

September 7, 2025 by Steve Brandon



# Jesus Manifests Himself

## John 14:22-31

- 1. By Our Obedience (verses 23-24)**
- 2. By the Spirit (verses 25-26)**
- 3. By His Peace (verses 27-30)**

For the past 15 months, we have been working our way through the gospel of John. In recent days, we have found ourselves in “The Upper Room Discourse,” which begins in chapter 13 and ends in chapter 17. It records the final words that Jesus gives to his disciples before he is betrayed by Judas, placed on trial, condemned to death, and crucified upon the cross.

As the story unfolds, Jesus is raised from the dead, as the final, authenticating miracle that his words were true! that there is life beyond the grave, and if you believe in him, you can have everlasting life! In this “Upper Room Discourse,” (chapters 13-17) Jesus is giving his disciples his last instructions before he leaves the earth. And in some ways, these chapters should be called, “The Final Discourse.”

The scene began in chapter 13 with Jesus washing the feet of the disciples, and then telling them, “I have given you an example that you also should do just as I have done to you” (John 13:15), meaning that we ought to be servants to one another.

Then (in verse 21), Jesus reveals that one of the twelve disciples would betray him, which we know to be Judas, who then leaves the scene (verse 30). Then, after Judas left, Jesus gives them “a new commandment” (in verse 34) “to love one another: just as I have loved you, you also are to love one another.” Such love should be a hallmark of believers in Jesus. Then, in verse 38, Jesus tells how Peter will deny him.

At this point in the discourse, the disciples were certainly discouraged and fearful, hearing that one of them will betray Jesus, and that Peter, their leader, will deny Jesus. That’s why Jesus begins in chapter 14 and verse 1, saying, “Let not your hearts be troubled.”

This is really the great theme of the discourse. Jesus is trying to calm and assure the disciples, that all is going to plan, that all will be right in the end. Sure, Jesus will go away (verse 2), but he will return to bring the disciples to be with him (verse 3).

Now, when you think about this “discourse,” don’t think “sermon,” as in clear topics and straightforward points. Rather, think, “discussion,” which meanders, and ebbs and flows and then responds to questions, which creates new questions.

For instance, just look at your Bibles. After telling his disciples not to be troubled, because Jesus was going away, only to come back again, one of his disciples, Thomas, said to him, “Lord, we do not know where you are going. How can we know the way?” (John 14:5). To this Jesus responds, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him” (John 14:6-7).

These words prompt another question, which Philip asks (in verse 8), “Lord, show us the Father, and it is enough for us” (John 14:8). Jesus then launches on a long answer to their question, explaining how seeing Jesus is seeing the Father, calling them to believe (verse 10), and to obey (verse 15), and how he will send the Spirit to be with them (verse 16).

All of this brings about another question. In verse 22, we see Judas (not Iscariot) asking this question, “Lord, how is it that you will manifest yourself to us, and not to the world?” (John 14:22). And it is this question that we will focus upon this morning in my message this morning, as Jesus will answer this question throughout the rest of the chapter.

The title of my message is this: “Jesus Manifests Himself,” because, that’s the heart of the question that is asked of Jesus. Here is our text. I encourage you to read it and listen to how Jesus answers this question (in verse 22), “How is it that you will manifest yourself to us, and not to the world?”

### John 14:22-31

Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me.

“These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me,

but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

Did you see how Jesus answers the question? To be honest, I'm not sure how Jesus exactly answered the question.

In many ways, he answered the question like a politician, who doesn't answer the question that was posed by the reporter. Rather, the politician simply returns to his talking points, saying what the politician feels is important.

Now, it was not that Jesus was being a politician here, who is trying to evade a question. Rather, Jesus repeats much of what he has already said because the disciples didn't quite get it. They needed to hear it again. His answers have some bearing upon this question.

So, let's look at the question. It was asked by Judas, which John clarifies, because two of the disciples were named Judas. Judas Iscariot was the one who was gone by this point in the discourse. He had left to betray Jesus. But the other Judas asked this question.

John 14:22

Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

This question comes from an earlier statement that Jesus had made in this passage. Back in verse 19, Jesus said, "Yet a little while and the world will see me no more, but you will see me." This is the question of Judas, "How will we see you, but the world won't see you?"

