

THE GOSPEL OF YOHANAN

Chapter 16

The section, comprising **Chapter 13 to 17** of the Gospel of John, is full of great truth and practical knowledge for the believer. It speaks of our present relationship with our Lord and of our place and position in the world we live in.

All the words of this section were spoken within a few hours, during the last Passover that our Messiah had on earth. They were spoken the night before His crucifixion.

Considering all the information given to us in this section, the believer cannot be but blessed in learning about all that is taught there: the ministry of the Holy Spirit, evangelism, prayer, sin, and things to come. One can visit this segment, time after time, and continually be blessed. It is significant that this section began with the announcement of the betrayal of Yeshua.

As the supper started, back in **Chapter 13**, the disciples began to be warned because of the imminent departure of Yeshua. I believe that the Spirit of God started to stir the disciples' consciousness to the fact that the world they will be left in was not only a hostile place for them, but one that we will be increasingly aggressive to them and their faith. This, they did not seem to know yet as they must have still expected Yeshua to establish the messianic age. Yeshua shows His compassion and speaks to them from His heart.

The purpose of this section was to prepare the disciples for the coming tribulation that believers in Jesus could eventually confront. Where sin abounds, grace much more abounds, because it is right after the announcement of a betrayer that the Son of God girded himself with a towel and washed the disciples' feet. Right away He showed them the marked disparity that they were to expect in this new world they were in. But it was not the world that was new, it was their outlook through the eyes of God that was new.

To strengthen them, it is after that, in **Chapter 14**, that Yeshua gives them the promise of a place in heaven. He tells them that He was going to prepare a place for them; and while He is there, He will not leave them orphans. He then begins to unfold the great promise of the new mission of the Holy Spirit which was to dwell in them—the Holy Spirit of God, who is the Spirit of Yeshua Himself, who was going to take the place of Yeshua.

With all of this, He further gives them a promise of peace. He reminds them that in this world there will not be continuous peace, but that His peace, that surpasses all understanding, will fill their hearts in the midst of tribulations. In addition to that, He made Himself available at all times through prayer, a newly redesigned power He gives the believers, bringing the omnipresence of Jesus to a very personal level.

After all this, in **Chapter 15**, He bids them to bear fruits. In spite of the fallen world around us, the believer is called to keep on with producing fruits.

It is at this point that our Savior, our Friend, now brings the disciples back to the reality of the world we live in. This time, He says it in a clearer and stronger way. See what He says in

John15: 18 – 21

If the world hates you, you know that it hated Me before it hated you.

If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

While expecting to rule this world with Jesus, the disciples were now faced with two new revelations. First, they had to realize that they were not of this world. This must have been somehow of a shock for them because, just a couple of hours before, they were arguing as to who will be first to rule the world with Jesus. But they had to understand that they had been redeemed, and that they now belonged to the family of God, which is in heaven. The second point that is brought here is that they had to still remain in this world despite its evil and still be in the midst of it. They were to love each other and to reflect the love of God onto others. This is what they had to learn.

In all of this, Yeshua reminds them that they were not to expect the support or the friendship of the world, but that they should find their strength in Him only. This was new to them. The sad thing is that it seems that it may be a new teaching to many in Christianity today.

In history, some understood the first part of what Jesus said and segregated themselves into monasteries. Others today, in the same line, keep their faith silent. This type of separation goes contrary to the teaching of the Gospel and of evangelization.

The world is in marked opposition with the Gospel; Jesus is very clear on this point. One of the latest attacks on God comes from a fairly new book that was written by Richard Dawkins, *The God Delusion*, which I believe really represents the chasm that exists between this world and God. Dawkins is not just another writer. He is a professor at Oxford University and a well respected scientist. Of his writings, *The Wall Street Journal* said his "passion is supported by an awe-inspiring literary craftsmanship."

The New York Times Book Review has hailed him as a writer who "understands the issues so clearly that he forces the reader to understand them too."

He sold over 1.5 million copies of his book *The God Delusion*.

This particular book is an outward insult to God and His Book.

