent vains dans leurs raisonnements, et leur coeur destitué d'intelligence fut rempli de ténèbres:

Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,

22 se disant sages, ils sont devenus fous,
Professing themselves to be wise, they became fools,
professing to be wise, they were made fools,

23 et ils ont changé la gloire du Dieu incorruptible en la ressemblance de l'image d'un homme corruptible et d'oiseaux et de quadrupèdes et de reptiles.

and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.

and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.

- 24 C'est pourquoi Dieu les a aussi livrés, dans les convoitises de leurs coeurs, à l'impureté, en sorte que leurs corps soient déshonorés entre eux-mêmes:**
Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,
Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;
- 25 eux qui ont changé la vérité de Dieu en mensonge, et ont honoré et servi la créature plutôt que celui qui l'a créée, qui est béni éternellement. Amen!**
who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.
who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen.
- 26 C'est pourquoi Dieu les a livrés à des passions infâmes, car leurs femmes ont changé l'usage naturel en celui qui est contre nature;**
For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature.
Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;
- 27 et les hommes aussi pareillement, laissant l'usage naturel de la femme, se sont embrasés dans leur convoitise l'un envers l'autre, commettant l'infamie, mâles avec mâles, et recevant en eux-mêmes la due récompense de leur égarement.**
Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.
and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.

- 28** Et comme ils n'ont pas eu de sens moral pour garder la connaissance de Dieu, Dieu les a livrés à un esprit réprouvé, pour pratiquer des choses qui ne conviennent pas,
Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;
And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;
- 29** étant remplis de toute injustice, de méchanceté, de cupidité, de malice, -pleins d'envie, de meurtres, de querelles, de fraude, de mauvaises moeurs,
being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers,
having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,
- 30** délateurs, médisants, haïssables pour Dieu, outrageux, hautains, vantards, inventeurs de mauvaises choses, désobéissants à leurs parents,
backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,
- 31** sans intelligence, ne tenant pas ce qu'ils ont promis, sans affection naturelle, sans miséricorde, et qui,
without understanding, covenant-breakers, without natural affection, unforgiving, unmerciful;
unintelligent, faithless, without natural affection, implacable, unmerciful;

32 ayant connu la juste sentence de Dieu, que ceux qui commettent de telles choses sont dignes de mort, non seulement les pratiquent, mais encore trouvent leur plaisir en ceux qui les commettent.

who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also consent with those who practice them.

who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them.

1 ¶ C'est pourquoi tu es inexcusable, ô homme, qui que tu sois qui juges; car en ce que tu juges autrui, tu te condamnes toi-même, puisque toi qui juges, tu commets les mêmes choses.

Therefore you are without excuse, man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.

Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,

2 Or nous savons que le jugement de Dieu est selon la vérité contre ceux qui commettent de telles choses.

We know that the judgment of God is according to truth against those who practice such things.

and we have known that the judgment of God is according to truth, upon those practising such things.

3 Et penses-tu, ô homme qui juges ceux qui commettent de telles choses et qui les pratiques, que tu échapperas au jugement de Dieu?

Do you know this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God?

And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God?

- 4** **Ou méprises-tu les richesses de sa bonté, et de sa patience, et de sa longue attente, ne connaissant pas que la bonté de Dieu te pousse à la repentance?**
Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?
or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation!
- 5** **Mais, selon ta dureté et selon ton coeur sans repentance, tu amasses pour toi-même la colère dans le jour de la colère et de la révélation du juste jugement de Dieu,**
But according to your hardness and impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God;
but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,
- 6** **qui rendra à chacun selon ses oeuvres:**
who "will render to every man according to his works:"
who shall render to each according to his works;
- 7** **à ceux qui, en persévérant dans les bonnes oeuvres, cherchent la gloire et l'honneur et l'incorruptibilité, -la vie éternelle;**
to those who by patience in well-doing seek for glory and honor and incorruptibility, eternal life;
to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -- life age-during;

- 8** mais à ceux qui sont disputeurs et qui désobéissent à la vérité, et obéissent à l'iniquité, - la colère et l'indignation;
but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation,
and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness -- indignation and wrath,
- 9** tribulation et angoisse sur toute âme d'homme qui fait le mal, et du Juif premièrement, et du Grec;
oppression and anguish, on every soul of man who works evil, on the Jew first, and also on the Greek.
tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;
- 10** mais gloire et honneur et paix à tout homme qui fait le bien, et au Juif premièrement, et au Grec;
But glory and honor and peace to every man who works good, to the Jew first, and also to the Greek.
and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.
- 11** car il n'y a pas d'acceptation de personnes auprès de Dieu.
For there is no partiality with God.
For there is no acceptance of faces with God,

- 12 Car tous ceux qui ont péché sans loi, périront aussi sans loi; et tous ceux qui ont péché sous la loi, seront jugés par la loi**
For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law.
for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,
- 13 (car ce ne sont pas les auditeurs de la loi qui sont justes devant Dieu; mais ce sont ceux qui accomplissent la loi qui seront justifiés;**
For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified
for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --
- 14 car quand les nations qui n'ont point de loi, font naturellement les choses de la loi, n'ayant pas de loi, elles sont loi à elles-mêmes,**
(for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves,
For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law;
- 15 et elles montrent l'oeuvre de la loi, écrite dans leurs coeurs, leur conscience rendant en même temps témoignage, et leurs pensées s'accusant entre elles, ou aussi s'excusant),**
in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)
who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,

- 16** seront jugés, dis-je au jour où Dieu jugera par Jésus Christ les secrets des hommes, selon mon évangile.
in the day when God will judge the secrets of men, according to my gospel, by Jesus Christ.
in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.
- 17** ¶ Or si toi, tu portes le nom de Juif, et que tu te reposes entièrement sur la loi, et que tu te glorifies en Dieu,
Indeed you bear the name of a Jew, and rest on the law, and glory in God,
Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,
- 18** et que tu connaisses la volonté, et que tu saches discerner les choses excellentes, étant instruit par la loi,
and know his will, and approve the things that are excellent, being instructed out of the law,
and dost know the will, and dost approve the distinctions, being instructed out of the law,
- 19** et que tu croies que tu es conducteur d'aveugles, lumière de ceux qui sont dans les ténèbres,
and are confident that you yourself are a guide of the blind, a light to those who are in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,

- 20** instructeur des hommes dépourvus d'intelligence, maître de petits enfants, ayant la formule de la connaissance et de la vérité dans la loi;
a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.
an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.
- 21** toi donc qui enseignes les autres, ne t'enseignes-tu pas toi-même? Toi qui prêches qu'on ne doit pas dérober, dérobes-tu?
You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?
Thou, then, who art teaching another, thyself dost thou not teach?
- 22** Toi qui dis qu'on ne doit pas commettre adultère, commets-tu adultère? Toi qui as en abomination les idoles, commets-tu des sacrilèges?
You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art abhorring the idols, dost thou rob temples?
- 23** Toi qui te glorifies en la loi, déshonores-tu Dieu par la transgression de la loi?
You who glory in the law, through your disobedience of the law do you dishonor God?
thou who in the law dost boast, through the transgression of the law God dost thou dishonour?

- 24 Car le nom de Dieu est blasphémé à cause de vous parmi les nations, comme il est écrit.
For "the name of God is blasphemed among the Gentiles because of you," just as it is written.
for the name of God because of you is evil spoken of among the nations, according as it hath been written.**
- 25 Car en effet la circoncision est profitable si tu accomplis la loi; mais si tu es transgresseur de la loi, ta circoncision est devenue incirconcision.
For circumcision indeed profits, if you be a doer of the law, but if you be a transgressor of the law, your circumcision has become uncircumcision.
For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision.**
- 26 Si donc l'incirconcision garde les exigences de la loi, son incirconcision ne sera-t-elle pas comptée pour circoncision;
If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?
If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?**
- 27 et l'incirconcision qui l'est par nature, en accomplissant la loi, ne te jugera-t-elle pas, toi qui, dans la lettre et la circoncision, es transgresseur de la loi?
Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?
and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.**

- 28 Car celui-là n'est pas Juif qui l'est au dehors, et celle-là n'est pas la circoncision qui l'est au dehors dans la chair;**
For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;
For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh;
- 29 mais celui-là est Juif qui l'est au dedans, et la circoncision est du coeur, en esprit, non pas dans la lettre; et la louange de ce Juif ne vient pas des hommes, mais de Dieu.**
but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.
but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.
- 1 ¶ Quel est donc l'avantage du Juif, ou quel est le profit de la circoncision?**
Then what advantage does the Jew have? Or what is the profit of circumcision?
What, then, [is] the superiority of the Jew? or what the profit of the circumcision?
- 2 -Grand de toute manière, et d'abord en ce que les oracles de Dieu leur ont été confiés.**
Much in every way! Because first of all, that they were entrusted with the oracles of God.
much in every way; for first, indeed, that they were intrusted with the oracles of God;
- 3 Quoi donc? Si quelques-uns n'ont pas cru, leur incrédulité annulera-t-elle la fidélité de Dieu?**
For what if some were without faith? Will their lack of faith make of no effect the faithfulness of God?
for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?

- 4 Qu'ainsi n'advienne! mais que Dieu soit vrai et tout homme menteur, selon ce qui est écrit: "En sorte que tu sois justifié dans tes paroles, et que tu aies gain de cause quand tu es jugé".**

Certainly not! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, And might prevail when you come into judgment."

let it not be! and let God become true, and every man false, according as it hath been written, `That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.`

- 5 Mais si notre injustice constate la justice de Dieu, que dirons-nous? Dieu est-il injuste quand il donne cours à la colère? -Je parle selon l'homme.**

But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.

And, if our unrighteousness God`s righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)

- 6 Qu'ainsi n'advienne! puisqu' alors, comment Dieu jugera-t-il le monde?**

Certainly not! For then how will God judge the world?

let it not be! since how shall God judge the world?

- 7 Car si la vérité de Dieu dans mon mensonge a abondé pour sa gloire, pourquoi moi aussi suis-je encore jugé comme pécheur?**

For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?

for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?

