

This article is one of a series about what is stated concerning Jesus in the various books of the New Testament, the book of Ephesians. Almighty God and the holy Spirit are also discussed to see if there is any evidence of a Trinity doctrine in this Biblical letter, which is all about doctrine. A key component of the Trinity doctrine is that the holy Spirit is a person. In this article, we'll see what Ephesians indicates about that.



**Ephesians 1:1,2** - "...apostle of Christ Jesus by the will of God . . . from God our Father and the Lord Jesus Christ" God and Jesus are separate individuals. "To God's holy people... in the Lord Jesus Christ." Notice how many times in this letter God and Jesus are both mentioned, but as separate and distinct, with God being superior and Jesus as inferior. Why is Paul not also an apostle of the holy Spirit or the Trinity? Why is the letter not also from the holy Spirit or the Trinity? It's because the holy Spirit is not a person, and the Trinity does not exist!

The Book of Ephesians provides some clues as to whether or not Jesus Christ is Almighty God

**Ephesians 1:3** - "...to the God and Father of our Lord Jesus Christ." This verse clearly indicates that Jesus has a God over him. This God of Jesus is his Father. Someone who has God over him cannot be God.

**Ephesians 1:5** - "God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ" (NLT). God is obviously calling the shots, operating through his Son Jesus Christ.

**Ephesians 1:6,7** - "We praise God for the glorious grace he has poured out on us who belong to his dear Son. He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins" (NLT). Almighty God

the Father, who is the one in control, gave Jesus as redeemer of sinful humans.

**Ephesians 1:9** - “He [God] made known to us the mystery... which he purposed in Christ.” God is the one who decided in advance what was going to happen, in Christ. God “purposed in Christ”, meaning he is the one in control, not Christ. God is shown to be someone other than Christ.

**Ephesians 1:12** - “**God’s purpose was that we Jews who were the first to trust in Christ would bring praise and glory to God**” (NLT). This verse emphasizes the fact that Almighty God is the one who is in total control.

**Ephesians 1:13,14** - “**You . . . were sealed with the promised holy Spirit, which is the first installment of our inheritance toward redemption as God’s possession, to the praise of his glory**” (NAB). Here, believers are “sealed” with the holy Spirit, which is referred to, not as a person, but as an “installment”. An “installment” cannot be a person, in contrast to the Trinity doctrine, which declares the holy Spirit to be a person. Without the holy Spirit being a person, the Trinity doctrine collapses.

**Ephesians 1:15** - “**Your faith in the Lord Jesus and your love for all God’s people**.” Once again, God is shown to be someone other than Jesus.

**Ephesians 1:17** - “**the God of our Lord Jesus Christ, the Father of glory**.” (NAB). Who is the God of Jesus? His Father. Someone who has God over them cannot be God. Therefore Jesus cannot be God. Without Jesus being God, the Trinity doctrine collapses.

**Ephesians 1:20** - “**which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens**” (NAB). God, the superior one, resurrected Jesus, who was dead. “**Christ died**” (1 Corinthians 15:3), but God cannot “die” (Habakkuk 1:12 NIV).

**Ephesians 1:22** - “**God placed all things under his [Jesus’] feet and appointed him [Jesus] to be head.**” Since God put all things under Jesus and appointed Jesus head, God is obviously more powerful. God is someone other than Christ.

**Ephesians 2:4-7** - “**God... made us alive with Christ.” “God raised us up with Christ.” “That... he might show... his grace... expressed... in Christ Jesus.**” God is the one in charge and uses Christ. God obviously is supreme and in total control of Jesus Christ.

**Ephesians 2:18** - “**It is through him we both have access in one Spirit to the Father**” (ESV). “Access” to God the Father is gained, not only “**through**” Jesus Christ (**John 14:6**), and but also “**in**” the holy Spirit. “One Spirit” indicates the holy Spirit is not a person.

**Ephesians 2:20,22** - “**built . . . with Christ himself as the chief cornerstone . . . in him you too are being built together to become a dwelling in which God lives by his Spirit**” (NIV). So, in this metaphor, Christ is part of the building that God lives in. Who is greater? Part of the building, or the One who owns and lives there? Also, the holy Spirit is referred to as ‘God’s Spirit’, indicating it is not a person. This is powerful evidence that God the Father is much “**greater than**” Jesus Christ (**John 14:6**), and the holy Spirit is not a person.