Right from the first page, the man's agenda is clear as he repeatedly, in many forms, attacks all religions, and focuses mainly on the Bible. He goes a long way to attack the existence of God. He wrote in page 14 and I quote:

"There is nothing beyond the natural physical world, no supernatural creative intelligence lurking beyond the observable universe, no soul that outlasts the body and no miracles except in the sense of natural phenomena that we don't yet understand"

As he starts to speak about God himself, I just want to tell you that there are things he wrote in this book about God, that are not fitting to mention. It is insults after insults on God, so much so that at the end, the offense that you first feel turns to sadness. This man needs deep prayers. His arrogance brought him to write, and I quote: "If this book works as I intend, religious readers who open it will be atheists when they put it down." (P.4)

As Jesus said about Judas Iscariot: *It would have been good for that man if he had not been born (Matthew 26:24)*. It would have been better for Dawkins had he never written this book, because of the judgment that is about to come on all men. Such is the world we live in and there is not one, but millions of Richard Dawkins around and growing in number, thinking that they are rendering service to humanity by going against God Himself.

Do you know what God says of him?

Psalm 53:1

The fool has said in his heart, "There is no God." They are corrupt, and have done abominable iniquity....

The world says he is a bright man; God says he is a fool, one with much iniquity.

Warning for this type of opposition, which has existed since the beginning, is brought right back in the opening and closing verses of **John 16:1**

These things I have spoken to you, that you should not be made to stumble.

Again in **John 16:33**

These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.

The word used in **verse 1** for *stumble* is *skandalizo*, where we have the word *scandal*.

Don't be surprised of the world's reaction to your belief. The same word is found in **John 6:61** to describe the people who were put off by Yeshua's discourse and left Him. Here Jesus says: don't be scandalized now by what the world says about Me, or about you and your faith.

Not only would the secular world be in opposition to you but also the religious ones will too. See what He says in **John 16:2**

They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

To be put out of synagogues is to be excommunicated; just like they excommunicated the healed blind man in **John 9:22**. In addition, some will try to kill true believers in God, thinking that they offer God service. We have seen the latest example of this when some religious extremists put a bomb at a Messianic Pastors' house in Israel.

So the disciples had to learn, as we are learning, that the believer is found in a very peculiar place in this world. He is to live in this world and He is told to love the people of this world, while not belonging to this world.

But this is an impossible task! For this reason, it is now that Yeshua brings us the teaching of the Holy Spirit of God, who makes this manner of living, not only possible but also very rewarding and exciting.

It is right within this section about the warnings concerning this world that we are reminded of the work of the Holy Spirit of God within this world. First, at the very end of **John 15** we read: *But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.*

It is in **Chapter 16 of John** that Yeshua really describes for us this new ministry of the Holy Spirit, not only in the hearts of believers, but also in the hearts of unbelievers.

We notice that during the times or the dispensation of the Tanach, the Old Testament, we have God the Father working. At the First Coming of the Messiah, God the Son was working while He was on earth, in a body. But now that Yeshua was to go, and return to Heaven, we have God the Holy Spirit that comes and takes this place. He will remain with this ministry until the Rapture. While the Son and the Spirit were always present with God the Father in every part of the history of redemption, their ministry is marked in these three areas of time.

Before we look at this great teaching about the Spirit of God, we ought to realize that the Spirit of God is a divine person with His own personality. He is not a simple force in the air. The Spirit of God has all the attributes of God the Father and God the Son, because the three are all equal.

As God, He is omnipresent. It was David who said in **Psalm 139:7-10**:
*Where can I go from Your Spirit? Or where can I flee from Your presence?
If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.
If I take the wings of the morning, And dwell in the uttermost parts of the sea,
Even there Your hand shall lead me, And Your right hand shall hold me.*

As God, He is Omniscient. We read in **Isaiah 40:13-14**
*Who has directed the Spirit of the LORD, Or as His counselor has taught Him?
With whom did He take counsel, and who instructed Him, And taught Him in the path of justice?
Who taught Him knowledge, And showed Him the way of understanding?*

As God, He is omnipotent. Paul wrote in **Romans 15:13**

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

The ministry of the Holy Spirit, in this age, began when Yeshua's function of Prophet ended here on earth and when His function of Priest started. It is here, in this part of the Gospel, that He is telling these things to the disciples.

In speaking of this new ministry, Yeshua divides the work of the Holy Spirit in this age into two main areas. First the work that He will do within the hearts of believers and Second the work that He will do within the hearts of unbelievers as well.

Let's read what John says about God the Holy Spirit and His ministry.

John 16: 8-11

And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.

Here, we are told something extraordinary; the Spirit of God works in the heart of all unbelievers to bring them to a saving knowledge of the Messiah.

This work consists of conviction, for the purpose of saving them. As someone said, the Spirit's work of conviction means "to place the truth in such clear light so that it is acknowledged as truth even if it is not accepted."

What that also tells us is that everyone will or has encountered the Spirit of God within his heart.

