



SERMON NOTES & TRANSCRIPT

The Trinity

One God in Three Persons, and Why It
Makes Salvation Certain

The Father, the Son and the Holy Spirit have worked together since eternity past to save us, so the promise of salvation does not rest on us. It is guaranteed.

PREACHED BY

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DATE

August 31, 2025

SERIES

We're Building Everything on Jesus, Week 4 of 4

MAIN TEXT

Colossians 1:15-20

Contents

01 Sermon Transcript

02 Preaching Notes

03 Scripture List

04 About the Preacher

WATCH THE MESSAGE

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0:00 Colossians 1:15-20

1:11 What the Trinity is

5:40 Church history: Nicaea, Constantinople and the creed

12:16 The New Testament shows the Trinity

13:55 The Old Testament shows the Trinity: the Shema

20:38 The Trinity protects us from heresy

24:59 The Trinity makes salvation certain: Abraham

33:16 Father, Son and Spirit: the promise made sure

Sermon Transcript

Amen. All right, Colossians chapter 1, join me in Colossians chapter 1. We're going to start in verse 15. Let me open it here as well. Colossians chapter 1 in verse 15.

COLOSSIANS 1:15-20 ESV

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

It says — just to prove to y'all that I read it from the Bible, and not just my notes — “He is the image of the invisible God, the firstborn of all creation. For by Him all things were created in heaven and on earth, visible and invisible. Whether thrones or dominions or rulers or authorities, all things were created through Him and for Him. And He is before all things, and in Him all things hold together.

And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything He might be preeminent. For in Him all the fullness of God was pleased to dwell. And through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross.” We’ve been talking this month from a series that I’ve called, We’re Building Everything on Jesus. We’re building everything on Jesus. This is a chief value in our church. Because here at Saraland Church, we are building a Jesus-centered, Spirit-filled church for all people.

Can I get a good amen in the house? And so we’re building everything on Jesus. And today I want to bring this series to a close by talking to you about what is one of the most important doctrines in all of the Christian faith. I want to talk to you this morning about the Trinity. Now to be honest with you, I was worried that this message was going to be a little stale, and a little lectury, and there will be moments where I’m going to lean into education. But I want you to know that there is so much power in this understanding of the Trinity. This is what holds the cosmos in place.

If you want to know something that will transform your life by the end of this morning, I’m going to show you how our one God in three persons will do that very thing. Now I want to warn you, we are getting into some complex subject matter. This isn’t think better and do better. This ain’t one of those messages. This is some heavy stuff. And Paul writes in Romans chapter 6, he says, “I use human terms because of your natural limitations.”

ROMANS 6:19 ESV

¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

We are about to talk about a concept that is so great that you need to understand between my Alabama public school education and your natural limitations, there's going to be some loss in the air.

On top of that, we know that God — the prophet Isaiah said that God's thoughts are above our thoughts, His ways are above our ways.

ISAIAH 55:8-9 ESV

⁸ For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. ⁹ For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

It would stand to reason that His nature is above our ability to comprehend. So we're going to talk about something that is incredibly hard to grasp, and I'm going to have to just do some proclaiming rather than some explaining this morning. In fact, a lot of theologians will tell you that when you try to do an illustration for the Trinity — because if you've ever heard someone explain it, they'll say it's like water. It's like steam and ice and water.

None of those work. In fact, most illustrations actually end up in a heresy ditch. So there is no illustration that matches the Trinity. This is a huge doctrine. This is a huge theology, but I'm going to get it down into about 28 minutes this morning. Amen? All right. The Trinity is not a phrase that is found in the Bible. I want to say that to you right now because sometimes that is people's defense against the Trinity. They'll say the Trinity is not true. That word ain't even in the Bible. Well, there's a lot of theological words that are not in the Bible.

The Trinity is a label that is applied to something that is demonstrated over and over and over in the Scripture. It's kind of similar to if you went home today and went into your kitchen and opened up the spice drawer. In your spice drawer, you'll find cinnamon and sugar, and you'll find lemon pepper, a little Tony Chachere's. People always say, "What's Tony Chachere's?" I say, hey, you only know if you know. You only know if you know. So you'll find all of these things in your drawer. You know what you won't find in there? Spice. Nothing in there is called spice.

But spice tells you what's in the drawer. It's not spice, but it is spice. That's kind of how the Trinity is. The Trinity is just a word we apply to things that are demonstrated throughout the whole Scripture that show us our God who is three persons but one God. The cornerstone of Christian orthodoxy is the Trinity. The definition of the Trinity, the best I can give you this morning, is this. God eternally exists as three persons, Father, Son, and Holy Spirit. And each person is fully God, and there is one God, and God is always all three persons at once.

Huh? God eternally exists as three persons, Father, Son, and Holy Spirit. Each person is fully God, and there is one God, and God is always all three persons at once. Okay, so here's what I want to do. I want to jump to a little church history for a minute before we get into the Bible. I want to talk to you a little bit about where this word came from, why it came up, why this is even something we're talking about today. And to do that, I need to take you back to the 4th century, to the year 325 A.D., when an event takes place with about 300 church leaders from across the Christian world called the Council of Nicaea.

