

# DIVINE INSTRUCTIONS

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JOHN 13:33-34 • TV272A

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by  
**HENRY T. MAHAN**

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## **John 13:33-34**

*“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”*

I realize that this is not a classroom, but if I could assign you something to read this week, I know that it would be a great blessing to you and a tremendous value in your spiritual life; I would require you to read five chapters in the **Book of John, chapters 13, 14, 15, 16, and 17.**

Our Lord Jesus Christ had met with His disciples in the Upper Room. They had observed for the last time the Passover Feast. Our Lord had established the Lord’s Table. He had taken the bread, blessed it, broke it, and said to His disciples; *“This is My body which is broken for you.”*

Then, He had taken the cup and He blessed the wine and gave it to them and He said; *“This is My blood in the new Covenant which is shed for the remission, the forgiveness, of your sins; this do in remembrance of Me.”* At the Lord’s Table, the bread and the wine were set forth, established, and it was explained to them.

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Our Lord Jesus Christ arose from the table and laid aside His robe and girded Himself with a towel and He began to wash the disciple's feet, teaching them several things. He was teaching them, of course, humility. He said this, "*A servant is not greater than his master. If I your Master have washed your feet, you also ought to wash one another's feet.*"

He was also revealing to them how that we need daily cleansing and daily sanctification. Peter said to Him, "*Lord; don't only wash my feet but wash my head and my hands.*" Our Lord said, "*There's no need; you are clean every wit, but you need your feet washed.*"

We are cleansed by the blood of Christ. We are cleansed and redeemed by the blood of the cross. We walk daily through this world. Our Lord taught us to pray, "*Forgive us of our sins.*" He taught His disciples humility, the Atonement, and daily sanctification.

He said; "*One of you will betray Me.*" Judas got up and left the room. Then, our Lord began to speak to His eleven disciples about many things. These are the things that we read in **John 13, 14, 15, and 16.**

Of course, **John 17** is the Master's Great High Priestly prayer; He says, "*These words spake Jesus to His disciples.*" This was said in the preceding four **Chapters, 13 through 16.** "*And then He lifted His eyes to heaven and prayed to His Father;*" that is **John 17.**

I imagine that it would be good for us if we would turn some of our services into classrooms and teach people the Word of God instead of just screaming, yelling, and hollering and saying, "Praise the Lord and glory to God, hallelujah, and whoopee." We need to start teaching the Scriptures.

You know; pastors are called "*pastors and teachers.*" Our Lord said, when He ascended into heaven, "*He gave to the church, prophets, evangelists and apostles, pastors and teachers.*" All together that is one office.

The pastor is a teacher. He feeds the sheep and he teaches them the Word of God. That is the children's bread. We need to study the Word. This is the reason that I urge you today and this week to read these five chapters and try to remember them, **John 13, 14, 15, 16, and 17.**

Our Lord had gathered His eleven disciples. This was on the eve of His crucifixion. This was just before our Lord went to the cross, the eve of His crucifixion and His death. This is really, one of the last meetings that He had with them before He was crucified.

He taught them many things. He sat them down and taught them many things. These are the things that were written in **John 13 through 16.** I don't have the time to deal with all that the Master taught the disciples. You can read it later.

I will give you about seven things that the Lord taught these disciples, things that they needed to know, hear, and things in which they needed to be instructed. We need them; you and I need them as disciples of Christ.

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First of all: If you will, take your Bible and turn to **John 13:34**. Remember the setting. Remember that it is the Master speaking. He is speaking to His disciples, to those who had been with Him 3 ½ years. These men had followed Him, ate with Him, slept with Him, and talked with Him and fellowshiped with Him.

He is about to leave them; He is about to go to the cross and die, be buried, arise from the grave and ascend back to the Father. He is telling them and teaching them some things that they need to know.

The first thing that He says in **John 13:34**, after Judas left, was *“A new commandment I give unto you that you love one another as I have loved you that you also love one another, and by this, shall all men know that you are My disciples if you love one another.”*

Now, all the Law of God is fulfilled in one word, love. Someone came to our Lord one day and said, *“Which is the greatest commandment?”* The Lord said, *“The first commandment is this; ‘Thou shalt love the Lord thy God with all thy heart, mind, soul and strength.’”*

The second is like unto it, *“Thou shalt love thy neighbor as thyself; on these two hang all the laws and the prophets.”* You are to love God and love one another; *“that you love God with all your heart and your neighbor as yourself.”*

Paul wrote in **1 Corinthians Chapter 13** about faith, hope, and love. He said, *“Now abideth these three, faith, (we know the importance of faith don’t we), hope, (we know the importance of hope and love). Paul said, ‘The greatest of these is love.’”*