Dawkins and those people that placed the bomb in Israel must have had their share of testimony, but they refused.

The Holy Spirit's work of conviction happens in three areas, as we have seen in **verse 8**: sin, righteousness, and judgment.

First with regard to sin, He is not speaking here of our everyday sins. It goes further because the word *sin* here is singular. It is speaking of one particular sin that embodies all others. You do not have to believe in the Bible to know that it is wrong to steal or to kill. There is more depth here than our personal sins. The Spirit does not need to convict the world of individual sins; the conscience does that. Here, He is speaking of one particular sin.

See what **John 16:9** says:

of sin, because they do not believe in Me;

It is the specific sin of not believing in Jesus. This is the sin they will be convicted of. Strong! Isn't it? But, it is very logical.

Think about it. Jesus came to die for the sin of the whole world. He came to die for every single person and every one of these persons will have to make a decision about accepting it or not. The Spirit of God is now working to assure that everyone will be convicted, one way or another.

Today, I am starting to hear many believers saying that many can be saved without necessarily knowing who Jesus is. They say that it is impossible for some to get to know about Jesus, so God will save them. Well, what is the Spirit doing then?

The requirement is clear: *of sin, because they do not believe in Me*; that is believe in Jesus. I understand that some people are morally very good, but the requirement was never changed.

This is not the first time we read about this; right at the beginning, in **John 3:18**, it says: *He that believes on Him is not condemned: but he that does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*

Jesus put a stamp to that truth when He said in **John 14:6**:
...No one comes to the Father except through Me.

It is not so much what we have done as sinners, but how we respond to the fact that Yeshua has died as a ransom for sinners. Now, God says "What will you do with My Son?" Therefore, at the time of conversion, it is not a matter of creating shame or remorse concerning sin; this comes after. But it is rather to realize that Yeshua took on Himself the sins of the world and because He did that, we should look only to Him for the redemption of our sins. It is a reasonable decision that God calls man to make.

This fact is the one that everyone will be confronted with, sooner or later. The Spirit of God is here on earth to make sure of that.

Along with this conviction of sin, the Spirit of God convicts them of righteousness. Which righteousness?

John 16:10

of righteousness, because I go to My Father and you see Me no more;

It is the righteousness that brings us to lift up our eyes to Yeshua. It is not man's righteousness, but the Messiah's righteousness, as He makes it available to everyone who believes in Him. This righteousness is necessary; otherwise there is no possible way to avoid condemnation.

The righteousness of the Messiah brings us to consider Messiah's resurrection and ascension to the right hand of the Father.

If He was not righteous, He would not have been able to resurrect and to ascend into Heaven. Therefore, because of the sin of unbelief, the sinner fails to receive the imputed righteousness of Christ.

See how Paul, so cleverly, divides those who attain this righteousness and those who don't.

Romans 5:17

For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

To receive the righteousness of the Messiah is a matter of life or death.

This great truth, of imputed righteousness, is foreign to human experience. It is grounded on an invisible Person, the Messiah who is in heaven. Humans do not have the ability to impute such righteousness. This is why the Spirit of God does perform a great miracle within each individual. Accepting or refusing Yeshua comes to say that one accepts or refuses a miracle that God performed in Him—a miracle that shows that Yeshua is the Messiah.

One does not have to understand the whole doctrine of imputed righteousness to believe; this would be too much to ask. But the Spirit of God comes and gives the individual that clarity of knowledge, that he or she cannot attain without Jesus, and offers him or her salvation.

First the world is convicted of Sin; Sin puts Jesus on the cross. Second the world is convicted of righteousness; righteousness puts Yeshua on the throne. But there is a third thing the world is convicted of, as well, that of judgment.

John 16:11

of judgment, because the ruler of this world is judged

Which judgment is that?

In this case, it is the final judgment, because *the ruler of this world is judged*. The idea is that if the ruler of this world has been judged to an everlasting lake of fire, so will his subjects.

Notice that this is spoken of as if it had already happened. The point is that failure to receive the imputed righteousness of the Messiah will, in turn, result in this final judgment: the Great White Throne Judgment.

This is not a threat. This is a fact that is reported to all because of the great love of God for everyone. If you are not a believer, this should not threaten you. If you are worried about this, it is surely that the Spirit of God is now working in you. All you have to do is acknowledge that Jesus died for your sins and that He is the only way to God.

It would have been terrible if we did not have this information. We would be like the atheists whose minds wander into nothingness and all they see is darkness after darkness, and end up cursing God.

