

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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2nd CORINTHIANS

CHAPTER 1

PAUL, *an* apostle of YAHWASUA the anointed by the will of YAHWAH, and Timothy *our* brother, unto the **ekklesia** of YAHWAH which is at Corinth, with all the sanctified which are in all Achaia:

Grace *be* to you and peace from YAHWAH our Father, and *from* the Lord YAHWASUA the anointed.

Blessed *be* YAHWAH, even the Father of our Lord YAHWASUA the anointed, the Father of mercies, and YAHWAH of all comfort;

Who comforts us in all our afflictions, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of YAHWAH.

For as the sufferings of the anointing abound in us, so our consolation also abounds by the anointing.

And whether we be afflicted, *it is* for your consolation and DELIVERANCE, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and DELIVERANCE.

And our confidence of you *is* steadfast, knowing, that as you all are partners of the sufferings, so *shall you all be* also of the consolation.

For we would not, brethren, have you ignorant of our afflictions which came to us in Asia, that we were pressed out of measure, above power, insomuch that we despaired even of life:

But we had the sentence of death in ourselves, that we should not trust in ourselves, but on YAHWAH which raises again those being dead:

Who delivered us from so great *a* death, and does deliver: in whom we trust that he will yet deliver *us*;

You all also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many faces thanks may be given by many on our behalf.

For our rejoicing is this, the witness of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of YAHWAH, we have had our conversation in the World, and more abundantly to you-ward.

For we write none other things unto you, than what you all read or acknowledge; and I trust you all shall acknowledge even to the end;

As also you all have acknowledged us in part, that we are your rejoicing, even as you all also *are* ours in the day of the Lord YAHWASUA.

And in this trust I was minded to come unto you before, that you all might have *a* second benefit;

And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yes yes, and nay nay?

But *as* YAHWAH *is* true, our word toward you was not yes and nay.

For the Son of YAHWAH, YAHWASUA the anointed, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yes and nay, but in him was yes.

For all the promises of YAHWAH in him *are* yes, and in him Truly, unto the glory of YAHWAH by us.

Now he which stablishes us with you in the anointed, and has anointed us, *is* YAHWAH;

Who has also sealed us, and given the earnest of the Spirit in our hearts.

Moreover I call YAHWAH for *a* record upon my person, that to spare you I came not as yet unto Corinth.

Not that we are lords of your faith, but are helpers of your joy: for of faith you all stand.

CHAPTER 2

BUT I determined this with myself, that I would not come again to you in heaviness.

For if I make you sorry, who is he then that makes me glad, but the same which is made sorry by me?

And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice;

having trust in you all, that my joy is *the joy* of you all.

For out of much affliction and anguish of heart I wrote unto you with many tears; not that you all should be grieved, but that you all might know the love which I have more abundantly unto you.

But if any have caused grief, he has not grieved me, but in part: that I may not overcharge you all.

Sufficient to such *a man is* this punishment, which *was inflicted* of many.

So that contrariwise you all *ought* rather to forgive *him*, and comfort *him*, lest perhaps such *a one* should be swallowed up with overmuch sorrow.

Wherefore I beseech you that you all would confirm *your* love toward him.

For to this end also did I write, that I might know the proof of you, whether you all be obedient in all things.

To whom you all forgive anything, I *forgive* also: for if I forgave anything, to whom I forgave *it*, for your sakes *forgave I it* in the face of the anointed;

Lest Satan should get *an* advantage of us: for we are not ignorant of his mind.

Furthermore, when I came to Troas to *preach* the anointed's gospel, and *a* door was opened unto me of YAHWAH,

I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

But thanks unto YAHWAH, he always causes us to triumph in the anointing, and this smell is manifested through our knowledge of him in every place.

For we are unto YAHWAH *a* sweet odor of the anointing, in them that are DELIVERED, and in them that perish:

Which truly the smell of death into death; and to the other the smell of life into life. And what *is* sufficient unto these?

For we are not as many, which corrupt the word of YAHWAH: but as of sincerity, but as of YAHWAH, in the sight of YAHWAH speak we in the anointing.

CHAPTER 3

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

You all are our epistle written in our hearts, known and read of all men:

Forasmuch as you all are manifestly declared to be the epistle of the anointing ministered by us, written not with ink, but with the Spirit of the living YAHWAH; not in tables of stone, but in fleshy tables of the heart.