When the fruit of the Spirit is mentioned in **Galatians chapter 5**, the Scripture says, *“The fruit of the Spirit is love, joy and peace.”* The first one named is love. John said, *“He that loveth not, knoweth not God for God is love.”*

So, our blessed Lord gathers this inner-circle, these eleven apostles, these men who would take His Gospel and would go into the entire world and would preach to many nations. He gathers them about Him on the eve of His crucifixion and the first word of instruction out of the Master’s mouth is this; *“A new commandment I give you that you love one another.”*

If any man does not love, he does not know God; God is love. John said, *“How can you love God and hate your brother? How can you love God whom you haven’t seen and hate your brother whom you have seen? He that loveth him that begat loveth them also that are begotten of Him.”*

Secondly: Then, our Lord in **John Chapter 14**, tells His disciples to believe on Him. This is important here. They were troubled in heart. They had seen the Lord perform mighty miracles. They had been with Him and heard Him teach. They thought that He was the Messiah. They thought Him to be the Christ. They thought Him to be the King of Israel.

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Now, He talked of dying. He talked of leaving them and He talked of going away by saying, “*It is expedient for you that I go away.*” They just didn’t understand. They didn’t understand what He was saying and they didn’t understand what He was doing; they were mystified.

They were really looking for an earthly kingdom. They were expecting the Messiah. There are some prophecies in the Old Testament concerning Christ’s first coming and some prophecies concerning His second coming; they seemed to be saying the same thing.

These Jews got them mixed up; they thought that He would come into this world, restore power, glory and honor to the Jewish nation and set up an earthly kingdom and be ruled by the Jewish Messiah, the seed of Abraham and the son of David.

They were troubled; Christ said that He was going to go to Jerusalem, He was going away, and was going to die. They were troubled; that is what He said in **John 14:1**; “*Let not your heart be troubled; you believe in God; believe also in me.*” What Christ is saying is, “believe equally in Me, believe the same, with the same faith, believe Me as you believe God.”

Do you believe in God? These disciples believed God, of course they did. They didn’t understand the Trinity. They did not understand the Father, Son and Holy Spirit. They did not understand the incarnation, how God could become a man.

They did not understand the Atonement. Not many of them understood the pictures, patterns, and types of the Old Testament. They didn’t understand the obedience of Christ, the death of Christ or the resurrection of Christ even after He was buried and rose again; they still didn’t believe.

As I said, they had in mind an earthly kingdom, not a Spiritual Kingdom. They would understand later, but now, the Lord Jesus Christ, in all of this mystery, in all of this accomplishment of redemption and the Atonement, just tells them; “*You believe in God, you believe also in me.*”

If you believe the Creator, you believe in the Living God; you believe in the God of Abraham, Isaac and Joseph, “*believe in Me.*” Those are the instructions, “*Believe in me.*” Christ was saying, “You will understand later, but right now, *believe in me.*”

He asked them one time, “*Whom do men say that I am?*” He was wondering what the carnal, natural men were saying about Him. They said, “*Some say that you are John the Baptist, some say that you are Elijah, some say that you are one of the prophets.*” He said, “*Whom do you say that I am?*” Peter said, “*Thou art the Christ, the Son of the Living God.*”

He said, “*Blessed art thou Simon, flesh and blood did not reveal that to you but My Father which is in Heaven.*” I ask you today, “*What think ye of Christ; whose Son is He?*” I will tell you what I think, what I believe and what the Bible teaches; Jesus Christ, Jesus of Nazareth, Jesus born in Bethlehem, is very God of very God. He is God incarnate, which means, in human flesh.

He is also our righteousness and our holiness by His perfect obedience as a man in the flesh toward God’s Law. He is not only our righteousness but He is our Redeemer by death and substitution.

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He is our risen Justifier and He is our Great High Priest and Mediator. I believe in Him. He said, “*Do you believe God?*” I certainly do believe Him equally, with the same faith. “*No man has seen the Father at anytime save the Son and he to whom the Son will reveal Him.*”

The hymn writer wrote:

**I’m not skilled to understand  
What God hath willed  
And what God hath planned.**

**But, I only know  
That at God’s right hand  
Is one who is my Saviour.**

**I take Him at His Word indeed,  
Christ died for sinners  
This I read  
For in my heart  
I find a need  
For Him to be my Saviour.**

So, here are His instructions to His disciples on the eve of His crucifixion. In all of their bewilderment and lack of understanding and with troubled hearts, He said; “*Love one another; if you believe in God, believe in me.*”

“*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in Him should not perish but have everlasting life. He that believeth on the Son hath life; He that believeth not the Son shall never see life.*”