In fact, the Council of Nicaea is kind of a dividing point for church history. We look at church history based on this council, things that happened before it, during it, and after it. So the Council of Nicaea joins together, essentially, to clarify the divinity of the Lord Jesus Christ. Not long before this council, religious freedom had been declared in Rome. It wasn't just for Christians. Sometimes history is portrayed that way. This freedom was not just for Christians, though

Christians experienced some restitution in that freedom because of the intense persecution they had been experiencing in the years up to it.

Well, because of the religious freedom, now people aren't hiding in houses and teaching stuff. All the teaching is kind of getting out and it's getting exposed. And there's a teaching that's going around. The teacher's name is Arius. Arius was teaching — he was a bishop or an elder from Egypt. He was teaching that Jesus, at some point in time, did not exist, but that God created Him. This is a heresy that we now call Arianism. This is a categorical heresy. And so he had been teaching that Jesus was a created being, and this council came together to affirm what John chapter 1 and verse 1 says when it says, "In the beginning was the Word, and the Word was with God, and the Word was God."

JOHN 1:1 ESV

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

If you read that chapter down, just about 15 more verses, you'll see that the Word was made manifest and dwelt among us.

JOHN 1:14 ESV

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

The Word here is Jesus Christ, the Son of God. So right here it tells us that the Word was with God in the beginning and the Word was God. We're seeing one God, three persons right there. It's starting to come together. Now I do want to let you know this. Just a little side note on where most doctrine comes from. Most doctrine does come from responding to some false teaching, because you don't have to talk about some stuff until you have to talk about it.

Like, for instance, when I was in high school, there was no class explaining sex, gender, or pronouns. We were smart at Thompson High School in Alabaster, Alabama. We all had an intrinsic knowledge about this stuff. But now, 25 years later or however long it's been, we're teaching this in school. But why? Because people are asking questions. Nobody had to talk about this until it came up and became an issue. Nobody had to affirm the deity of the Lord Jesus Christ until people started teaching against it. Everybody assumed in the early church that Jesus was God because, like, the Scripture says it.

Amen? Okay. Then if you fast forward another 30 years or so, about 50 years, in 380 A.D., 380-381, there's another council in Constantinople that is also held with a handful of church leaders from across the Christian world to affirm the deity of the Holy Spirit. Why? Well, because there was a group that raised up that are actually called the Pneumatomachians. The translation of that word literally means spirit fighters. These were people who were fighting that the Holy Spirit was indeed God. They were fighting against that. And so there was a council to affirm that the Holy Spirit is also divine, that the Holy Spirit is God — Father, Son, Holy Spirit.

So between these two councils, there is a formalization of orthodox Christian doctrine that the Father, the Son, the Holy Spirit are co-equal, of the same divine substance, and co-eternal, not created, but each person of the Godhead is eternal. Y'all with me so far? Let me explain it to you the way that they explained it in a creed that is sometimes called the Apostles' Creed, though this is a more developed version of it. The Apostles' Creed had been around for a while.

Some of this I'm not explaining to y'all. I'm just trying to head off the people who are going to comment stupid stuff on YouTube.

I know you're getting ready to type in the comments. I can feel it. I've done ministry on the Internet for a while. I know who these people are. I know some of their names. Okay, this is how the council would have explained this to you. This is a creed often known as the Apostles' Creed, the Nicene Creed, but this is the finished version of it. It says this: "We believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible, and in one Lord, Jesus Christ, the only begotten Son of God, begotten from the Father before all ages, light from light, true God from true God, begotten, not made, of the same essence as the Father.

Through Him all things were made. For us men and for our salvation He came down from heaven and became incarnate by the Holy Spirit and the Virgin Mary. He was made man. He was crucified for us under Pontius Pilate. He suffered and was buried. The third day He rose again according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end. And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke through the prophets.

And the one holy catholic and apostolic church. We confess one baptism for the forgiveness of sins. We look forward to the resurrection of the dead and to life in the world to come. Amen." Now, if you didn't know anything else about the Christian faith, if you never cracked your Bible open — which is not something I recommend, by the way. I think you need to be in it every day, some of you twice a day. Amen. But if that's all you knew about the Christian faith, you'd be doing pretty good. That's a pretty good starting place. But the Trinity is not something that was invented in the 300s.

This is a Bible doctrine. The New Testament clearly portrays the Trinity. I want to show you four Scriptures real quick that show that.

MATTHEW 3:16-17 ESV

¹⁶ And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

Matthew 3, verses 16 and 17 say, "And when Jesus" — the Son — "was baptized, immediately He went up from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God" — the Holy Spirit — "descending like a dove and coming to rest on Him. And behold, a voice from heaven" — the Father — "said, This is My beloved Son, with whom I am well pleased."

2 CORINTHIANS 13:14 ESV

¹⁴ The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 Corinthians 13 says, "The grace of the Lord Jesus Christ" — the Son — "and the love of God" — the Father — "and the fellowship of the Holy Spirit" — the Holy Spirit — "be with you all."

EPHESIANS 4:4-6 ESV

⁴ There is one body and one Spirit—just as you were called to the one hope that belongs to your call—⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is over all and through all and in all.

Ephesians 4 says, “There is one body and one Spirit” — the Holy Spirit — “just as you were called to the one hope that belongs to your call, one Lord” — the Son — “one faith, one baptism, one God and Father” — the Father — “of all, who is over all and through all and in all.”

MATTHEW 28:19 ESV

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

And then lastly, probably the best concise area of the New Testament that really gives us a picture of the Trinity is Matthew 28, verse 19, that says, “Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit.” Let’s just say that together.

