

The Enhancement Series • Book Four

THE NEW TESTAMENT

BOOK OF GALATIANS

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 singular purpose behind that, is for clear understanding by the reader.

Since the book is a doctrinal thesis concerning adherence to the Law of Moses, verses the grace of God revealed within the finished work of Christ Jesus on the cross, it is important that the student of the word of God have a clear cognizance of spiritual truth. Drastic spiritual changes have occurred upon the resurrection of the New Creation Lord, Jesus Christ of Nazareth. Changes that are largely unknown, or at the very least, unrecognized by modern day Christianity may be clearly seen here.

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***, the ***Jew***, and the ***New Creation***.

Failure to understand this reality, will most assuredly lead to spiritual confusion, and religious insistence. Division will be the end result, just as it was within the Scriptural letter that was addressed to the Corinthian church.

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

THE BOOK OF GALATIANS

CHAPTER 1

1. Paul of Tarsus, an apostle of God, (not appointed of men, neither approved by any man, but called and commissioned by the New Creation Lord, Jesus Christ of Nazareth, and by God the Father, who raised him up again from the dead;)
2. And all of the brethren which are currently with me; Greetings unto the churches of Galatia:
3. I pray that the grace of God be ministered unto you, and the peace that passes all understanding, from God the Father, and from our New Creation Lord Jesus Christ.
4. Who personally gave himself, in a selfless sacrifice for our sins, that he might deliver us from this present evil world, should we choose to receive and accept it, according to the will of God and our father:
5. To whom be glory and honour for ever and ever. Amen.
6. I marvel indeed that ye are so soon removed from him that originally called you into the grace of Christ, unto another gospel.
7. Which is really not another; but sadly there be some individuals that trouble you, and would desire to pervert the gospel of Christ.

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

9. As we *have* said before, so say I now *personally* again, If any *man* preach *or promote* any other gospel unto you than that *which* ye have *already* received *from us*, let him be accursed.

10. For do I now *endeavor to* persuade men, or *to serve* God? Or do I seek to *be pleasing unto* men? For if I yet pleased men, I should not be *worthy to be* the servant of Christ.

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

12. For I neither received it of *any* man, neither was I taught *it*, but by the *direct* revelation of Jesus Christ.

13. For ye have heard of my *expressed* conversation in time past in the Jew's religion *of Judaism*, how that beyond measure I persecuted the church of God, and wasted it.

14. And *I indeed* profited in the Jews' religion above many *of* my equals *within* mine *own* nation, being more exceedingly zealous of the *religious* traditions of my fathers.

15. But when, *in the course of time*, it pleased God, who separated me from my mother's womb, and *personally called me* by his grace,

16. To *wondrously reveal the miracle of his Son in me*, that I might preach him among the heathen *barbarian, pagan, unbelieving Gentiles*: immediately I conferred not with flesh and blood.

17. Neither went I up to Jerusalem to them which were *ordained as apostles before me*; but I went *immediately into Arabia where I was instructed by Christ Jesus himself concerning the reality of that which had occurred at the time of his resurrection*, and *upon my initial instruction conclusion*, I returned again unto Damascus.

18. Then after three years of *ministering the revelation word of God*, I went up to Jerusalem, *because of death threats*, to see and to speak to Peter, and I abode with him for fifteen days.

19. But *any other of the apostles saw I none*, save for James the Lord's *half-brother*.

20. Now the things which I *now* write unto you *my brethren*, behold, before God, I lie not.

21. Afterward, *because of further death threats*, I came back into the regions of Syria and Cilicia *from which I had originally come*.

22. And I was unknown by face unto the *rest of the churches of Judea which were in Christ*.

23. But they had heard only, That he which *has severely persecuted us in the times since past*, now preacheth the *very* faith which once he destroyed.

24. And they glorified God *for what he had done in me*.

CHAPTER 2

1. Then fourteen years after I *had gone back home, to the city of Tarsus in the region of Cilicia*, Barnabas came and sought me out, and brought me back into fellowship once again, *within the church in the city of Antioch. (Acts 11:22-26)* And, at a point in time, I went up again unto the city of Jerusalem with Barnabas, and I took Titus with *me* also.

2. And I went up by revelation *approval of the Lord Jesus*, and communicated unto them *within Jerusalem*, that *revelation* gospel which I preach among the *heathen, barbarian, pagan, unbelieving Gentiles*. But first privately, to them which were of reputation *within the church*, lest by any means I should run, or rather had run, in vain.

3. But neither *was Titus without assault*, who was a ministering partner with me. And being from a Gentile Greek background, he was compelled to be circumcised according to the Law of Moses.

4. And that *occurred* because of false brethren un-awares brought into the fellowship of the New Creation believers, who came in privily at their own discretion, to spy out our *new found* liberty which we have in the finished resurrection work of Christ Jesus. And their attempt, was that they might bring us into the bondage of the requirements of the Law of Moses once again.

5. To whom we gave *any* place by subjection unto their demands? No! Not *even* for an hour, that the revelation truth of the gospel might *be able to* continue with you.

6. But of these *leaders in Jerusalem*, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person.) For they who seemed *to be somewhat* in conference, added nothing to me.

7. But contrariwise, when they *all* saw that the gospel *ministration* of the uncircumcision was *firmly* committed unto me, as *the gospel ministration* of the circumcision *was committed* unto Peter;

8. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was *just as* mighty in me toward the Gentiles)

9. And when James, *and* Cephas, and John, who seemed to be *the leading pillars of the church*, perceived of the grace that was given unto me *by the living God*, they gave unto me and Barnabas the

right hands of fellowship; that we *indeed should go* unto the heathen, and they *should go* unto the circumcision.

10. Only *they would desire*, that we should *be mindful to remember the financially poor saints wherever we went*; the same which I also was forward to do.

11. But *at the time* when Peter was come to Antioch *to visit the church*, I withstood him to the face, because he was to be blamed.

12. For before that certain *Judaizers* came from James, he did eat *his meals* with the Gentiles. But when they were come *into the fellowship*, he withdrew and separated himself *in line with the Law of Moses*, fearing them which were of the circumcision.

13. And the other *newly converted Jews* dissembled *and withdrew themselves* likewise with him. Insomuch that *even Barnabas* also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the *revelation* truth of the gospel, I said unto Peter before *them all*, If thou, being a *New Creation Jew*, livest after the manner of *the newly converted New Creation Gentiles*, and not as do the *pre-conversion Jews*, why would you want to compellest thou the *newly converted New Creation Gentiles* to live as do the *pre-conversion Jews*?