

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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HEBREWS

CHAPTER 1

YAHWAH, in many past times, and in many ways, spoke to the fathers in the prophets, upon these last days, he has spoken things to us in his Son,

Whom he appointed heir of all, and through whom he made the Ages;

Who being the brightness of the glory, and the image of his substance, and bearing all the power of his words, when through himself did our purification of sin, sat down accordingly in the right of the Majesty in high;

Being so much better than the angels, as far as inheriting by his most excellent name.

For which of the angels said he at any time, You are my Son, this day I have begotten you? And again, Father shall I be into him, and Son shall he be into me?

But when again he brings the firstbegotten into the earth, he said, And worship him all angels of YAHWAH.

And truly unto the angels he said, The angels are whom he makes his spirits also ministers of his flaming fire.

But unto the Son, Your throne, O ELOHEEM, into the Age of the Ages: also the Rod of uprightness *is* the Rod of your kingdom.

You love righteousness, and hate iniquity; throughout these things, YAHWAH, your ELOHEEM, anointed you with the oil of joy alongside of these yours partners.

And accordingly in the beginning you ELOHEEM laid the foundation of the earth; and the heavens are the works of your hands:

They shall pass away; but you continue; and they all shall become old like clothes,

And like apparel they shall be folded up and changed, but you are the same, and your years shall not fail.

But unto which of the angels said he at any time, Sit down accordingly from my right, until I make whosoever of your enemies the footstool of your feet?

Are not they all ministering spirits, sent forth into service to those who through inheritance shall be DELIVERED?

CHAPTER 2

THROUGH having heard these things, they must be greatly heeded, lest they drift away.

For if the Word spoken through angels was enforced, and all transgressions and disobediences received just rewards;

How shall we escape being negligent of this great DELIVERANCE which was spoken from YAHWASUA, first being received under those having heard, they confirmed into us;

YAHWAH also bearing witness, not only signs. but also wonders, and different powers, and distribution of the Sanctifying Spirit, according to his will.

For no angel subjects he the coming earth, about which we speak.

But one in *a* certain place witnessed, saying, What is enosh [*man*], that you are mindful of him? or the sons of THE ADAM [*man*], that you visit him?

You made him *a* little lower than the angels; you crowned him with glory and honor, and did set him over the works of your hands:

You have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

But we see YAHWASUA, who was made *a* little lower than the angels, through the suffering of death, crowned with glory and honor; that over all, by the grace of YAHWAH, he should taste death.

For it became him, who through all things, also that through all things, to bring many Sons into glory by making the Origin of their DELIVERANCE perfect through sufferings.

For both he that sanctifies and they who are sanctified *are* all out of one: through which accusation he is not ashamed to call them brethren,

Saying, I will declare your name unto my brethren, in the midst of the **ekkklesia** I will praise you.

And again, I will put my trust on him. And again, Behold I and the children whom YAHWAH has given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he would destroy him having the force of death, that is, the devil; And deliver them who through fear of death were all their life subject to bondage. For truly he took nothing on of angels; but he took on the seed of Abraham. Wherefore according to all things was bound like the brethren, that he became the merciful and faithful high priest unto YAHWAH, into making that mercy offering for the sins of the people. For in which he suffered himself being tempted, he can help those being tempted.

CHAPTER 3

WHEREFORE, sanctified brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, the anointed YAHWASUA;

Who was faithful to him that appointed him, as also Moses in all his house.

For this man was counted worthy of more glory than Moses, inasmuch as he who has built the house has more honor than the house.

For every house is built by someone; but YAHWAH is he that builds all things.

And truly Moses was faithful in all his house, as *a* servant of those things which were to be spoken for *a* witness;

But the anointed as *a* son over his own house; whose house we are; holding fast the trust and the rejoicing of the confidence firm unto the end.

Wherefore (*as the Sanctifying Spirit said, Today if you all will hear his voice,*

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my works forty years.

Wherefore I was grieved with that gene-race-aion, and said, They are always deceived in their heart; and they have not known my ways.

So I sware in my wrath, They shall not enter into my rest.)