The Father, the Son, and the Holy Spirit. Hallelujah. But the Trinity is not just found in the New Testament. The Trinity is actually found in the Old Testament as well. Deuteronomy 6, verse 4 — we actually use this in the 16 Fundamental Truths, because I believe it’s the second of the Fundamental Truths, that we believe in one true God. And Deuteronomy 6:4 is the Scripture that we use for that doctrine in our fellowship. And Deuteronomy 6:4 is much more than just a verse. This is actually the cornerstone of Jewish life. It’s called the Shema. The Shema.

It’s Shema if you’re reading it the way it’s written. That’s how I pronounce it when I’m not up in front of y’all. Amen. It’s how it looks on paper. However it looks on paper is how I’m going to say it most of the time. But the Shema is found in Deuteronomy 6, verse 4. Here’s a couple of things to know. This is the core creed of Judaism. This is the first prayer that most Jewish children learn. It’s also something that Jews recite morning and evening. And this is what it says.

DEUTERONOMY 6:4 ESV

⁴ “Hear, O Israel: The LORD our God, the LORD is one.

Deuteronomy 6, verse 4: “Hear, O Israel, the Lord our God, the Lord is one.” The Lord our God, the Lord is one.

There’s some interesting things happening in this verse. I’m going to try to explain it to you as quickly and as best as I can. I do wish I had a dry erase board on me right now. But, you know, hey, beggars can’t be choosers. Amen. So the word here for “hear” — how many of you — let me just back up for a second. If you don’t know this, the Bible was not written in English. The Bible is written in Hebrew, the Old Testament, Greek, the New Testament. There’s a little bit of Aramaic tossed in there for a little. That’s the Tony Chachere’s of the biblical languages.

Amen. A little spice in there. And so you have the word here for “hear” — in the Hebrew is the word shema. This is why they call it the Shema. This is the command. Israel, you need to hear this. You need to hear this. You need to hear this. For us, we probably don’t feel it as much as they would have, but being in environments that were polytheistic, and they were in environments, they were in cultures where people were sacrificing babies to gods on altars. When you live in

that kind of environment, “hear” is a really good instruction. You need to hear this. You need to hear this over and over and over again.

So, the Shema. And then it says “the Lord.” The word here for “the Lord” — can I actually have Deuteronomy 6:4 up? I’m going to point at it a little bit. It makes me feel better. Deuteronomy 6:4. The word right there for “the Lord” — you see the LORDs in capital letters there? They do that in translations when it is the Hebrew word Yahweh, or Jehovah. We’ll stick with Yahweh for the moment. And so it says here Yahweh. Yahweh is a singular God. Yahweh is the way that God identified Himself amongst any other gods to the Jewish people. This is how He let them know, I’m the God you’re serving.

Yahweh. Yahweh, our God. The word there for “our God” is Elohim. Here’s what’s interesting about Elohim. Elohim is a plural word for God. So it says, “Hear, O Israel, God our Gods.” That’s literally how it translates. God our Gods. God is one. Here’s something else that’s interesting in the text here. You can pull a lot out of six little words on screen. The word “one” here is not a singular one. It’s the word echad. Echad is a collective one. It’s not a singular one. It doesn’t mean like one, two, three. It means a collective one, as in this is one church.

But we’re many people, but we’re one church. It’s the same word that in Genesis chapter 2, to define Adam and Eve’s relationship, the Lord says, “and they will be one flesh.” They’re not one person.

GENESIS 2:24 ESV

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Me and Ashleigh are not one person, but we are one, a collective one. It’s the same word that’s used in Genesis chapter 11, talking about the Tower of Babel, when the Lord looks down and looks how much they’re going to accomplish. He says, “Behold, they are one people.” Not a singular one, but a collective one.

GENESIS 11:6 ESV

⁶ And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

So in some essence, you could read this to say, the Elohim, Father, Son, Holy Spirit — the Gods, Father, Son, Holy Spirit — is echad, one collective, Yahweh, one God.

The Father, Son, and Holy Spirit is one collective God. This is millennia before Jesus Christ even comes on the scene. God’s been painting this picture for forever. In fact, when you read in the New Testament about how Jesus created all things and He upholds the universe by the word of His power — did you know if you go back to Genesis chapter 1 — I’m off the notes, by the way, so I don’t know how long this is going to get. Genesis chapter 1, if you go back to Genesis chapter 1, it says, “In the beginning, Elohim” — Gods — “in the beginning, Elohim created the heavens and the earth.”

GENESIS 1:1 ESV

¹ In the beginning, God created the heavens and the earth.

In Job, it tells us that the Holy Spirit created the world.

JOB 26:13 ESV

¹³ By his wind the heavens were made fair; his hand pierced the fleeing serpent.

In John chapter 1, Colossians, and Hebrews chapter 1, it tells us that Jesus created the world.

JOHN 1:1-3 ESV

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made.

HEBREWS 1:2-3 ESV

² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

And then right there in Genesis chapter 1, it tells us that God the Father created the world. The Trinity is right there. Here's the other thing — and I might get this wrong, the Hebrew — but if you were to look at that in the Hebrew, “In the beginning, God created the heavens and the earth,” the first three Hebrew words — man, I'm going to mess this up — but it is bereshit, bara, Elohim. Bereshit, bara, Elohim.

