

WALKING IN THE DIVINE DYNASPHERE, Part 1

When we began this study we said the word is “dynasphere” not “dynosphere”. It is a coined word made up of the Greek word *dunamis* for power and *sphaia* for sphere or area or boundary. It might be translated as the “divine power sphere” and is a reference to the power source that is available to the believer and how he/she is to make use of it. It is made possible by the unique feature of the Church Age, and that is the indwelling of the Holy Spirit in all believers.

The Holy Spirit indwells the body of the Church Age believer at the moment of salvation (1 Cor 6:19-20, 3:16). The primary purpose of the indwelling of the Holy Spirit is to provide a temple in the body of every Church Age believer for the indwelling of Jesus Christ as the Shekinah Glory and the indwelling of God the Father. There are no sacred buildings in the Church Age. The only sacred building in history was the temple in Jerusalem, which belonged to Israel and was destroyed in AD 70. God the Holy Spirit makes a sacred building out of your body for the indwelling of God the Son and God the Father.

The indwelling of the Holy Spirit is also a sign of the believer’s membership in God’s family, which is a Royal Family. There was no universal indwelling of believers by the Holy Spirit until the Church Age. Some believers in the Old Testament were empowered by the Holy Spirit on a temporary basis for the execution of specific divine tasks. Church Age believers are permanently indwelled by the Holy Spirit (Rom 8:9-11; 1 Cor 12:13). It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary. Understanding that and how it works is critical to your spiritual life in the Divine Dynasphere.

The coming indwelling of the Spirit was prophesied by Jesus before the Cross.

John 7:37 On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink.

³⁸ Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ ” ³⁹ Now this he said about the Spirit,

whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

Note that the function of this new feature of the indwelling Spirit was that out of the heart of the believer “will flow rivers of living water”. The term “living waters” in the Greek means having vital power in itself and exerting the same upon the soul, to be in full vigor, to be fresh, strong, efficient, active, powerful, and efficacious. That is a very brief, picturesque depiction of the fully functioning spiritual life of the believer who is living in the Divine Dynasphere.

Be sure to remember this imagery, “living waters flowing out”. It is significant to our study. We will see it again later but expressed differently.

John 14:15 If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. ¹⁸ “I will not leave you as orphans; I will come to you. ¹⁹ Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. ²⁰ In that day you will know that I am in my Father, and you in me, and I in you. ²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

In this passage Jesus seeks to comfort His disciples concerning His leaving them and promises to send the “helper”. The word is *parakletos* / *par·ak·lay·tos*/ and means summoned, called to one’s side, especially one’s aid; one who pleads another’s cause before a judge, counsel for defense, an advocate. In the broadest general sense, it means someone who helps another. It is sometimes translated “comforter” or “advocate”. Jesus was, of course, speaking of the Holy Spirit who was destined to take the place of Christ with the apostles after His ascension to the Father, to lead them to a deeper knowledge of the gospel truth, give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom, and enable them to have a vitally alive spiritual life.

Jesus uses some loaded terms much like the “living waters flowing” in the John 7:38 verse we just looked at. Note the main conditions here are knowing the commandments, keeping them, and loving Him.

The believer has to **know** what is expected of him. This is a product of good discipleship after salvation, resulting in growing spiritually, through the working of the indwelling Holy Spirit teaching and correcting the believer.

To **keep** is *tereo /tay·reh·o/*, which is defined as to attend to carefully, take care of, to guard. We often see it as meaning to obey, but it really means to keep watch over something, to always keep it in mind, stay focused, to be conscious of it with the idea of the possibility of losing sight of it. Obedience can be implied. Once you understand what you are called to do, both morally and as tasked by God, you are to follow through—keep it, hold it dear.

The last is to **love** Him. The one who knows what is expected and keeps his focus on that is, by definition, one who loves Jesus. Such is not possible for an unbeliever. These three are essential to a successful spiritual walk.

In verse 15, where He says, “if you love me you will keep my commandments.” I do not believe Jesus is speaking of the Law, which was a works based system. The rewards of loving Him are great:

- (a) the **Father** will show His love to him (cf. v. 23), and
- (b) the Son **will love him and show Himself to him.**

This passage does not teach a “works” religion, but rather that one who believes and keeps Christ’s Word is loved by the Lord. Saving faith results in obedience (“the obedience that comes from faith,” Rom. 1:5). I believe He was referring to what we are calling the Divine Dynasphere and capturing that concept of a walk of obedience to the leading of the Spirit. (More on this later.)