And such trust have we through the anointing to YAHWAH:

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of YAHWAH;

Who also has made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter kills, but the spirit makes alive.

But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be destroyed:

How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation *be* glory, much more does the ministration of righteousness exceed in glory.

For even that which was made glorious had no glory in this respect, by reason of the glory that excells.

For if that which is destroyed *was* glorious, much more that which remains *is* glorious.

Seeing then that we have such confidence, we use great plainness of speech:

And not as Moses, *which* put *a* veil over his face, that the children of Israel could not steadfastly look to the end of that which is destroyed:

But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old covenant; which *veil* is done away in the anointing.

But even unto this day, when Moses is read, the veil is upon their heart.

Nevertheless when it shall turn to YAHWAH, the veil shall be taken away.

Now YAHWAH is Spirit: and where the Spirit of YAHWAH *is*, there *is* liberation.

And we all with unvailed face, after seeing the reflected glory of YAHWAH, are transformed [*metamorphosed*] from his image of glory into glory, as accordingly from the Spirit of YAHWAH.

CHAPTER 4

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of YAHWAH deceitfully; but by manifestation of the Truth commending ourselves to every man's conscience in the sight of YAHWAH.

But if our gospel be hid, it is hid among those for destruction:

In whom the god of this Age has blinded the understanding of them which believe not, lest the anointed's glorious gospel's Light, which is YAHWAH'S image, should shine unto them.

For we preach not ourselves, but the Lord YAHWASUA the anointed; but ourselves your servants through YAHWASUA.

For the ELOHEEM, which commanded the light to shine out of darkness, which shines in our hearts, to the Light of the knowledge of the glory of YAHWAH in the face of YAHWASUA the anointed.

But we have this treasure in earthen vessels, that the excellency of the power may be of YAHWAH, and not of us.

We are troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

Pursued, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord YAHWASUA, that the Life also of YAHWASUA might be made manifest in our body.

For always we which live are delivered into death for YAHWASUA'S sake, and that the Life of YAHWASUA might be made manifest in our mortal flesh.

So truly death works in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Knowing that he which raised up the Lord YAHWASUA shall raise up us also by YAHWASUA, and shall present *us* with you.

For all through you, that the abounding grace exceed through the thanksgiving of many exceed into the glory of YAHWAH.

For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

For our light affliction, which is but for *a* moment, works for us *a* far more exceeding *and* eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER 5

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have *a* building of YAHWAH, *a* house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that has worked us for the selfsame thing *is* YAHWAH, who also has given unto us the earnest of the Spirit.

Therefore *we are* always confident, knowing that, while we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight,)

We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labor, that, whether present or absent, we may be accepted of him.

For we must all appear before the official seat of the anointed; that every one may receive the things *done* in *his* body, according to that he has done, whether *it be* good or bad.

Knowing therefore the terror of YAHWAH, we persuade men; but we are made manifest unto YAHWAH; and I trust also are made manifest in your consciences.

For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you all may have somewhat to *answer* them which glory in appearance, and not in heart.

For whether we be beside ourselves, *it is* to YAHWAH: or whether we be sober, *it is* for your cause.

For the love of the anointing constrains us; because we thus judge, that if one over all has died, then all have died:

And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Wherefore henceforth know we no one after the flesh: yes, though we have known the anointing after the flesh, yet now henceforth know we no more.

Therefore if any man *be* in the anointing, *he is* a new creature: old things are passed away; behold, all things are become new.

And all things *are* of YAHWAH, who has reconciled us to himself by YAHWASUA the anointed, and has given to us the ministry of reconciliation;

To wit, that YAHWAH was in the anointed, reconciling the World unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

Now then we are ambassadors of the anointing, as though YAHWAH did beseech *you* by us: we pray *you* in the anointed's stead, be you all reconciled to YAHWAH.

For he has made him *to be* sin for us, who knew no sin; that we might be made the righteousness of YAHWAH in him.

CHAPTER 6

WE then, *as* workers together *with him*, beseech *you* also that you all receive not the grace of YAHWAH in vain.