Brethren take heed lest there be *an* evil heart of unbelief in any of you all in departing from the living YAHWAH,

But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

For we are made partakers of the anointing; holding the beginning of our trust firm unto the end;

While it is said, Today if you all will hear his voice, harden not your hearts, as in the provocation.

For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

But with whom was he grieved forty years? *Was it* not with them that had sinned, whose carcasses fell in the wilderness?

And to whom sware he that they should not enter into his rest, but to them that believed not?

So we see that they could not enter in because of unbelief.

CHAPTER 4

THEREFORE fear, lest, *a* promise being left of entering into his rest, any of you all should seem to come short of it.

For unto us was the gospel preached, as well as unto them: but the word heard did not profit them, not being mixed with faith in them that heard.

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the World.

For he spoke in *a* certain place about the seventh thus, And ELOHEEM did rest in the seventh day from all their work.

And in this *place* again, If they shall enter into my rest.

Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Again, he limits *a* certain day, saying in David, Today, after so long *a* time; as it is said, Today if you all will hear his voice, harden not your hearts.

For if YAHWASUA had given them rest, then would he not afterwards have spoken of another day.

There remains therefore *a* rest to the people of YAHWAH.

For he that is entered into his rest, he also has ceased from his own work, as ELOHEEM from theirs.

Therefore give diligence into entering that rest, lest any man fall after the same example of unbelief.

For the word of YAHWAH is living, and energized, and sharper than any twoedged sword, piercing even to the dividing asunder of person and spirit, and of the joints and marrow, and *a* discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have this Word.

Seeing then that we have the great high priest that is passed into the heavens, YAHWASUA, the Son of YAHWAH; we hold fast this profession.

For we have not this high priest which cannot feel our infirmities; but was in all points tempted according to our similitude without sin.

Therefore according to grace we come boldly to the throne that we may receive mercy, and find grace to help us in *a* time of need.

CHAPTER 5

FOR all high priests taken out of men are established accordingly above men unto YAHWAH that they can offer both gifts and sacrifices above sins:

Who have compassion on the ignorant and the deceived because they also are bound in infirmity.

And by this they are bound in these offerings above sin for themselves and for the people.

And no one himself takes this honor, but he that is called of YAHWAH as Aaron.

So also the anointed glorified not himself being made the high priest; but he that said to him, You are my Son, Today have I begotten you.

As he said also in another *place*, You are *a* priest into the Ages according to the order of Melchizedek.

Who in the days of his flesh, when he had offered up both prayers and supplications with strong crying and tears unto him that was able to DELIVER him out of death, and he was heard from this devotion;

Though he were *a* Son, yet learned he obedience by what he suffered;

And being made perfect, he became the Author of eternal DELIVERANCE unto all them that obey him;

Called of YAHWAH the high priest according to the order of Melchizedek.

Of whom we have many things to say, and because all of you have dull hearing, they are difficult to explain.

And therefore by the time you all ought to be teachers, you all have need that one teach you again what are the first principles of the oracles of YAHWAH; and you all are become such as have need of milk, and not of strong food.

For you all are partaking milk being unskilful in the Word of righteousness, for you all are babies.

But strong food is for those perfected by use of their senses through exercise, who discern both good and evil.

CHAPTER 6

THEREFORE leaving the beginning of the anointed Word, we are brought onto perfection; not laying again the foundation of repentance from dead works, and of faith onto YAHWAH,

Of the doctrines of baptisms, and of laying on of hands, and of resurrections of being dead, and of the age of condemnation.

And this we will do, if YAHWAH permits.

For those weak that once saw light, and tasted heavenly gifts, and being partakers of the Sanctifying Spirit,

And tasted the honourable sayings of YAHWAH, and the powers of the Ages to come,
Having fallen away, to renew again into repentance; they crucified each themselves the Son of YAHWAH, and
it was made *an* example.

For the earth which drinks in the rain that often comes upon it, and it brings forth fit plants, and those who dress
it partake of blessings from YAHWAH:

But that which bears thorns and briers is rejected, and cursing is near which end is into burning.

But, beloved, we are persuaded better things about you, and things that accompany DELIVERANCE, though
we thus speak.

