

The Enhancement Series • Book Three

THE NEW TESTAMENT

BOOK OF ROMANS

EXPLOSIVELY
ENHANCED

This is an independent work, utilizing the
King James Translation of the Bible, with author
enhancement for clarity and presentation of intended thought.

Robert E. Daley



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Introduction

The sole purpose for enhancement is for simple clarity.

In this work, the King James Translation of the Bible is unchanged within its textual record. Punctuation and translator added words may be altered, but the sole purpose behind that, is for clearer understanding by the reader.

Since this book is a major doctrinal thesis, it is extremely important that the student of the word of God have a clear cognizance of spiritual truth. Drastic spiritual changes occurred at the resurrection of the New Creation Lord, Jesus Christ of Nazareth. Changes that are largely unknown, or at the least, unrecognized by modern-day Christianity.

This work presents the reality that there are now three separate *types* of Human-Beings in existence, that are now living here on this planet, Earth. These three *types* of Human-Beings are: *the **Gentile**, and the **Jew**, and the **New Creation**.*

Failure to understand this reality, will lead to spiritual confusion, and religious insistence. Division will be the result, just as was the case in the scriptural letter that was addressed to the Corinthian church.

This author desires that all Christians become fully aware of who they are now, after having asked Jesus of Nazareth to *save* them, and then direct them by his Holy Spirit, in their walk with God.

THE BOOK OF ROMANS

CHAPTER 1

1. Paul, *of the city of Tarsus*, a *willing* servant of the *New Creation Lord Jesus Christ of Nazareth*, called an *apostle by heaven*, and *separated by the Lord Jesus Christ himself* unto the gospel of God.

2. (Which he, *that is, God the Father*, had *faithfully* promised afore *time*, by his *appointed* prophets *within* the Holy Scriptures).

3. Concerning his *Only Begotten Son*, Jesus Christ our Lord, which was made, *in his humanity*, even as he *had promised*, of the seed of King David according to the flesh.

4. And *was* declared *to be* the Son of God, with *supreme, anointing* power, according to the *declaration of the Spirit of Holiness*, by the *action of his* resurrection from the *spiritual and physical* dead.

5. By whom we, *who will accept it*, have received the *grace of God*, and apostleship, for obedience to the faith among all *of the* nations, for his name's sake.

6. Among whom are ye also *specifically* "the called" of Jesus Christ.

7. To all *of the* believers that be in Rome, beloved of God, called saints *by heaven*: Grace be unto you,

and peace from God our *new heavenly* Father, and *also from the Lord Jesus Christ, his Only Begotten Son.*

8. First *of all*, I thank my God through Jesus Christ *my Lord* for you all, that your *exercise of faith* is spoken of throughout the whole *of the known* world.

9. For God is my witness, whom I *gladly* serve with my spirit, in the gospel of his Son, that without ceasing I make mention of you *unto our God* always in my prayers.

10. Making *a* request, if by any *possible* means, now at length, I might have a prosperous journey, by the will of God, to come *also* unto you.

11. For I long to see you, that I may *be able to* impart unto you some spiritual *giftings*, to the end *that* ye may be *further* established *in your faith*.

12. That is, that I may be comforted *within my heart* together with you, by the mutual faith both of you and *of* me.

13. Now, I would not have you *to be* ignorant, brethren, that oftentimes I purposed to come unto you *before*, (but was let hitherto *and hindered by Satan*,) that I might have some *spiritual* fruit among you also, even as *I have had* among other Gentiles.

14. *Because of being a New Creature in Christ*, I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So, *with* as much *revelation insight*, as *within* me there is, I am ready to preach the gospel of grace to you that are at Rome also.

16. For I am not ashamed of the gospel of Christ Jesus: for it is the *manifested* power of God unto *the* salvation of a man's spirit, to every one that believeth. To the Jew first, because they are the Chosen People of God, unto whom the Messiah was sent; and also to the Gentile Greek individual as well.

17. For there, *within* the gospel of grace, is the righteousness of God revealed, from faith to faith. As it is written *within* the scriptures, within the Book of Habakkuk, "The just shall live by his faith." (Habakkuk 2:4)

18. For the *angry, deserved, soon-to-come*, wrath of God is *going to be* revealed from heaven against all ungodliness and unrighteousness of *unredeemed* men, who *continue to* hold the truth of God in unrighteousness.

