

Audio Transcript of Sermon  
March 28, 2026  
God Gave His Only Begotten Son

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. God gave His Only begotten Son so that we could have eternal life. In the Gospel of John, a verse speaks to this. Many quote this verse and some probably without understanding it. We know from earlier in the Gospel of John that when John the Baptist was recognized many wondered if he was the Messiah who would take sin away from people. They directly asked him if he was the Messiah and John the Baptist denied that showing that he was the voice crying in the wilderness to prepare the way for the Lord as told by Isaiah. When they understood he was not the Messiah, they wanted to know why he was baptizing people. They would not have been able to understand that John's baptizing people would prepare the way for the Messiah, because even the Messiah would first be baptized. John one verse nineteen.

**John 1:19-34**

**19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?**

**20. And he confessed, and denied not; but confessed, I am not the Christ.**

**21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.**

**22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?**

**23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.**

**24. And they which were sent were of the Pharisees.**

**25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**

**26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;**

**27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.**

**28. These things were done in Bethabara beyond Jordan, where John was baptizing.**

It was the next day that John the Baptist saw Jesus coming and in seeing Jesus, he called Him the Lamb of God which takes sin away from the world. He also understood that even though John was born a few months before Jesus, that Jesus came before John as the Word described earlier in this chapter. John baptized Jesus with water and knew when he saw the Holy Spirit descend upon Jesus it would confirm that Jesus was the Son of God. Verse twenty-nine.

**29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

**30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

**31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.**

**32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.**

**33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.**

**34. And I saw, and bare record that this is the Son of God.**

The early church quickly understood that it was by the name of Jesus that people could be saved. When Peter and John, the disciple, preached at the temple, they were surrounded by the religious elite and put in jail. The next day, these religious elite asked them by what authority they had preached, and they explained that they were speaking with the authority of Jesus Christ, the only name by which a person could be saved. Acts four verse twelve.

#### **Acts 4:1-12**

**1. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,**

**2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.**

**3. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.**

**4. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.**

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- 5. And it came to pass on the morrow, that their rulers, and elders, and scribes,**
- 6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.**
- 7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?**
- 8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,**
- 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;**
- 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.**
- 11. This is the stone which was set at nought of you builders, which is become the head of the corner.**
- 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**

When Jesus began performing miracles, the Pharisees took note, and they knew He had to come from God because nobody could do miracles like Jesus did miracles unless God was involved. We know Jesus taught that in the end time there will be false prophets and messiahs who will have miracles attributed to them and many will be deceived. During the time of Jesus, they simply made the connection between incredible miracles and God. One night, one of the Pharisees, named Nicodemus, a ruler of the Jews came to Jesus by night. Night was probably the preferred time for such meetings because it would have been too scandalous to meet during the day when everyone could easily see who was meeting with who. During this meeting, Jesus told Nicodemus that unless a person is born again, they could not see the Kingdom of God. Nicodemus thought of the words of Jesus in simple human terms and couldn't comprehend a second human birth. Jesus then followed up and taught of water baptism and the Holy Spirit showing that unless a person is born of the water and Holy Spirit, they could not enter the Kingdom of God. Nicodemus was still having a hard time understanding, and Nicodemus as a Pharisee knew the scriptures. Jesus showed a transformation from being physical to spiritual was needed to enter the

Kingdom of God using wind to describe the movements of one who is born of the Holy Spirit. John three verse one.

### **John 3:1-21**

- 1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:**
- 2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.**
- 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**
- 4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**
- 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**
- 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**
- 7. Marvel not that I said unto thee, Ye must be born again.**
- 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**
- 9. Nicodemus answered and said unto him, How can these things be?**
- 10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?**
- 11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**
- 12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**
- 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**

Jesus then explained how he would need to be first crucified using more general and less specific language showing there would be a need for Him to be lifted up so that all could have eternal life, that God loved the world so much that He gave His only begotten Son, that those who would believe in him would not perish but have eternal life. Jesus was sent not to condemn the world, but to save the world. Only those who would refuse what Jesus taught

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would be condemned. The world we live in and that Jesus saw in and around Jerusalem at that time are based on comparing good and evil coming from the tree of the knowledge of good and evil in the Garden of Eden. All people have a choice between this good and evil and some prefer the evil over the good and will do everything to avoid that which is good, and that includes all hope of Salvation. Verse fourteen.

**14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

**15. That whosoever believeth in him should not perish, but have eternal life.**

**16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

**17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

**18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

**19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

**20. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**

**21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

When Jesus said that God so loved the world, that He gave His only begotten Son so that those who believe in him, who choose the light over the darkness, could have eternal life, there was also this acknowledgement that some by their own choices and actions would be condemned because they would choose darkness over light. The promise of eternal life is available to all who choose light over darkness, and within the Church of God we understand the different resurrections when this promise might be fulfilled. Within the Church of God because we understand the different resurrections we also understand God is not calling all people at this time.