“*This is the record; God hath given us eternal life and this life is in His Son. He that hath the Son of God hath life. These things are written that you might believe that Jesus is the Christ, the Son of God.*” Do you believe? “*Dost thou now believe?*” He said to Mary and Martha, “*Do you believe this?*”

Thirdly: Our Lord is still speaking to this inner-circle, this group of disciples. He is strongly and powerfully telling them who He is. This is important in **John 14:9**. Phillip had asked Him in a troubled way, “*Lord; show us the Father.*”

Our Lord said, “*Phillip; have I been with you this long and you still don’t know Me? He that hath seen me hath seen the Father;*” *believest thou that I am in the Father and the Father in Me?*” There are no mixing of words here of the Master.

Preachers sometimes have a way of compromising without really revealing that they are compromising. They say it in a way so that people won’t know what they are saying. Our Lord

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never spoke that way; He spoke with authority and He spoke plainly. There is no mixing of words here. There is no room for debate or argument. He said, *“You have seen me; you have seen God.”*

Over in **Isaiah chapter 9:6**, the Scripture says; *“Unto us a child is born; unto us a Son is given and the government shall be on His shoulders and thou shalt call His name Wonderful, Counselor, the Mighty God, the Prince of Peace, the Everlasting Father.”*

What am I saying and what am I teaching? I’m teaching exactly what you think I am teaching. Jesus Christ is no mere prophet, no mere healer, or no mere reformer. Jesus Christ is God, *“Behold your God.”*

You will find that throughout the Word. In **John 1** it says, *“In the beginning was the Word and the Word was with God and the Word was God and the Word was made flesh.”* In **Acts 20:28**, Paul stood before the elders of the church and said, *“You men; feed the church of God which He purchased with His own blood.”*

In **John 10:30**, our Lord declares it plainly, He says; *“I and My Father are one.”* Do you know how the Jews reacted to that, these Pharisees? They picked up stones to stone Him. He said, *“Many good works have I done among you for which of these do you stone me?”* They said, *“We are not stoning you for a good work; we are stoning you for blasphemy.”*

*“For where have I blasphemed?”* Christ said. They said, *“You are a man and you say that you are God.”* That is exactly what I am saying! They understood what He was saying; do you understand what I am saying when I say, Jesus Christ is God?

To the Son, the Father said, *“Thy throne O God is forever.”* He said, *“I am the way, the truth and the life. No man cometh unto the Father but by me.”* So, when He sat His disciples down before He went to the cross, He said; *“I will tell you one more time, “He that hath seen Me hath seen the Father; I and My Father are one.”*

Jesus of Nazareth is not a frustrated, defeated, disappointed, reformer; He is a victorious, conquering God who never fails. He reigns, rules and prospers in all that He does.

Fourthly: In **John 14:27**, our Lord told His disciples this; *“My peace I give unto you; my peace I leave with you, not as the world giveth. Let not your heart be troubled, neither let it be afraid, because I am going to give you peace.”* Not a whole lot of people have peace; did you know that? They don’t even have peace in religion or least of all, in the pulpit.

What is our Lord talking about when He says, *“My peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”* Someone said, *“If we ever learn to fear God we will never fear anything else.”*

Peace, what is He talking about? He is not talking about peace between nations. I know that we have all the flowery, political, speeches during the conventions every year. You hear about peace in our time, and peace being brought to the world.

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Forget it; the Scripture tells us, *“There will be wars and rumors of wars until Christ comes back again.”* There always have been wars and there always will be wars as long as man is a greedy, covetous, self-centered, creature. He is full of hate and misery, *“despising one another.”* You will have war. So, our Lord said; *“I didn’t come to bring peace but a sword.”*

So, we are not talking about peace between nations and we are not talking about peace with the world. Our Lord said to His disciples, *“The world is not going to let you live in peace; they are going to hate you.”* The Scripture says, *“Marvel not my brethren if the world hate you; it hated me before it hated you. They hated me without a cause.”*

Christ stood in the flesh as a real man in perfect holiness, perfect righteousness, without sin, and with perfect love. He was on this earth one day, two thousand years ago, perfect in human flesh. How did the world react? They hated Him. They nailed Him to a cross and spit on Him while He died.

There’s a revelation of the hearts of men; they hate holiness and truth. I’m not talking about religious holiness which some of it is worthy of hatred; I am talking about the holiness of God, pure, perfect, and holiness.

He is not even talking here about peace among families. Now, stay with me; our Lord said, *“My peace I give unto you.”* There is not going to be peace between the nations there will be *“wars and rumors of wars.”*

There is not going to be peace between the church and the world, not the true church. There will be peace between the world’s church and the world’s religious churches but not God’s church and the world. The world is going to hate grace; hate the truth of God’s Gospel and will hate the Son of God. The world always has and it always will.