- 8 Et non, comme nous sommes calomnieusement accusés et que quelques-uns prétendent que nous disons: Faisons du mal, afin qu'arrive le bien? -desquels le jugement est juste. Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned. and not, as we are evil spoken of, and as certain affirm us to say -- `We may do the evil things, that the good ones may come?` whose judgment is righteous.**
- 9 Quoi donc? Sommes-nous plus excellents? Nullement. Car nous avons ci-devant accusé et Juifs et Grecs d'être tous sous le péché, selon qu'il est écrit: What then? Are we better than they? No, in no way. For we previously charged both Jews and Greeks, that they are all under sin. What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,**
- 10 "Il n'y a point de juste, non pas même un seul; As it is written, "There is no one righteous. No, not one. according as it hath been written -- `There is none righteous, not even one;**
- 11 il n'y a personne qui ait de l'intelligence, il n'y a personne qui recherche Dieu; There is no one who understands. There is no one who seeks after God. There is none who is understanding, there is none who is seeking after God.**
- 12 ils se sont tous détournés, ils se sont tous ensemble rendus inutiles; il n'y en a aucun qui exerce la bonté, il n'y en a pas même un seul; They have all turned aside. They have together become unprofitable. There is no one who does good, no, not, so much as one." All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.**

- 13 "c'est un sépulcre ouvert que leur gosier; ils ont frauduleusement usé de leurs langues";
"il y a du venin d'aspic sous leurs lèvres";
"Their throat is an open tomb. With their tongues they have used deceit." "The poison of
vipers is under their lips;"
A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps
[is] under their lips.**
- 14 "et leur bouche est pleine de malédiction et d'amertume";
"Whose mouth is full of cursing and bitterness."
Whose mouth is full of cursing and bitterness.**
- 15 "leurs pieds sont rapides pour verser le sang;
"Their feet are swift to shed blood.
Swift [are] their feet to shed blood.**
- 16 la destruction et la misère sont dans leurs voies,
Destruction and misery are in their ways.
Ruin and misery [are] in their ways.**
- 17 et ils n'ont point connu la voie de la paix";
The way of peace, they haven't known."
And a way of peace they did not know.**
- 18 "il n'y a point de crainte de Dieu devant leurs yeux".
"There is no fear of God before their eyes."
There is no fear of God before their eyes.**

- 19 ¶ Or nous savons que tout ce que la loi dit, elle le dit à ceux qui sont sous la loi, afin que toute bouche soit fermée, et que tout le monde soit coupable devant Dieu.**
Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God.
And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God;
- 20 C'est pourquoi nulle chair ne sera justifiée devant lui par des oeuvres de loi, car par la loi est la connaissance du péché.**
Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.
wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.
- 21 Mais maintenant, sans loi, la justice de Dieu est manifestée, témoignage lui étant rendu par la loi et par les prophètes,**
But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets;
And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets,
- 22 la justice, dis-je, de Dieu par la foi de Jésus Christ envers tous, et sur tous ceux qui croient; car il n'y a pas de différence,**
even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,
and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,

- 23** car tous ont péché et n'atteignent pas à la gloire de Dieu,
for all have sinned, and fall short of the glory of God;
for all did sin, and are come short of the glory of God --
- 24** -étant justifiés gratuitement par sa grâce, par la rédemption qui est dans le Christ Jésus,
being justified freely by his grace through the redemption that is in Christ Jesus;
being declared righteous freely by His grace through the redemption that [is] in Christ
Jesus,
- 25** lequel Dieu a présenté pour propitiatoire, par la foi en son sang, afin de montrer sa justice
à cause du support des péchés précédents dans la patience de Dieu,
whom God set forth to be an atoning sacrifice, through faith, in his blood, to show his
righteousness because of the passing over of the sins done before, in the forbearance of
God;
whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth
of His righteousness, because of the passing over of the bygone sins in the forbearance
of God --
- 26** afin de montrer, dis-je, sa justice dans le temps présent, en sorte qu'il soit juste et
justifiant celui qui est de la foi de Jésus.
for the showing of his righteousness at this present time; that he might himself be just,
and the justifier of him who has faith in Jesus.
for the shewing forth of His righteousness in the present time, for His being righteous, and
declaring him righteous who [is] of the faith of Jesus.

- 27** Où donc est la vanterie? -Elle a été exclue. -Par quelle loi? -celle des oeuvres? -Non, mais par la loi de la foi;
Where then is the boasting? It is excluded. By what manner of law? Of works? No, but by a law of faith.
Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:
- 28** car nous concluons que l'homme est justifié par la foi, sans oeuvres de loi.
We maintain therefore that a man is justified by faith apart from the works of the law. therefore do we reckon a man to be declared righteous by faith, apart from works of law.
- 29** Dieu est-il seulement le Dieu des Juifs? ne l'est-il pas aussi des nations? -Certes, aussi des nations;
Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also, The God of Jews only [is He], and not also of nations?
- 30** puisque c'est un seul Dieu qui justifiera la circoncision sur le principe de la foi et l'incirconcision par la foi.
if it is so that God is one. He will justify the circumcised by faith, and the uncircumcised through faith.
yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.
- 31** Annulons-nous donc la loi par la foi? Qu'ainsi n'advienne! au contraire, nous établissons la loi.
Do we then make the law of no effect through faith? Certainly not! No, we establish the law.
Law then do we make useless through the faith? let it not be! yea, we do establish law.

- 1 ¶ Que dirons-nous donc que, selon la chair, Abraham notre père a trouvé?
What then will we say that Abraham, our forefather, has found according to the flesh?
What, then, shall we say Abraham our father, to have found, according to flesh?**
- 2 Car si Abraham a été justifié sur le principe des oeuvres, il a de quoi se glorifier, mais non pas relativement à Dieu;
For if Abraham was justified by works, he has something to boast about, but not toward God.
for if Abraham by works was declared righteous, he hath to boast -- but not before god;**
- 3 car que dit l'Écriture? "Et Abraham crut Dieu, et cela lui fut compté à justice".
For what does the scripture say? "Abraham believed God, and it was accounted to him for righteousness."
for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -
- to righteousness;`**
- 4 Or à celui qui fait des oeuvres, le salaire n'est pas compté à titre de grâce, mais à titre de chose due;
Now to him who works, the reward is not accounted as of grace, but as of debt.
and to him who is working, the reward is not reckoned of grace, but of debt;**
- 5 mais à celui qui ne fait pas des oeuvres, mais qui croit en celui qui justifie l'impie, sa foi lui est comptée à justice;
But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.
and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness:**

- 6** ainsi que David aussi exprime la béatitude de l'homme à qui Dieu compte la justice sans oeuvres:
Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,
even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:
- 7** "Bienheureux ceux dont les iniquités ont été pardonnées et dont les péchés ont été couverts;
"Blessed are they whose iniquities are forgiven, Whose sins are covered.
Happy they whose lawless acts were forgiven, and whose sins were covered;
- 8** bienheureux l'homme à qui le *Seigneur ne compte point le péché".
Blessed is the man to whom the Lord will not charge with sin."
happy the man to whom the Lord may not reckon sin.`
- 9** ¶ Cette béatitude donc vient-elle sur la circoncision ou aussi sur l'incirconcision? Car nous disons que la foi fut comptée à Abraham à justice.
Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
[Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness?
- 10** Comment donc lui fut-elle comptée? quand il était dans la circoncision, ou dans l'incirconcision? -Non pas dans la circoncision, mais dans l'incirconcision.
How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision;

- 11 Et il reçut le signe de la circoncision, comme sceau de la justice de la foi qu' il avait dans l'incirconcision, pour qu'il fût le père de tous ceux qui croient étant dans l'incirconcision, pour que la justice leur fût aussi comptée,**

He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them. and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,

- 12 et qu'il fût père de circoncision, non seulement pour ceux qui sont de la circoncision, mais aussi pour ceux qui marchent sur les traces de la foi qu'a eue notre père Abraham, dans l'incirconcision.**

The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father, Abraham, which he had in uncircumcision. and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.

- 13 Car ce n'est pas par la loi que la promesse d'être héritier du monde a été faite à Abraham ou à sa semence, mais par la justice de la foi.**

For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.

For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith;

- 14 Car si ceux qui sont du principe de la loi sont héritiers, la foi est rendue vaine et la promesse annulée;**

For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.

for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;

15 car la loi produit la colère, mais là où il n'y a pas de loi, il n'y a pas non plus de transgression.

**For the law works wrath, for where there is no law, neither is there disobedience.
for the law doth work wrath; for where law is not, neither [is] transgression.**

16 Pour cette raison, c'est sur le principe de la foi, afin que ce soit selon la grâce, pour que la promesse soit assurée à toute la semence, non-seulement à celle qui est de la loi, mais aussi à celle qui est de la foi d'Abraham, lequel est père de nous tous

For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,

17 ¶ (selon qu'il est écrit: "Je t'ai établi père de plusieurs nations"), devant Dieu qu'il a cru, - qui fait vivre les morts et appelle les choses qui ne sont point comme si elles étaient,

As it is written, "I have made you a father of many nations." This is before him whom he believed, God, who gives life to the dead, and calls the things that are not, as though they were.

who is father of us all (according as it hath been written -- `A father of many nations I have set thee,`) before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being.

18 -qui, contre espérance, crut avec espérance, pour devenir père de plusieurs nations, selon ce qui a été dit: "Ainsi sera ta semence".

Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be."

Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: `So shall thy seed be;`

- 19** Et n'étant pas faible dans la foi, il n'eut pas égard à son propre corps déjà amorti, âgé qu'il était d'environ cent ans, ni à l'état de mort du sein de Sara;
Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.
and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb,
- 20** et il ne forma point de doute sur la promesse de Dieu par incrédulité, mais il fut fortifié dans la foi, donnant gloire à Dieu,
Yet, looking to the promise of God, he wavered not through unbelief, but grew strong through faith, giving glory to God,
and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,
- 21** et étant pleinement persuadé que ce qu'il a promis, il est puissant aussi pour l'accomplir.
and being fully assured that what he had promised, he was able also to perform.
and having been fully persuaded that what He hath promised He is able also to do:
- 22** C'est pourquoi aussi cela lui a été compté à justice.
Therefore also it was "reckoned to him for righteousness."
wherefore also it was reckoned to him to righteousness.
- 23** ¶ Or ce n'est pas pour lui seul qu'il a été écrit que cela lui a été compté,
Now it was not written that it was accounted to him for his sake alone,
And it was not written on his account alone, that it was reckoned to him,

- 24** mais aussi pour nous, à qui il sera compté, à nous qui croyons en celui qui a ressuscité d'entre les morts Jésus notre Seigneur,
but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,
but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,
- 25** lequel a été livré pour nos fautes et a été ressuscité pour notre justification.
who was delivered up for our trespasses, and was raised for our justification.
who was delivered up because of our offences, and was raised up because of our being declared righteous.
- 1** ¶ Ayant donc été justifiés sur le principe de la foi, nous avons la paix avec Dieu par notre Seigneur Jésus Christ,
Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ,
- 2** par lequel nous avons trouvé aussi accès, par la foi, à cette faveur dans laquelle nous sommes, et nous nous glorifions dans l'espérance de la gloire de Dieu.
through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.
through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.

- 3 Et non seulement cela, mais aussi nous nous glorifions dans les tribulations, sachant que la tribulation produit la patience,**
Not only so, but we also rejoice in our sufferings, knowing that suffering works perseverance;
And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;
- 4 et la patience l'expérience, et l'expérience l'espérance;**
and perseverance, proven character; and proven character, hope:
and the endurance, experience; and the experience, hope;
- 5 et l'espérance ne rend point honteux, parce que l'amour de Dieu est versé dans nos coeurs par l'Esprit Saint qui nous a été donné.**
and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit which was given to us.
and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.
- 6 ¶ Car Christ, alors que nous étions encore sans force, au temps convenable, est mort pour des impies.**
For while we were yet weak, at the right time Christ died for the ungodly.
For in our being still ailing, Christ in due time did die for the impious;
- 7 Car à peine, pour un juste, quelqu'un mourra-t-il, (car pour l'homme de bien, peut-être, quelqu'un se résoudrait même à mourir);**
For one will hardly die for a righteous man. For perhaps for a righteous person someone would even dare to die.
for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;

- 8** mais Dieu constate son amour à lui envers nous, en ce que, lorsque nous étions encore pécheurs, Christ est mort pour nous.
But God commends his own love toward us, in that while we were yet sinners, Christ died for us.
and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;
- 9** Beaucoup plutôt donc, ayant été maintenant justifiés par son sang, serons-nous sauvés de la colère par lui.
Much more then, being now justified by his blood, we will be saved from God`s wrath through him.
much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;
- 10** Car si, étant ennemis, nous avons été réconciliés avec Dieu par la mort de son Fils, beaucoup plutôt, ayant été réconciliés, serons-nous sauvés par sa vie.
For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.
for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.
- 11** Et non-seulement cela, mais aussi nous nous glorifions en Dieu par notre Seigneur Jésus Christ, par lequel nous avons maintenant reçu la réconciliation.
Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;

- 12** C'est pourquoi, comme par un seul homme le péché est entré dans le monde, et par le péché la mort, et qu'ainsi la mort a passé à tous les hommes, en ce que tous ont péché...
Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.
because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;
- 13** (car jusqu'à la loi le péché était dans le monde; mais le péché n'est pas mis en compte quand il n'y a pas de loi;
For until the law, sin was in the world; but sin is not charged when there is no law.
for till law sin was in the world: and sin is not reckoned when there is not law;
- 14** mais la mort régna depuis Adam jusqu'à Moïse, même sur ceux qui ne péchèrent pas selon la ressemblance de la transgression d'Adam, qui est la figure de celui qui devait
Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.
but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.
- 15** Mais n'en est-il pas du don de grâce comme de la faute? car si, par la faute d'un seul, plusieurs sont morts, beaucoup plutôt la grâce de Dieu et le don ont abondé envers plusieurs, par la grâce qui est d'un seul homme, Jésus Christ.
But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.
But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;

- 16 Et n'en est-il pas du don comme de ce qui est arrivé par un seul qui a péché? car le jugement vient d'un seul en condamnation, -mais le don de grâce, de plusieurs fautes, en justification.**

The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.

and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of `Righteous,`

- 17 Car si, par la faute d'un seul, la mort a régné par un seul, beaucoup plutôt ceux qui reçoivent l'abondance de la grâce et du don de la justice, régneront-ils en vie par un seul, Jésus Christ);**

For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ.