The answer that Jesus gives is an answer, but sometimes, it's a bit difficult to know exactly. But, his statements are clear. Anyway, the first way Jesus answers comes in verses 23 and 24, Jesus manifests himself,

### **1. By Our Obedience (verses 23-24)**

John 14:23-24

Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

Now, these words are almost exactly like what Jesus said in verse 21, which we looked at last week. "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 too him."

I told you last week of how this works. When you have God's commandments, and you obey them, it shows your love for the Lord. And when you do this, the Father will love you, and the son will love you, and Jesus will manifest himself to you. When that happens, you have more love for the Lord. And it works out in more obedience to him, which means that the Lord will manifest himself more to you. When that happens, you have more love for the Lord. It works out in more obedience to him, which means that the Lord will manifest himself more to you.

Last week, I described this as the "spiral" of obedience, that keeps you ascending to God. Dirk rightly corrected me after my message. (I appreciate the correction). A "spiral" is merely two dimensions. Actually, this is a "helix" of obedience." Where you spiral around, in three dimensions. In this case, you are circling through the "obedience" and "more manifestations of Jesus" cycles, always ascending upwards to the Lord.

This is almost exactly what we see in our text this morning:

John 14:23

Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.

When the Father and the son make their home in you, as the New Covenant promised, then God's word will be on your heart, and you will respond with more love-fueled obedience. Then, there will be more of the Father in your life. This will mean that there will be more obedience in your life, which will bring more love and more obedience (just like verse 21 above).

Now, I do believe that this is an answer that Jesus gives to the question: "How will you manifest yourself to us? and not to the world?" Answer: "by our obedience." As we obey the Lord, he will manifest himself to us. And as he is manifest to us, we will obey more and more. Then the more he will manifest himself to us. This, in turn draws us into more obedience.

This is unlike what Jesus does with the world, who don't obey the Lord. In their disobedience, Jesus doesn't further manifest to them. Verse 24 speaks about the world:

John 14:24

Whoever does not love me does not keep my words.

If you don't love Jesus, you won't obey him. And if you don't obey him, then you will see less and less of Jesus. In this case, you will spiral downward on the helix, descending further and further away from the Lord.

I think that this is an important concept for all of us to grasp this morning: love of God will show itself in obedience; disobedience to God shows a lack of love to God.

I say that this is important, because, for years in growing up in church, this wasn't clear to me. I had believed that the gospel was all about faith (and it is). that if you believe in Jesus, your sins are forgiven and you will have eternal life! This is true. If you believe in Jesus, you will

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

Yet, I never grasped the nature of true, saving faith. See, faith isn't merely intellectual, as if you simply acknowledge your belief. That is, faith isn't simply a matter of words, or a prayer that is prayed, or a one-time decision to believe. No, faith is a trust that these things are true. And where faith is present, obedience will follow.

James says, "Faith without works is dead" (James 2:26). That is, if someone professes faith in Jesus, but doesn't show it in their works, their faith is not real, saving faith. Such faith is dead. Such faith is not able to save. So, when faith is real in a person's life, there will be works as well.

Now, be careful here, you aren't saved by your works. Rather, your works demonstrate your faith. In other words, you are saved by faith alone. But saving faith is never alone. Works will come as evidence of your faith. This is similar to what Jesus is talking about here in our text, in verses 23-24,

John 14:23-24

If anyone loves me, he will keep my word, ...  
Whoever does not love me does not keep my words.

So the question rightly comes, "Do you love Jesus?" "Do you love what he has done for you on the cross, forgiving your sins through faith in him alone?" Then, you should see such love demonstrated in your life, through obedience to him.

So, the question rightly comes, "Are you obedient to the Lord?" because that shows love to the Lord, which comes through faith in him. Paul told those in Corinth, "Examine yourselves, to see whether you are in the faith. Test yourselves" (2 Corinthians 13:5).

How do you test yourself? Look at your life. Is there evidence in your life that you are following after the Lord? Are you progressively loving him more and more, despite the ups and downs? This is what Jesus is saying in verses 23-24.

John 14:23-24

If anyone loves me, he will keep my word, ...  
Whoever does not love me does not keep my words.

