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Why Humanity Needed Triune [Trinity] God?



Role and Responsibilities of Each Godhead



Trinitarian Unity in Action

Go ye into the world, and preach the Gospel to every creature...

Matthew 28:19 and Mark 16:15 [KJV]



1.0 Why Humanity Needed Triune [Trinity] God?

Humanity did not merely need forgiveness; humanity needed **God Himself acting in fullness** for salvation. Sin had corrupted man totally—spirit, soul, and body (Romans 3:23; 5:12). Therefore, redemption required the united work of **the Father, the Son, and the Holy Spirit**.

The Father is the source of redemption. In His love, He planned salvation before the foundation of the world (Ephesians 1:3–5). The law revealed His righteousness but also exposed humanity’s inability to fulfill it (Romans 3:19–20). Thus, salvation could not come by human effort, but by divine initiative.

The Son, Yeshua the Messiah, accomplished what humanity could not. Being fully God and fully man, He became the second Adam (Romans 5:18–19). Through His obedience unto death, He justified many. Paul declares, “God was in Messiah reconciling the world to Himself” (2 Corinthians 5:19). Without the Son’s incarnation, sacrifice, and resurrection, sin would remain undefeated (1 Corinthians 15:17).

The Holy Spirit applies salvation to the believer. Justification without transformation would leave man powerless. Therefore, God poured His Spirit into our hearts (Romans 5:5), regenerating us (Titus 3:5), empowering us to walk in righteousness (Romans 8:2–4), and sealing us for the day of redemption (Ephesians 1:13–14).

Thus, humanity needed the **Triune God**:

- The **Father** to will salvation,
- The **Son** to accomplish salvation,
- The **Spirit** to apply and sustain salvation.

As Paul proclaims, “From Him and through Him and to Him are all things” (Romans 11:36). Only the fullness of God could fully redeem fallen humanity.

The Bible consistently reveals God as **one God who acts in a triune manner**—Father, Son, and Holy Spirit—working together in creation, redemption, and fellowship with humanity.

Genesis 1:1–2 introduces this pattern at creation: **God creates, the Spirit of God hovers**, and by God’s **spoken Word** all things come into being. John 1:1 identifies this Word as eternal, divine, and personal—“the Word was with God, and the Word was God”—later revealed as the Son.

In Matthew 28:19, Yeshua commands baptism in the **one name** (singular) of the **Father, Son, and Holy Spirit**, showing unity of essence and distinction of persons. This is not philosophical theory but a covenantal reality into which believers are brought.

John 14–16 records Yeshua’s teaching on the Trinity in salvation: the **Father sends the Son**, the **Son reveals the Father**, and the **Holy Spirit proceeds from the Father and the Son** to dwell in believers, teach truth, convict the world, and glorify Messiah.



Ephesians 1:3–14 presents salvation as a triune work: the **Father elects and plans**, the **Son redeems by His blood**, and the **Holy Spirit seals believers** as a guarantee of inheritance.

Finally, 2 Corinthians 13:14 blesses the church with the **grace of the Lord Yeshua the Messiah**, the **love of God**, and the **fellowship of the Holy Spirit**, summarizing the believer’s lived experience of the Triune God.

Together, these passages affirm that God is one, yet revealed in three persons, fully united in purpose and power for creation, salvation, and eternal communion.

Key Trinitarian Scriptures

Reference	Truth
Matthew 28:19	Baptism in the name (singular) of Father, Son, and Holy Spirit.
2 Corinthians 13:14	Paul blesses with “the grace of the Lord Yeshua, the love of God, and the fellowship of the Holy Spirit.”
Ephesians 1:3–14	One salvation plan with the Father’s choosing , the Son’s redemption , and the Spirit’s sealing .
John 14–16	Yeshua teaches about the Father sending the Spirit in His name.
Genesis 1:1–2; John 1:1	All Persons active in creation.

2.0 Role and Responsibilities of Each Godhead

The Bible reveals one true God who exists eternally in three persons—**the Father, the Son, and the Holy Spirit**. This triune nature of God does not imply three gods, but one divine essence expressed through distinct persons who work in perfect unity. Understanding the **roles and responsibilities of each Person of the Godhead** helps believers grasp how God relates to creation, redemption, and daily spiritual life.