Jesus then says if you meet those conditions (knowing, keeping, and loving) then He would manifest Himself to him (Jo 14:21). “Manifest” is *emphanizo /em·fan·id·zo/* and means to show one’s self, come to view, appear, be manifest, to indicate, disclose, declare, make known. I think Jesus is not saying He will appear in bodily form but will make Himself

“known” to the believer and aware of His person, presence and desires. One way to think of this is Jesus will “speak” to the believer through the workings of the indwelling Holy Spirit.

Jesus answered that He and the Father will not manifest themselves to those who are disobedient to His **teaching**. Disobedience will break the fellowship through which Jesus “manifests” Himself to the believer. Obedience grows out of **love** for Jesus and His Word (vv. 15, 21; 1 John 2:3; 3:22, 24; 5:3). And as a result, the Father and the Son abide (**make Our home) with him.**

Note that this is all made possible on the basis of a decision of the will, obedience that is driven by personal love of Christ. That willful decision is supported by the “Helper,” the “Spirit of Truth”. This will be made clearer in other passages we will consider.

Knowing, keeping, and loving with the Godhead manifested in the believer can also be called the “filling of the Spirit”.

Filling Of The Spirit

There is a distinction between the Holy Spirit's residence in the body of the believer (indwelling—the coming of the “helper”) and the function of His mentorship in the soul of the Church Age believer, which is under the “filling of the Spirit”. We must distinguish between the indwelling and filling of the Spirit. The residence of the Holy Spirit is related to His indwelling of the *body* of every believer. Filling is always related to the *soul*. The mentorship of the Holy Spirit is related to the filling of the Spirit.

When we sin we lose the filling of the Holy Spirit but not the indwelling of the Spirit. The actual use of divine power from the indwelling Spirit depends on the filling of the Holy Spirit. The Christian way of life is a supernatural way of life and demands a supernatural means of execution. When the Holy Spirit controls the soul, the believer is said to be “filled with the Spirit”. But when the sin nature controls the soul, the believer is said to be “carnal”.

The indwelling of the Holy Spirit is both permanent and irrevocable, whether the believer is carnal or spiritual, winner believer or loser believer. The filling of the Spirit is temporary, depending on whether the believer is spiritual or carnal. The filling of the Spirit is related to the believer's soul.

When the sin nature is allowed to take over the believer's soul the believer sins.

The purpose of the filling of the Spirit is to provide the enabling power for the execution of the unique spiritual life of the Church Age. Its availability for use by the believer depends on the experiential status of the believer; is he in a state of carnality with unconfessed sins on his soul or has he taken advantage of the provisions of 1 John 1:9 “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness”? If the believer has confessed his sins, he is said to be “filled with the spirit,” at least until he gets involved with carnality again.

The word translated “filled” is *pleroo* /play·ro·o/, which means abound, liberally supplied, to render full, complete, full to the brim to the point of overflowing. The idea is that the believer is consumed by the presence of the Spirit, so full of the Spirit that He literally flows out of him. Remember the outflowing of “living waters” of John 7:38? This is what John was speaking of.

The indwelling of the Spirit is stated by God as a fact —

1 Cor 3:16 Do you not know that you are God’s temple and that God’s Spirit dwells in you? (also 1 Cor 6:19-20)

But the filling of the Spirit is mandated by God —

Eph 5:15 Look carefully then how you walk, not as unwise but as wise, ¹⁶ making the best use of the time, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the will of the Lord is. ¹⁸ And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,

Note in Ephesians 5:15 we are commanded to “look carefully then how you walk, not as unwise but as wise”. That idea of “walking” also shows up in Galatians.

Gal 5:16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

The Galatians passage clearly states that the believer who is “walking by the Spirit,” that is in the power of the indwelling Spirit, such a believer has mastery over his sin nature, “you will not gratify the desires of the flesh”. “Gratify” is the Greek *teleo* /tel·eh·o/ and means to perform, execute, complete. This is a promise that a believer who has made a decision of the will to have faith in the indwelling Holy Spirit to manage his life will have, as a result, complete control over his sin nature, at least while he is in that faith-resting condition.

