

THE
DIXIE BIBLE
WITH SACRED NAMES
AND CLARIFICATIONS

CONTAINING THE
OLD AND NEW TESTAMENTS

THE DIXIE BIBLE WITH SACRED NAMES AND CLARIFICATIONS
COMPILED AND TRANSLATED BY DEWEY H. TUCKER

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GALATIANS

CHAPTER 1

PAUL, *an* apostle, not from men, neither through man, but through YAHWASUA the anointed, and him who Father YAHWAH raised again out of being dead,

And all the brethren with me, to the **ekklesiae** of Galatia:

To you grace and peace from Father YAHWAH and our Lord YAHWASUA the anointed,

Who over our sins gave himself; that plucked us out of this present evil Age, and according to the will of YAHWAH our Father:

Whose glory is into the Age of the Ages. Amen.

I marvel that you all are so soon removed from him that called you into the grace of the anointing unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of the anointing.

But though we, or *an* angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed.

As we said before, so say I now again, If any *man* preach any other gospel to you than that you all have received, let him be accursed.

For do I now persuade men, or YAHWAH? or do I seek to please men? for if I yet pleased men, I should not be the servant of the anointed.

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught *it*, but by the revelation of YAHWASUA the anointed.

For you all have heard of my conversation in time past in the Judeans' religion, how that beyond measure I pursued the **ekklesia** of YAHWAH, and wasted it:

And profited in the Judeans' religion above many my equals in my kindred, being more exceedingly zealous of the traditions of my fathers.

But when it pleased YAHWAH, who separated me from my mother's womb, and called *me* by his grace,

To reveal his Son in me, that I might preach him among the nations; immediately I conferred not with flesh and blood:

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

But other of the apostles saw I none, except James the Lord's brother.

Now the things which I write unto you, behold, before YAHWAH, I lie not.

Afterwards I came into the regions of Syria and Cilicia;

And was unknown by face unto the **ekklesiae** of Judea which were in the anointed:

But they had heard only, That he which pursued us in times past now preaches the faith which once he destroyed.

And they glorified YAHWAH in me.

CHAPTER 2

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

And I went up by revelation, and communicated unto them that gospel which I preach among the nations, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

But neither Titus, who was with me, being *a* Greek, was compelled to be circumcised:

And that because of false brethren unawares brought in, who came in secretly to spy out our liberty which we have in the anointed YAHWASUA, that they might bring us into bondage:

To whom we gave place by subjection, no, not for *a* hour; that the Truth of the gospel might continue with you.

But of these who seemed to be somewhat, (*whatsoever they were, it makes no matter to me: YAHWAH accepts*

no one's face,) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

(For he that worked effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the nations,)

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the nations, and they unto the circumcision.

Only *they would* that we should remember the poor; the same which I also was forward to do.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

For before that certain came from James, he did eat with the nations: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Judeans dissembled likewise with him; insomuch that Barnabas also was carried away with their hypocrisy.

But when I saw that they walked not uprightly according to the Truth of the gospel, I said to Peter before *them* all, If you, being *a* Judean, live after the manner of nations, and not as do the Judeans, why compel you the nations to live as do the Judeans?

We *who are* Judeans by nature, and not sinners of the nations,

Knowing that *a* man is not justified by the works of the law, but by the faith of YAHWASUA the anointed, even we have believed into YAHWASUA the anointed, that we might be justified by the faith of the anointed, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by the anointed, we ourselves also are found sinners, *is* therefore the anointed the minister of sin? Certainly not!

For if I build again the things which I destroyed, I make myself *a* transgressor.

For I through the law have died to the law, that I might live unto YAHWAH.

I am crucified with the anointed: nevertheless I live; yet not I, but the anointed lives in me: and the Life which I now live in the flesh I live by the faith of the Son of YAHWAH, who loves me, and himself over me delivers.

I do not frustrate the grace of YAHWAH: for if righteousness *come* through the law, then the anointed died in vain.