19. Because that *the insight of truth* which may be known of God, is manifest *within* them, for God hath *already* shewed *it* unto them.

20. For the *reality of the invisible things that have come forth* of him, from the creation of the world, are clearly seen by those individuals that diligently seek him. And those things are being understood by the things that are made and are visible, *even* having to do

With his eternal power and Godhead, so that they are going to be without an excuse when the time comes.

21. Because that, when they, *in fact*, knew God, they glorified *him* not as *the God that he is*, neither were *they* thankful, but became *proud*, and vain in their imaginations, and their foolish heart was darkened.

22. *Proudly* professing themselves to be *intelligent and wise*, they became fools,

23. And changed the *pristine* glory of the incorruptible God, *which was manifest in the creation of Adam*, into an image made like *unto sinful*, corruptible man, and to *the* birds, and to *the* fourfooted beasts, and *even unto the* creeping things.

24. Wherefore God also gave them up to *their chosen* uncleanness, *evidenced* through the lusts of their own hearts, to dishonor their own *physical* bodies between themselves.

25. Who changed the truth of God into a *manifested* lie, and *then* worshipped and served the *created* creature more than *he who is* the Creator, who is blessed for ever. Amen.

26. For this *very* cause of *free-will choice*, God gave them up unto vile affections. For even their women did change the natural *sexual* use of *their bodies*, into that which is against nature.

27. And likewise also the men, leaving the natural *sexual* use of the woman's *body*, burned in their *perverse* lust one toward another. Men *sexually interacting* with *other* men, working that which is *unnatural* and unseemly, and receiving *within* themselves that *justifiable* recompense of their error which was meet and deserving.

28. And even as they *have rebelled*, and did not like to retain God *within their* knowledge, God *responded*, and gave them over to a reprobate *thinking* mind, to do those things which are not convenient.

29. Being filled with all unrighteousness, and covetousness, and maliciousness. *Being* full of envy, murder, debate, deceit, and malignity. *They are* whisperers,

30. *And* backbiters, *willing* haters of God. Despiteful, proud, boasters, inventors of evil things, and disobedient to *their* parents.

31. Without *spiritual* understanding or even interest. *Unstable* covenantbreakers are they. Without any natural affection, implacable, and unmerciful.

32. Who knowing of the *righteous* judgment of God, that they which *willingly* commit such *vile* things are *indeed* worthy of death, not only do the same *vile things*, but *they also* have pleasure in *all of* them that do them.

CHAPTER 2

1. **Therefore, thou art inexcusable, O *sinful and unconverted Gentile or Jewish man*, whosoever thou art amongst unredeemed Mankind, that judgest *what another sinful man doest*. For wherein thou judgest another *sinful man*, thou condemnest thyself. For thou *thyself*, O *sinful and unconverted Gentile or Jewish man*, that judgest *another sinful man*, doest the very same things. Not that the New Creation Human-Beings are exempt from judgment before the Bema Seat of Christ, by any means. But right now, we are not observing the recreated, supernatural, New Creation Human-Beings, but the unconverted, unredeemed, natural Jewish and Gentile individuals.**

2. **But we are certain, and are sure that the judgment that cometh forth of the living God, is according to the truth, against all of them which commit such vile things.**

3. **And thinkest thou this, O *sinful man*, that judgest them which do such things, and *then turnest right around*, and doest the same things; that thou shalt escape the judgment that is going to come forth of God?**

4. **Or despisest thou the riches of his goodness and grace, and forbearance and longsuffering? Not knowing that *it is the goodness of a loving God*, and *not his wrath*, that leadeth thee to repentance.**

5. But *thou shalt be judged after thy sin affected, and hardness and impenitent, condition of thy heart, treasurest up unto thyself deserved wrath against the day of wrath, and the revelation of the righteous judgment of God.*

6. Who, *during the Millennial Reign of Christ, and particularly at the Great White Throne judgment, will render to every single, unredeemed man on this earth, according to his personal deeds.*

7. Unto them, *during the Millennial Reign of Christ, who by patient continuance in good behavioral well doing, who were seeking for glory and honour and immortality; they shall enter into eternal life.*