God the **Father** is revealed as the **source, initiator, and planner** of all things. He wills creation, designs redemption, and calls humanity into relationship with Himself (Genesis 1:1; Ephesians 1:3–6). The Father sends the Son, receives the Kingdom, and lovingly adopts believers as His children (John 3:16; Romans 8:15). His role reflects authority, purpose, and loving origin.

God the **Son**, Yeshua the Messiah, is the **revealer, mediator, and redeemer**. Through the Son, the invisible God is made known (John 1:18). By His incarnation, death, and resurrection, He reconciles humanity to God (Colossians 1:19–20). As the only mediator between God and humanity, the Son provides access to the Father and continually intercedes for believers (1 Timothy 2:5; Hebrews 7:25).

God the **Holy Spirit** is the **empowerer, sanctifier, and indweller**. The Spirit applies the work of salvation to believers, giving new birth, transforming character, and empowering service (John



3:5–8; Galatians 5:22–25). He unites believers into one body and guides them in truth (1 Corinthians 12; John 16:13).

Together, the three Persons of the Godhead act distinctly yet inseparably, revealing the fullness of God’s love, power, and purpose for humanity.

2.1 God The Father

Person	Primary Role in the Godhead	Biblical Responsibilities
God the Father	Source, Initiator, Planner	- Creator of all things

God the Father is:

- Sovereign Lord of the universe
- Sender of the Son and Spirit
- Designer of salvation plan
- Father of all believers
- Receiver of glory and worship

The revelation of **God as Father** unfolds progressively across Scripture, showing Him as **origin, initiator, authority, and loving source** of all that exists and all that is redeemed. From creation to consummation, the Father stands as the fountainhead of divine purpose.

Genesis 1:1 begins with majestic simplicity: “In the beginning God created the heavens and the earth.” Here, God is revealed as the **uncreated Father**, the ultimate source of all being. Creation flows from His authority and intention, establishing Fatherhood not first in relation to humanity, but in relation to **all existence**.

This Fatherhood becomes personal and redemptive in **John 3:16**: “For God so loved the world that He gave His only begotten Son.” The Father is revealed not as distant Creator only, but as **self-giving love**. He initiates salvation by sending the Son, not out of necessity, but out of love. The Father’s giving reveals His heart—salvation is His desire, and love is His motive.

Paul expands this truth in **Ephesians 1:3–6**, where the Father is described as the one who **blesses, chooses, predestines, and adopts**. Before the foundation of the world, the Father planned redemption, desiring sons and daughters. Adoption through Yeshua the Messiah reveals that God’s ultimate aim is not merely forgiveness, but **family**. All this, Paul emphasizes, is “to the praise of the glory of His grace,” showing that the Father’s work magnifies His gracious character.

The Father’s authority reaches its climax in **1 Corinthians 15:24–28**, where the Son, having subdued every enemy, delivers the Kingdom back to God the Father. This passage reveals divine order: the Father is the **final recipient of all redeemed authority**, so that “God may be all in



all.” The Son’s submission does not diminish His divinity but fulfills the Father’s eternal purpose. The Father stands as the ultimate sovereign, in whom all things find completion.

Finally, **Matthew 6:9** brings the doctrine of the Father into daily life: “Our Father in heaven.” Yeshua teaches believers to approach God not merely as King or Judge, but as **Father**—intimate yet holy. “Hallowed be Your name” balances closeness with reverence, reminding believers that the Father is both loving and transcendent.

Together, these passages reveal the Father God as **Creator, Lover, Planner, Sovereign, and Relational Father**. He initiates creation, designs redemption, sends the Son, receives the Kingdom, and invites believers into communion. Biblical Fatherhood is not passive—it is purposeful, loving, and eternally glorious.

The Bible consistently reveals **God the Father** as the **source, initiator, and planner** of all things. He stands at the beginning of creation, redemption, and the fulfillment of history, acting with sovereign wisdom and purposeful love.