I think it's interesting. I don't know if I'd build theology on it, but I got excited about it all of a sudden. I think it's interesting that the third word in the Bible that's talking about our God, who is three persons in one, is Elohim. Hallelujah! God has been showing us this since the creation of time, that He has revealed Himself to us as one God in three persons. Somebody ought to shout even if you don't get it. Amen. This is power. I'm going to tell you how it's going to change your life here in a minute. The Trinity is a cornerstone in Christian orthodoxy, and because of that, it also protects us from heretical teaching.

The doctrine of the Trinity protects us from heresy. The doctrine of the Trinity protects us from heresy. Now, I could go long on this. I've even thought about maybe recording a video and just putting it up on our brand-new YouTube channel, where you can go back and review this message as well as the rest of the series. Yeah, all right. You get \$100 after service because you clapped first. Bo, you get five because you waited. And the rest of you get nothing because you left me hanging. Now we're getting some claps. Yeah, I see. Now people are catching on.

But I do want to mention two groups to you, because these two groups of people are coming to your house. So I just want to tell you about these. There are two groups that the Trinity will protect you against heresy. The first group is Mormons. Mormons are — we're talking damnable heresy on these two groups. I just want to let you know that. Mormons, they have some crazy beliefs about God. They believe the Father was once a man who became God. They believe Jesus is divine, but He was born to God the Father and one of God's wives. By the way, He's got a lot of them according to their doctrine.

And they also believe that the Father, Son, and Holy Spirit are all separate gods amongst countless gods. But the good news for you is you too can become a god according to the Mormons. Some crazy stuff. This is all because they're unhitched from the Trinity. The Trinity would solve a lot of this false doctrine. Also, the Jehovah's Witnesses. The Jehovah's Witnesses believe that only the Father is God. That's called a Unitarian theology. And so they believe that God is Father, but then they don't believe that Jesus is divine. So Jesus is not God. He's actually, according to the Jehovah's Witnesses, He is the Archangel Michael, reincarnate.

They do not believe the Holy Spirit is God. In fact, they don't believe the Holy Spirit is a person. They just believe He's a force that operates in the world. And this is very similar actually to Arianism that we talked about earlier, that the Council of Nicaea in 325 dealt with. They have some very similar doctrine that lines up with Arianism. I just want to be clear, though, and I want to say this as a protection for you, but I also want to say this in love to the camera, that neither Mormons nor Jehovah's Witnesses are Christians. Do not buy into this nonsense.

And Jehovah's Witnesses haven't gotten a pass so much, and I'm just going to rip the Band-Aid off here. I feel like ever since Mitt Romney ran for president, the Mormons have been getting a pass as Christians. They're not. This is a damnable heresy. They are not one of us. They are not part of the fellowship of faith. They are not part of the household of faith. They profess a false Christ, and what they believe is so egregiously wrong. Let me say it again. It is damnable heresy. If you belong to a Mormon or Jehovah's Witness church and you are in the Mobile County area, I want to invite you.

You have a place here. And what we'll do is, right here at Saraland Church, we'll begin to work with you and help you shake off some of this false teaching that is not going to do you any good. And one day you will stand before the throne of God where all men will be judged. And if your name is not written in the Lamb's book of life, you will be thrown into the lake of fire for all eternity.

REVELATION 20:15 ESV

¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

And I just want to say something to you, my friend, if you're listening today. If you believe that Jesus is not God, you believe in a Jesus who cannot save you. He will be no less than who He is, the creator of all things, co-equal, co-eternal with the Father, begotten but not made.

We're praying for you and we're believing God's best for you. Clap your hands and let them know we're praying for them. See, whether you realize this or not, the Trinity is actually the glue that holds the Christian faith together. This is kind of where I want to close. The Trinity is what makes salvation possible. It is what makes salvation possible. We know that we have a righteousness by faith that is modeled after Abraham, the forefather of our faith. If you were to read Romans 4, Galatians 3, James 2, you would see that Abraham believed God.

ROMANS 4:3 ESV

³ For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."

GALATIANS 3:6 ESV

⁶ just as Abraham “believed God, and it was counted to him as righteousness”?

JAMES 2:23 ESV

²³ and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God.

It was counted to him as righteousness.

This is the exact same way that we become born again. We place our faith in the finished work of Jesus Christ at the cross and we are saved. And the theologian Stevie Wonder said it best: you are signed, sealed, delivered. Amen. I made a joke like that in a church one time and somebody lost their mind. I’m going to make a lot more just so y’all know. If they sang from Motown, I’ll move them into apostleship for jokes. Amen. So we know that we have a righteousness that’s by faith. We know that we have a righteousness that comes by faith similar to Abraham.

So I want to take you back to Abraham for a moment. I’m not going to put any Scriptures on the screen, but I’m going to talk you through the story arc of Abraham starting in Genesis chapter 12. We actually meet Abraham in Genesis chapter 11, but in chapter 12, he has an encounter with God the Father, and God the Father makes a promise to him, because Abraham has an issue.

GENESIS 11:27-32 ESV

²⁷ Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

²⁸ Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. ²⁹ And Abram and Nahor took wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife, Milcah, the daughter of Haran the father of Milcah and Iscah. ³⁰ Now Sarai was barren; she had no child. ³¹ Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram’s wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. ³² The days of Terah were 205 years, and Terah died in Haran.