CHAPTER 3

O FOOLISH Galatians, who has bewitched you, that you all should not obey the Truth, before whose eyes YAHWASUA the anointed has been evidently set forth, crucified among you?

This only would I learn of you, Received you all the Spirit by the works of the law, or by the hearing of faith?

Are you all so foolish? having begun in the Spirit, are you all now made perfect by the flesh?

Have you all suffered so many things in vain? if *it be* yet in vain.

He therefore that ministers to you the Spirit, and works powers among you, *does he it* by the works of the law, or by the hearing of faith?

Even as Abraham believed YAHWAH, and into him was imputed righteousness.

Know you all therefore that they which are of faith, the same are the children of Abraham.

And the scripture, foreseeing that YAHWAH would justify the nations through faith, preached before the gospel unto Abraham, *saying*, In you shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham.

For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continues not in all things which are written in the book of the law to do them.

But that no one is justified by the law in the sight of YAHWAH, *it is* evident: for, The just shall live by faith.

And the law is not of faith: but, The man that does them shall live in them.

The anointed has redeemed us from the curse of the law, being made *a* curse for us: for it is written, Cursed *is* every one that hangs on *a* tree:

That the blessing of Abraham might come on the nations through YAHWASUA the anointed; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men; Though *it be* but *a* man's covenant, yet *if it be* confirmed, no one disannuls, or adds thereto.

Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to your seed, which is the anointed.

And this I say, *that* the covenant, that was confirmed before of YAHWAH in the anointed, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

For if the inheritance *be* of the law, *it is* no more of promise: but YAHWAH gave *it* to Abraham by promise. Wherefore then *serves* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of *a* mediator.

Now *a* mediator is not *a mediator* of one, but YAHWAH is one.

Is the law then against the promises of YAHWAH? Certainly not! For if there had been *a* law given which could have made alive, certainly righteousness should have been by the law.

But the scripture has concluded all under sin, that the promise by faith of YAHWASUA the anointed might be given to them that believe.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster *to bring us* unto the anointed, that we might be justified by faith.

But after that faith is come, we are no longer under *a* schoolmaster.

For you all are all the children of YAHWAH with faith in the anointed YAHWASUA.

For as many of you as have been baptized into the anointing have put on the anointed.

There is neither Judean nor Greek, there is neither bond nor free, there is neither male nor female: for you all are all one in the anointed YAHWASUA.

And if you all *be* the anointed's, then are you all Abraham's seed, and heirs according to the promise.

CHAPTER 4

NOW I say, *That* the heir, as long as he is *a* child, differs nothing from *a* servant, though he be The Lord of all; But is under tutors and governors until the time appointed of the father.

Even so we, when we were children, were in bondage under the elements of the World:

But when the fulness of the time was come, YAHWAH sent forth his Son, made of *a* woman, made under the law,

To redeem them that were under the law, that we might receive the SON-GODSHIP.

And because you all are SONS, YAHWAH has sent forth the Spirit of his Son into your hearts, crying, Abba, *meaning* Father.

Wherefore you are no more *a* servant, but *a* son; and if *a* son, then *a* heir of YAHWAH through the anointed.

Nevertheless truly then, when you all knew not YAHWAH, you all did service unto them which by nature are no gods.

But now, after that you all have known YAHWAH, or rather are known of YAHWAH, how turn you all again to the weak and beggarly elements, whereunto you all desired from above to be in bondage?

You all observe days, and months, and times, and years.

I am afraid of you, lest I have bestowed upon you labor in vain.

Brethren, I beseech you, be as *I am*; for *I am* as you all *are*: you all have not injured me at all.

You all know how through infirmity of the flesh I preached the gospel unto you at the first.

And my temptation which was in my flesh you all despised not, nor rejected; but received me as *an* angel of YAHWAH, *even* as the anointed YAHWASUA.

Where is then the blessedness you all spoke of? for I bear you record, that, if *it had been* possible, you all would have plucked out your own eyes, and have given them to me.

Am I therefore become your enemy, because I tell you the Truth?

They zealously affect you, *but* not well; yes, they would exclude you, that you all might affect them.