- 18 ainsi donc, comme par une seule faute les conséquences de cette faute furent envers tous les hommes en condamnation, ainsi aussi par une seule justice les conséquences de cette justice furent envers tous les hommes en justification de vie.**

So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of `Righteous` [it is] to all men to justification of life;

- 19 Car comme par la désobéissance d'un seul homme plusieurs ont été constitués pécheurs, ainsi aussi par l'obéissance d'un seul, plusieurs seront constitués justes.**

For as through the one man`s disobedience many were made sinners, even so through the obedience of the one will many be made righteous.

for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

- 20 Or la loi est intervenue afin que la faute abondât; mais là où le péché abondait, la grâce a surabondé,**
The law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly;
And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,
- 21 afin que, comme le péché a régné par la mort, ainsi aussi la grâce régnât par la justice pour la vie éternelle par Jésus Christ notre Seigneur.**
that as sin reigned in death, even so might grace reign through righteousness to eternal life through Jesus Christ our Lord.
that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.
- 1 ¶ Que dirons-nous donc? Demeurerions-nous dans le péché afin que la grâce abonde?**
What will we say then? Will we continue in sin, that grace may abound?
What, then, shall we say? shall we continue in the sin that the grace may abound?
- 2 -Qu'ainsi n'advienne! Nous qui sommes morts au péché, comment vivrons-nous encore dans le péché?**
Certainly not! We who died to sin, how could we live in it any longer?
let it not be! we who died to the sin -- how shall we still live in it?
- 3 -Ignorez-vous que nous tous qui avons été baptisés pour le Christ Jésus, nous avons été baptisés pour sa mort?**
Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?
are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?

- 4 Nous avons donc été ensevelis avec lui par le baptême, pour la mort, afin que comme Christ a été ressuscité d'entre les morts par la gloire du Père, ainsi nous aussi nous marchions en nouveauté de vie.**

We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.

- 5 Car si nous avons été identifiés avec lui dans la ressemblance de sa mort, nous le serons donc aussi dans la ressemblance de sa résurrection;**

For if we have become united with him in the likeness of his death, we will also be part of his resurrection;

For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;

- 6 sachant ceci, que notre vieil homme a été crucifié avec lui, afin que le corps du péché soit annulé, pour que nous ne servions plus le péché.**

knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.

this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;

- 7 Car celui qui est mort est justifié du péché.**

For he who has died has been freed from sin.

for he who hath died hath been set free from the sin.

- 8 Or si nous sommes morts avec Christ, nous croyons que nous vivrons aussi avec lui,
But if we died with Christ, we believe that we will also live with him;
And if we died with Christ, we believe that we also shall live with him,**
- 9 sachant que Christ, ayant été ressuscité d'entre les morts, ne meurt plus; la mort ne domine plus sur lui.
knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!
knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;**
- 10 Car en ce qu'il est mort, il est mort une fois pour toutes au péché; mais en ce qu'il vit, il vit à Dieu.
For the death that he died, he died to sin once; but the life that he lives, he lives to God.
for in that he died, to the sin he died once, and in that he liveth, he liveth to God;**
- 11 De même vous aussi, tenez-vous vous-mêmes pour morts au péché, mais pour vivants à Dieu dans le Christ Jésus.
Thus also consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.
so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.**
- 12 Que le péché donc ne règne point dans votre corps mortel pour que vous obéissiez aux convoitises de celui-ci;
Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.
Let not then the sin reign in your mortal body, to obey it in its desires;**

- 13 et ne livrez pas vos membres au péché comme instruments d'iniquité, mais livrez-vous vous-mêmes à Dieu, comme d'entre les morts étant faits vivants, -et vos membres à Dieu, comme instruments de justice.**

Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.

neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;

- 14 Car le péché ne dominera pas sur vous, parce que vous n'êtes pas sous la loi, mais sous la grâce.**

**For sin will not have dominion over you. For you are not under law, but under grace.
for sin over you shall not have lordship, for ye are not under law, but under grace.**

- 15 Quoi donc! pécherions-nous, parce que nous ne sommes pas sous la loi, mais sous la grâce?**

**What then? Will we sin, because we are not under law, but under grace? Certainly not!
What then? shall we sin because we are not under law but under grace? let it not be!**

- 16 -Qu'ainsi n'advienne! Ne savez-vous pas qu'à quiconque vous vous livrez vous-mêmes comme esclaves pour obéir, vous êtes esclaves de celui à qui vous obéissez, soit du péché pour la mort, soit de l'obéissance pour la justice.**

Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?

have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?

- 17 Or grâces à Dieu de ce que vous étiez esclaves du péché, mais de ce que ensuite vous avez obéi de coeur à la forme de doctrine dans laquelle vous avez été instruits.**
But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered.
and thanks to God, that ye were servants of the sin, and -- were obedient from the heart to the form of teaching to which ye were delivered up;
- 18 Mais ayant été affranchis du péché, vous avez été asservis à la justice**
Being made free from sin, you became servants of righteousness.
and having been freed from the sin, ye became servants to the righteousness.
- 19 (je parle à la façon des hommes, à cause de l'infirmité de votre chair). Car ainsi que vous avez livré vos membres comme esclaves à l'impureté et à l'iniquité pour l'iniquité, ainsi livrez maintenant vos membres comme esclaves à la justice pour la sainteté.**
I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.
In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -- to sanctification,
- 20 Car lorsque vous étiez esclaves du péché, vous étiez libres à l'égard de la justice.**
For when you were servants of sin, you were free in regard to righteousness.
for when ye were servants of the sin, ye were free from the righteousness,

- 21** Quel fruit donc aviez-vous alors des choses dont maintenant vous avez honte? car la fin de ces choses est la mort.
What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death.
what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death.
- 22** -Mais maintenant, ayant été affranchis du péché et asservis à Dieu, vous avez votre fruit dans la sainteté et pour fin la vie éternelle.
But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life.
And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during;
- 23** Car les gages du péché, c'est la mort; mais le don de grâce de Dieu, c'est la vie éternelle dans le Christ Jésus, notre Seigneur.
For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.
- 1** ¶ Ignorez-vous, frères, (car je parle à gens qui entendent ce que c'est que la loi,) que la loi a autorité sur l'homme aussi longtemps qu'il vit?
Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives?
Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the man as long as he liveth?

- 2 Car le femme qui est soumise à un mari, est liée à son mari par la loi, tant qu'il vit; mais si le mari meurt, elle est déliée de la loi du mari.**

For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband.

for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband;

- 3 Ainsi donc, le mari étant vivant, elle sera appelée adultère si elle est à un autre homme; mais si le mari meurt, elle est libre de la loi, de sorte qu'elle n'est pas adultère en étant à un autre homme.**

So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.

so, then, the husband being alive, an adulteress she shall be called if she may become another man`s; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man`s.

- 4 C'est pourquoi, mes frères, vous aussi, vous avez été mis à mort à la loi par le corps du Christ, pour être à un autre, à celui qui est ressuscité d'entre les morts, afin que nous portions du fruit pour Dieu.**

Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God.

So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another`s, who out of the dead was raised up, that we might bear fruit to God;

- 5 Car, quand nous étions dans la chair, les passions des péchés, lesquelles sont par la loi, agissaient dans nos membres pour porter du fruit pour la mort;**

For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death.

for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death;

- 6** mais maintenant nous avons été déliés de la loi, étant morts dans ce en quoi nous étions tenus, en sorte que nous servions en nouveauté d'esprit, et non pas en vieillesse de lettre.
But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.
and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter.
- 7** ¶ Que dirons-nous donc? La loi est-elle péché? -Qu'ainsi n'advienne! Mais je n'eusse pas connu le péché, si ce n'eût été par la loi; car je n'eusse pas eu conscience de la convoitise, si la loi n'eût dit: "Tu ne convoiteras point".
What will we say then? Is the law sin? Certainly not! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."
What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said:
- 8** Mais le péché, ayant trouvé une occasion par le commandement, a produit en moi toutes les convoitises, car sans la loi le péché est mort.
But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead.
`Thou shalt not covet;` and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead.
- 9** Or moi, étant autrefois sans loi, je vivais; mais le commandement étant venu, le péché a repris vie, et moi je mourus;
I was alive apart from the law once, but when the commandment came, sin revived, and I died.
And I was alive apart from law once, and the command having come, the sin revived, and I died;

- 10** et le commandement qui était pour la vie, a été trouvé lui-même pour moi pour la mort.
The commandment, which was to life, this I found to be to death;
and the command that [is] for life, this was found by me for death;
- 11** Car le péché, ayant trouvé une occasion par le commandement, me séduisit, et par lui me tua.
for sin, finding occasion through the commandment, deceived me, and through it killed
for the sin, having received an opportunity, through the command, did deceive me, and
through it did slay [me];
- 12** La loi donc est sainte, et le commandement est saint, et juste, et bon.
So that the law is holy, and the commandment holy, and righteous, and good.
so that the law, indeed, [is] holy, and the command holy, and righteous, and good.
- 13** Ce qui est bon est-il donc devenu pour moi la mort? -Qu'ainsi n'advienne! Mais le péché, afin qu'il parût péché, m'a causé la mort par ce qui est bon, afin que le péché devint par le commandement excessivement pécheur.
Did then that which is good become death to me? Certainly not! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful.
That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me, that the sin might become exceeding sinful through the command,
- 14** ¶ Car nous savons que la loi est spirituelle: mais moi je suis charnel, vendu au péché;
For we know that the law is spiritual, but I am fleshly, sold under sin.
for we have known that the law is spiritual, and I am fleshly, sold by the sin;

15 car ce que je fais, je ne le reconnais pas, car ce n'est pas ce que je veux, que je fais, mais ce que je hais, je le pratique.

For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.

for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do.

16 Or si c'est ce que je ne veux pas que je pratique, j'approuve la loi, reconnaissant qu'elle est bonne.

But if what I don't desire, that I do, I consent to the law that it is good.