For YAHWAH is not unrighteous to forget your work and labor of love, which you all have showed toward his
name, in that you all have ministered to the sanctified, and do minister.

And we desire that every one of you show diligence unto their full assurance of confidence until the end:

That you all be not dull, but followers of them who through faith and patience inherit the promises.

For when YAHWAH made promises to Abraham, because he could swear by no greater, he swore according to
himself,

Saying, Surely blessing I will bless you, and multiplying I will multiply you.

And so, after he had patiently endured, he obtained the promises.

For men truly swear by the greater: and *an* oath into confirmation is to them *an* end of all strife.

Wherein YAHWAH, much more willing to show the heirs of promise the immutability of his Will, he
confirmed it by oath:

That through two immutable things, in which it was impossible for YAHWAH to lie, we might have *a* strong
consolation, who have accordingly escaped for refuge taking hold of the confidence set before us:

Which we have as *an* anchor of the person, both sure and steadfast, and enters into that inner veil;

Where the forerunner is entered over us, YAHWASUA, being the high priest into the Ages according to the
order of Melchizedek.

CHAPTER 7

FOR this Melchizedek, King of Salem, Priest of the highest ELOHEEM, who met with Abraham returning from
the slaughter of the kings, and blessed him;

And to whom Abraham gave the tithe from all; truly being interpreted first King of Righteousness, and then
King of Salem, which is also King of Peace;

Without father, without mother, without descent, having neither beginning of days, nor end of life; but abides *a*
priest continually like the Son of YAHWAH.

But see how great this man unto whom also the patriarch Abraham gave the tithe of the spoils.

And truly those out of the sons of Levi receive the office of the priesthood, have *a* commandment to take tithes
from the people according to the law, that is, of their brethren though they come out of the loins of Abraham:

But he whose descent is not counted out of them received tithes of Abraham, and blessed him that had the
promises.

And without all contradiction the less is under the blessing of the better.

And truly, here died men receiving tithes, but there it is witnessed that he lives.

And as it so says, Levi also, who received tithes, payed tithes in Abraham.

For he was yet in his father's loins, when Melchizedek met with him.

Truly therefore if perfection was by the Levitical priesthood, (*for under it the people received the law,*) yet,
what need for another priest to rise again according to the order of Melchizedek, and nothing spoken according
to the order of Aaron?

For changing the priesthood, there is also out of necessity the change of the law.

For upon whom these things are spoken, he pertains to another tribe from which no one attended the altar.

For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood.

And yet, it is far more evident that after the likeness of Melchizedek there arose another priest,

Which is not according to the law of carnal commandments, but according to the endless power of life.
For he witnessed that, You are *a* priest into the Ages according to the order of Melchizedek.
For truly the commandment going before is disannulled through its unprofitableness and weakness.
For the law made nothing perfect, but the bringing in of *a* better confidence through which we are drawn near to YAHWAH,
And inasmuch as accordingly not without *an* oath.
(*Truly they were made priests without an oath; but this with an oath through him that said unto him, YAHWAH sware and will not repent, You are a priest into the Ages according to the order of Melchizedek,*)
According to so much, YAHWASUA became the guarantor of *a* better covenant.
And truly many priests were made, through death their continuing was prevented:
But he, through continuing into the Ages, has *an* enduring priesthood.
And whereupon he can DELIVER into the very end those coming through him unto YAHWAH, he lives into making intercession always over them.
For such *a* high priest is becoming to us, being sanctified, harmless, undefiled, separate from sinners, and became higher than the heavens;
Who accordingly, as those high priests, has no necessity to offer up daily sacrifice, first over his sins, then the people's: for this he did once, having offered up himself.
For the law made men high priests having infirmities, but the word of oath with its law made the Son perfect into the Ages.