(For he said, I have heard you in a time accepted, and in the day of DELIVERANCE have I helped you: behold, now is the accepted time; behold, now is the day of DELIVERANCE.)

Giving no offence in anything, that the ministry be not blamed:

But in all *things* approving ourselves as the ministers of YAHWAH, in much endurance, in afflictions, in necessities, in distresses,

In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

By pureness, by knowledge, by patience, by kindness, by the Sanctifying Spirit, by love unfeigned,

By the word of truth, by the power of YAHWAH, by the armour of righteousness on the right hand and on the left,

By honor and dishonor, by evil report and good report: as deceived, and true;

As unknown, and known; as dying, and, behold, living; as instructed, and not killed;

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

O *you all* Corinthians, our mouth is open unto you, our heart is enlarged.

You all are not straitened in us, but you all are straitened in your own bowels.

Now for *a* recompense in the same, (*I speak as to my children,*) be you all also enlarged.

Be you all not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?

And what concord has the anointed with Belial? or what part has he that believes with *an* infidel?

And what agreement has the temple of YAHWAH with idols? for you all are the temple of the living YAHWAH; as YAHWAH has said, I will dwell in them, and walk in *them*; and I will be their YAHWAH, and they shall be my people.

Wherefore come out from among them, and be you all separate, said YAHWAH, and grasp not the unclean *thing*; and I will receive you,

And will be *a* Father unto you, and you all shall be my sons and daughters, said YAHWAH Almighty.

CHAPTER 7

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting sanctification in the fear of YAHWAH.

Receive us; we have wronged no one, we have corrupted no one, we have defrauded no one.

I speak not *this* to condemn *you*: for I have said before, that you all are in our hearts to die and live with *you*.

Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our afflictions.

For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; outside *were* fightings, inside *were* fears.

Nevertheless YAHWAH, that comforts those that are cast down, comforted us by the coming of Titus;

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

For though I made you sorry with *a* letter, I do not repent, though I did repent: for I perceive that the same epistle has made you sorry, though *it were* but for *a* season.

Now I rejoice, not that you all were made sorry, but that you all sorrowed to repentance: for you all were made sorry after *a* godly manner, that you all might receive damage by us in nothing.

For godly sorrow works repentance to DELIVERANCE not to be repented of: but the sorrow of the World works death.

For behold this selfsame thing, that you all sorrowed after *a* godly sort, what carefulness it worked in you, yes, *what* clearing of yourselves, yes, *what* indignation, yes, *what* fear, yes, *what* vehement desire, yes, *what* zeal, yes, *what* revenge! In all *things* you all have approved yourselves to be clear in this matter.

Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of YAHWAH might appear unto you.

Therefore we were comforted in your comfort: yes, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

For if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which *I made* before Titus, is found *a* truth.

And his inward affection is more abundant toward you, while he remembers the obedience of you all, how with fear and trembling you all received him.

I rejoice therefore that I have trust in you in all *things*.

CHAPTER 8

MOREOVER, brethren, we do you to wit of the grace of YAHWAH bestowed on the **ekklesiaes** of Macedonia; How that in *a* great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to *their* power, I bear record, yes, and beyond *their* power *they were* willing of themselves;

Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering

to the sanctified.

And *this they did*, not as we wished, but first gave their own selves to the Lord, and unto us by the will of YAHWAH.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Therefore, as you all abound in everything, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that you all abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For you all know the grace of our Lord YAHWASUA the anointed, that, though he was rich, yet for your sakes he became poor, that you all through his poverty might be rich.

And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward *a* year ago.

Now therefore perform the doing *of it*; that as *there was a* readiness to will, so *there may be a* performance also out of that which you all have.

For if there be first *a* willing mind, *it is* accepted according to that *a* man has, *and* not according to that he has not.

For *I mean* not that other men be eased, and you all burdened:

But by *an* equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

As it is written, He gathering much abounded not; and he gathering little lacked not.

But thanks *be* to YAHWAH, which put the same earnest care into the heart of Titus for you.

For truly he accepted the exhortation; but being more forward, of his own accord he went unto you.

And we have sent with him the brother, whose praise *is* in the gospel throughout all the **ekklesiaes**;

And not *that* only, but who was also chosen of the **ekklesiaes** to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

Avoiding this, that no one should blame us in this abundance which is administered by us:

Providing for honourable things, not only in the sight of the Lord, but also in the sight of men.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great trust which *I have* in you.

Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, *they are* the apostles of the **ekklesiaes**, *and* the glory of the anointed.

Wherefore show you all to them, and before the **ekklesiaes**, the proof of your love, and of our boasting on your behalf.

CHAPTER 9

FOR truly, about the ministering to the sanctified, it is superfluous for me to write to you:

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready *a* year ago; and your zeal has provoked very many.

Yet have I dispatched the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, you all may be ready:

Lest haply if they of Macedonia come with me, and find you unprepared, we (*that we say not, you all*) should be ashamed in this same confident boasting.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof you all had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

But this *I say*, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully.

Every man according as he purposes in his heart, *so let him give*; not grudgingly, or of necessity: for YAHWAH loves *a cheerful giver*.

And YAHWAH *is* able to make all grace abound toward you; that you all, always having all sufficiency in all *things*, may abound to every good work:

(As it is written, He has dispersed abroad; he has given to the poor: his righteousness remains into the Ages.

Now he that ministers seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness,)

Being enriched in everything to all bountifulness, which causes through us thanksgiving to YAHWAH.

For the administration of this service not only supplies the want of the sanctified, but is abundant also by many thanksgivings unto YAHWAH;

While by the experiment of this ministration they glorify YAHWAH for your professed subjection unto the gospel of the anointing, and for *your* liberal distribution unto them, and unto all *men*;

And by their prayer for you, which long after you for the exceeding grace of YAHWAH in you.

Thanks *be* unto YAHWAH for his unspeakable gift.

CHAPTER 10

BUT I Paul myself beseech you by the meekness and gentleness of the anointing, who in presence *am* truly base among you, but being absent *am* bold toward you:

But I beseech *you*, that I may not be bold when I am present with that trust, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but powerful through YAHWAH to the pulling down of strong holds,)

Casting down imaginations, and every high thing that exalts itself against the knowledge of YAHWAH, and bringing into captivity every mind to the obedience of the anointing;

And having in *a* readiness to revenge all disobedience, when your obedience is fulfilled.

Do you all look on things after the outward appearance? If any man trust to himself that he is the anointed's, let him of himself think this again, that, as he *is* the anointed's, even so *are* we the anointed's.

For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed:

That I may not seem as if I would terrify you by letters.

For truly the letters, say they, weighty and strong; but the bodily coming weak, and the speech contemptible.

Let such *an* one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, having no understanding.

But we will not boast of things without measure, but according to the measure of the rule which YAHWAH has distributed to us, *a* measure to reach even unto you.

For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of the anointing:

Not boasting of things without measure of other men's labors; but having confidence, your faith is increased, it shall be made great in you according to our rule into abundance,

To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

But he that glories, let him glory in the Lord.

For not he that commends himself is approved, but whom the Lord commends.

CHAPTER 11

WOULD to YAHWAH you all could bear with me *a* little in *my* folly: and indeed bear with me.

For I am zealous over you with godly zeal: for I have espoused you to one husband, that I may present *you as a* chaste virgin to the anointed.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in the anointed.

For truly if he that comes preaches another YAHWASUA, whom we have not preached, or *if* you all receive another spirit, which you all have not received, or another gospel, which you all have not accepted, you all might well bear with *him*.

For I suppose I was not *a* whit behind the very chiefest apostles.

But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

Have I committed *an* offence in abasing myself that you all might be exalted, because I have preached to you the gospel of YAHWAH freely?

I robbed other **ekklesiaes**, taking wages *of them*, to do you service.

And when I was present with you, and wanted, I was chargeable to no one: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

As the Truth of the anointing is in me, no one shall stop me of this boasting in the regions of Achaia.

Wherefore? because I love you not? YAHWAH knows.

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

For such *are* false apostles, deceitful workers, by forming themselves into the apostles of the anointed.

And no marvel; for Satan forms himself into *an* angel of light.

Therefore *it is* no great thing if his servants also form themselves into servants of righteousness; whose end shall be according to their works.

I say again, Let no one think me *a* fool; if otherwise, yet as *a* fool receive me, that I may boast myself *a* little.

That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this trust of boasting.