The word translated “walk” is the Greek *peripateo* /per·ee·pat·eh·o/, which means to walk, to make one’s way, to live, to regulate one’s life, to conduct one’s self. It is a lifestyle word, meaning it relates to how one is to conduct one’s life. Interestingly, the metaphoric use of “walk” to illustrate this concept pictures our human motivation. Consider that when we walk we put one foot forward of another then lean into that step and bring the other foot forward and past to take the next step. In that process we are using faith. Yes, faith. For a moment in each step we are unbalanced and it would take very little to cause a fall between those steps. It is faith that nothing will interrupt the process, such as an unnoticed obstacle in our path, that could cause us to be thrown off balance and fall. And it is through faith in the Holy Spirit to “steady and sustain” our walk with Him that enables the success of that spiritual walk.

Note a continuation of that thought in verse 25.

Gal 5:25 If we live by the Spirit, let us also keep in step with the Spirit.

The word for “live” is *zao* /dzah·o/ and means to live, breathe, be among the living, to enjoy real life, to have true life worthy of the name. I believe Paul is referring here to eternal life. “Living” (experiencing) this eternal life is done “by the Spirit,” meaning it is the Spirit that makes it possible. This is a spiritual life that is fully functional and powered by the Holy Spirit, or what I have been calling a “vitally alive” spiritual life.

Paul then states that we must “keep in step with the Spirit”. “Step” is *stoicheo* /stoy·kheh·o/ and means to proceed in a row as the march of a soldier, go in order. This is the exact same idea Paul was expressing in Ephesians 5:15 “Look carefully then how you walk, not as unwise but as wise”. A wise believer “walks” “in step” with the Holy Spirit and is thus “wise” to do so. Why? Because it is there, and only there, he will

experience life in the Divine Dynasphere and all the benefits associated with that.

Key Learning: Salvation is by faith, and the spiritual life is lived by faith. Neither is acquired by human effort.

Back to Galatians 5:16.

Gal 5:16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

When you “walk by the Spirit,” “live by the Spirit,” while “in step with the Spirit” “you will not gratify the desires of the flesh.” This mastery of the sin nature is impossible if attempted in the power of the flesh; it is possible ONLY under the power of the indwelling Holy Spirit and only when the believer makes a free will decision to put his faith in the leading and power of the Spirit.

We know it is impossible to have this mastery of the sin nature by human effort alone, because the Law proved that. The Israelite under the Law had only the power of his own will to meet the perfect standard of the Law. The reason the law could only condemn was because it had no provisions under which the believer could have victory over sin in his daily life. It was “weak in the flesh”. The Law was designed to reveal our sinful natures and demonstrate that any attempt at righteousness through human effort (in the flesh) was doomed to failure. The Law could only condemn.

Rom 8:2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. ³For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ⁴in order that the righteous requirement of the law might be fulfilled in us, **who walk not according to the flesh but according to the Spirit.**

The Law could not produce righteousness, because it did not have the indwelling Holy Spirit to provide the power needed to overcome the sin nature. Prior to the Church Age and, with the exception of a very few who were endued with power from the Holy Spirit, believers had only their human effort to resist sinful desires and trends. And they failed. And we

fail, too. But we have no excuse, because we have a power source in the indwelling Holy Spirit that the Israelite under the Law did not have.

Paul goes on to say in Galatians 5:17 there is an inner conflict between our sin nature and indwelling Holy Spirit.

Gal 5:17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

Our sin nature has spent some significant portion of our lifetime free of any limitations short of parental or community authority, some not even that much. During that time, our sin natures were conditioned to “have its way,” because we often let it. Most of us will testify that we were pretty much aware of our sinfulness, especially leading up to our conversion. Then we hear the Gospel and make the right decision for Christ. Boom! Born again! ... But still babes in Christ. We may then have some idea of the need to behave differently. That is largely driven by our conscience and any previous training by authority figures, our culture, and unbeknownst to us at that time, the chastisement of the new indwelling Holy Spirit. But we have zero understanding of how we are to live the Christian Life and only a vague notion of what it really looks like much beyond a few “biggie sins,” like maybe rape, murder, armed robbery, and using drugs. The baby Christian may go to church and hear sermon after sermon telling them what we must not do, but not so much what we must do to be able to not do what we should not be doing. THIS is why so many Christians look like the lost. He is trying to have a spiritual life by Law keeping. Israel failed attempting that and so will the Church Age believer. THIS is why discipleship of new believers is so important! THIS is why good Bible doctrinal teaching that connects all these sermon “dots” together is so important. We do not attend church for an emotional experience that is like Christian rock concerts so loud it will damage your hearing, which is all many services offer these days. We go there to get closer to our savior and worship Him. The very highest form of worship is to **learn** more about Him and His Plan.