As **Source**, the Father is the origin of all existence. “From Him and through Him and to Him are all things” (Romans 11:36). Genesis 1:1 declares that God created the heavens and the earth, affirming that all life, authority, and purpose flow from Him. Even within the Trinity, the Father is presented as the fountainhead from whom divine action proceeds (1 Corinthians 8:6).

As **Initiator**, the Father moves first toward humanity. Salvation did not arise from human seeking but from divine love. “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Romans 5:8). John 3:16 reveals the Father as the One who sent the Son, initiating redemption out of love rather than obligation. The Father also draws people to the Son (John 6:44), showing His active role in calling and restoring humanity.

As **Planner**, the Father designed salvation before time began. Ephesians 1:3–6 teaches that the Father chose believers in Christ before the foundation of the world and predestined them for adoption according to His will. His purposes are not reactive but eternal. He works “all things according to the counsel of His will” (Ephesians 1:11).

Together, these truths reveal the Father as the **origin of life**, the **first mover in redemption**, and the **wise architect of history**. His plans flow from love, His actions express grace, and His purpose is to bring many sons and daughters into His glory (Hebrews 2:10).

2.2 God The Son

Person	Primary Role in the Godhead	Biblical Responsibilities
God the Son (The Messiah)	Mediator, Redeemer, Revealer	- Agent of creation

God the Son (The Messiah) is:

- God incarnate (fully God and man)
- Savior through His death and resurrection



- Revealer of the Father
- Head of the Church
- Judge of all people

Scripture presents **God the Son** as eternal, divine, incarnate, redeeming, and exalted. From eternity past to His redemptive work and eternal reign, the Son stands at the center of God's revelation and humanity's salvation.

John 1:1–14 establishes the Son's eternal deity and incarnation. The Word (Logos) existed "in the beginning," was "with God," and "was God." The Son is not a created being but eternally divine, distinct yet one with the Father. Through Him all things were made, revealing Him as Creator. Verse 14 marks the astonishing act of incarnation: "The Word became flesh and dwelt among us." In Yeshua the Messiah, God entered human history, revealing divine glory through grace and truth.

Paul deepens this vision in **Colossians 1:15–20**, portraying the Son as the **image of the invisible God** and the **firstborn over all creation**, meaning supreme in rank and authority. All things were created through Him and for Him, and in Him all things hold together. Beyond creation, the Son is head of the church and the agent of reconciliation, making peace through His blood on the cross. His cosmic lordship and redemptive work unite heaven and earth.

Hebrews 1:1–3 emphasizes the Son as God's final and complete revelation. He is the heir of all things, the one through whom God made the worlds, and "the radiance of God's glory and the exact imprint of His nature." By sustaining all things by His powerful word and purifying sins, the Son fulfills both divine authority and priestly mediation. His seated position at the right hand of God signifies completed redemption and supreme honor.

The humility and exaltation of the Son are powerfully displayed in **Philippians 2:5–11**. Though existing in the form of God, He did not cling to His divine privileges but emptied Himself, taking the form of a servant and becoming obedient unto death on a cross. Because of this obedience, God highly exalted Him, granting Him the name above every name, so that every knee will bow and every tongue confess that Yeshua the Messiah is Lord.

Romans 5:8 reveals the heart of the Son's mission: while humanity was still sinful and hostile toward God, Christ died for us. His sacrifice was not reactive but gracious, demonstrating divine love through self-giving redemption.

Finally, **John 14:6** declares the Son's exclusive mediatorial role: "I am the way, the truth, and the life." Access to the Father is possible only through Him. The Son is not merely a guide to salvation—He is salvation itself.



Together, these passages reveal God the Son as **eternal Word, incarnate Redeemer, sustaining Creator, humble Servant, exalted Lord, and the only way to the Father**—fully God, fully man, and forever central to God’s redemptive purpose.

The Bible presents **God the Son** as the eternal Word who stands at the center of God’s relationship with humanity. As **Mediator, Redeemer, and Revealer**, the Son uniquely bridges the gap between God and humankind and makes the Father known.