CHAPTER 8

BUT speaking upon these main points: We have such *a* high priest, who is set down in the right hand throne of the Majesty in the heavens;
A minister of the sanctuary, and of the true tabernacle, which YAHWAH pitched, and not man.
For all high priests are made into offering gifts and also sacrifices: wherefore of necessity this man also had something which he offered.
For truly if he was on earth, would he not be *a* priest that offers gifts according to the law being *a* priest:
Which serve as *an* example and shadow of the heavenly, as Moses was admonished of YAHWAH when he would make the tabernacle? For he said, See you do all according to the examples I showed you in the mountain.
But now he obtained *a* more excellent ministry, and that he is the mediator of *a* better covenant, which is established upon better promises.
For if that first was faultless, no place would have been sought for the second.
For finding their faults, he said, Behold, the days come, said YAHWAH, and I will make *a* new covenant with the house of Israel and with the house of Judah:
Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, said YAHWAH.
For this *is* the covenant that I will make with the house of Israel after those days, said YAHWAH, I will put my laws into their mind, and write them in their hearts: and I will be to them ELOHEEM, and they shall be to me *a* people:
And they shall not teach every man his neighbour, and every man his brother, saying, Know YAHWAH: for they shall all know me, from the least of them unto the greatest of them.
For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
In saying new, he made the first old, but what grows old, decays and ready to vanish away.

CHAPTER 9

AND therefore truly the first had service of righteousness, and *a* worldly sanctuary.

For *a* tabernacle was prepared; the first, wherein was the Lamp, and the tables, and the showbread; which was called the sanctuary.

But with the second veil, the tabernacle which was called the sanctuary sanctuary;

Having the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant;

But up over it the cherubims of glory overshadowed the mercyseat; about which we are not now going to speak according to particulars.

But when these things were so prepared, truly the priests always went into the first tabernacle to perform the service.

But into the second, only the high priest once every year, not without blood, which he offered over his and the people's ignorance:

The Sanctifying Spirit declared this way into the sanctuary was not yet made manifest, while the first tabernacle yet has standing:

Which *was a* parable into that present time, who accordingly offered both gifts and sacrifices that could not make him perfect who did the service according to conscience

Only, on eats and drinks, and different washings, and carnal righteousness, imposed until the time of correction.

But the anointed being come high priest of good things shall through the greater and perfect tabernacle not made with hands, that is to say, not of this creation,

Neither through the blood of goats and calves, but through his own blood he entered once into the sanctified place finding the eternal redemption.

For if the blood of bulls and goats, and the ashes of heifers sprinkled on those unclean, sanctifies unto the purification of the flesh:

How much more cleanses the blood of the anointed, who through the eternal Spirit offered himself faultless to YAHWAH, cleanse your conscience from dead works into serving the living YAHWAH?

Also through this he is the mediator of the new covenant into the redemption of the transgressions because death came upon the first covenant. He called those receiving the promise of eternal inheritance.

For where covenants are, the death of their makers are necessary,

For covenants are in force on those being dead, because their time has not come while their makers live.

Wherefore neither the first was dedicated without blood.

For under Moses all the commandments were spoken to all the people according to the law. He took the blood of calves and of goats, with water, and scarlet dyed wool, and hyssop, and sprinkled both the book, himself, and all the people,

Saying, This is the blood of the covenant which YAHWAH has command unto you.

Likewise both the tabernacle and all the vessels of the ministry, he sprinkled blood.

And according to the law, well nigh all things are purged in blood; and without shedding blood there will be no remission.

Therefore truly the necessary examples in the heavens cleanse these; but themselves of these better heavenly sacrifices.

For the anointed is not entered into the sanctified places made with hands, *a* parable; but into the true heaven itself, over us, now appearing unto the face of YAHWAH:

Neither that he offers himself often, as the high priests entered into the sanctified place accordingly by the year in the blood of another;

Because from the foundation of the World he must have suffered often: but now once, upon the end of this Age, he appeared into the disannulment of sin by the sacrifice of himself,

And accordingly that man was appointed to die once, but with this, judgment:

And thus the anointed, into bearing the sins of many, was offered up once. Out of patiently looking, they will see him the second time without sin into DELIVERANCE.

CHAPTER 10

FOR the law had *a* shadow of good to come, itself the image, not the thing, could never make into perfection those which accordingly came yearly offering continuously those sacrifices.

Because once purged, would they not have ceased to be offered through serving; would they have had no more *a* conscience of sin?

But in them *a* remembrance of sin every year.