In my example above, instead of the believer having spiritual victory, that warfare in the soul of the doctrinal ignorant baby believer who has been fed only milk, rages on and the sin nature often wins. What does that look like?

Gal 5:19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

I bet any of you can look at that list and, if you are honest with yourself, you will find at least six of those sins that you commit on a fairly regular basis. And when you do, you are promptly booted right out of the Divine Dynasphere. I think Paul is saying that a failed spiritual walk looks just like the life of the lost. Yes, Paul is indeed speaking of a believer doing these things. A believer can commit ANY sin an unbeliever can commit—ANY SIN. King David’s infamous Bathsheba affair is solid testimony to that fact.

Note the last phrase, “those who do such things will not inherit the kingdom of God”. Because of the mention of the Kingdom, many interpret this as a reference to a sinful unbeliever denied entrance to the Kingdom at death or a sinning believer having lost his salvation. Paul is speaking of a believer, but he is NOT saying a believer can lose his salvation.

Let’s deal with that word “kingdom” first. We usually view it in the same way the Israelites viewed it, as that future time when Israel will be the center of the world and ruled forever by a descendant of King David. It will be a period of peace and prosperity and righteousness never seen before. Its spiritual aspects are captured in Jeremiah 31. Of course, we Christians today know this as the Millennium, which comes after the Second Advent when Jesus Christ, Son of David, will reign on a literal throne in Jerusalem, and Israel will indeed be the center of a world that is filled with peace, prosperity, and righteousness.

Both Jesus and John the Baptist said the Kingdom was at hand (or near). But it has been 2,000 years since they said that. Were they wrong? Most commentators take the position the Kingdom was being offered to Israel as a legitimate offer, assuming they would accept Jesus as Messiah. As such it was indeed “at hand” or “near”. But Israel rejected the Jesus as the King, and the offer was withdrawn from Israel. Reject the King and you have rejected the Kingdom. God then turned to the Gentiles and offered the King to them, and He was received. With receiving the King, the Kingdom came along with it but in a much modified form. Instead of the

literal, material Kingdom promised Israel, the Gentiles got the best part, the spiritual aspects of the Kingdom, meaning the indwelling Holy Spirit and all the benefits that come with that, in other words, the mystery doctrines of the previously hidden Church Age. Church Age believers get to live the Spiritual Kingdom now, if we make a decision to do so and trust in the guiding and empowerment of the indwelling Holy Spirit. I think this Spiritual Kingdom was what Paul was referring to, not the literal physical Kingdom (Millennium).

Now let's deal with that word "inherit". In the Greek it is *kleronomeo* / *klay·ron·om·eh·o*/. The word is legitimately translated "inherit," which in the English usually is used in the sense of coming into the possession of some property as the result of someone willing it to them at their passing. It is often used that way in the Greek. The root word is *kleronomos* / *klay·ron·om·os*/ means one who has acquired or obtained the portion allotted to him, to take possession of what is rightfully one's own. We might use it this way, "I took possession of my new car today. It is rightfully mine because I paid for it." The (Spiritual) Kingdom is the rightful possession of the born again believer as a result of his new birth, however he may or may not actually possession of it, as in being able to make use of it, depending on his experiential status: carnal or spiritual. The word is not limited to describing an heir to an inheritance. If the believer is carnal, he will not be in the Divine Dynasphere nor in possession of all the benefits associated with that, also viewed as the Spiritual Kingdom, which is otherwise rightfully his by virtue of his born again status and the death of Christ on the Cross.

With the indwelling Holy Spirit, the Church Age believer is able to experience all the spiritual aspects of the Kingdom that the Israelite was promised in Jeremiah 31 in the power of the Spirit to lead and enable a vitally alive spiritual walk, making true righteousness possible. What does that look like? Paul tells us.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

THIS^^^^ is a nine word description of the life that Jesus Christ lived here on Earth, a lifestyle of perfect righteousness. This is a nine word description of life (walking) in the Divine Dynasphere. Jesus Christ test

drove the Divine Dynasphere when He was here on earth and proved it worked exactly as advertised. He left it here for us to use. We can live the righteous lifestyle promised us in eternity right now, IF we make a free will decision to “walk by the Spirit”.