As **Mediator**, the Son is the only means by which humanity can come to God. Sin separated humanity from a holy God, but Scripture declares, “There is one God and one mediator between God and men, the Man Christ Jesus” (1 Timothy 2:5). Yeshua Himself affirmed this exclusive role when He said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). Through His incarnation, the Son stands fully God and fully man, enabling true reconciliation.

As **Redeemer**, the Son accomplished salvation through His sacrificial death and victorious resurrection. “In Him we have redemption through His blood, the forgiveness of sins” (Ephesians 1:7). Romans 5:8 reveals the depth of this redemptive love: while humanity was still sinful, Christ died for us. His cross satisfies divine justice and releases humanity from the bondage of sin and death (Colossians 1:13–14).

As **Revealer**, the Son makes the invisible God known. John 1:18 declares that no one has seen God, but the only begotten Son has revealed Him. Yeshua stated, “Whoever has seen Me has seen the Father” (John 14:9). Through His words, works, and character, the Son perfectly displays the nature of God.

Together, these roles reveal the Son as the **bridge to God**, the **price of our salvation**, and the **visible expression of the Father’s heart**—the central figure in God’s redemptive plan.

2.3 God The Holy Spirit

Person	Primary Role in the Godhead	Biblical Responsibilities
God the Holy Spirit	Empowerer, Sanctifier, Indweller	- Gives new birth (regeneration)

God the Holy Spirit:

- Convicts of sin, righteousness, judgment
- Indwells believers
- Distributes spiritual gifts
- Guides, teaches, comforts



- Glorifies Messiah

The Holy Spirit is fully God, personal, active, and essential to the life of salvation and the ongoing work of God in believers. Scripture presents the Spirit not as an impersonal force, but as the divine presence of God who regenerates, indwells, empowers, and transforms the people of God.

In **John 3:5–8**, Yeshua teaches that entry into the Kingdom of God requires being “born of water and the Spirit.” Here, the Holy Spirit is revealed as the **agent of regeneration**. Just as natural birth is beyond human control, spiritual birth is a sovereign work of the Spirit. Yeshua compares the Spirit to the wind—unseen yet powerful—demonstrating that salvation is initiated by God, not human effort.

The personal nature of the Spirit is further emphasized in **John 14:16–17, 26**, where Yeshua promises “another Helper” (Paraklētos), who will be with believers forever. The Spirit dwells within believers, teaches them all things, reminds them of Yeshua’s words, and bears witness to divine truth. The Spirit’s role is not independent, but Christ-centered, continuing the ministry of Yeshua in the hearts of His followers.

Romans 8:9–16 reveals the Spirit as the defining mark of belonging to God. “Anyone who does not have the Spirit of Christ does not belong to Him.” The Spirit brings life, frees believers from condemnation, empowers victory over sin, and confirms adoption. By the Spirit, believers cry, “Abba, Father,” showing that the Spirit creates intimate filial relationship with God and assures believers of their identity as God’s children.

The corporate and functional work of the Spirit is highlighted in **1 Corinthians 12**. The Spirit distributes spiritual gifts according to His will for the building up of the body of Christ. Though diverse in expression, these gifts originate from the same Spirit, producing unity rather than division. The Spirit places believers into one body, affirming equality, interdependence, and divine purpose within the church.

Finally, **Galatians 5:22–25** focuses on the Spirit’s transforming work in character. The fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control—reveals the moral likeness of Christ formed within believers. Walking by the Spirit is not mere external obedience but an inward transformation that overcomes the desires of the flesh.

Together, these passages present the Holy Spirit as **the divine agent of new birth, indwelling presence, teacher of truth, confirmer of adoption, giver of gifts, and transformer of character**. The Spirit applies the work of the Father and the Son, making salvation living and effective. Without the Holy Spirit, redemption would remain an external truth; through Him, it becomes a lived reality.

The Bible reveals **God the Holy Spirit** as fully divine and personally active in the life of believers. As **Empowerer, Sanctifier, and Indweller**, the Spirit applies God’s salvation, enables holy living, and sustains an ongoing relationship with God.



As **Empowerer**, the Holy Spirit equips believers to live and serve according to God's purpose. Yeshua promised, "You shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses" (Acts 1:8). The Spirit grants boldness, wisdom, and spiritual gifts for ministry (1 Corinthians 12:4–11), ensuring that service to God flows from divine strength rather than human ability.