And as if he wanted to punctuate how true this is, he says,

John 14:24

And the word that you hear is not mine but the Father's who sent me.

This is true. As you obey the Lord, the Lord is manifesting himself to you.

So let's move on. Jesus manifests himself, first, "By Our Obedience" (verses 23-24), and secondly,

## **2. By the Spirit (verses 25-26)**

John 14:25-26

These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Again, we talked about this last week, because Jesus had just said something similar: Look back at verses 16-17

John 14:15-17

If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, 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.

Jesus is staying with his talking points. When you obey, I will manifest myself to you. I will send the Spirit, who will manifest myself to you. Again we see this word, "Helper" just like last week. This word is translated, "advocate" (NIV), "Counselor" (CSB), "Comforter" (KJV). And again, the Amplified Version, which will often expand upon text to make clear what is being said, translates this, "the Helper (Comforter, Advocate, Intercessor—Counselor, Strengthened, Standby)." Such is the one that the Father will send to his disciples.

I do believe that this is still answering the question of Judas (not Iscariot), "How is it that you will manifest yourself to us, and not to the world?" (verse 22). Jesus says, "by sending the Spirit."

In verse 17 Jesus says,

John 14:17

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.

The world cannot receive the Spirit. But those who trust in Jesus will receive the Spirit. In this way, Jesus will manifest himself to the disciples.

Note here in verse 26 how the Spirit will manifest himself to the disciples. Two ways: (1) In teaching and (2) In remembrance.

John 14:26

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Now, think about this in the lives of the disciples, after the crucifixion, after the resurrection, and after the ascension. When Jesus ascended into heaven to take his seat at the right hand of the throne of God. What happened? The Spirit came upon the church on the day of Pentecost. The Spirit guided the apostles in the early church. In fact, it is often noted that the book of the Bible that we entitle, "The Acts of the Apostles," might more rightly be titled, "The Acts of the Holy Spirit," as the role of the Spirit is clearly seen in all that the apostles did.

When the early church prayed for boldness (Acts 4:31), it was the Holy Spirit that filled them and empowered them to do so. The Holy Spirit is often guiding and directing the leaders in the church. In Acts 8:29, we read of how it was the Spirit who "said to Philip, 'Go over and join this chariot,'" where the Ethiopian Eunuch was reading the Bible and had questions. Philip answered his questions, and he believed in Jesus and was baptized and brought the gospel back to his home country.

In Acts 13:2, we read of how the leaders in the church were "worshiping the Lord and fasting" as they were seeking direction in the life of the church. And the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2). and the Holy Spirit launched the first global missionary movement.

In Acts 16, we see the Holy Spirit intervening in the missions efforts of Paul, directing him and guiding him where to go. "And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. So, passing by Mysia, they went down to Troas" (Acts 16:6-8). In all of these ways the Holy Spirit directed the apostles in the way that they should go.

When they went, they were often, "filled with the Holy Spirit" who was teaching them what to say. When Peter stood before the Sanhedrin, he was "filled with the Holy Spirit" (Acts 4:8) and thus he spoke. It was the Spirit who was teaching him what to say.

When Peter was on the roof in Joppa, he said, "the Spirit told me to go with [the men to Caesarea to be with the Gentiles]" (Acts 11:12). It was the Spirit who was teaching him that the gospel is not for the Jews only, but also for the Gentiles.

When the early church finished debating the issue of circumcision and the Gentiles, they wrote a letter to the churches saying that "It has seemed good to the Holy Spirit and to us" to write these things (Acts 15:28). It was the Spirit who was teaching the early church how to deal with the division in the church.

All of this is in direct fulfillment as to what Jesus said in verse 26, "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you."

Furthermore, I believe that Jesus had his eyes upon the New Testament Scripture when he said these things. As the Holy Spirit taught Paul and Peter and John and James and Jude, to write down what they had been taught by the Holy Spirit.

Peter said, "For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21). This idea of Jesus "bringing to remembrance all that I have said to you" has direct application in the writing of the gospel accounts, which contain the life of Jesus.