It is impossible for the blood of bulls and of goats to take away sin.

Wherefore entering into the World, he said, Sacrifice and offering you did not desire, but my body made perfect.

And burnt offerings about sin you have no pleasure.

Then said I, Behold, I come (*in the volume of the book written of me,*) to do your Will, O ELOHEEM.

Because above he said, Sacrifices and offerings and burnt offerings, which are also offered according to the law about sin, you did not desire, neither were you well pleased;

Then he said, Behold, I come to do your Will, O ELOHEEM. The first was taken away so that the second would stand.

In whose Will we are sanctified through the offering of the body of YAHWASUA the anointed once.

And truly all priests accordingly stand daily ministering and offering oftentimes the same sacrifices, which can never take away sin:

But this man having offered one sacrifice over sin forever, is sat down in the right hand of YAHWAH; Waiting till his enemies finally lay at his feet, *a* footstool.

For one offering made perfect forever those sanctified.

But the Sanctifying Spirit also bears witness for us with saying before,

This is the covenant that I will make with them after those days, said YAHWAH, I will put my laws upon their minds, and write them upon their hearts;

And their sins and iniquities will I remember no more.

But where the remission of these things, there is no more offering about sin.

Therefore brethren, have boldness to enter into the sanctuary in the blood of YAHWASUA,

A freshly killed and living way through the veil that is his flesh which he dedicated for us;

Also the high priest upon the house of YAHWAH;

We approach with *a* true heart in full assurance of faith, *a* heart sprinkled from the evil conscience, and *a* body washed with pure water.

We hold this profession of confidence without wavering; (*for he is faithful that promised,*)

And considering one another into provoking love and honourable works:

Not forsaking the gathering together of ourselves as the custom of some; but beseeching and so much more, as many as see the day drawing near.

For with receiving the knowledge of Truth, they sin wilfully, no more sacrifice about sins remains,

But *a* certain fearful waiting for judgment and its fervent adversarial devouring fire.

Some despised Moses' law died without mercy upon the witness of two or three:

How much worse punishment, think you all, shall they be thought worthy of, who trampled underfoot the Son of YAHWAH, and counted the blood, in which he sanctified the covenant, profane, and insulted the Spirit of grace?

For we know it was said, To me is vengeance, I will recompense, said YAHWAH. And again, YAHWAH shall judge his people.

They will fearfully fall into the hands of the living YAHWAH.

But remember the former days in which you all were given light, you all endured many struggles of suffering;

Truly, this made you all spectacles both by reproaches and afflictions; and this made you all partners, so you abide.

For you all had compassion for my bonds, and received with joy the spoiling of your goods, knowing in the heavens you hold in yourselves better and abiding goods.

Therefore cast not away your trust, which has great recompense of the reward.

For you all have need of endurance, that having done the Will of YAHWAH, you all will receive the promises.

For yet how great things will soon come. They will arrive, and not be delayed.

But out of faith the righteous live, and if they draw back, my person shall not be pleased in them.

But we are not of them who draw back into destruction; but into faith, the preservation of the person.

CHAPTER 11

BUT faith is *a* confident foundation of proof of things not seen,

For in this the elders bear witness.

Understand, *through* faith the ELOHEEM fit together the Ages speaking things into appearing which were not made out of anything seen.

Through faith Abel offered YAHWAH *a* greater sacrifice by the side of Kain. Through it he witnessed he is righteous, which YAHWAH witnessed upon his gift: and he having died yet speaks through it.

Through faith Enoch was translated that he should not see death; and was not found because the ELOHEEM had translated him: for before his translation it was witnessed, he pleased YAHWAH.

But outside of faith it is impossible to please him: for they approaching YAHWAH must believe that he is and becomes the compensator of those seeking him out.

Through faith Noah being warned about things not as yet seen, feared, prepared the ark into the DELIVERANCE of his house; through which he condemned the World, and became the heir of righteousness which is according to faith.

Through faith Abraham, when he was called to go out into *a* place which he would receive for *an* inheritance, obeyed; and went out, not knowing where he was going.