And if what I do not will, this I do, I consent to the law that [it is] good,

17 Or maintenant, ce n'est plus moi qui fais cela, mais c'est le péché qui habite en moi.

So now it is no more I that do it, but sin which dwells in me.

and now it is no longer I that work it, but the sin dwelling in me,

18 Car je sais qu'en moi, c'est-à-dire en ma chair, il n'habite point de bien; car le vouloir est avec moi, mais accomplir le bien, cela je ne le trouve pas.

For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.

for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,

19 Car le bien que je veux, je ne le pratique pas; mais le mal que je ne veux pas, je le fais.

For the good which I desire, I don't do; but the evil which I don't desire, that I practice.

for the good that I will, I do not; but the evil that I do not will, this I practise.

- 20 Or si ce que ne je veux pas, moi, -je le pratique, ce n'est plus moi qui l'accomplis, mais c'est le péché qui habite en moi.**
But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.
And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.
- 21 Je trouve donc cette loi pour moi qui veux pratiquer le bien, que le mal est avec moi.**
I find then the law, that, to me, while I desire to do good, evil is present.
I find, then, the law, that when I desire to do what is right, with me the evil is present,
- 22 Car je prends plaisir à la loi de Dieu selon l'homme intérieur;**
For I delight in God's law after the inward man,
for I delight in the law of God according to the inward man,
- 23 mais je vois dans mes membres une autre loi qui combat contre la loi de mon entendement et qui me rend captif de la loi du péché qui existe dans mes membres.**
but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.
and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members.
- 24 Misérable homme que je suis, qui me délivrera de ce corps de mort?**
What a wretched man I am! Who will deliver me out of the body of this death?
A wretched man I [am]! who shall deliver me out of the body of this death?

- 25 Je rends grâces à Dieu par Jésus Christ notre Seigneur. Ainsi donc moi-même, de l'entendement je sers la loi de Dieu; mais de la chair, la loi du péché.**
I thank God through Jesus Christ, our Lord. So then I of myself with the mind, indeed serve the law of God, but with the flesh the law of sin.
I thank God -- through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin.
- 1 ¶ Il n'y a donc maintenant aucune condamnation pour ceux qui sont dans le Christ Jésus; There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.**
There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;
- 2 car la loi de l'Esprit de vie dans le Christ Jésus, m'a affranchi de la loi du péché et de la mort; For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.**
for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;
- 3 car ce qui était impossible à la loi, en ce qu'elle était faible par la chair, Dieu, ayant envoyé son propre Fils en ressemblance de chair de péché, et pour le péché, a condamné le péché dans la chair; For what the law couldn't do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh;**
for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,

- 4** afin que la juste exigence de la loi fût accomplie en nous, qui ne marchons pas selon la chair, mais selon l' Esprit.
 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
- 5** Car ceux qui sont selon la chair ont leurs pensées aux choses de la chair; mais ceux qui sont selon l' Esprit, aux choses de l'Esprit;
 For those who are after the flesh set their minds on the things of the flesh, but those who are after the Spirit the things of the Spirit.
 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;
- 6** car la pensée de la chair est la mort; mais la pensée de l'Esprit, vie et paix;
 For the mind of the flesh is death, but the mind of the Spirit is life and peace;
 for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace;
- 7** -parce que la pensée de la chair est inimitié contre Dieu, car elle ne se soumet pas à la loi de Dieu, car aussi elle ne le peut pas.
 because the mind of the flesh is hostile towards God; for it is not subject to God`s law, neither indeed can it be.
 because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself,
- 8** Et ceux qui sont dans la chair ne peuvent plaire à Dieu.
 Those who are in the flesh can`t please God.
 for neither is it able; and those who are in the flesh are not able to please God.

9 Or vous n'êtes pas dans la chair, mais dans l' Esprit, si du moins l' Esprit de Dieu habite en vous; mais si quelqu'un n'a pas l' Esprit de Christ, celui-là n'est pas de lui.

But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.

And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this one is not His;

10 ¶ Mais si Christ est en vous, le corps est bien mort à cause du péché, mais l'Esprit est vie à cause de la justice.

If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.

and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness,

11 Et si l'Esprit de celui qui a ressuscité Jésus d'entre les morts habite en vous, celui qui a ressuscité le Christ d'entre les morts vivifiera vos corps mortels aussi, à cause de son Esprit qui habite en vous.

But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.

12 Ainsi donc, frères, nous sommes débiteurs, non pas à la chair pour vivre selon la chair; So then, brothers, we are debtors, not to the flesh, to live after the flesh.

So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;

- 13** car si vous vivez selon la chair, vous mourrez; mais si par l' Esprit vous faites mourir les actions du corps, vous vivrez.
For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.
for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;
- 14** Car tous ceux qui sont conduits par l' Esprit de Dieu, ceux-là sont fils de Dieu.
For as many as are led by the Spirit of God, these are children of God.
for as many as are led by the Spirit of God, these are the sons of God;
- 15** Car vous n'avez pas reçu un esprit de servitude pour être derechef dans la crainte, mais vous avez reçu l' Esprit d'adoption, par lequel nous crions: Abba, Père!
For you didn't receive the spirit of bondage again to fear, but you received the spirit of adoption, whereby we cry, "Abba! Father!"
for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, `Abba -- Father.`
- 16** L'Esprit lui-même rend témoignage avec notre esprit, que nous sommes enfants de Dieu;
The Spirit himself testifies with our spirit that we are children of God;
The Spirit himself doth testify with our spirit, that we are children of God;
- 17** ¶ et si nous sommes enfants, nous sommes aussi héritiers; héritiers de Dieu, cohéritiers de Christ; si du moins nous souffrons avec lui, afin que nous soyons aussi glorifiés avec
and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.
and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be glorified together.

- 18 Car j'estime que les souffrances du temps présent ne sont pas dignes d'être comparées avec la gloire à venir qui doit nous être révélée.**
For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.
For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us;
- 19 Car la vive attente de la création attend la révélation des fils de Dieu.**
For the creation waits with eager expectation for the sons of God to be revealed.
for the earnest looking out of the creation doth expect the revelation of the sons of God;
- 20 Car la création a été assujettie à la vanité (non de sa volonté, mais à cause de celui qui l'a assujettie),**
For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -- in hope,
- 21 dans l'espérance que la création elle-même aussi sera affranchie de la servitude de la corruption, pour jouir de la liberté de la gloire des enfants de Dieu.**
that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.
that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;

- 22 Car nous savons que toute la création ensemble soupire et est en travail jusqu'à maintenant;**
For we know that the whole creation groans and travail in pain together until now.
for we have known that all the creation doth groan together, and doth travail in pain together till now.
- 23 et non seulement elle, mais nous-mêmes aussi qui avons les prémices de l'Esprit, nous aussi, nous soupirons en nous-mêmes, attendant l'adoption, la délivrance de notre corps.**
Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.
And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- the redemption of our body;
- 24 Car nous avons été sauvés en espérance: or une espérance qu'on voit n'est pas une espérance; car ce que quelqu'un voit, pourquoi aussi l'espère-t-il?**
For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?
for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?
- 25 Mais si ce que nous ne voyons pas, nous l'espérons, nous l'attendons avec patience.**
But if we hope for that which we don't see, we wait for it with patience.
and if what we do not behold we hope for, through continuance we expect [it].

- 26 ¶ De même aussi l'Esprit nous est en aide dans notre infirmité; car nous ne savons pas ce qu'il faut demander comme il convient; mais l'Esprit lui-même intercède par des soupirs inexprimables;**

In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.

And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,

- 27 -et celui qui sonde les coeurs sait qu'elle est la pensée de l'Esprit, car il intercède pour les saints, selon Dieu;**

He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.

- 28 -mais nous savons que toutes choses travaillent ensemble pour le bien de ceux qui aiment Dieu, de ceux qui sont appelés selon son propos.**

We know that all things work together for good for those who love God, to those who are called according to his purpose.

And we have known that to those loving God all things do work together for good, to those who are called according to purpose;

- 29 ¶ Car ceux qu'il a préconnus, il les a aussi prédestinés à être conformes à l'image de son Fils, pour qu'il soit premier-né entre plusieurs frères.**

For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren;

- 30 Et ceux qu'il a prédestinés, il les a aussi appelés; et ceux qu'il a appelés, il les a aussi justifiés; et ceux qu'il a justifiés, il les a aussi glorifiés.**
Whom he foreordained, them he also called. Whom he called, them he also justified.
Whom he justified, them he also glorified.
and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.
- 31 ¶ Que dirons-nous donc à ces choses? Si Dieu est pour nous, qui sera contre nous?**
What then will we say about these things? If God is for us, who can be against us?
What, then, shall we say unto these things? if God [is] for us, who [is] against us?
- 32 Celui même qui n'a pas épargné son propre Fils, mais qui l'a livré pour nous tous, comment ne nous fera-t-il pas don aussi, librement, de toutes choses avec lui?**
He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?
He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?
- 33 Qui intentera accusation contre des élus de Dieu?**
Who could bring a charge against God's elect? It is God who justifies.
Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,
- 34 -C'est Dieu qui justifie; qui est celui qui condamne? -C'est Christ qui est mort, mais plutôt qui est aussi ressuscité, qui est aussi à la droite de Dieu, qui aussi intercède pour nous;**
Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.
who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede for us.

- 35** qui est-ce qui nous séparera de l'amour du Christ? Tribulation, ou détresse, ou persécution, ou famine, ou nudité, ou péril, ou épée?
Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36** Selon qu'il est écrit: "Pour l'amour de toi, nous sommes mis à mort tout le jour; nous avons été estimés comme des brebis de tuerie".
Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."
(according as it hath been written -- `For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,`)
- 37** Au contraire, dans toutes ces choses, nous sommes plus que vainqueurs par celui qui nous a aimés.
No, in all these things, we are more than conquerors through him who loved us. but in all these we more than conquer, through him who loved us;
- 38** Car je suis assuré que ni mort, ni vie, ni anges, ni principautés, ni choses présentes, ni choses à venir,
For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,

- 39 ni puissances, ni hauteur, ni profondeur, ni aucune autre créature, ne pourra nous séparer de l'amour de Dieu, qui est dans le Christ Jésus, notre Seigneur.**
nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.
nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord.
- 1 ¶ Je dis la vérité en Christ; je ne mens point, ma conscience me rendant témoignage par l'Esprit Saint,**
I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit,
Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,
- 2 que j'ai une grande tristesse et une douleur continuelle dans mon coeur;**
that I have great sorrow and unceasing pain in my heart.
that I have great grief and unceasing pain in my heart --
- 3 car moi-même j'ai souhaité d'être par anathème séparé du Christ, pour mes frères, mes parents selon la chair,**
For I could wish that I myself were accursed from Christ for my brothers` sake, my relatives according to the flesh,
for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh,
- 4 qui sont Israélites, auxquels sont l'adoption, et la gloire, et les alliances, et le don de la loi, et le service divin, et les promesses;**
who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises;
who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises,

5 sont les pères, et desquels, selon la chair, est issu le Christ, qui est sur toutes choses Dieu béni éternellement. Amen!

whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.

whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.

6 ¶ -Ce n'est pas cependant comme si la parole de Dieu avait été sans effet, car tous ceux qui sont issus d'Israël ne sont pas Israël;

But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel.

And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;

7 aussi, pour être la semence d'Abraham, ils ne sont pas tous enfants; mais "en Isaac te sera appelée une semence";

Neither, because they are Abraham`s seed, are they all children. But, "In Isaac will your seed be called."

nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`

8 c'est-à-dire, ce ne sont pas les enfants de la chair qui sont enfants de Dieu; mais les enfants de la promesse sont comptés pour semence.