One of the common criticisms of the gospel accounts is that they were written years after Jesus walked upon the earth. Indeed, they were. Matthew, Mark and Luke wrote some 20-30 years after Jesus ascended into heaven. And the gospel of John may have even been up to 50 years after Jesus left the earth. And unbelieving scholars will argue that they can't be trusted because there was too long a gap of time between the events and their writing to be considered accurate by any means.

Yet, the promise of verse 26, that Jesus will "bring to remembrance" all that he told them, should be a sufficient enough promise to you, that the gospel accounts are trustworthy.

And how does the Lord use the Scripture? When it is read and taught and learned, Jesus shows himself in the Scripture. Those who believe and trust in the written Word, see the glory of Christ. But for those who don't believe, Jesus isn't manifest in the Scriptures at all. "The natural person does not accept the things of the Spirit of God, for they are follow to him, and he is not able to understand because they are spiritual discerned" (1 Corinthians 2:14).

This gets back to the main point of my message. How does Jesus manifest himself, particularly to the disciples and not to the world? (verse 22). He does so by inspiring the Scripture, and opening it's understanding to those who have the Spirit.

So let's move on. Jesus manifests himself, first "By Our Obedience" (verses 23-24), second "By the Spirit" (verses 25-26), and thirdly,

### **3. By His Peace (verses 27-30)**

John 14:27

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

Again, we see Jesus echoing his talking points. He began chapter 14 with this message, "Let not your hearts be troubled." Here he says the same thing: "Let not your hearts be troubled, neither let them be afraid." This is the heart and soul of Jesus as he prepares to leave his disciples: that they might not be troubled nor fear.

In verse 1, the way not to be troubled was to believe in God and believe in Jesus. Here, in verse 27, Jesus gives an additional solution: "Peace I leave with you; my peace I give to you." Jesus here is giving the peace that is needed when the heart is troubled.

Do you remember Paul's admonition in Philippians 4:6-7? "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." Don't be anxious, but pray, and God's peace will be upon you.

We need God's peace in anxious times. God promises that when we are anxious and we cast our burden upon the Lord, that his peace will come. His peace which "surpasses all understanding" will come. That is, the peace isn't from us. It's from God, and we don't fully understand it. but we can experience it.

Jesus is here telling his disciples that he will give his peace to them, that their hearts might not be troubled.

It's not an accident that at the end of the gospel of John, when Jesus appears to the disciples, the first thing he tells them when he sees them is "Peace be with you" (John 20:19, 26). This happens twice. The first time, is when Jesus appears to ten of the disciples, all of the eleven, except for Thomas, who wanted to see Jesus in the flesh for himself. Both times that Jesus comes to them, he says, "Peace be with you" (John 20:19, 26).

What Jesus gives is different than what the world has.

John 14:27

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.

Again, this goes back to the question posed by Judas (not Iscariot) in verse 22, when Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" When Jesus give his peace, he gives it to the disciples, and not to world.

John 14:27

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.

The peace that Jesus gives to his disciples is different than anything that the world has to offer. Have you experienced this peace? When troubles come upon you, and you rest in the Lord. what you experience is different that what the world experiences.

Do you have fear of the future? The peace of Jesus brings a calm assurance that God has all things in control. Do you have guilt over past sins The peace of Jesus brings joy from forgiveness and grace (Romans 5:1). Do you have anxiety about daily needs? The peace of Jesus reminds us that our Father knows what we need (Matthew 6:31-33). Do you experience loneliness and isolation? The peace of Jesus comes with the promise of His presence (John 14:18).

Are you experiencing conflict with others? The peace of Jesus enables you to forgive and reconcile, because the people of Christ has broken down every wall between us (Ephesians 2:14). Do you have inner turmoil and emotional distress? The peace of Jesus will guard your hearts and your minds (Philippians 4:6-7). Do you have the fear of death? The peace of Jesus will be present in the face of mortality (John 11:25-26). Are you confused about some future decisions that you have to make? The peace of Jesus will guide you and confirm His will (Colossians 3:15).

Are you facing persecution or rejection? The peace of Jesus is present in the face of the troubles and tribulations in the world (John 16:33). Are you suffering pain? The peace of Jesus will be sufficient for you (2 Corinthians 12:9-10). Do you have uncertainty in chaotic times (e.g., war, economy, illness)? The peace of Jesus is a stabilizing anchor when the world shakes (Hebrews 6:19).