Seeing that many glory after the flesh, I will glory also.

For you all suffer fools gladly, seeing you all *yourselves* are wise.

For you all suffer, if *a* man bring you into bondage, if *a* man devour *you*, if *a* man take *of you*, if *a* man exalt himself, if *a* man smite you on the face.

I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (*I speak foolishly*.) I am bold also.

Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

Are they ministers of the anointed? (*I speak foolishly*.) I *am* more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often.

Of the Judeans five times received I forty *stripes* less one.

Three times was I beaten with rods, once was I stoned, three times I suffered shipwreck, *a* night and *a* day I have been in the deep;

Journeyings often, perils of waters, perils of robbers, perils out of kindred, perils out of nations, perils in cities, perils in the wilderness, perils in the sea, perils in pseudo-brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are outside, that which comes upon me daily, the care of all the **ekklesiaes**.

Who is weak, and I am not weak? who is offended, and I burn not?

If I must needs glory, I will glory of the things which concern my infirmities.

YAHWAH and Father of our Lord YAHWASUA the anointed, which is blessed into all Ages, knows that I lie

not.

In Damascus the governor under Aretas the king kept the city of the Damascenes with *a* garrison, desired to apprehend me:

And through *a* window in *a* basket was I let down by the wall, and escaped his hands.

CHAPTER 12

IT is not expedient for me doubtless to glory. I will come to visions and revelations of YAHWAH.

I knew *a* man in the anointing above fourteen years ago, (*whether in the body, I know not; or whether out of the body, I know not: YAHWAH knows,*) such *an* one caught up to the third heaven.

And I have knowledge of such *as* man, (*whether in the body, or out of the body, I know not: YAHWAH knows,*)

How that he was taken up into Paradise, and heard unspoken words, which are not speakable for man to speak.

Of such *an* one will I glory: yet of myself I will not glory, but in my infirmities.

For though I would desire to glory, I shall not be *a* fool; for I will say the Truth: but *now* I forbear, lest any man should think of me above that which he sees me *to be*, or *that* he hears of me.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me *a* thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought YAHWAH three times, that it might depart from me.

And he said to me, My grace is sufficient for you: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of the anointing may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for the anointed's sake: for when I am weak, then am I strong.

I am become *a* fool in glorying; you all have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

Truly the signs of *an* apostle were worked among you in all endurance, in signs, and wonders, and deeds of power.

For what is it wherein you all were inferior to other **ekklesiaes**, except *it be* that I myself was not burdensome to you? forgive me this wrong.

Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

But be it so, I did not burden you: nevertheless, being crafty, I caught you of deceit.

Did I make *a* gain of you by any of them whom I sent unto you?

I desired Titus, and with *him* I sent *a* brother. Did Titus make *a* gain of you? walked we not in the same spirit? *walked we* not in the same steps?

Again, think you all that we excuse ourselves unto you? we speak before YAHWAH in the anointing: but *we do* all things, dearly beloved, for your edifying.

For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as you all would not: lest *there be* debates, envyings, fierceness, strifes, backbitings, whisperings, swellings, tumults:

And lest, when I come again, YAHWAH will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and whoredoms and lasciviousness which they have committed.

CHAPTER 13

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

Since you all seek *a* proof of the anointed speaking in me, which to you-ward is not weak, but is powerful in

you.

For though he was crucified through weakness, yet he lives by the power of YAHWAH. For we also are weak in him, but we shall live with him by the power of YAHWAH toward you.

Examine yourselves, whether you all be in the faith; prove your own selves. Know you all not your own selves, how that YAHWASUA the anointed is in you, except you all be reprobates?

But I trust that you all shall know that we are not reprobates.

Now I pray to YAHWAH that you all do no evil; not that we should appear approved, but that you all should do that which is honourable, though we be as reprobates.

For we can do nothing against the Truth, but for the Truth.

For we are glad, when we are weak, and you all are strong: and this also we wish, *even* your perfection.

Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me to edification, and not to destruction.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and YAHWAH of love and peace shall be with you.

Greet one another with *a* sanctified kiss.

All the sanctified salute you.

The grace of the Lord YAHWASUA the anointed, and the love of YAHWAH, and the communion of the Sanctifying Spirit, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas. This concludes the book of 2nd Corinthians.