Therefore, what the Holy Spirit does is to press upon our hearts the fact of God's judgment. This is a great grace.

After one's decision is made, it is the end of the history of redemption. There is nothing that anyone can do after that.

Notice again that the fall of Satan is spoken of as a done thing.

...of judgment, because the ruler of this world is judged

Technically, the actual fall of Satan happens at the end of the Tribulation times. This is seen in **Revelation 19:20**

Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

This follows a war in heaven where Satan and his demons were opposed by Michael, and his angels, as is seen in **Revelation 12**.

But, because God is omniscient and omnipotent, He tells us that these things are a surety and the ruler of this world is seen as already fallen. However, he is not gone yet. He is still at work and he is the ruler of the world we live in. He is working to upset all things that belong to God.

It is the Spirit of God, in Isaiah 14, that tells us what his work consist of. Let's read **Isaiah 14:14-17** as it speaks of the fall of the ruler of this world, there he began saying:

I will ascend above the heights of the clouds, I will be like the Most High.'

And here the Spirit of God answers and says:

Yet you shall be brought down to Sheol, To the lowest depths of the Pit.

Those who see you will gaze at you, And consider you, saying: `Is this the man who made the earth tremble, Who shook kingdoms,

Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?'

Notice the last words: *Who did not open the house of his prisoners?*

This is what his work consists of, keeping people imprisoned in their ignorance of God. He allows them to be very bright in many areas, but not in the knowledge of God. If ever they hear of the Word, he does everything to steal the Word of God from them. We see this in the first Parable of the Sower where he does everything to keep people from God.

But Yeshua came "to proclaim liberty to the captives, and the opening of the prison to them that are bound" as Isaiah says and was also cited in **Luke 4:18-19**.

Isaiah 61:1-2

The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn.

Jesus came to free man from the prison of darkness. There are two forces at work in this world but, for the believer, we are told in **Colossians 1:13** that *He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*

We also read in **Colossians 2:14-15** that: *having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.*

John adds to this truth when he says in **1John 5:19** *We know that we are of God, and the whole world lies under the sway of the wicked one.*

Concerning this judgment, it is for everyone, whoever they are and wherever they are. Jesus said **John 15:22-24**

If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

He who hates Me hates My Father also.

If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.

The fact that Jesus came on earth and died for our sins is not a simple mere fact of history that we can put off. This fact, that He came down on earth, is to be recognized for what it was intended to do—that is to save—if not, this same fact will condemn. Evangelism, then, has a double edge; it saves or condemns.

The ministry of the Holy Spirit to the unsaved follows three specific lines:

First, the unsaved must understand that salvation depends on recognizing who Jesus is and that God considers the rejection of the person of the Messiah to be sin.

Second, the unsaved must understand that the righteousness of God, that can save them from the consequence of that sin, belongs to the Person of God and was made available for the sinner through Jesus only.

Third, everyone must face the fact of judgment, and we are told that Jesus is the only one who was judged as their substitute.

Continuing on with the ministry of the Holy Spirit, Jesus now expands on the work of Spirit of God in the heart of the believers. See what He says in **John 16:12-15**:

I still have many things to say to you, but you cannot bear them now.

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

He will glorify Me, for He will take of what is Mine and declare it to you.

All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

Thus, we are told that, when the Spirit of God comes to replace Yeshua on earth, He will *guide* us *into all truth*. Not one truth, but *all truth*. This means that there is an inexhaustible amount of knowledge in store for every one of us, the believers, which is there for the taking.

How many of us have been amazed lately by something new that we have learned from the Scriptures?

If you haven't in the last 24 hours, then you are missing something great.

See what the Spirit tells us **Psalms 31:19**:

Oh, how great is Your goodness, Which You have laid up for those who fear You, Which You have prepared for those who trust in You In the presence of the sons of men!

David is speaking here of the present time, not when he or any believer will reach heaven. These things are available now, to every believer.

Isaiah was also amazed at God's presence with man. In **Isaiah 64** he remembers that God Himself came down on Mount Sinai. See what he exclaims towards the end of his ministry.

Isaiah 64: 3-5

When You did awesome things for which we did not look, You came down, The mountains shook at Your presence.

For since the beginning of the world Men have not heard nor perceived by the ear, Nor has the eye seen any God besides You, Who acts for the one who waits for Him.

You meet him who rejoices and does righteousness, Who remembers You in Your ways.....