This is how exhaustive the peace of Christ is to us and our lives. His peace will come to us in many circumstances.

Continuing on, Jesus applies the peace he is talking about.

John 14:28

You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.

Again, we see the talking points of Jesus. In John 14:2-3, Jesus spoke to his disciples about his peace with them, even when he was to be gone.

Then Jesus says those difficult words.

John 14:28

If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.

There are things in life that are difficult when it comes to separation. We experienced this recently as we sent off our youngest child to college a few weeks ago. Yet, if we truly understood what was best for him, we would rejoice, because we love him! and want the best for him! And from all that we hear, he's having a great time! We received a picture of him on Friday night at the Jackson Hole Rodeo! He's having the time of his life! If we love David, we rejoice at what he is doing.

If we love our children, we love when they go away and get married and raise family of their own! So also with Jesus and the disciples, he was calling them to rejoice because going back to the father is better.

John 14:28

If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.

This is not greater in being. The following passages demonstrate this: John 1:1, 18; 5:16-18; 10:30; 20:28. Rather this is but greater in "will." The father sent the son. It's the Father's plan. Jesus is willing to submit.

John 14:29

And now I have told you before it takes place, so that when it does take place you may believe.

Jesus is telling these things to the disciples that they might not be surprised when it all comes to pass. When he leaves and when he is taken away!

Again, Jesus has already told something like this. "I am telling you this now, before it takes place, that when it does take place you may believe that I am he" (John 13:19). "Believe in God; believe also in me" (John 14:1). Jesus was calling his disciples to trust him. Then, he continues,

John 14:30

I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me,

Jesus has talked about "the ruler of this world" before. In John 12:31 we read, "Now is the judgment of this world; now will the ruler of this world be cast out." Jesus will also speak about "the ruler of this world" in John 16:11, "concerning judgment, because the ruler of this world is judged. This phrase is certainly a reference to Satan. But Jesus says, "He has no claim on me." This is like the song we sung this morning,

Before the throne of God above  
I have a strong and perfect plea  
A great High Priest whose name is love  
Who ever lives and pleads for me

My name is graven on His hands  
My name is written on His heart  
I know that while in heav'n He stands  
No tongue can bid me thence depart  
No tongue can bid me thence depart

When Satan tempts me to despair  
And tells me of the guilt within  
Upward I look and see Him there  
Who made an end to all my sin

Because the sinless Savior died  
My sinful soul is counted free  
For God the Just is satisfied  
To look on Him and pardon me  
To look on Him and pardon me

Behold Him there, the risen Lamb  
My perfect, spotless Righteousness  
The great unchangeable I Am  
The King of glory and of grace

One with Himself, I cannot die  
My soul is purchased by His blood  
My life is hid with Christ on high  
With Christ my Savior and my God  
With Christ my Savior and my God<sup>[1]</sup>

Satan may tempt us. But he has no hold on our Lord. He has no hold on us!

In verse 31, our text comes to an end:

John 14:31

but I do as the Father has commanded me, so that the world may know that I love the Father.

Jesus is manifesting himself to the world through his obedience to the Father. In other words, as the world sees Jesus, they could tell that he had a love relationship with his heavenly Father. This is God's plan.

Note how the text ends:

John 14:31

Rise, let us go from here.

This is a bit of transition into chapter 15 (which we will talk about next week). As Jesus speaks to all the disciples who were present, inviting

them all to “rise” and “go from here.” It will carry through that chapters 15 and 16 may have been recorded as Jesus was walking with his disciples along the way to the Garden of Gethsemane.

This is no longer "The Upper Room Discourse" in the sense that Jesus is no longer with his disciples in the upper room. Rather, it's his "Final Discourse" as he walks with his disciples on his road to Calvary.

This sermon was delivered to Rock Valley Bible Church on September 7, 2025 by Steve Brandon.

For more information see [www.rockvalleybiblechurch.org](http://www.rockvalleybiblechurch.org).

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[1] Written by Charitie Lees Smith. Most often today sung to a tune written by Vikki Cook.