That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed.

that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed;

- 9 Car cette parole est une parole de promesse: "En cette saison-ci, je viendrai, et Sara aura un fils".**
For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."
for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.`
- 10 Et non seulement cela, mais aussi quant à Rebecca, lorsqu'elle conçut d'un, d'Isaac, notre père,**
Not only so, but Rebecca also conceived by one, by our father Isaac.
And not only [so], but also Rebecca, having conceived by one -- Isaac our father --
- 11 (car avant que les enfants fussent nés et qu'ils eussent rien fait de bon ou de mauvais, afin que le propos de Dieu selon l'élection demeurât, non point sur le principe des oeuvres, mais de celui qui appelle,)**
For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls,
(for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works, but of Him who is calling,) it was said to her --
- 12 il lui fut dit: "Le plus grand sera asservi au plus petit";**
it was said to her, "The elder will serve the younger."
`The greater shall serve the less;`
- 13 ainsi qu'il est écrit: "J'ai aimé Jacob, et j'ai haï Ésaü".**
Even as it is written, "Jacob I loved, but Esau I hated."
according as it hath been written, `Jacob I did love, and Esau I did hate.`

- 14 ¶ Que dirons-nous donc? Y a-t-il de l'injustice en Dieu? Qu'ainsi n'advienne!
What will we say then? Is there unrighteousness with God? Certainly not!
What, then, shall we say? unrighteousness [is] with God? let it not be!**
- 15 Car il dit à Moïse: "Je ferai miséricorde à celui à qui je fais miséricorde, et j'aurai compassion de qui j'ai compassion".
For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
for to Moses He saith, `I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;`**
- 16 Ainsi donc ce n'est pas de celui qui veut, ni de celui qui court, mais de Dieu qui fait miséricorde.
So then it is not of him who wills, nor of him who runs, but of God who has mercy.
so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:**
- 17 Car l'écriture dit au Pharaon: "C'est pour cela même que je t'ai suscité, pour montrer en toi ma puissance, et pour que mon nom soit publié dans toute la terre".
For the scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be published abroad in all the earth."
for the Writing saith to Pharaoh -- `For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;`**
- 18 Ainsi donc il fait miséricorde à qui il veut, et il endure qui il veut.
So then, he has mercy on whom he desires, and he hardens whom he desires.
so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.**

- 19 Tu me diras donc: Pourquoi se plaint-il encore? car qui est-ce qui a résisté à sa volonté?
You will say then to me, "Why does he still find fault? For who withstands his will?"
Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?**
- 20 Mais plutôt, toi, ô homme, qui es-tu, qui contestes contre Dieu? La chose formée dira-t-elle à celui qui l'a formée: Pourquoi m'as-tu ainsi faite?
But no, man, who are you who replies against God? Will the thing formed ask him who formed it, "Why did you make me like this?"
nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?**
- 21 potier n'a-t-il pas pouvoir sur l'argile pour faire de la même masse un vase à honneur et un autre à déshonneur?
Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?
hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour?**
- 22 Et si Dieu, voulant montrer sa colère et faire connaître sa puissance, a supporté avec une grande patience des vases de colère tout préparés pour la destruction;
What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction,
And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,**

23 -et afin de faire connaître les richesses de sa gloire dans des vases de miséricorde qu'il a préparés d'avance pour la gloire...?

and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,

and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --

24 lesquels aussi il a appelés, savoir nous, non seulement d'entre les Juifs, mais aussi d'entre les nations:

us, whom he also called, not from the Jews only, but also from the Gentiles?

not only out of Jews, but also out of nations,

25 ¶ comme aussi il dit en Osée: "J'appellerai mon peuple celui qui n'était pas mon peuple, et bien-aimée celle qui n'était pas bien-aimée";

As he says also in Hosea, "I will call them `my people,` which were not my people; And her `beloved,` who was not beloved."

as also in Hosea He saith, `I will call what [is] not My people -- My people; and her not beloved -- Beloved,

26 "et il arrivera que dans le lieu où il leur a été dit: Vous n'êtes pas mon peuple, là ils seront appelés fils du Dieu vivant".

"It will be that in the place where it was said to them, `You are not my people,` There will they be called `sons of the living God.`"

and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.`"

- 27 Mais Ésaïe s'écrie au sujet d'Israël: "Quand le nombre des fils d'Israël serait comme le sable de la mer, le résidu seul sera sauvé.**
Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, It is the remnant who will be saved;
And Isaiah doth cry concerning Israel, `If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved;
- 28 Car il consomme et abrège l'affaire en justice, parce que le *Seigneur fera une affaire abrégée sur la terre".**
For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."
for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.
- 29 Et comme Ésaïe a dit auparavant: "Si le *Seigneur Sabaoth ne nous avait laissé quelque semence, nous serions devenus comme Sodome et nous aurions été semblables à Gomorrhe".**
As Isaiah has said before, "Unless the Lord of Hosts had left us a seed, We would have become like Sodom, And would have been made like Gomorrah."
and according as Isaiah saith before, `Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.`
- 30 ¶ Que dirons-nous donc? Que les nations qui ne poursuivaient pas la justice, ont trouvé la justice, la justice qui est sur le principe de la foi.**
What will we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;
What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,

- 31** Mais Israël, poursuivant une loi de justice, n'est point parvenu à cette loi.
 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.
 and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;
- 32** Pourquoi? -Parce que ce n'a point été sur le principe de la foi, mais comme sur le principe des oeuvres: car ils ont heurté contre la pierre d'achoppement,
 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;
 wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,
- 33** qu'il est écrit: "Voici, je mets en Sion une pierre d'achoppement, et un rocher de chute," et "celui qui croit en lui ne sera pas confus".
 even as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense. And no one who believes in him will be put to shame."
 according as it hath been written, `Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.`
- 1** ¶ Frères, le souhait de mon coeur, et la supplication que j'adresse à Dieu pour eux, c'est qu'ils soient sauvés.
 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.
 Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;
- 2** Car je leur rends témoignage qu'ils ont du zèle pour Dieu mais non selon la
 For I testify about them that they have a zeal for God, but not according to knowledge.
 for I bear them testimony that they have a zeal of God, but not according to knowledge,

- 3 Car, ignorant la justice de Dieu et cherchant à établir leur propre justice, ils ne sont pas soumis à la justice de Dieu.**
For being ignorant of God`s righteousness, and seeking to establish their own righteousness, they didn`t subject themselves to the righteousness of God.
for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.
- 4 Car Christ est la fin de la loi pour justice à tout croyant.**
For Christ is the end of the law for righteousness to everyone who believes.
For Christ is an end of law for righteousness to every one who is believing,
- 5 Car Moïse décrit la justice qui vient de la loi: "L'homme qui aura pratiqué ces choses vivra par elles".**
For Moses writes about the righteousness of the law, "The one who does them will live by them."
for Moses doth describe the righteousness that [is] of the law, that, `The man who did them shall live in them,`
- 6 Mais la justice qui est sur le principe de la foi parle ainsi: Ne dis pas en ton coeur: "Qui montera au ciel?" -c'est à savoir pour en faire descendre Christ;**
But the righteousness which is of faith says this, "Don`t say in your heart, `Who will ascend into heaven?` (that is, to bring Christ down);
and the righteousness of faith doth thus speak: `Thou mayest not say in thine heart, Who shall go up to the heaven,` that is, Christ to bring down?
- 7 ou: "Qui descendra dans l'abîme?" -c'est à savoir pour faire monter Christ d'entre les morts.**
or, `Who will descend into the abyss?` (that is, to bring Christ up from the dead.)"
or, `Who shall go down to the abyss,` that is, Christ out of the dead to bring up.

- 8** Mais que dit-elle? "La parole est près de toi, dans ta bouche et dans ton coeur", c'est-à-dire la parole de la foi, laquelle nous prêchons, savoir que,
But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach:
But what doth it say? `Nigh thee is the saying -- in thy mouth, and in thy heart:´ that is, the saying of the faith, that we preach;
- 9** si tu confesses de ta bouche Jésus comme Seigneur et que tu croies dans ton coeur que Dieu l'a ressuscité d'entre les morts, tu seras sauvé.
that if you will confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved.
that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,
- 10** Car du coeur on croit à justice, et de la bouche on fait confession à salut.
For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.
for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;
- 11** Car l'écriture dit: "Quiconque croit en lui ne sera pas confus".
For the scripture says, "Whoever believes in him will not be put to shame."
for the Writing saith, `Every one who is believing on him shall not be ashamed,`

- 12 ¶ Car il n'y a pas de différence de Juif et de Grec, car le même Seigneur de tous est riche envers tous ceux qui l'invoquent;**

For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him.

for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,

- 13 "car quiconque invoquera le nom du *Seigneur sera sauvé".**

For, "Whoever will call on the name of the Lord will be saved."

for every one -- whoever shall call upon the name of the Lord, he shall be saved.`

- 14 Comment donc invoqueront-ils celui en qui ils n'ont point cru? Et comment croiront-ils en celui dont ils n'ont point entendu parler? Et comment entendront-ils sans quelqu'un qui prêche?**

How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?

How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?

- 15 Et comment prêcheront-ils, à moins qu'ils ne soient envoyés? selon qu'il est écrit:**

"Combien sont beaux les pieds de ceux qui annoncent la paix, de ceux qui annoncent de bonnes choses".

And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

and how shall they preach, if they may not be sent? according as it hath been written, `How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!`

- 16 Mais tous n'ont pas obéi à l'évangile; car Ésaïe dit:" *Seigneur, qui est-ce qui a cru à ce qu'il a entendu de nous?".**
But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"
But they were not all obedient to the good tidings, for Isaiah saith, `Lord, who did give credence to our report?`
- 17 Ainsi la foi est de ce qu'on entend, et ce qu'on entend par la parole de Dieu.**
So faith comes by hearing, and hearing by the word of God.
so then the faith [is] by a report, and the report through a saying of God,
- 18 Mais je dis: N'ont-ils pas entendu? Oui, certes, "leur voix est allée par toute la terre, et leurs paroles jusqu'aux extrémités de la terre habitée".**
But I say, didn't they hear? Yes, most assuredly, "Their sound went out into all the earth, Their words to the ends of the world."
but I say, Did they not hear? yes, indeed -- `to all the earth their voice went forth, and to the ends of the habitable world their sayings.`
- 19 Mais je dis: Israël n'a-t-il pas connu? Moïse, le premier, dit: "Je vous exciterai à la jalousie par ce qui n'est pas une nation; je vous provoquerai à la colère par une nation sans intelligence".**
But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, With a nation void of understanding I will make you angry."
But I say, Did not Israel know? first Moses saith, `I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,`

20 Mais Ésaïe s'enhardit tout à fait, et dit: "J'ai été trouvé de ceux qui ne me cherchaient point, et j'ai été manifesté à ceux qui ne s'enquéraient point de moi".

Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me."

and Isaiah is very bold, and saith, `I was found by those not seeking Me; I became manifest to those not inquiring after Me;`

21 Mais quant à Israël, il dit: "Tout le long du jour j'ai étendu mes mains vers un peuple désobéissant et contredisant".

But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people.

and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.`

1 ¶ Je dis donc: Dieu a-t-il rejeté son peuple? Qu'ainsi n'advienne! Car moi aussi je suis Israélite, de la semence d'Abraham, de la tribu de Benjamin.

I ask then, Did God reject his people? Certainly not! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:

2 Dieu n'a point rejeté son peuple, lequel il a préconnu. Ne savez-vous pas ce que l'écriture dit dans l'histoire d'Élie, comment il fait requête à Dieu contre Israël?