Two of the disciples, James and John were brothers, the sons of Zebedee. A request was made for them to sit in the Kingdom of God adjacent to Jesus

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Christ and quickly Jesus explained if they wanted to sit in His glory, they should be prepared to suffer as He suffered. Jesus also showed that it was not His call to make who would be sitting next to him. We know that Jesus was referring to God, His Father and Our Father, as the One Who would make these types of decisions. Then human nature bubbled up to the surface with the disciples, and the other ten disciples became angry with John and James. Jesus used this as a teaching moment about how people in power use power to control and subdue people, but that how among the disciples those who wanted to be in charge needed to be the servant to all, just as Jesus was willing to give His life so that all could have eternal life. Mark ten verse thirty-five.

### **Mark 10:35-45**

**35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.**

**36. And he said unto them, What would ye that I should do for you?**

**37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**

**38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**

**39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

**40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**

**41. And when the ten heard it, they began to be much displeased with James and John.**

**42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**

**43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:**

**44. And whosoever of you will be the chiefest, shall be servant of all.**

**45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

We can be thankful that Jesus chose to give His life so that all could be saved. Make no mistake about it, the choice whether to lay down His life was not forced on Jesus by God the Father. Jesus made this choice voluntarily as the good Shepherd who would not flee in the face of danger. He made this choice for those who were His at that time and for others who would become His throughout time. John ten verse eleven.

### **John 10:11-18**

**11. I am the good shepherd: the good shepherd giveth his life for the sheep.**

**12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.**

**13. The hireling fleeth, because he is an hireling, and careth not for the sheep.**

**14. I am the good shepherd, and know my sheep, and am known of mine.**

**15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

**16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**

**17. Therefore doth my Father love me, because I lay down my life, that I might take it again.**

**18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

Once, Jesus asked the disciples what people thought of Him and what they thought of Him. Peter explained that the people thought Jesus was John the Baptist or a prophet. Peter was explaining that the people recognized Jesus was specially connected to God, but that they did not see Him as the Messiah. The disciples clearly saw Jesus as the Messiah. It was then Jesus taught them telling them to share the details with no other person that He would suffer many things at the direction of the religious elite, be killed, and be resurrected the third day. While we don't know why Jesus told them to keep this information to themselves at this time, we do know by the time of the crucifixion, this information was more commonly known as guards were

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placed at the sepulcher. Jesus also taught His disciples needed to follow Him, and for us that means we will live our lives reflecting what Jesus taught instead of being a mirror image of this world. Luke nine verse eighteen.

#### **Luke 9:18-26**

**18. And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?**

**19. They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.**

**20. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.**

**21. And he straitly charged them, and commanded them to tell no man that thing;**

**22. Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.**

**23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**

**24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.**

**25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?**

**26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.**

In writing to the Romans, Paul explained that Jesus died for the ungodly, that while we were sinners, Jesus died for us. It is through the death of Jesus that we are reconciled to God and will be saved. Romans five verse six.

#### **Romans 5:6-11**

**6. For when we were yet without strength, in due time Christ died for the ungodly.**

**7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.**

**8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**

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**9. Much more then, being now justified by his blood, we shall be saved from wrath through him.**

**10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.**

**11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

When writing his first letter to the Corinthians, Paul rehearsed how Jesus Christ died for our sins fulfilling scripture, that He was buried and rose again the third day. He showed how first Peter saw Him and then the remaining twelve disciples, followed by five hundred brethren. He was then seen by James and the apostles. Then Paul saw Him on the road to Damascus. First Corinthians fifteen verse one.

### **1 Corinthians 15:1-8**

**1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;**

**2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.**

**3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;**

**4. And that he was buried, and that he rose again the third day according to the scriptures:**

**5. And that he was seen of Cephas, then of the twelve:**

**6. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.**

**7. After that, he was seen of James; then of all the apostles.**

**8. And last of all he was seen of me also, as of one born out of due time.**

Isaiah wrote that the Messiah would be despised and rejected of men, that He would live a life of sorrows and be acquainted with grief. He would be wounded for our transgressions and bruised for our iniquities. By His stripes, we are healed. Isaiah fifty-three verse one.

### **Isaiah 53:1-6**

- 1. Who hath believed our report? and to whom is the arm of the Lord revealed?**
- 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**
- 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**
- 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**
- 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**
- 6. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.**

When Paul explained to the Romans the connection between Abraham and Jesus Christ, he did show that it was through the righteousness of faith that the promises would be made, pointing to Jesus Christ. Abraham was and is the father of many nations, but it is through the righteousness of faith that Jesus Christ died for our sins and was raised so that we could have eternal life. Romans four verse thirteen.