Through faith he sojourned into the land of promise, as *a* stranger, dwelling in tabernacles with Isaac and Jacob, fellow heirs of his promise:

For he waited for *a* city having foundations, whose builder and maker is YAHWAH.

And *through* faith Sara received power into herself the foundation seed, and brought forth in due time. He promised because she was counted faithful.

And therefore they were begotten from one, and him being dead, *a* multitude as the stars of the heavens, and innumerable like the sand which is beside the lip of the sea.

According to faith, all these died having not received the promises, but having known them afar off, and having confidence, and having embraced, and having confessed that they were strangers and pilgrims on the earth.

For they saying such things manifest that they seek their native country.

And truly, if they had been mindful of that from which they came out of, they might have had time to have returned.

But now they having desired the better, that is, the heavenly: wherefore YAHWAH is not ashamed of them.

They call upon their YAHWAH: for he has prepared them the city.

Through faith Abraham, being tempted, offered Isaac: and having received the promises, he offered him of one seedline,

Of whom it was said, That in Isaac shall your seed be called:

Reckoning that YAHWAH was able to raise again out of being dead, and from where, as in *a* parable, he also received him.

Through faith Isaac blessed Jacob and Esau about things to come.

Through faith Jacob, when he was *a* dying, blessed each son of Joseph; and worshipped, *leaning* upon the top of his staff.

Through faith Joseph, dying, remembering about the exodus of the children of Israel, and he commanded about his bones.

Through faith Moses, being born, was hid three months under his father, because he knew *a* fair child; and he was not afraid of the king's commandment.

Through faith Moses, being great, denied to say that he was the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of YAHWAH, than to have the enjoyment of sin for *a* season;

Esteeming the reproach of the anointed greater riches than esteeming the treasury in Egypt: for he had respect into the recompence of the reward.

Through faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing the invisible.

Through faith they did the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Through faith they passed through the Red sea as through dry land: which the Egyptians trying to do were drowned.

Through faith the walls of Jericho fell, being compassed upon the seventh day.

Through faith the whore Rahab perished not with them that believed not. She received the spies with peace.

And what shall I more say? For the time would fail me to tell of Gideon, and Barak, and Samson, and Jephthah; and David, and Samuel, and the prophets:

Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, fled the mouth of the sword, from infirmity became strong, became mighty in war, laid low the camps of the aliens.

Out of the dead, women took theirs by *a* resurrection: but others were tortured, not looking for *a* ransoming so that they would obtain *a* better resurrection:

But others received trials of mockings and beatings, but yet of bonds and prison:

They were stoned, sawed in two, tempted, died in murder by *a* sword: they wandered about in sheepskins, in skins of a goat; being destitute, afflicted, tormented;

(Of whom the World was not worthy,) they wandered in wildernesses, and mountains, and caves, and fissures of the earth.

And all these bearing witness through faith, received not the promises:

About us, YAHWAH has provided something better, that they shall not be made perfect without us.

CHAPTER 12

AND therefore so great *a* cloud of witnesses having compassed us about, we put off all encumbrances, and besetting sins. Through endurance we run this struggle set before us,

Looking into YAHWASUA the Origin and Perfector of faith; who for the joy set before him endured the cross, despising the shame, and is set down in the right hand throne of YAHWAH.

For consider into his enduring under such sinful contradiction, lest you all be wearied being faint in your person.

You all have not yet resisted until blood, struggling unto sin.

And have you all forgotten the exhortation which reasoned with you as sons, My son, despise not the chastening of YAHWAH, neither faint under his rebuked:

For whom YAHWAH loves he instructs, and whips all the sons whom he receives.

If you all endure being instructed, YAHWAH brings you up as sons; for what son is he whom the father instructs not?

But if you all are without being instructed, which all are made partakers, then you all are illegitimate, and are not sons.

Furthermore truly we were instructed of our flesh father, and we revered: shall we not rather be put under the Father of spirit, and live?

For truly unto *a* few days we were instructed according to their pleasure; but upon it being profitable we are received into his sanctification.

But now truly all instructed seem not to be joyful, but sorrowful: but afterwards they yield the peaceable fruit of righteousness being exercised through it.