God didn't reject his people, which he foreknew. Or don't you know what the scripture says about Elijah? How he pleads with God against Israel:

God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying,

- 3 **Seigneur, ils ont tué tes prophètes; ils ont renversé tes autels; et moi, je suis demeuré seul, et ils cherchent ma vie."**
- "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."**
- `Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;`**
-
- 4 Mais que lui dit la réponse divine? "Je me suis réservé sept mille hommes qui n'ont pas fléchi le genou devant Baal".**
- But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."**
- but what saith the divine answer to him? `I left to Myself seven thousand men, who did not bow a knee to Baal.`**
-
- 5 Ainsi donc, au temps actuel aussi, il y a un résidu selon l' élection de la grâce.**
- Even so then at this present time also there is a remnant according to the election of grace.**
- So then also in the present time a remnant according to the choice of grace there hath been;**
-
- 6 Or, si c'est par la grâce, ce n'est plus sur le principe des oeuvres, puisque autrement la grâce n'est plus la grâce.**
- And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.**
- and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.**

- 7** **Quoi donc? Ce qu'Israël recherche, il ne l'a pas obtenu, mais l'élection l'a obtenu, et les autres ont été endurcis,**
What then? That which Israel seeks for, that he didn't obtain, but the election obtained it, and the rest were hardened.
What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,
- 8** **selon qu'il est écrit: "Dieu leur a donné un esprit d'étourdissement, des yeux pour ne point voir et des oreilles pour ne point entendre, jusqu'au jour d'aujourd'hui".**
According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."
according as it hath been written, `God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,` -- unto this very day,
- 9** **Et David dit: "Que leur table devienne pour eux un filet, et un piège, et une occasion de chute, et une rétribution;**
David says, "Let their table be made a snare, and a trap, A stumbling block, and a retribution to them.
and David saith, `Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;
- 10** **que leur yeux soient obscurcis pour ne point voir; et courbe continuellement leur dos".**
Let their eyes be darkened, that they may not see. Bow down their back always."
let their eyes be darkened -- not to behold, and their back do Thou always bow down.`

- 11 Je dis donc: Ont-ils bronché afin qu'ils tombassent? Qu'ainsi n'advienne! Mais par leur chute, le salut parvient aux nations pour les exciter à la jalousie.**
I ask then, did they stumble that they might fall? Certainly not! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.
I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy;
- 12 Or, si leur chute est la richesse du monde, et leur diminution, la richesse des nations, combien plus le sera leur plénitude!**
Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?
and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them?
- 13 Car je parle à vous, nations, en tant que moi je suis en effet apôtre des nations, je glorifie mon ministère,**
For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry;
For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify;
- 14 si en quelque façon je puis exciter à la jalousie ma chair et sauver quelques uns d'entre eux.**
if by any means I may provoke to jealousy those who are my flesh, and may save some of them.
if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,

- 15 Car si leur réjection est la réconciliation du monde, quelle sera leur réception, sinon la vie d'entre les morts.**

For if the rejection of them [is] the reconciling of the world, what would the receiving of them be, but life from the dead?

for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead?

- 16 Or, si les prémices sont saintes, la masse l'est aussi; et si la racine est sainte, les branches le sont aussi.**

If the first fruit is holy, so is the lump. If the root is holy, so are the branches.

and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.

- 17 Or, si quelques-unes des branches ont été arrachées, et si toi qui étais un olivier sauvage, as été enté au milieu d'elles, et es devenu coparticipant de la racine et de la graisse de l'olivier,**

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root of the richness of the olive tree;

And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become --

- 18 ne te glorifie pas contre les branches; mais si tu te glorifies, ce n'est pas toi qui portes la racine, mais c'est la racine qui te porte.**

don't boast over the branches. But if you boast, it is not you who bear the root, but the root you.

do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!

- 19 Tu diras donc: Les branches ont été arrachées, afin que moi je fusse enté.
You will say then, "Branches were broken off, that I might be grafted in."
Thou wilt say, then, `The branches were broken off, that I might be grafted in;` right!**
- 20 Bien! elles ont été arrachées pour cause d'incrédulité, et toi tu es debout par la foi. Ne t'enorgueillis pas,
True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear;
by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;**
- 21 mais crains (si en effet Dieu n'a pas épargné les branches qui sont telles selon la nature), qu'il ne t'épargne pas non plus.
for if God didn't spare the natural branches, neither will he spare you.
for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.**
- 22 Considère donc la bonté et la sévérité de Dieu: la sévérité envers ceux qui sont tombés; la bonté de Dieu envers toi, si tu persévères dans cette bonté; puisque autrement, toi aussi, tu seras coupé.
See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.
Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the goodness, otherwise, thou also shalt be cut off.**

23 Et eux aussi, s'ils ne persévèrent pas dans l'incrédulité, ils seront entés, car Dieu est puissant pour les enter de nouveau.

They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again.

And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graft them in;

24 Car si toi, tu as été coupé de l'olivier qui selon la nature était sauvage, et as été enté contre nature sur l'olivier franc, combien plus ceux qui en sont selon la nature seront-ils entés sur leur propre olivier?

For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how much rather shall they, who [are] according to nature, be grafted into their own olive tree?

25 je ne veux pas, frères, que vous ignoriez ce mystère-ci, afin que vous ne soyez pas sages à vos propres yeux: c'est qu'un endurcissement partiel est arrivé à Israël jusqu'à ce que la plénitude des nations soit entrée;

For I don't desire, brothers, to have you ignorant of this mystery, so that you won't be wise in your own conceits, that a hardening in part has happened to Israel, until the fullness of the Gentiles have come in,

For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness in part to Israel hath happened till the fulness of the nations may come in;

26 et ainsi tout Israël sera sauvé, selon qu'il est écrit: "Le libérateur viendra de Sion; il détournera de Jacob l'impiété.

and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, And he will turn away ungodliness from Jacob.

and so all Israel shall be saved, according as it hath been written, `There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob,

- 27 Et c'est là l'alliance de ma part pour eux, lorsque j'ôterai leurs péchés".**
This is my covenant to them, When I will take away their sins."
and this to them [is] the covenant from Me, when I may take away their sins.`
- 28 En ce qui concerne l'évangile, ils sont ennemis à cause de vous; mais en ce qui concerne l'élection, ils sont bien-aimés à cause des pères.**
Concerning the gospel, they are enemies for your sake. But concerning the election, they are beloved for the fathers` sake.
As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account of the fathers;
- 29 Car les dons de grâce et l'appel de Dieu sont sans repentir.**
For the gifts and the calling of God are irrevocable.
for unrepented of [are] the gifts and the calling of God;
- 30 Car comme vous aussi vous avez été autrefois désobéissants à Dieu et que maintenant vous êtes devenus des objets de miséricorde par la désobéissance de ceux-ci,**
For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,
for as ye also once did not believe in God, and now did find kindness by the unbelief of these:
- 31 de même ceux-ci aussi ont été maintenant désobéissants à votre miséricorde, afin qu'eux aussi deviennent des objets de miséricorde.**
even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.
so also these now did not believe, that in your kindness they also may find kindness;

32 Car Dieu a renfermé tous, Juifs et nations, dans la désobéissance, afin de faire miséricorde à tous.

For God has shut up all to disobedience, that he might have mercy on all.

for God did shut up together the whole to unbelief, that to the whole He might do kindness.

33 ¶ O profondeur des richesses et de la sagesse et de la connaissance de Dieu! Que ses jugements sont insondables, et ses voies introuvables!

Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!

34 Car qui a connu la pensée du *Seigneur, ou qui a été son conseiller?

"For who has known the mind of the Lord? Or who has been his counselor?"

for who did know the mind of the Lord? or who did become His counsellor?

35 ou qui lui a donné le premier, et il lui sera rendu?

"Or who has first given to him, And it will be repaid to him again?"

or who did first give to Him, and it shall be given back to him again?

36 Car de lui, et par lui, et pour lui, sont toutes choses! A lui soit la gloire éternellement! Amen.

For of him, and through him, and to him, are all things. To him be the glory for ever! Amen. because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to the ages. Amen.

- 1 ¶ Je vous exhorte donc, frères, par les compassions de Dieu, à présenter vos corps en sacrifice vivant, saint, agréable à Dieu, ce qui est votre service intelligent.**
Therefore I beg you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.
I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice -- living, sanctified, acceptable to God -- your intelligent service;
- 2 Et ne vous conformez pas à ce siècle; mais soyez transformés par le renouvellement de votre entendement, pour que vous discerniez quelle est la volonté de Dieu, bonne et agréable et parfaite.**
Don't be fashioned according to this world, but be transformed by the renewing of your mind, so that you may prove what is the good and acceptable and perfect will of God.
and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God -- the good, and acceptable, and perfect.
- 3 Car, par la grâce qui m'a été donnée, je dis à chacun de ceux qui sont parmi vous de ne pas avoir une haute pensée de lui-même, au-dessus de celle qu'il convient d'avoir, mais de penser de manière à avoir de saines pensées, selon la mesure de foi que Dieu a départie à chacun.**
For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.
For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith,
- 4 Car comme dans un seul corps nous avons plusieurs membres, et que tous les membres n'ont pas la même fonction,**
For even as we have many members in one body, and all the members don't have the same function,
for as in one body we have many members, and all the members have not the same office,

- 5** ainsi nous qui sommes plusieurs, sommes un seul corps en Christ, et chacun individuellement membres l'un de l'autre.
so we, who are many, are one body in Christ, and individually members one of another.
so we, the many, one body are in Christ, and members each one of one another.
- 6** Or ayant des dons de grâce différents, selon la grâce qui nous a été donnée, soit la prophétie, prophétisons selon la proportion de la foi;
Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;
And having gifts, different according to the grace that was given to us; whether prophecy -- `According to the proportion of faith!`
- 7** le service, soyons occupés du service: soit celui qui enseigne, qu'il s'applique à l'enseignement;
or service, let us give ourselves to service; or he who teaches, to his teaching;
or ministration -- `In the ministration!` or he who is teaching -- `In the teaching!`
- 8** soit celui qui exhorte, à l'exhortation; -celui qui distribue, qu'il le fasse en simplicité; celui qui est à la tête, qu'il conduise soigneusement; celui qui exerce la miséricorde, qu'il le fasse joyeusement.
or he who exhorts, to his exhorting; he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.
or he who is exhorting -- `In the exhortation!` he who is sharing -- `In simplicity!` he who is leading -- `In diligence?` he who is doing kindness -- `In cheerfulness.`
- 9** Que l'amour soit sans hypocrisie; ayez en horreur le mal, tenez ferme au bien;
Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.
The love unfeigned: abhorring the evil; cleaving to the good;

- 10** quant à l'amour fraternel, soyez pleins d'affection les uns pour les autres; quant à l'honneur, étant les premiers à le rendre aux autres;
In love of the brothers be tenderly affectionate one to another; in honor preferring one another;
in the love of brethren, to one another kindly affectioned: in the honour going before one another;
- 11** quand à l'activité, pas paresseux; fervents en esprit; servant le Seigneur;
not lagging in diligence; fervent in spirit; serving the Lord;
in the diligence not slothful; in the spirit fervent; the Lord serving;
- 12** vous réjouissant dans l'espérance; patients dans la tribulation; persévérants dans la prière:
rejoicing in hope; enduring in oppression; continuing steadfastly in prayer;
in the hope rejoicing; in the tribulation enduring; in the prayer persevering;
- 13** subvenant aux nécessités des saints;
contributing to the needs of the saints; given to hospitality.
to the necessities of the saints communicating; the hospitality pursuing.
- 14** vous appliquant à l'hospitalité. Bénissez ceux qui vous persécutent;
Bless those who persecute you; bless, and don't curse.
Bless those persecuting you; bless, and curse not;

- 15 bénissez et ne maudissez pas. Réjouissez-vous avec ceux qui se réjouissent, et pleurez avec ceux qui pleurent;**
Rejoice with those who rejoice. Weep with those who weep.
to rejoice with the rejoicing, and to weep with the weeping,
- 16 ayant, les uns envers les autres, un même sentiment; ne pensant pas aux choses élevées, mais vous associant aux humbles. Ne soyez pas sages à vos propres yeux;... ne rendant à personne mal pour mal;**
Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits.
of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;
- 17 vous proposant ce qui est honnête devant tous les hommes;**
Repay no one evil for evil. Respect what is honorable in the sight of all men.
giving back to no one evil for evil; providing right things before all men.
- 18 s'il est possible, autant que cela dépend de vous, vivant en paix avec tous les hommes;**
If it is possible, as much as it is up to you, be at peace with all men.
If possible -- so far as in you -- with all men being in peace;
- 19 ne vous vengeant pas vous-mêmes, bien-aimés; mais laissez agir la colère, car il est écrit: "A moi la vengeance; moi je rendrai, dit le *Seigneur".**
Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."
not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,

20 Si donc ton ennemi a faim, donne-lui à manger; s'il a soif, donne-lui à boire; car en faisant cela tu entasseras des charbons de feu sur sa tête".

Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on his head."

I will recompense again, saith the Lord; if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head;

21 Ne sois pas surmonté par le mal, mais surmonte le mal par le bien.

Don't be overcome by evil, but overcome evil with good.

Be not overcome by the evil, but overcome, in the good, the evil.

1 ¶ Que toute âme se soumette aux autorités qui sont au-dessus d'elle; car il n'existe pas d'autorité, si ce n'est de par Dieu; et celles qui existent sont ordonnées de Dieu;

Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who be are ordained by God.

Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,

2 de sorte que celui qui résiste à l'autorité résiste à l'ordonnance de Dieu; et ceux qui résistent feront venir un jugement sur eux-mêmes.

Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.

so that he who is setting himself against the authority, against God's ordinance hath resisted; and those resisting, to themselves shall receive judgment.

- 3 Car les magistrats ne sont pas une terreur pour une bonne oeuvre, mais pour une mauvaise. Or veux-tu ne pas craindre l'autorité? fais le bien, et tu recevras d'elle de la louange;**

For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,

For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,

- 4 car le magistrat est serviteur de Dieu pour ton bien; mais si tu fais le mal, crains; car il ne porte pas l'épée en vain; car il est serviteur de Dieu, vengeur pour exécuter la colère sur celui qui fait le mal.**

for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a minister of God, an avenger for wrath to him who does evil.

for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.

- 5 C'est pourquoi il est nécessaire d'être soumis, non seulement à cause de la colère, mais aussi à cause de la conscience.**

Therefore you need to be in subjection, not only because of the wrath, but also for conscience's sake.

Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,

- 6 Car c'est pour cela que vous payez aussi les tributs; -car ils sont ministres de Dieu, s'employant constamment à cela même.**

For this reason you also pay taxes, for they are ministers of God's service, attending continually on this very thing.

for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;

- 7 ¶ Rendez à tous ce qui leur est dû: à qui le tribut, le tribut; à qui le péage, le péage; à qui la crainte, la crainte; à qui l'honneur, l'honneur.**
Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.
render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.
- 8 Ne devez rien à personne, sinon de vous aimer les uns les autres, car celui qui aime les autres a accompli la loi.**
Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.
To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled,
- 9 Car ce qui est dit: "Tu ne commettras point adultère, tu ne tueras point, tu ne déroberas point, tu ne convoiteras point", et tout autre commandement qu'il puisse y avoir, est résumé dans cette parole-ci: "Tu aimeras ton prochain comme toi-même".**
For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."
for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;` and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbor as thyself;`
- 10 L'amour ne fait point de mal au prochain; l'amour donc est la somme de la loi.**
Love doesn't harm his neighbor. Love therefore is the fulfillment of the law.
the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law.

- 11 ¶ Et encore ceci: connaissant le temps, que c'est déjà l'heure de nous réveiller du sommeil, car maintenant le salut est plus près de nous que lorsque nous avons cru:**
This, knowing the time, that it is already time for you to awake out of sleep, for salvation is now nearer to us than when we first believed.
And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe;
- 12 la nuit est fort avancée, et le jour s'est approché; rejetons donc les oeuvres des ténèbres, et revêtons les armes de la lumière.**
The night is far gone, and the day is near. Let`s therefore throw off the works of darkness, and let`s put on the armor of light.
the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;
- 13 Conduisons-vous honnêtement, comme de jour; non point en orgies, ni en ivrogneries; non point en impudicités ni en débauches; non point en querelles ni en envie.**
Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.
as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;
- 14 Mais revêtez le Seigneur Jésus Christ, et ne prenez pas soin de la chair pour satisfaire à ses convoitises.**
But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.
but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.

- 1 ¶ Or quant à celui qui est faible en foi, recevez-le; non pas pour la décision de questions douteuses.
But receive him who is weak in faith, not for judging thoughts.
And him who is weak in the faith receive ye -- not to determinations of reasonings;**
- 2 L'un croit pouvoir manger de toutes choses; l'autre qui est faible, mange des herbes:
One man has faith to eat all things, but he who is weak eats herbs.
one doth believe that he may eat all things -- and he who is weak doth eat herbs;**
- 3 que celui qui mange ne méprise pas celui qui ne mange pas; et que celui qui ne mange pas ne juge pas celui qui mange, car Dieu l'a reçu.
Don`t let him who eats despise him who doesn`t eat. Don`t let him who doesn`t eat judge him who eats, for God has received him.
let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him.**
- 4 Qui es-tu, toi qui juges le domestique d'autrui? Il se tient debout ou il tombe pour son propre maître; et il sera tenu debout, car le Seigneur est puissant pour le tenir debout.
Who are you who judge the servant of another? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.
Thou -- who art thou that art judging another`s domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand.**
- 5 L'un estime un jour plus qu'un autre jour, et l'autre estime tous les jours égaux: que chacun soit pleinement persuadé dans son propre esprit.
One man esteems one day above another. Another esteems every day alike. Let each man be fully assured in his own mind.
One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.**

- 6** Celui qui a égard au jour, y a égard à cause du Seigneur; et celui qui mange, mange à cause du Seigneur, car il rend grâces à Dieu; et celui qui ne mange pas, ne mange pas à cause du Seigneur, et il rend grâces à Dieu.

He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks.

He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God.

- 7** Car nul de nous ne vit ayant égard à lui-même, et nul ne meurt ayant égard à lui-même:
For none of us lives to himself, and none dies to himself.

For none of us to himself doth live, and none to himself doth die;

- 8** mais soit que nous vivions, nous vivons ayant égard au Seigneur, soit que nous mourions, nous mourons ayant égard au Seigneur; soit donc que nous vivions, soit que nous mourions, nous sommes du Seigneur.

For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.

for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's;

- 9** Car c'est pour cela que Christ est mort et qu'il a revécu, afin qu'il dominât et sur les morts et sur les vivants.

For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.

- 10** Mais toi, pourquoi juges-tu ton frère? Ou aussi toi, pourquoi méprises-tu ton frère? Car nous comparâtrons tous devant le tribunal de Dieu;
But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.
And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;
- 11** car il est écrit: "Je suis vivant, dit le *Seigneur, que tout genou se ploiera devant moi, et que toute langue confessera hautement Dieu".
For it is written, "As I live, says the Lord, to me every knee will bow. Every tongue will confess to God."
for it hath been written, I live! saith the Lord -- to Me bow shall every knee, and every tongue shall confess to God;
- 12** Ainsi donc, chacun de nous rendra compte pour lui-même à Dieu.
So then each one of us will give account of himself to God.
so, then, each of us concerning himself shall give reckoning to God;
- 13** Ne nous jugeons donc plus l'un l'autre; mais jugez plutôt ceci, de ne pas mettre une pierre d'achoppement ou une occasion de chute devant votre frère.
Therefore Let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion of falling.
no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.

- 14 Je sais, et je suis persuadé dans le Seigneur Jésus, que rien n'est souillé par soi-même, sauf qu'à celui qui croit qu'une chose est souillée, elle lui est souillée.**
I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.
I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean;
- 15 Car si, à cause d'une viande, ton frère est attristé, tu ne marches plus selon l'amour. Ne détruis pas par ta viande celui pour lequel Christ est mort.**
Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died.
and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.
- 16 Que ce qui est bien en vous ne soit donc pas blâmé.**
Then don't let your good be slandered,
Let not, then, your good be evil spoken of,
- 17 Car le royaume de Dieu n'est pas manger et boire, mais justice, et paix, et joie dans l'Esprit Saint.**
for the kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.
for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;
- 18 Car celui qui en cela sert le Christ est agréable à Dieu et approuvé des hommes.**
For he who serves Christ in these things is acceptable to God and approved by men.
for he who in these things is serving the Christ, [is] acceptable to God and approved of men.

19 Ainsi donc poursuivons les choses qui tendent à la paix et celles qui tendent à l'édification mutuelle.

So then, let us follow after things which make for peace, and things whereby we may build one another up.

So, then, the things of peace may we pursue, and the things of building up one another;

20 A cause d'une viande, ne détruis pas l'oeuvre de Dieu. Toutes choses, il est vrai, sont pures; mais il y a du mal pour l'homme qui mange en bronchant.

Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.

21 Il est bon de ne pas manger de chair, de ne pas boire de vin, et de ne faire aucune chose en laquelle ton frère bronche, ou est scandalisé, ou est faible.

It is good not to eat meat, drink wine nor do anything by which your brother stumbles, is offended, or is made weak.

Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.

22 Toi, tu as de la foi; aie-la par devers toi-même devant Dieu; bienheureux est celui qui ne se juge pas lui-même en ce qu'il approuve;

Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.

Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

23 mais celui qui hésite, s'il mange, est condamné, parce qu' il n'agit pas sur un principe de foi. Or tout ce qui n'est pas sur le principe de la foi est péché.

But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.

1 ¶ Or nous devons, nous les forts, porter les infirmités des faibles, et non pas nous plaire à nous-mêmes.

Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.

And we ought -- we who are strong -- to bear the infirmities of the weak, and not to please ourselves;

2 Que chacun de nous cherche à plaire à son prochain, en vue du bien, pour l'édification.

**Let each one of us please his neighbor for that which is good, to be building him up.
for let each one of us please the neighbor for good, unto edification,**

3 aussi le Christ n'a point cherché à plaire à lui-même, mais selon qu'il est écrit: "Les outrages de ceux qui t'outragent sont tombés sur moi".

For Christ also didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."

for even the Christ did not please himself, but, according as it hath been written, `The reproaches of those reproaching Thee fell upon me;`

- 4 Car toutes les choses qui ont été écrites auparavant ont été écrites pour notre instruction, afin que, par la patience et par la consolation des écritures, nous ayons espérance.**

For whatever things were written before were written for our learning, that through patience and through comfort of the scriptures we might have hope.

for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.