**Ephesians 3:8-9** - “**The boundless riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was hidden in God, who created all things**” (NIV). God owns and controls the mystery of Christ. Paul says that God revealed the ‘administration of the mystery’ by using Christ.

**Ephesians 3:11** - “**According to his eternal purpose that he accomplished in Christ Jesus our Lord.**” (NIV) God’s mystery, his eternal purpose, was achieved using Jesus. God is obviously the one who is control, not Jesus.

**Ephesians 3:12** - “**In him and through faith in him (Jesus) we may approach God**

**with freedom and confidence.” (NIV)** Approach, or access, to God is through Jesus. God is clearly **“greater than”** Jesus (**John 14:28**). Without equality, there is no Trinity.

**Ephesians 3:14 - “For this reason I kneel before the Father.” (NIV).** Paul ‘kneels’ in reverent submission and prayer to the heavenly Father, as superior, even over Jesus.

**“Ephesians 3:16,17 - “I pray that out of his glorious riches he may strengthen you with powers through his Spirit in your inner being, so that Christ may dwell in your hearts through faith” (NIV).** Paul prays that God the Father may strengthen the Ephesian Christians through *his* Spirit, that Christ may be in their hearts through faith. The holy Spirit is thus identified as God’s Spirit, which indicates it is not a person. Without the holy Spirit being a person, the Trinity doctrine collapses.

**Ephesians 3:20-21 - “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus.” (NIV)** God, the one ‘who can do infinitely more than all we ask or imagine’, is the one in control with all power, and who gives Jesus power. Once again, we see more evidence that there is no equality between God the Father and Jesus.

**Ephesians 4:5,6 - “one Lord, one faith, one baptism, one God and Father of all.” (ESV)** Jesus is the “one Lord” here, and Yahweh, his Father, is the “one God.” This unity is expressed in very simple terms. A key takeaway from this verse is that the “one God” does not include the “one Lord”, Jesus Christ. Without Jesus being God, the Trinity doctrine collapses.

**Ephesians 4:12 - “And in the knowledge of the Son of God.”** Notice that it is not “God the Son,” a Trinitarian term which is never used in the Bible.

**Ephesians 4:30 - “And do not grieve the holy Spirit of God, with which you were sealed” (NAB).** “The holy Spirit” (**Luke 12:12** NAB) is “the Spirit of your Father” (**Matthew**

10:20), and not a person, as Trinitarians assert. This is very similar to, **“Yahweh . . . was grieved at heart” (Genesis 6:6 NJB)**. The holy Spirit is not God, but represents Yahweh God, the Father. Without the holy Spirit being a person, the Trinity doctrine collapses.

**Ephesians 4:31 - “Just as in Christ God forgave you.” (NIV)** Almighty God forgives those who are “in Christ.” God is mentioned as being someone other than Christ.

**Ephesians 5:2 - “Just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.” (NIV)** The inferior offers the sacrifice to the greater, that is Christ offered himself as a sacrifice to God. **“Christ died for our sins” (1 Corinthians 15:3)**, but **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**. Therefore, Jesus cannot be Almighty God.

**Ephesians 5:5 - “In the kingdom of Christ and of God.” (NIV)** (“Of Christ *and* of God”, means that here we have both shown to be two entirely distinct individuals and separate.

**Ephesians 5:20 - “Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.” (NIV)** The titles “Christ” and “Father” clearly distinguish their distinct personages and roles. Notice that thanks are given in prayer to “God the Father”, as the Almighty God that he is, **“through” (John 14:6)** “the name of our Lord Jesus Christ”, the Son of God, but inferior to God.

**Ephesians 6:6 - “As slaves of Christ, doing the will of God from your heart.”** Christ and God are clearly distinguished. Notice that Christians are “doing the will of God”, not ‘the will of Christ’.

**Ephesians 6:23 - “Love with faith from God the Father and the Lord Jesus Christ.”** Paul imparts love from God and Jesus as individuals working together, but not from the holy Spirit, because it is not a person. Without the holy Spirit being a person, the Trinity doctrine collapses.

So as we can see from Paul's Letter to the Ephesians, there is a definite distinction drawn between Jesus and God. We even find reference in the Book of Ephesians to "the God of" Jesus. This means that God is superior to Jesus, so **Jesus could not be Almighty God**. Additionally, the holy Spirit is shown not to be a person, which, in itself, eliminates the Trinity doctrine.

*All Bible verses quoted from New International Version (NIV), unless noted otherwise*