Wherefore, You all make straight the hanging down hands and the feeble knees;
And make straight paths for your feet that the lame be not twisted, but rather they should be healed.
Pursue hard after peace with all, and sanctification, without which no one shall see YAHWAH:
Looking diligently upon the grace of YAHWAH, lest any be left behind; lest any troubling root of bitterness springs up, and through this many are defiled;
Lest any whoremonger, or profane person, as Esau, who for one eat sold his firstborn birthright.
For you all know how afterwards he would have also inherited the blessing, he was rejected: for he found no place of repentance, and yet he sought it out with tears.
For you all are not come to *a* mountain that can be touched, and burns with fire, and *a* cloud of blackness, and of blinding darkness, and of *a* violent storm,
And the sound of trumpets, and the voice of sayings; which hearing they intreated, his Word do not continue:
*(For they could not bear that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
And so fearful was the sight, that Moses said, I am very afraid and tremble.)*
But you all are come to the mountain of Sion, and the city of the living YAHWAH, the heavenly Jerusalem, and tens of thousands of angels,
The whole national gathering and **ekklesia** of the firstborn recorded in heaven, and to YAHWAH the Judge of all, and to those righteous spirits made perfect,
And to YAHWASUA the mediator of the new covenant, and to the blood of the sprinkling, that speaks better than Abel.
See that you all refuse not what is spoken. For if they could not escape that refused the warning of him on earth, rather are we greater who turn away from the heavenly:
Whose voice then shook the earth: but now promised, saying, Yet once more, I will shake not only the earth, but also the heaven.
But, Yet once more, declares those shaken removed, as being done, so that those not shaken remain.
Wherefore receiving *a* kingdom which cannot be moved, let us have grace through which we serve YAHWAH acceptably with reverence and devotion:
For also our YAHWAH is *a* consuming fire.

CHAPTER 13

LET brotherly kindness abide.
Forget not hospitality: for through this some have received angels unaware.
Remember those in bonds, as bound with them, as yourselves also suffer adversity being in the body.
Honor all in marriage and defile not the bed: but whoremongers and adulterers YAHWAH judges.
Without *a* covetous type of lifestyle, be content with what you have;: for he said, I will not fail you, nor forsake you.
Wherefore being confident, we say, YAHWAH is my helper, and I will not fear what adamites can do unto me.
Remember those ruling you, who have spoken to you the Word of YAHWAH: whose faith follow, considering the ending type of lifestyle.
YAHWASUA the anointed, him yesterday, and today, and into the Ages.
Be not carried around by different and strange doctrines. For grace establishes *a* honourable heart; not eats, having not profited those walking in them.
We have *an* altar, out of which they have no right to eat who serve that tabernacle.
For the bodies of those living creatures, whose blood is brought into the sanctuary through the high priest about sin, are burned outside of the camp.
Therefore YAHWASUA also, that he could sanctify the people through his own blood, suffered outside of the

gate.

Therefore we go out unto him outside of the camp, bearing his reproach.

For here we have no abiding city, but we shall seek on.

Therefore through him we always offer up the sacrifice of praise to YAHWAH, that is, the lips' fruit confessing his name,

But forget not to do good and to fellowship, for such sacrifices are well pleasing to YAHWAH.

Obey those ruling you, and submit, for they watch over your person, as giving from the word, that they do this with joy, and not groaning, for this would be bad for you.

Pray about us: we trust that you have *a* honourable conscience, in all things willing to live good.

But much more I beseech you, do this that you will be quickly restored.

But YAHWAH of peace, that brought our Lord YAHWASUA out of being dead, the great shepherd of the sheep, that in the eternal covenant's blood,

Make you perfect in all good works into doing his Will, in making you acceptable before him, through YAHWASUA the anointed, whose glory is into this Age and all Ages. Amen.

But brethren I beseech you to endure this powerful instruction of the Word: and I have written it for you through this little letter.

You all know brother Timothy is released; with whom, I will see you shortly, if he is coming.

Greet all those ruling you, and all the sanctified. They of Italy greet you.

All grace with you all. Amen.

¶ (Written unto the Hebrews from Italy through Timothy). This concludes the book of Hebrews.