Abraham worships the Lord. He believes God. He serves Yahweh, but him and his wife cannot have children. They cannot have children, and Abraham is amassing a great wealth, and it’s a very practical concern he has.

He’s worried that he’s going to have to leave everything that he has to his nephews and his servants. He’s worried that he has no one to pass on the inheritance to. And the Lord comes to Abraham and He makes him a promise, and He says, “I’m going to make you a great nation. And through you, the nations will be blessed.” And He makes him a promise that he is going to have a son. That’s Genesis chapter 12.

GENESIS 12:1-3 ESV

¹ Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

God the Father makes a promise to Abraham that you, Abraham, are going to be a father. Genesis chapter 15, probably about 10, 15 years later, Abraham has another encounter with the Lord where the Lord speaks to him and says, “I’m going to fulfill this thing.

I’m going to do it. You are going to be a father. This is going to happen.” And this is where the Bible says that Abraham believed God and it was counted to him as righteousness.

GENESIS 15:5-6 ESV

⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.

So I’m going to be honest, I can’t preach, but I just feel like the Holy Ghost just spoke something to me. Thank you, Lord. And so right there, he believes God. It’s counted to him as righteousness. And then the Lord says, we need to make a covenant between us. Because Abraham asked, he says, “How am I going to know that this is going to happen? How can I be certain that I’m going to be a father?

Because I’ve been sitting on this 10, 15 years. How do I know it’s going to actually come to pass?” And the Lord says, we need to make a covenant. Now a covenant was a ritual process from back then. I’m going to say it — I want to be clear, it’s weird to me. It ought to be weird to you and our sensibilities today. But basically what they would do when people would come into agreement with one another, they’d take an animal, they’d cut him in half, like straight down in half. And they’d put one side over here and one side over here.

And then they’d walk between it in agreement. This is just an ancient ritual. Don’t do this tomorrow at Labor Day. Cut a hot dog in half and, you know, good grief. But it was an ancient ritual that they did. It was basically to say, if we do not fulfill our promise to one another, let this happen to us. Okay. That was basically what the covenant was. And so God says to Abraham, He says, well, if you want to know how it’s going to happen, we need to get in covenant. And so Abraham prepares the covenant ritual. He takes the animals, he prepares them, puts them out.

And as soon as he’s done preparing, the Lord causes a deep sleep to fall on Abraham. And Abraham falls asleep. And the Bible says that a smoking fire pot comes down from heaven and a blazing torch comes down from heaven while Abraham is asleep. And the torch and the pot, they go through the covenant ritual instead of Abraham.

GENESIS 15:12-17 ESV

¹² As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³ Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for you, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶ And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.” ¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.

Well, my friends, if you look at Revelation chapter 1, it sounds really similar to the description of Jesus Christ in Revelation chapter 1, where it says that His eyes, they burn like fire and His feet are burnished bronze.

REVELATION 1:14-15 ESV

¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.

And so what we see here is, God says we need a covenant, and then He excludes Abraham from it.

Because Romans chapter 8 says that anything that we try to do in the fulfillment of our promise, between what the Lord is going to do on our behalf and its fulfillment, that that is weakened by flesh.

ROMANS 8:3 ESV

³ For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

In other words, when we get involved, it doesn't work. So we read this a few weeks ago. So Jesus Christ the Son has done what the law could not do because it was weakened by flesh. Do you hear me this morning? And so what we see in Genesis chapter 15 is something that is so similar. I mean, theologians believe it's a Christophany. It is so similar to Revelation chapter 1 that this obviously is some kind of incarnation of the Son before His birth in the earth.

So this is not a covenant between God and Abraham. This is a covenant between the Father and the Son. I have a feeling this is exactly what happened, because Romans chapter 4 says this. It says this, talking about Abraham, talking about Abraham's promise.

ROMANS 4:16 ESV

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

“This is why it depends on faith, in order that the promise may rest on grace and be guaranteed.” If you’re involved in it, it’s not guaranteed. But when it’s a covenant between God the Father and God the Son, it’s a guaranteed, sure bet, it’s certain. Hallelujah. And then we jump forward again to Genesis chapter 17.

And in Genesis chapter 17, the Lord visits Abraham again and says to him, He says, “Hey” — I don’t think that’s actually how the Lord addressed him, but that’s what we’re going with today — “Hey, you know, if I’m going to fulfill that covenant, I’m going to need you to do Me a favor. I’m going to need you to walk before Me and be blameless.” And Abraham, as soon as he hears it, he falls on his face. He falls on his face. It’s a sign of, there is no way I can do that. And the Lord says, okay, this is what we’ll do. I’m going to give you a sign, to you and your offspring, that I’m going to fulfill the promise that I’ve given you.

And this is when the Lord institutes a practice known as circumcision.

GENESIS 17:1-11 ESV

¹ When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, ² that I may make my covenant between me and you, and may multiply you greatly.” ³ Then Abram fell on his face. And God said to him, ⁴ “Behold, my covenant is with you, and you shall be the father of a multitude of nations. ⁵ No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. ⁷ And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. ⁸ And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.” ⁹ And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. ¹⁰ This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. ¹¹ You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.

Now, I’m not going to go deep down this rabbit hole, but if you look at circumcision — Hebrews tells us, Colossians also says this — that the Old Testament, the old covenant pattern of doing things, they are types and shadows of that which is to come.