Even among families, our Lord said; *“I didn’t come to send peace but a sword.”* He didn’t stop there; He said, *“A man’s foes and a man’s enemies shall be of his own household.”* *The Lord came to set a man at variance against his father and a woman against her mother and brothers and sisters who hate the Gospel who will hate those who believe the Gospel.”*

There is no freedom from trouble and trial. Our Lord said, *“In the world you will have tribulation.”* What kind of peace is He talking about as He was talking to the disciples who were going out there among barbarians, heathen and religious pagans to preach the Gospel? It was a hated Gospel, a Gospel of free grace.

He said, *“Peace,”* you are going to have *“peace.”* What kind of peace? First of all you will have peace with God. *“Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.”*

The war is over between us and Heaven. Our sins are pardoned, forgiven, and put away. God is not angry. *“God is angry with the wicked.”* That is what the Bible says, *“everyday He is angry*

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with the wicked.” **Colossians 1** says, “*He made peace through the blood of His cross.*” So, He said; “*My peace I give unto you,*” you who believe and nobody else.

Then, we have peace of heart and conscience; “*There is now, therefore, no condemnation (no judgment) to them who are in Christ.*” Paul said in **Romans 8**, “*Who shall lay anything to the charge of God’s elect? Who is He that condemneth; Christ has died?*” I have peace of conscience, peace of heart, and peace with God.

We also have peace among believers. Believers love each other. Don’t be misled by church fights, splits, quarrels and arguments; believers love each other. True believers love each other and they live in peace because God has given them a peaceful disposition and a peaceful attitude:

**My sins O the bliss  
Of that glorious thought,  
My sins, not in part  
But the whole.**

**Are nailed to cross,  
I bear them no more,  
It is well, it is well,  
With my soul.**

Our Lord then tells His disciples about a divine union which exists between Him and every believer. What am I talking about? Look at **John 15**, the next chapter. We have touched on verses **13, 14, and now 15**; “*I am the vine; you are the branches. He that abideth in Me and I in Him; the same bringeth forth much fruit, for without Me you can do nothing.*”

I find it impossible; (I started to say difficult) but it is impossible to define this union between Christ and the believer. He said this when He prayed in **John 17**, “*Father, that they all may be one as Thou Father art in Me and I in Thee and I in them.*” “*I in them and Thou in Me*” mean that we are one.

Our Lord illustrates this union, Christ’s union with the believer. Paul talks about “*Christ being formed in you, Christ in you, the hope of glory, and Christ who is our life. “God revealed His Son in me.”* We are one with Christ and we are chosen in Him, loved in Him, accepted in Him, redeemed in Him, crucified in Him, buried and raised in Him. “*We are seated at the right hand of God.*”

This is a union. What touches Christ touches you. What touches you touches Christ because you are one. He said, “*I am the vine and you are the branch.*” That is a pretty close union isn’t it? If you sever the branch from the vine, it dies. As long as it lives in the vine, it lives. We are the branches and Christ is the vine.



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Then, He talks about the head and the body. He says, “I am the head and you are the body.” That is one person, the head and the body. He also talks about the stones and a building and then goes on and talks about a husband and a wife.

Here is what I am saying, what He is, we are. What He has done we have done in Him. What He has suffered, we have suffered. Where He is now, we are there. What He has is mine.

The hymn writer put it this way:

**Between Jesus and the chosen race  
There is a bond of Sovereign Grace,**

**That hell, with its internal train  
Shall never dissolve or rend in twain.**

**Hail Sovereign union firm and strong,  
How great the Grace, How sweet the song.**

**That worms of earth should ever be  
One with incarnate deity.**

How can God become a man? How can man be one with God, for He is?

**One on the cross,  
One when He arose,  
One when He triumphed over His foes.**

**One when in Heaven  
He took our seat  
While seraphim sang of hell’s defeat.**

**This sacred union  
Forbids all fears,  
For all He is or has is theirs.**

**With Him their head  
They stand or fall  
Their life, their Surety, their all,  
But, He will never fall.**

Then, our Lord told His disciples of troublesome times and the trials that they would have to endure. He said, “*These words have I spoken unto you that in Me you might have peace because in the world you are going to have trouble and tribulation.*”

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He promised them the Holy Spirit in saying, *“When the Holy Spirit is come, He will be your Comforter and He will be your guide and teacher.”*

*“He is not going to speak of Himself. He is not going to glorify you. He is going to take the things of Mine and show them to you. He shall glorify me for He shall take the things of mine and show them to you;”* you in turn, will preach these things to others.