### **Romans 4:13-25**

- 13. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.**
- 14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:**
- 15. Because the law worketh wrath: for where no law is, there is no transgression.**
- 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,**

**17. As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.**

**18. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.**

**19. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:**

**20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;**

**21. And being fully persuaded that, what he had promised, he was able also to perform.**

**22. And therefore it was imputed to him for righteousness.**

**23. Now it was not written for his sake alone, that it was imputed to him;**

**24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;**

**25. Who was delivered for our offences, and was raised again for our justification.**

Paul told the Galatians that it is through the faith of Jesus Christ and not by the works of the law that we are saved. Because we seek to be justified by Jesus Christ, we live our lives doing those things Jesus would have us do, and ultimately what that means is we live our lives aligned to what God our Father would have us do. Our life becomes less of who we are and what we do and more about Who Jesus is, and What Jesus would expect us to do. Galatians two verse fifteen.

### **Galatians 2:15-21**

**15. We who are Jews by nature, and not sinners of the Gentiles,**

**16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.**

**17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.**

- 18. For if I build again the things which I destroyed, I make myself a transgressor.**
- 19. For I through the law am dead to the law, that I might live unto God.**
- 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**
- 21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.**

Going back to Paul's letter to the Romans, we know the sacrifice of Jesus forgives our sins. Knowing that does not give us a license to sin. Just as Jesus died for our sins, when we were baptized into the faith sin became dead to us. We no longer live a life focused on sin but live our life focused on seeking first the Kingdom of God and God's righteousness. We need to see ourselves and live our lives affirming we are dead to sin and alive to God our Father through Jesus Christ. Romans six verse one.

#### **Romans 6:1-11**

- 1. What shall we say then? Shall we continue in sin, that grace may abound?**
- 2. God forbid. How shall we, that are dead to sin, live any longer therein?**
- 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?**
- 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**
- 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**
- 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**
- 7. For he that is dead is freed from sin.**
- 8. Now if we be dead with Christ, we believe that we shall also live with him:**
- 9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.**
- 10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.**

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**11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**

Through Jesus Who died so that all could have eternal life we understand that none of us could attain eternal life without the death of Jesus Christ. Knowing who we are and that we could never of and by ourselves give ourselves salvation, we live our lives doing what Jesus Christ would have us do as if we are ambassadors of Christ. Who we are needs to be a reflection of Jesus and not just our own image and likeness. As we seek first the Kingdom of God and God's righteousness, we more and more become like Jesus Christ. Second Corinthians five verse fourteen.

### **2 Corinthians 5:14-21**

**14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:**

**15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.**

**16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.**

**17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

**18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;**

**19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.**

**20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

**21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**

Jesus died so that we can have eternal life, and He left us an example so that we can follow after His footsteps. With Jesus there was no sin nor guile. When Jesus was reviled, he did not revile again. When he suffered, he did not threaten but focused on judging righteously. He bore our sins and died so we

could live for righteousness, and we must live our lives following what is righteous. First Peter two verse twenty-one.

### **1 Peter 2:21-25**

**21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:**

**22. Who did no sin, neither was guile found in his mouth:**

**23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:**

**24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.**

**25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.**

Instead of doing what this world does, we need to be followers of that which is good, even if it means we suffer for righteousness' sake. Should we suffer for doing what is good we do not need to worry but be ready to explain why we believe what we believe, knowing we might even encounter lies to make us look bad. First Peter three verse thirteen.

### **1 Peter 3:13-22**

**13. And who is he that will harm you, if ye be followers of that which is good?**

**14. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;**

**15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:**

**16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.**

**17. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.**

If we suffer for the faith, we know that Jesus first suffered for our sins, so that we can have eternal life. Even if we suffer for the faith, we can have a good conscience. Verse eighteen.

**18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:**

**19. By which also he went and preached unto the spirits in prison;**

**20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.**

**21. The like figure whereunto even baptism doth also now save us not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ:**

**22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.**

Finally, John writes that we sin not, but if we sin, we have an advocate with God our Father in Jesus Christ, who died for our sins and the sins of the whole world. Knowing this, we keep His commandments, knowing if we do not keep His commandments the truth is not in us. His commandments include what is old and new and includes love for one another. First John two verse one.

### **1 John 2:1-11**

**1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:**

**2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**

**3. And hereby we do know that we know him, if we keep his commandments.**

**4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

**5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.**

**6. He that saith he abideth in him ought himself also so to walk, even as he walked.**

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**7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.**

**8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.**

**9. He that saith he is in the light, and hateth his brother, is in darkness even until now.**

**10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.**

**11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.**

God did give His only begotten Son so that all could have eternal life. Having made a commitment to live in the light and reject the darkness we do what is expected of us living a life that seeks first the Kingdom of God and God's righteousness. Instead of following what this world does we are followers of Jesus Christ, who voluntarily laid down His life so that we can have eternal life.

Thank you for joining us today. God-willing we'll get together next time on the Passover and the First Day of Unleavened Bread. Until then, thank you for joining us today.