HEBREWS 10:1 ESV

¹ For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

COLOSSIANS 2:16-17 ESV

¹⁶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. ¹⁷ These are a shadow of the things to come, but the substance belongs to Christ.

There's a lot of foreshadowing in the Old Testament of what the New Testament church would look like. And circumcision is a foreshadowing because it is a seal of the promise. Circumcision is a sign of what Ephesians chapter 2 says, you shall be sealed by the Holy Spirit.

EPHESIANS 1:13 ESV

¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,

It's a sign of the Holy Spirit. Circumcision is a type of the seal of the Holy Spirit. And here's what's crazy. You've got the work of the Father in Genesis chapter 12. You've got the work of the Son in Genesis chapter 15. And you've got the work of the Holy Spirit in Genesis chapter 17. And after years of standing on a promise, after the Father, the Son, and the Holy Ghost have done their individual unique work in the life of Abraham, from what we can tell from the Scripture, immediately Sarah gets pregnant and within a year, the son that was promised to them was born.

GENESIS 21:1-2 ESV

¹ The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. ² And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him.

Meaning that when you want to see things come to fruition in your life, if you want to see God do His full work, you can't just have the work of the Father. You can't just have the work of the Son. You can't just have the work of the Holy Ghost. But when God in three persons comes together and does a unique work in your life, the Father, the Son, and the Holy Ghost, I'm telling you the promise is made sure. And it will come to pass. Hallelujah! The hymn writer said, God in three persons, blessed Trinity. The Father and the Son and the Holy Spirit have conspired since eternity past to save you from your sins and bless you.

In fact, one theologian said it this way: the Father planned our salvation, the Son purchased our salvation, and the Spirit preserves our salvation. God eternally exists as three persons, Father, Son, and Holy Spirit. And each person is fully God, and there is one God, and God is always all three persons at once. If you're thankful that you serve a God who's a little above your comprehension level, why don't you give Him a big praise this morning? Amen.

Preaching Notes

Before You Preach

This message closes a four-week series on building everything on Jesus. It is a doctrine message, and it will lean into teaching. Say so up front, then keep the energy up: the payoff in the final movement is personal and powerful.

Two cautions. First, every illustration of the Trinity breaks down (water, ice and steam ends in modalism), so this message proclaims more than it illustrates. Second, it names two groups, Latter-day Saints and Jehovah's Witnesses, as outside Christian orthodoxy. Say it plainly, and say it with an open door.

Introduction

COLOSSIANS 1:15-20 ESV

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Today we are talking about the Trinity, one of the most important doctrines in the Christian faith. This is not a “think better, do better” message. It is heavy, and it is powerful: by the end, you will see how our one God in three persons secures the promise of God in your life.

Paul admits his own limits when he writes, “I am speaking in human terms, because of your natural limitations” (Romans 6:19). And God says His ways and thoughts are higher than ours (Isaiah 55:8-9). If His ways are above ours, it stands to reason that His nature is above our full comprehension. So this morning there will be more proclaiming than explaining.

WHAT THE WORD MEANS

The word Trinity is not found in the Bible. Some use that as an argument against it, but many sound theological words are not in the Bible. Trinity is a label the church gives to something Scripture demonstrates again and again.

Illustration: the spice drawer. Open the spice drawer at home and you will find cinnamon, lemon pepper and a little Tony Chachere's. Nothing in the drawer is labeled “spice.” Spice is the word that tells you what is in the

drawer. In the same way, Trinity is the word that names what Scripture shows us throughout: one God who is three persons.

The cornerstone of Christian orthodoxy is the Trinity.

Definition: God eternally exists as three persons, Father, Son and Holy Spirit. Each person is fully God. There is one God. And God is always all three persons at once.

1. The Church Affirmed the Trinity Under Pressure

Most doctrine is put into words because a false teaching forces the question. Nobody had to defend the deity of Jesus until someone denied it.

AD 325, the Council of Nicaea. About 300 church leaders gathered to affirm the full deity of Jesus Christ. A bishop named Arius had been teaching that the Son was a created being and that there was a time when He did not exist. The council answered with Scripture:

JOHN 1:1 ESV

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

Fourteen verses later, John tells us who the Word is: “the Word became flesh and dwelt among us” (John 1:14). The Word is Jesus.

AD 381, the Council of Constantinople. A second council affirmed the deity of the Holy Spirit against the Pneumatomachians, literally “Spirit fighters,” who denied that the Spirit is God.

Between these two councils the church set down, as orthodox Christian doctrine, that the Father, the Son and the Holy Spirit are coequal, of the same divine substance, and coeternal: not created, but eternal. The creed that came out of those councils, known today as the Nicene Creed, says it this way:

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages, Light from Light, true God from true God, begotten, not made; of the same essence as the Father. Through him all things were made. For us men and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made man. He was crucified for us under Pontius Pilate; he suffered and was buried. The third day he rose again, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end.

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke through the prophets.

And in one holy catholic and apostolic Church. We confess one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the world to come. Amen.

If that were all you knew about the Christian faith, you would be off to a good start. But the Trinity was not invented in the 300s. It is a Bible doctrine.

2. The New Testament Clearly Portrays the Trinity

Four passages put all three persons side by side. As you read each one, name the persons aloud.

MATTHEW 3:16-17 ESV

¹⁶ And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

The Son is baptized, the Spirit descends, the Father speaks.