As God came down on Mount Sinai, He does come down in the hearts of everyone who receives Him as their Savior and He moves the individual as the mountains were moved. It is here that Paul picks up on what Isaiah says and speaks of the Spirit of God dwelling in us. See what he says in **1Corinthians 2:9-10**:

But as it is written: Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

Yes! Now you can experience the power of the Spirit of God in your life—now you can—you do not have to wait until you get to heaven.

The Spirit of God is not an option; He is necessary for our well being. You see, the word for *Spirit* in Hebrew and Greek is the same as *wind*.

I remember an illustration about how birds fly. When there is wind, the bird just has to open up its wings and fly away. But where there is no wind, it has to make its own wind, tire quickly and doesn't get very far. Thus it is, with the life of the believer; as the bird needs wind, we need the Spirit of God in our lives.

The Spirit of God is given to us—at all times—to help us in our walk. Any time of the day or night you can count on Him.

In the book "*Healing the Masculine Soul*," Gordon Dalbey says that when Jesus refers to the Holy Spirit as the Helper, he uses a Greek word, *paraclete*, which was an ancient warrior's term. "Greek soldiers went into battle in pairs," says Dalbey, "so when the enemy attacked, they could draw together back-to-back, covering each other's blind side. One's battle partner was the *paraclete*." Our Lord does not send us to fight the good fight alone. The Holy Spirit is our battle partner who covers our blind side and fights for our well being.

Yeshua tells us something remarkable about what the Spirit of God will teach us:

John 16:13

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

The *things to come* are prophecies of the end Times. It is said that today, many theologians and pastors would not include this subject in their sermons.

These *things to come* don't only bring us to consider the wars that will happen in the Tribulation times. In fact, I don't believe that this information on the Tribulation times was written specifically for the believer within the Body of the Messiah. It is written for those who will come after the Rapture of the Church. But the three words *things to come* bring us to consider one important aspect of prophecies, the Blessed Hope. That is the time when we will be in the place that Yeshua has prepared for us; it is the time that speaks of our presence with God for eternity.

There is one other thing that Yeshua says earlier in this chapter that is not easy to understand because it just comes out of nowhere, but it has to do with those *things to come*.

The passage is in **John 16:5**, where Jesus says:

But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?'

What did he mean by that?

First, because Peter, in **John 13:36**, and Thomas, in **John 14:5**, asked that question, many thought that this section of **John** should have been before **Chapter 13**. It is interesting, that when we don't understand something in the Bible, many are ready to change the whole counsel of God around. You see what is happening here is that this phrase is in the middle of the section that speaks of the tribulation that the believers will undergo. Right there, I believe that Jesus wanted to bring back the disciples to the reality of heaven, because, as He says in the next verse, they are very saddened by what they have heard. He wanted them to remember the Blessed Hope in the midst of learning about those coming tribulations.

Jesus had given the answer in **John 14:2-3**

.....*I go to prepare a place for you.*

And if I go and prepare a place for you, I will come again and receive you to Myself; ...

With this, our tribulation and suffering become so small in front of the immensity of that promise. This is what it means for us to study the *things to come*.

Notice again another three words that Jesus repeats so many times in this passage. They also have to do with *things to come*. These words are: *a little while*. They are repeated seven times in only four verses.

See **John 16: 16-19**:

"A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."

Then some of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"

They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'?"

Why this repetition? One thing for sure, is that when you finish reading these four verses, what stays in your mind, first, are the words *a little while*. We have learned about tribulation and excommunication, but all this is of *a little while*. In fact, I think these words should be our motto.

Is it possible that this repetition is to teach us the reality of the soon coming of our Lord to take us and to be with Him for eternity?

In a little while, I will be with Jesus.

In a little while, I will be in eternity.

This is what the **Blessed Hope** tells us; this is what the phrase "*things to come*" tells us.

The Greek word for "*a little while*" is *Micron*. That is very small, "microscopically" short. This is how short the duration of our lives on earth is, when compared to eternity.

Later, John himself, in his old age, picks up on the same theme and, speaking of this hope that we have, said in **1John 3:1-3**:

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

And everyone who has this hope in Him purifies himself, just as He is pure.

All of this is given through the ministry of the Holy Spirit.

Someone said that the human body is a most remarkable machine. It can maintain a constant temperature of 98.6 degrees no matter what the weather is outside. Whether a man is at the Arctic Circle or the equator, his body temperature is about the same. There is an inner mechanism that makes the difference.

The Holy Spirit dwells within the Christian to achieve this kind of stabilization in terms of spiritual health. Whether we face good times or bad, whether we are tempted or receiving spiritual nourishment, the Holy Spirit keeps us stable within.