As **Sanctifier**, the Spirit works within believers to produce holiness and Christlike character. Sanctification is not achieved by human effort alone but by the Spirit's transforming work. Paul teaches that believers are "sanctified by the Spirit" (2 Thessalonians 2:13). This inward transformation is seen in the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22–23). Walking by the Spirit enables victory over the desires of the flesh (Galatians 5:16).

As **Indweller**, the Holy Spirit lives permanently within those who belong to Christ. "Your body is the temple of the Holy Spirit who is in you" (1 Corinthians 6:19). The Spirit bears witness that believers are children of God (Romans 8:15–16) and seals them for the day of redemption (Ephesians 1:13–14).

Together, these roles reveal the Holy Spirit as **God's empowering presence, agent of holiness, and abiding companion**, making the life of God real and active within believers.

3.0 Trinitarian Unity in Action

The Bible reveals God as one divine essence expressed eternally in three persons—the **Father, the Son, and the Holy Spirit**—working together in perfect unity. This Trinitarian unity is not a theological abstraction but a living reality demonstrated throughout Scripture in creation, redemption, sanctification, mission, and final restoration.

From the beginning, Trinitarian unity is evident in **creation**. God the Father initiates creation (Genesis 1:1), the Son is the divine Word through whom all things are made (John 1:1–3; Colossians 1:16), and the Holy Spirit hovers over and sustains creation (Genesis 1:2). Creation itself is the result of a unified divine will.

This unity continues in **divine revelation**. The Father speaks, the Son reveals the Father perfectly, and the Spirit guides God's people into truth (Hebrews 1:1–2; John 14:9; John 16:13). God's self-disclosure is therefore Trinitarian in nature, culminating in the incarnation of the Son.

The **incarnation and baptism of Yeshua** visibly display Trinitarian cooperation. The Father sends the Son (John 3:16), the Son humbles Himself and becomes human (John 1:14; Philippians 2:6–8), and the Holy Spirit brings about and affirms this mission (Luke 1:35; Matthew 3:16–17). Each person acts distinctly yet harmoniously.

The clearest expression of Trinitarian unity is found in **redemption**. The Father plans salvation and chooses believers, the Son accomplishes redemption through His death and resurrection, and the Holy Spirit applies this work by regenerating, indwelling, and sealing believers (Ephesians 1:3–14; Romans 5:8). Salvation is wholly God's work, shared fully by all three persons.



Trinitarian unity also shapes **prayer and Christian life**. Believers pray to the Father, through the Son, by the Spirit (Matthew 6:9; John 14:13–14; Romans 8:26). The church lives under the blessing of grace, love, and fellowship from the Triune God (2 Corinthians 13:14).

Within the **church**, unity in diversity reflects God’s own nature. Baptism is administered in the one name of the Father, Son, and Holy Spirit (Matthew 28:19). Spiritual gifts are distributed by the Spirit, exercised in service to the Son, and ordered by the Father’s will (1 Corinthians 12:4–6).

Finally, Trinitarian unity is seen in **mission and consummation**. The Father sends the Son, the Son sends the Spirit, and the Spirit empowers the church to witness (John 20:21; Acts 1:8). At the end, the Son delivers the Kingdom to the Father so that God may be all in all (1 Corinthians 15:24–28).

In every stage of God’s work, the Trinity acts as one—distinct in persons, united in purpose—revealing the fullness of God’s glory and inviting humanity into eternal fellowship with Him.