2 CORINTHIANS 13:14 ESV

¹⁴ The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

The grace of the Son, the love of the Father, the fellowship of the Spirit.

EPHESIANS 4:4-6 ESV

⁴ There is one body and one Spirit—just as you were called to the one hope that belongs to your call—
⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is over all and through all and in all.

One Spirit, one Lord, one God and Father of all.

MATTHEW 28:19 ESV

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

The most concise picture of the Trinity in the New Testament. Have the congregation say it together: the Father, the Son and the Holy Spirit.

3. The Old Testament Also Reveals the Trinity

The Shema is the core creed of Judaism. It is the first prayer Jewish children learn, and it is recited morning and evening. (It is also the text behind the second of the Assemblies of God’s 16 Fundamental Truths, “The One True God.”)

⁴ “Hear, O Israel: The LORD our God, the LORD is one.

Put the verse on screen and walk through four words:

- **Shema**, “Hear.” A command, given to a people surrounded by many gods: you need to hear this.
- **Yahweh**, “the LORD.” The personal, singular name God gave Himself among all the gods of the nations.
- **Elohim**, “our God.” A plural form, like seraph and seraphim, cherub and cherubim.
- **Echad**, “one.” Not a counting one, but a united, collective one. It is the word used when Adam and Eve “become one flesh” (Genesis 2:24) and when the builders at Babel are “one people” (Genesis 11:6).

Elohim, Father, Son and Holy Spirit, is echad, one united God, Yahweh. Millennia before Bethlehem, God was already painting this picture.

Who created the world? Scripture gives the work to all three persons:

- The Father: “In the beginning, God created the heavens and the earth” (Genesis 1:1).
- The Son: “All things were made through him” (John 1:3; also Colossians 1:16 and Hebrews 1:2-3).
- The Spirit: “By his wind the heavens were made fair” (Job 26:13).

One more observation, offered as interest rather than proof: the first three Hebrew words of the Bible are *bereshit bara Elohim*, “In the beginning, created God.” The third word of Scripture is the plural Elohim.

As the hymn writer said, “God in three persons, blessed Trinity.”

4. The Trinity Protects Us from Heresy

The doctrine of the Trinity is a cornerstone of orthodoxy, and it guards us against false teaching. Two groups are worth naming, because they are coming to your door.

The Church of Jesus Christ of Latter-day Saints (Mormons) teaches that:

- the Father was once a man who became a god;
- Jesus is divine, but a spirit child of the Father and a heavenly mother;
- the Father, Son and Holy Spirit are three separate gods among countless gods, and you too can become a god.

Jehovah’s Witnesses teach that:

- only the Father is God (a unitarian view);
- Jesus is not God, but a created being, identified with Michael the archangel;
- the Holy Spirit is not God and not a person, but an impersonal force.

This is very close to the Arianism the Council of Nicaea answered in 325.

Be clear and be kind: neither group is Christian in the historic, biblical sense. They profess a different Christ, and their teaching about Him is a damnable heresy. If you believe Jesus is not God, you believe in a Jesus who cannot save you. Then open the door: if you are part of either group, you have a place here, and we will walk with you through what Scripture says.

OPTIONAL: THE TRINITY AND THE CROSS

This section is in the original notes but was not preached on August 31, 2025. Use it if time allows.

Our very real sin problem was solved at a very real cross. Jesus paid the price for our sin. This is called penal substitutionary atonement.

Some teachers now separate the cross from the Trinity, and when they do, the cross starts to look like “cosmic child abuse”: an angry Father punishing an innocent Son. But the Father and the Son are coequal and coeternal, and at the cross they acted in perfect cooperation. Separate the cross from the Trinity, and God no longer looks just in requiring payment for sin. He looks vindictive toward His innocent Son.

The slide that follows is predictable. Teachers begin to:

- recast the cross as answering our misunderstanding of God’s wrath rather than satisfying His justice;
- set aside large parts of the Old Testament, then deny the inerrancy of Scripture;
- apply salvation to all people apart from faith, and set aside much of the New Testament;
- move from Christ as Lord to Christ as a consciousness, equal to other religious leaders;
- end in unitarianism, many paths to God, and truth that is entirely subjective.

All because the Trinity was separated from the cross. Whether we realize it or not, the Trinity is the glue that holds the Christian faith together.

5. The Trinity Makes Salvation Certain

We have a righteousness that comes by faith, modeled by Abraham. Abraham believed God, and it was counted to him as righteousness (Romans 4:3; Galatians 3:6; James 2:23). That is how we are born again: we place our faith in the finished work of Jesus at the cross.

Walk the congregation through Abraham’s story in three scenes. No need to put every text on screen.

Genesis 12: the Father promises. Abraham worships the Lord, but he and Sarah cannot have children, and he fears his inheritance will pass to a servant. God promises to make him a great nation and to bless the nations through him.

Genesis 15: the Son cuts the covenant. Years later, the Lord renews the promise, and Abraham believes God, and it is counted to him as righteousness. Abraham asks, “How am I to know?” So God calls for a covenant. In that day, two parties would cut animals in half and walk between the pieces, saying in effect, “If I break my word, let

this be done to me.” Abraham prepares the animals, and then God causes a deep sleep to fall on him. A smoking fire pot and a flaming torch pass between the pieces while Abraham sleeps.