John 3:16 For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

“Have eternal life.” It is in the present tense and, in the Greek, it means eternal life is a present possession with ongoing results. You have it now to use now and in the future. Galatians 5:22-23 is not only a picture of the life that Christ lived here on Earth, it is also a picture of the life we will experience in Heaven eternally and can live here and now. In other words, eternal life is not just living forever. Galatians 5:22-23 “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” is our eternal life—but **lived here and now**—at least for those who “walk by the Spirit”. If we do so walk, the Fruit of the Spirit, the Christ-life, the Kingdom, our eternal life is rightfully ours to experience and enjoy now. The condition for use is only that we remain free of sin, but we have the power of the indwelling Holy Spirit to accomplish that as long as we make a free will decision to remain in that faith-based status.

Gal 5:19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that **those who do such things will not inherit the kingdom of God.**

I think what Paul is saying in Galatians 5:21, when he spoke of those in the flesh, should sound more like this, “Those who do such things will not take **possession of** the kingdom of God **that is rightfully theirs.**” Translated, he is saying that a believer who willfully slips into carnality will look like that description in Galatians 5:19-20 and, in that carnal condition, the believer will be denied all the power associated with the filling of the Spirit, because his carnality has damaged his relationship with the Spirit. The filling (access to the Spiritual Kingdom) will have been forfeited and will remain so as long as the believer is in that carnal state.

Recovery is simple: Recognize your sinfulness and confess it as called for in 1 John 1:9. Fellowship with the Holy Spirit is immediately restored and “walking” can resume.

The indwelling is permanent, but the filling is temporary, depending on the experiential condition of the believer. The believer has two choices: “Walk by the Spirit” and experience now the lifestyle we are called to experience, the same lifestyle we will experience in eternity. But the condition is that we must “walk” in a manner that is led by the Spirit (in step) and enabled by Him. That takes faith in the power of the Spirit to lead us and empower us to walk as someone “wise”. In the Divine Dynasphere, we will have the power of the indwelling Holy Spirit to have victory over our sin natures and “not gratify the desires of the flesh” (Gal 5:16). The one requirement placed on the believer is to make a decision of the will to put your faith and trust in the Spirit to enable that victory.

However, the believer may willfully decide to follow the leading of his sin nature. Every one of you hearing this message has done exactly that many times, haven’t you?

Walk

This idea of “walking” is all over the New Testament. Here are just a few references to it. This first one sums up what we have learned today.

Col 1:9 And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰ so as to **walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God;** ¹¹ being strengthened with all power, according to his glorious might, for all endurance and patience with joy; ¹² giving thanks to **the Father, who has qualified you to share in the inheritance of the saints in light.** ¹³ **He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,** ¹⁴ in whom we have redemption, the forgiveness of sins.

2 Cor 5:6 So we are always of good courage. We know that while we are at home in the body we are away from the Lord, ⁷ for we **walk by faith,** not by sight.

Eph 4:1 I therefore, a prisoner for the Lord, urge you to **walk in a manner worthy** of the calling to which you have been called, ² with all humility and gentleness, with patience, bearing with one another in love, ³ eager to maintain the unity of the Spirit in the bond of peace.

Eph 4:17 Now this I say and testify in the Lord, that you must **no longer walk as the Gentiles** do, in the futility of their minds. ¹⁸ They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. ¹⁹ They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. ²⁰ But that is not the way you learned Christ!— ²¹ assuming that you have heard about him and were taught in him, as the truth is in Jesus, ²² to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.

Eph 5:1 Therefore be imitators of God, as beloved children. ² And **walk** in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. ³ But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. ⁴ Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. ⁵ For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. ⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. ⁷ Therefore do not become partners with them; ⁸ for at one time you were darkness, but now you are light in the Lord. **Walk as children of light...**

1 Thess 2:12 We exhorted each one of you and encouraged you and charged you to **walk** in a manner worthy of God, who calls you into his own kingdom and glory.

1 John 1:5 This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not

practice the truth. 7 But if we **walk** in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

1 John 2:6 whoever says he abides in him ought to **walk** in the same way in which he walked.

Next session we will continue this look into Walking in the Divine Dynasphere with a focus on Romans.