- 5 ¶ Or le Dieu de patience et de consolation vous donne d'avoir entre vous un même sentiment selon le Christ Jésus,**
Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus,
And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus;

- 6 afin que, d'un commun accord, d'une même bouche, vous glorifiiez le Dieu et Père de notre Seigneur Jésus Christ.**
that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ;

- 7 ¶ C'est pourquoi recevez-vous les uns les autres, comme aussi le Christ vous a reçus, à la gloire de Dieu.**
Therefore receive one another, even as Christ also received you, to the glory of God.
wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.

- 8** Car je dis que Jésus Christ a été serviteur de la circoncision, pour la vérité de Dieu, pour la confirmation des promesses faites aux pères,
 Now I say that Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises given to the fathers,
 And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers,
- 9** pour que les nations glorifiassent Dieu pour la miséricorde, selon qu'il est écrit: "C'est pourquoi je te célébrerai parmi les nations, et je psalmodierai à ton nom".
 and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, And sing to your name."
 and the nations for kindness to glorify God, according as it hath been written, `Because of this I will confess to Thee among nations, and to Thy name I will sing praise,`
- 10** Et encore, il dit: "Nations, réjouissez-vous avec son peuple".
 Again he says, "Rejoice, you Gentiles, with his people."
 and again it saith, `Rejoice ye nations, with His people;`
- 11** Et encore: "Louez le *Seigneur, vous toutes les nations, et que tous les peuples le célèbrent".
 Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."
 and again, `Praise the Lord, all ye nations; and laud Him, all ye peoples;`
- 12** Et encore Ésaïe dit: "Il y aura la racine de Jessé, et il y en aura un qui s'élèvera pour gouverner les nations; c'est en lui que les nations espéreront".
 Again, Isaiah says, "There will be the root of Jesse, He who arises to rule over the Gentiles; On him will the Gentiles hope."
 and again, Isaiah saith, `There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;`

- 13 ¶ Or que le Dieu d'espérance vous remplisse de toute joie et paix en croyant, pour que vous abondiez en espérance par la puissance de l'Esprit Saint.**
Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.
and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.
- 14 ¶ Or je suis persuadé, mes frères, moi-même aussi, à votre égard, que vous mêmes aussi vous êtes pleins de bonté, remplis de toute connaissance et capables de vous exhorter l'un l'autre.**
I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.
And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;
- 15 Mais je vous ai écrit en quelque sorte plus hardiment, frères, comme réveillant vos souvenirs, à cause de la grâce qui m'a été donnée par Dieu,**
But I write the more boldly to you in some measure, as putting you again in memory, because of the grace that was given to me by God,
and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by God,
- 16 pour que je sois ministre du Christ Jésus envers les nations, exerçant la sacrificature dans l'évangile de Dieu, afin que l'offrande des nations soit agréable, étant sanctifiée par l'Esprit Saint.**
that I should be a servant of Christ Jesus to the Gentiles, serving the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.
for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.

- 17 ¶ J'ai donc de quoi me glorifier dans le Christ Jésus, dans les choses qui concernent
I have therefore my boasting in Christ Jesus in things pertaining to God.
I have, then, a boasting in Christ Jesus, in the things pertaining to God,**
- 18 Car je n'oserai rien dire que Christ n'ait accompli par moi pour l'obéissance des nations,
par parole et par oeuvre,
For I will not dare to speak of any things except those which Christ worked through me, for
the obedience of the Gentiles, by word and deed,
for I will not dare to speak anything of the things that Christ did not work through me, to
obedience of nations, by word and deed,**
- 19 par la puissance de miracles et de prodiges, par la puissance de l'Esprit de Dieu; de sorte
que, depuis Jérusalem, et tout alentour, jusqu'en Illyrie, j'ai pleinement annoncé
l'évangile du Christ;
in the power of signs and wonders, in the power of God`s Spirit; so that from Jerusalem,
and around as far as to Illyricum, I have fully preached the gospel of Christ;
in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem,
and in a circle as far as Illyricum, have fully preached the good news of the Christ;**
- 20 mais aussi m'attachant à évangéliser, non pas là où Christ avait été prêché, (afin que je
n'édifiasse pas sur le fondement d'autrui) mais selon qu'il est écrit:
yes, making it my aim so to preach the gospel, not where Christ was already named, that I
might not build on another man`s foundation.
and so counting it honour to proclaim good news, not where Christ was named -- that upon
another`s foundation I might not build --**

- 21 **"Ceux à qui il n'a pas été annoncé, verront, et ceux qui n'ont pas entendu, comprendront".
But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand."
but according as it hath been written, `To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.`"**
- 22 **¶ C'est pourquoi aussi j'ai été souvent empêché d'aller vers vous;
Therefore also I was hindered these many times from coming to you,
Wherefore, also, I was hindered many times from coming unto you,**
- 23 **mais maintenant, n'ayant plus de sujet de m'arrêter dans ces pays-ci, et ayant depuis plusieurs années un grand désir d'aller vers vous,
but now, no longer having any place in these regions, and having these many years a longing to come to you,
and now, no longer having place in these parts, and having a longing to come unto you for many years,**
- 24 **pour le cas où je me rendrais en Espagne...; car j'espère que je vous verrai à mon passage, et que vous me ferez la conduite de ce côté-là, quand j'aurai d'abord un peu joui
whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.
when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.**
- 25 **mais à présent je vais à Jérusalem, étant occupé au service des saints;
But now, I say, I am going to Jerusalem, serving the saints.
And, now, I go on to Jerusalem, ministering to the saints;**

26 car la Macédoine et l'Achaïe ont trouvé bon de subvenir, par une contribution, aux besoins des pauvres d'entre les saints qui sont à Jérusalem;

For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.

for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;

27 car elles l'ont pris à coeur, et elles sont leurs débiteurs; car si les nations ont participé à leur biens spirituels, elles sont aussi sous l'obligation de les servir dans les choses charnelles.

Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.

for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.

28 Après donc que j'aurai achevé cette oeuvre et que je leur aurai scellé ce fruit, j'irai en Espagne en passant par chez vous.

When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you to Spain.

This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;

29 Et je sais qu'en allant auprès de vous, j'irai dans la plénitude de la bénédiction de Christ.

I know that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.

and I have known that coming unto you -- in the fulness of the blessing of the good news of Christ I shall come.

- 30 ¶ Mais je vous exhorte, frères, par notre Seigneur Jésus Christ et par l'amour de l'Esprit, à combattre avec moi dans vos prières à Dieu pour moi,**
Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,
And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,
- 31 que je sois délivré des incrédules qui sont en Judée, et que mon service que j'ai à accomplir à Jérusalem soit agréable aux saints,**
that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;
that I may be delivered from those not believing in Judea, and that my ministration, that [is] for Jerusalem, may become acceptable to the saints;
- 32 afin que j'aïlle vers vous avec joie par la volonté de Dieu, et que je me récréé avec vous.**
that I may come to you in joy through the will of God, and together with you, find rest.
that in joy I may come unto you, through the will of God, and may be refreshed with you,
- 33 Or, que le Dieu de paix soit avec vous tous! Amen.**
Now the God of peace be with you all. Amen.
and the God of the peace [be] with you all. Amen.
- 1 ¶ Or je vous recommande Phœbé, notre soeur, qui est servante de l'assemblée qui est à Cenchrée,**
I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,
And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

- 2** afin que vous la receviez dans le Seigneur, comme il convient à des saints, et que vous l'assistiez dans toute affaire pour laquelle elle aurait besoin de vous; car elle-même aussi a été en aide à plusieurs, et à moi-même.

that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a helper of many, and of myself.

- 3** Saluez Prisca et Aquilas, mes compagnons d'oeuvre dans le Christ Jésus
Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus --

- 4** (qui, pour ma vie, ont exposé leur propre cou; auxquels je ne rends pas grâces moi seul, mais aussi toutes les assemblées des nations),
who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.
who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations --

- 5** et l'assemblée qui se réunit dans leur maison. Saluez Épaïnète, mon bien-aimé, qui est les prémices de l'Asie pour Christ.
Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first-fruits of Achaia to Christ.
and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.

- 6** **Saluez Marie, qui a beaucoup travaillé pour vous.**
Greet Mary, who labored much for us.
Salute Mary, who did labour much for us;
- 7** **Saluez Andronique et Junias, mes parents et mes compagnons de captivité, qui sont distingués parmi les apôtres, qui même ont été avant moi en Christ.**
Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also have been in Christ before me.
salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.
- 8** **Amplias, mon bien-aimé dans le Seigneur.**
Greet Amplias, my beloved in the Lord.
Salute Amplias, my beloved in the Lord;
- 9** **Saluez Urbain, notre compagnon d'oeuvre en Christ, et Stachys, mon bien-aimé.**
Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;
- 10** **Appellès, approuvé en Christ. Saluez ceux de chez Aristobule.**
Greet Apelles, the approved in Christ. Greet those who are of the household of
salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;

- 11** **Saluez Hérodition, mon parent. Saluez ceux de chez Narcisse qui sont dans le Seigneur.**
Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.
salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;
- 12** **Saluez Tryphène et Tryphose, lesquelles travaillent dans le Seigneur. Saluez Persis, la bien-aimée, qui a beaucoup travaillé dans le Seigneur.**
Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.
salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.
- 13** **Saluez Rufus, l'élú dans le Seigneur, et sa mère, qui est aussi la mienne.**
Greet Rufus, the chosen in the Lord, and his mother and mine.
Salute Rufus, the choice one in the Lord, and his mother and mine,
- 14** **Saluez Asyncrite, Phlégon, Hermas, Patrobas, Hermès, et les frères qui sont avec eux.**
Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;
- 15** **Saluez Philologue, et Julie, Nérée et sa soeur, et Olympas, et tous les saints qui sont avec eux.**
Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;

- 16** **Saluez-vous les uns les autres par un saint baiser. Toutes les assemblées du Christ vous saluent.**
Greet one another with a holy kiss. The assemblies of Christ greet you.
salute one another in a holy kiss; the assemblies of Christ do salute you.
- 17** **¶ Or je vous exhorte, frères, à avoir l'oeil sur ceux qui causent les divisions et les occasions de chute par des choses qui ne sont pas selon la doctrine que vous avez apprise; et éloignez-vous d'eux.**
Now I beg you, brothers, mark those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.
And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them;
- 18** **Car ces sortes de gens ne servent pas notre Seigneur Christ, mais leur propre ventre; et par de douces paroles et un beau langage, ils séduisent les cœurs des simples.**
For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.
for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,
- 19** **Car votre obéissance est venue à la connaissance de tous. Je me réjouis donc à votre sujet; mais je désire que vous soyez sages quant au bien, et simples quant au mal.**
For your obedience has reached all. I rejoice therefore over you. But I desire to have you wise to that which is good, but innocent to that which is evil.
for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;

- 20 Or le Dieu de paix brisera bientôt Satan sous vos pieds. Que la grâce de notre Seigneur Jésus Christ soit avec vous!**
Now the God of peace will crush Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.
and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!
- 21 ¶ Timothée, mon compagnon d'oeuvre, et Lucius, et Jason, et Sosipater, mes parents, vous saluent.**
Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;
- 22 Moi, Tertius, qui ai écrit la lettre, je vous salue dans le Seigneur.**
I, Tertius, who write the letter, greet you in the Lord.
I Tertius salute you (who wrote the letter) in the Lord;
- 23 Gaïus, mon hôte et celui de toute l'assemblée, vous salue. Éraste, l'administrateur de la ville, et le frère Quartus vous saluent.**
Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.
salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,
- 24 Que la grâce de notre Seigneur Jésus Christ soit avec vous tous! Amen.**
The grace of our Lord Jesus Christ be with you all! Amen.
the grace of our Lord Jesus Christ [be] with you all. Amen.