But *it is* honourable to be zealously affected always in *a* honourable *thing*, and not only when I am present with you.

My little children, of whom I travail in birth again until the anointed be formed in you,
I desire to be present with you now, and to change my voice; for I stand in doubt of you.
Tell me, you all that desire to be under the law, do you all not hear the law?

For it is written, that Abraham had two sons, the one by *a* bondmaid, the other by *a* freewoman.
Nevertheless truly out of the bondwoman he was born according to the flesh; but out of the freewoman through the promise.

Which is spoken allegorically: for these are the two covenants; truly the first from the mountain of Sinai, which genders to bondage, which is Agar.

For this Agar is the mountain of Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all.

For it is written, Rejoice, *you* barren that bears not; break forth and cry, *you* that travail not: for the wilderness has many children more than she having *a* husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh pursued him *that was born* after the Spirit, even so *it is* now.

Nevertheless what said the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER 5

STAND fast therefore in the liberty wherewith the anointed has made us free, and be not entangled again with the yoke of bondage.

Behold, I Paul say to you, that if you all be circumcised, the anointing shall profit you nothing.

For I witness again to every man that is circumcised, that he is *a* debtor to do the whole law.

The anointed is become of no effect unto you, whosoever of you are justified by the law; you all are fallen from grace.

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

For in YAHWASUA the anointed neither circumcision avails anything, nor uncircumcision; but faith which works by love.

You all did run well; who did hinder you that you all should not obey the Truth?

This persuasion *comes* not from him that called you.

A little leaven leavens the whole lump.

I have trust in you through the Lord, that you all will be none otherwise minded: but he that troubles you shall bear his condemnation, whosoever he be.

And I, brethren, if I yet preach circumcision, why am I yet pursued? Then is the offence of the cross destroyed. I would they were even cut off which trouble you.

For, brethren, you all have been called unto liberty; only *use* not liberty for *an* occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, *even* in this; You shall love your neighbour as yourself.

But if you all bite and devour one another, take heed that you all be not consumed one of another.

This I say then, Walk in the Spirit, and you all shall not fulfill the lust of the flesh.

For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you all cannot do the things that you all would.

But if you all be led of the Spirit, you all are not under the law.

Now the works of the flesh are manifest, which are *these*; Adultery, whoredom, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, fierceness, strife, seditions, sects, Envynings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you*

in time past, that they which do such things shall not inherit the kingdom of YAHWAH.
But the fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faith,
Meekness, temperance: against such there is no law.
And they that are the anointed's have crucified the flesh with the affections and lusts.
If we live in the Spirit, let us also walk in the Spirit.
Let us not be desired of vain glory, provoking one another, envying one another.

CHAPTER 6

BRETHREN, if *a* man be overtaken in *a* trespass, you all which are spiritual, restore such *an* one in the spirit of meekness; considering yourself, lest you also be tempted.
Bear you all one another's burdens, and so fulfill the law of the anointed.
For if *a* man think himself to be something, when he is nothing, he deceives himself.
But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
For every man shall bear his own burden.
Let him that is taught in the word communicate unto him that teaches in all good things.
Be not deceived; YAHWAH is not mocked: for whatsoever *a* man sows, that shall he also reap.
For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap Life Eternal.
And let us not be weary in well doing: for in due season we shall reap, if we faint not.
As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.
You all see how large *a* letter I have written unto you with my own hand.
As many as desire to make *a* fair show in the flesh, they constrain you to be circumcised; only lest they should pursue for the cross of the anointed.
For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
But certainly not that I should glory, except in the cross of our Lord YAHWASUA the anointed, by whom the World is crucified unto me, and I unto the World.
For in the anointed YAHWASUA neither circumcision avails anything, nor uncircumcision, but *a* new creature.
And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of YAHWAH.
From henceforth let no one trouble me: for I bear in my body the marks of the Lord YAHWASUA.
Brethren, the grace of our Lord YAHWASUA the anointed *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome. This concludes the book of Galatians.