8. But unto them that are *naturally contentious, and do not obey the truth contained within the word of God, but rather obey sin and unrighteousness; they shall suffer indignation and the wrath of God.*

9. Tribulation and anguish, *shall come upon every soul of unredeemed man that doeth evil; of the natural Jewish man first, because of covenant ramifications, and then also of the natural unconverted Gentile.*

10. But glory, and honour, and peace, *shall be ministered to every unconverted, natural man that worketh good during the Millennial Reign of Christ. To the unredeemed, natural Jewish man first, because of covenant ramifications, and then also to the unconverted, natural Gentile man.*

11. For there is no respecting of persons with God.

12. For as many *unconverted, natural men* as have sinned without *having the privilege of the Law of Moses, (that is, all Gentile-nation individuals)*. They shall also per-
ish without *the Law of Moses*. And as many *unconverted, natural men* as have sinned and disobeyed God within the Law of Moses, *(that is, all Jewish individuals)*, they shall be judged by the Law of Moses.

13. (For *during the days in which we now live, not simply the hearers of the Law of Moses are considered justified before God, but only the doers of the Law of Moses shall be justified.*

14. For when the *unconverted, natural Gentiles*, which have not the Law of Moses, do by nature the things contained *within the Law of Moses*, these hav-
ing not the Law of Moses, *to actively guide them, are become a law unto themselves.*

15. Which shew the *actual working of the Law of Moses written within their hearts. Their own conscience also bearing them witness. And their own thoughts the mean while accusing or else excusing one another as sinful men do.)* However, *no flesh shall be justified by the works of the Law of Moses, because Jesus Christ of Nazareth is "the way, and the truth, and the life, and no man cometh unto the Father except through him."* (John 14:6)

16. In the *prophesied* day, *is* when God shall judge the secrets of men's *hearts* by Jesus Christ according to my gospel.

17. Behold, thou art *called* a Jewish person, in the *natural*, and retest in the *safety* of the Law of Moses, and makest thy boast of *being in covenant with* God?

18. And *say that thou knowest* *this* will, and *proceed to* approve *th* the things that are more excellent, being instructed out of the Law of Moses.

19. And art confident that thou thyself art a guide of the *Gentiles*, who are *spiritually* blind; and a light of them which are *walking* in darkness.

20. An instructor of the foolish, *and* a teacher of babes, which hast the form of knowledge and of the truth in the Law of Moses.

21. Thou therefore which teachest another *concerning proper righteous behavior*, teachest thou not thyself? Thou that preaches *unto others that* a man should not steal, dost thou steal?

22. Thou that sayest *that* a man should not commit adultery, dost thou commit adultery *thyself*? Thou that *sayest that thou abhorrest* idols, dost thou *err and* commit sacrilege?

23. Thou that makest thy boast of *having confidence in the Law of Moses*, through *the breaking of the Law of Moses* dishonourest thou God?

24. For the name of God is blasphemed among the Gentiles through you, *and your behaviour*, as it is written.

25. For *covenant* circumcision verily profiteth *thou*, if thou *be a keeper of the whole of the Law of Moses*. But if thou become a breaker of the Law of Moses, in any point, thy *covenant* circumcision is made *unprofitable*, just as if thou wast an individual of **uncircumcision**.

26. Therefore, if the *Gentile* **uncircumcision** person keepeth the *behavioral* righteousness of the Law of Moses, shall not his *position of uncircumcision* become just as profitable as your position, and shall be counted for **circumcision**?

27. And shall not the *physical* **uncircumcision** which is produced by nature, if it shall fulfil the Law of Moses, ultimately judge thee, who by the *very* letter and *physical* **circumcision** dost transgress the Law?

28. For, in God's eyes, he is not a Jew, which is one *only outwardly*. Neither *is that physical* **circumcision**, which is outward in the flesh.

29. But he *is considered* a Jew, which is one inwardly; and his **circumcision** *is not only that which is in the flesh, but more importantly, that which is of the heart, in the spirit, and not simply in the letter; whose praise is not of men, but of God.*

CHAPTER 3

1. What advantage then *within this world*, hath the Jewish man? Or what *beneficial profit is there* in being a member of covenant circumcision?