Biblical Work	Father	Son	Holy Spirit
Creation	Wills and initiates (Gen 1)	Speaks creation into being (John 1:3)	Hovers and gives life (Gen 1:2; Job 33:4)
Incarnation	Sends the Son (John 3:16)	Becomes flesh (John 1:14)	Conceives Yeshua (Luke 1:35)
Atonement	Sends the Son as sacrifice	Dies and rises for our salvation	Offers Himself through the Spirit (Heb. 9:14)
Salvation	Calls and adopts (Rom 8:15)	Redeems and mediates (1 Tim 2:5)	Regenerates, indwells (Titus 3:5)
Sanctification	Disciplines His children	Intercedes and leads (Heb 7:25)	Transforms and bears fruit (Gal 5)
The Church	Chooses and directs (Eph 1)	Builds and leads (Matt 16:18)	Unifies and empowers (1 Cor 12)
Scripture	Originates truth (2 Pet 1:21)	Speaks as the Word (John 1:1)	Inspires and illuminates (2 Tim 3:16)
Prayer	Is addressed as Father	Is the Mediator (Heb 4:14–16)	Helps and intercedes (Rom 8:26)



The table presents a unified biblical picture of how the **Father, Son, and Holy Spirit** work together in every major aspect of God's interaction with the world. Though each person of the Trinity acts in a distinct role, all operate in perfect harmony, revealing one divine purpose.

In **creation**, the Father wills and initiates all things (Genesis 1), the Son brings creation into existence as the divine Word (John 1:3), and the Holy Spirit gives life and sustains it (Genesis 1:2; Job 33:4). Creation itself reflects Trinitarian cooperation.

In the **incarnation**, the Father sends the Son out of love (John 3:16), the Son willingly becomes flesh (John 1:14), and the Holy Spirit brings about the miraculous conception (Luke 1:35). Salvation enters history through unified divine action.

In **atonement**, the Father offers the Son, the Son gives His life and rises again, and the Holy Spirit is involved in Christ's self-offering (Hebrews 9:14). Redemption is planned, accomplished, and empowered by the Trinity.

In **salvation**, the Father calls and adopts believers (Romans 8:15), the Son redeems and mediates between God and humanity (1 Timothy 2:5), and the Spirit regenerates and indwells believers (Titus 3:5). Salvation is thus relational, legal, and transformational.

In **sanctification**, the Father lovingly disciplines His children, the Son continually intercedes for them (Hebrews 7:25), and the Spirit transforms character and produces spiritual fruit (Galatians 5).

In the life of the **church**, the Father chooses and directs, the Son builds and leads, and the Spirit unifies and empowers believers (Ephesians 1; Matthew 16:18; 1 Corinthians 12).

Finally, in **Scripture and prayer**, the Father originates truth, the Son reveals it as the living Word, and the Spirit inspires, illuminates, and intercedes. Together, this demonstrates the Trinity actively working as one in all things.

Trinitarian unity in the Bible is not theoretical but active and relational. From creation to consummation, the Father, Son, and Holy Spirit act together in perfect harmony. Their unity reveals God's nature, secures salvation, sustains the church, and invites believers into divine fellowship. As Scripture testifies, "From Him and through Him and to Him are all things" (**Romans 11:36**).



Prayer of Salvation

If you want to make Yeshua the Messiah the Lord of your life, say this prayer [believing with all your heart]:

Blessed are you Lord our God, the King of the universe, Who has given and commanded us to keep His commandments and to have the testimony of Yeshua the Messiah [Jesus Christ].

I believe that Yeshua the Messiah [Jesus Christ] is the only begotten Son of God, and as per the Will of God, He volunteered to come for me to this earth.

On this earth, He lived a humble, sinless and godly life. During the time of Pontius Pilat, He suffered for me in the flesh, crucified [lifted up], shed His innocent blood, being put to death in flesh for my sins [inequities / trespasses].

I believe that He descended into the lower parts of the earth and also preached the gospel to them that are dead [who are ready to judge] who shall give account to Him.

I believe that after three days and three nights of His death in the flesh, God raised Him from the dead to give me life. Post resurrection, He presented Himself alive to women, disciples and more than 500 others, and after 40 days of His resurrection, He ascended to heaven and being seated at the right hand of the Father and making intercession for me day and night, 24x7.

I also believe that at the end, He will come again as King of Kings and Lord of lords to judge and establish the God's [His] Kingdom on this earth.

I do believe, If I ask in the name of Yeshua [Jesus], God will send me my helper, the Holy Spirit.

I confess with my mouth and believe in my heart that Yeshua the Messiah is the Lord of my life from today. I receive, by faith, remission of my sins. Right now, in the Name of Yeshua the Messiah.

Amen!



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