Compare Revelation 1:14-15, where the risen Christ’s eyes are “like a flame of fire” and His feet “like burnished bronze.” Many see Genesis 15 as an appearance of the Son before His incarnation. God leaves Abraham out of the covenant’s obligations, because what we add to God’s promise is “weakened by the flesh” (Romans 8:3). This is not a covenant between God and a man. It is a covenant between the Father and the Son.

ROMANS 4:16 ESV

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

If the promise depends on us, it is never guaranteed. When it rests on a covenant between the Father and the Son, it is certain.

Genesis 17: the Spirit seals. God tells Abraham, “Walk before me, and be blameless,” and Abraham falls on his face: he cannot do it. So God gives him a sign, circumcision, a “seal of the righteousness that he had by faith” (Romans 4:11). The Old Testament patterns are a shadow of what was to come (Colossians 2:16-17; Hebrews 10:1), and this one points to believers being “sealed with the promised Holy Spirit” (Ephesians 1:13).

The work of the Father in Genesis 12. The work of the Son in Genesis 15. The work of the Holy Spirit in Genesis 17. And once all three have done their part, Sarah conceives, and within a year the promised son is born (Genesis 21:1-2).

Conclusion

When God in three persons does His unique work in your life, the promise is made sure, and it will come to pass.

The Father, the Son and the Holy Spirit have worked together since eternity past to save you from your sins.

- The Father **planned** our salvation.
- The Son **purchased** our salvation.
- The Spirit **preserves** our salvation.

Restate the definition one last time: God eternally exists as three persons, Father, Son and Holy Spirit. Each person is fully God. There is one God. And God is always all three persons at once.

Close in praise: if you are thankful to serve a God who is bigger than your mind can hold, give Him praise.

Scripture List

Every passage read, cited or alluded to in the message, in the order it comes up.

Read

Read aloud in the message.

COLOSSIANS 1:15-20

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

MATTHEW 3:16-17

¹⁶ And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

2 CORINTHIANS 13:14

¹⁴ The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

EPHESIANS 4:4-6

⁴ There is one body and one Spirit—just as you were called to the one hope that belongs to your call—⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is over all and through all and in all.

MATTHEW 28:19

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

DEUTERONOMY 6:4

⁴ “Hear, O Israel: The LORD our God, the LORD is one.

ROMANS 4:16

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

Cited

Named or quoted along the way.

ROMANS 6:19

¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

ISAIAH 55:8-9

⁸ For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. ⁹ For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

JOHN 1:1-3

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made.

JOHN 1:14

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

GENESIS 2:24

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

GENESIS 11:6

⁶ And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

GENESIS 1:1

¹ In the beginning, God created the heavens and the earth.

HEBREWS 1:2-3

² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

JOB 26:13	¹³ By his wind the heavens were made fair; his hand pierced the fleeing serpent.
ROMANS 4:3	³ For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.”
GALATIANS 3:6	⁶ just as Abraham “believed God, and it was counted to him as righteousness”?
JAMES 2:23	²³ and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God.
GENESIS 11:27-32	²⁷ Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. ²⁸ Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. ²⁹ And Abram and Nahor took wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife, Milcah, the daughter of Haran the father of Milcah and Iscah. ³⁰ Now Sarai was barren; she had no child. ³¹ Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram’s wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. ³² The days of Terah were 205 years, and Terah died in Haran.
GENESIS 12:1-3	¹ Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”
GENESIS 15:5-6	⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.

GENESIS 15:12-17

¹² As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³ Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for you, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶ And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete." ¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.

**REVELATION
1:14-15**

¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.

ROMANS 8:3

³ For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

GENESIS 17:1-11

¹ When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, ² that I may make my covenant between me and you, and may multiply you greatly." ³ Then Abram fell on his face. And God said to him, ⁴ "Behold, my covenant is with you, and you shall be the father of a multitude of nations. ⁵ No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. ⁷ And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. ⁸ And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." ⁹ And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. ¹⁰ This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. ¹¹ You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.

ROMANS 4:11

¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,

HEBREWS 10:1	¹ For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.
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COLOSSIANS 2:16-17	¹⁶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. ¹⁷ These are a shadow of the things to come, but the substance belongs to Christ.
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EPHESIANS 1:13	¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,
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Alluded to

Drawn on without naming the reference.

REVELATION 20:15	¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.
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GENESIS 21:1-2	¹ The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. ² And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him.
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ABOUT THE PREACHER



Pastor Jason Mayfield

SENIOR PASTOR, CITYLIGHT CHURCH

Pastor Jason Mayfield is the Senior Pastor of Citylight Church in Saraland, Alabama, where he and his wife, Ashleigh, lead a church devoted to Building Lives on Jesus. His preaching is rooted in the Bible, full of hope, and grounded in one conviction: an incredible life is built on the finished work of Jesus Christ.

For more than 20 years, Pastor Jason has given his life to the local church. He has been credentialed with the Assemblies of God for 21 years and ordained for 14, and he has led revitalization in churches that went on to rank among the Top 100 Fastest-Growing Churches in America. He carries a deep conviction that the church can be both excellent and supernatural, and a passion for revival.

He is an author and the creator of Tear Up Your Bible and POWER 27, a daily rhythm of Bible reading, prayer and worship. His resources have helped more than 100,000 people go deeper in the Scriptures. Above every title, his greatest joy is seeing people meet Jesus, be filled with the Spirit, and grow into everything God has called them to be.

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