2. Much every way! Chiefly, because that unto them were committed the *very oracles of God for safe keeping*. Oracles which grant unto the Abrahamic Covenant people of God, a law for behavioral modification, which is set forth as a schoolmaster. And in addition, declaration of all things that pertain to life and godliness, that no man might be able to stand before God, at the time of judgment, with any plausible excuse.

3. For what if some Jewish covenant men did not believe what God did within the prophetic finished work of Christ Jesus upon the cross? Shall their willful unbelief make the faith of God without effect?

4. God forbid! Yea, let God be true, *in what he says and does*, but every man a liar. As it is written *within Psalm 51*, “That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.” (*Psalms 51:4*)

5. But if our *behavioral unrighteousness contradicts, and yet commends*, the *very righteousness of God*, what shall we say? Is God unrighteous who taketh justified vengeance upon a person? (I speak as a man)

6. God forbid! For then how shall God judge the *whole* world, *if he hath not put forth a standard for men to live by?*

7. For if the truth of God, *which is contained within his word*, hath more abounded through my lie unto his glory, why yet am I also *ultimately* judged as a sinner?

8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is *justified*.

9. What then? Are we, *as Jews, any* better *than they?* No, in no wise! For we have before proved *that both natural, unconverted Jews and natural, unconverted Gentiles*, that they are all under *the power of sin*.

10. As it is written *in Psalm 14*, “There is none righteous, no, not one.

11. There is none that understandeth, there is none that seeketh after God.” (*Psalms 14:2-3*)

12. “They are all gone out of the way”, *according to the prophet Isaiah*, “they are together become unprofitable; there is none that doeth good, no, not one.” (*Isaiah 53:6*)

13. “Their throat is an open sepulcher.” (*Psalms 5:9*) “With their tongues they have used deceit; *and the poison of asps is under their lips.*” (*Psalms 140:3*)

14. **“Whose mouth *is* full of cursing and bitterness.”** (*Psalms 10:7*)

15. **“*And* their feet *are* swift to shed blood.”** (*Proverbs 1:16*)

16. **“Destruction and misery *are* in their ways;**

17. **And the way of peace have they not known.”** (*Isaiah 59:7-8*)

18. **“There is no fear of God before their eyes.”** (*Psalms 36:1*)

19. **Now we *have come to learn, and know* that what things soever the Law of Moses saith, it saith *firstly* to them who are *living directly* under the Law of Moses *within the covenant parameters: that is, the unconverted Jewish individuals. But in addition, that every mouth may be stopped from their flagrant excuses, and because of that stated Law, all of the world may become guilty before God when the time of judgment comes.***

20. **Therefore, *we should understand, that by the deeds of the Law of Moses there shall no flesh be able to be justified (or declared “not guilty”) in his sight. For by the giving of the Law of Moses, (as a behavior modifier, to the Jewish covenant people only), is the knowledge of sin and its operation, made clear to the entire world.***

21. **But now, *since the impacting resurrection of Jesus Christ, is the true righteousness of God, which is actually found within the very personage of Christ Jesus himself, established. Without the need for the Law of Moses, that righteousness is manifested today, being witnessed by***

the *very* law and the *writings* of the prophets that it *re-*
places.

22. Even the *gifted* righteousness of God *which is*
by the faith of Jesus Christ, unto all *Human-Beings* and
upon all of them that believe *unto that righteousness.* For
there is no difference *between the natural, unconverted*
Gentile or the natural, unconverted Jew.

23. For all *Human-Beings* have sinned, and come
short of the glory of God.

24. Being justified, and declared “not guilty” freely, by
his grace *only*, through the *finished* redemption work
that is in Christ Jesus.

25. Whom God hath set forth *to be* a substitute and
a propitiation through *exercised* faith in his *shed*
blood. To declare his righteousness for the remis-
sion of *the* sins that are past, through the forbear-
ance and *graciousness* of God.

26. To declare, *I say*, at this time his, *that is*, God’s
righteousness: that he might be just *in his judgments*,
and the justifier of him which believeth in Jesus.

27. Where is boasting then *on the behalf of men?* It is
excluded. By what law? *The law* of works? Nay: but
by the Law of Faith.

28. Therefore, we conclude that an *unredeemed*
man is justified, and declared “not guilty”, by the power of
faith, without *having the necessary requirements* of performing
the deeds of the Law of Moses.