

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 whether the Trinity is in Ephesians.



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

Ephesians 1:1,2 - “...an apostle of Christ Jesus by the will of God . . . from God our Father and the Lord Jesus Christ” God and Jesus are separate individuals as we can see from this scriptural text. **“To God’s holy people in Ephesus... in the Lord Jesus Christ.”** Notice how many times in this letter God and Jesus are both mentioned, but as separate and distinct persons, with God being superior, the “greater” (John 14:28), and Jesus as inferior. Paul is “an apostle of Jesus Christ by the will of God”! Why is it not God’s will that Paul also be 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 isn’t in Ephesians, nor does it exist!

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. The fact that Jesus is called “Lord” obviously doesn’t make him God. This is further confirmed by other scriptures, such as, “the God and Father of our Lord Jesus Christ” (2 Corinthians 1:3), “God, your God” (Hebrews 1:9), “his God and Father” (Revelation 1:6).

Ephesians 1:5-7 - “God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ . . .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). God, as superior, is obviously calling the shots, operating through his Son Jesus Christ. Almighty God the Father, who is the one in control, gave Jesus as redeemer of sinful humans. God, the purchaser, “purchased our freedom with the blood of his Son”. This means that “Christ died” (1 [Corinthians 15:3](#)), whereas “God . . . will not die” ([Habakkuk 1:12](#) NIV). As the famous scripture says, “God so loved the world that He gave His only begotten Son” ([John 3:16](#) LSB). “God” is clearly shown to be someone other than “his Son”.

Ephesians 1:9,12 - “He [God] made known to us the mystery of his will according to his good pleasure, which he purposed in Christ.” (NIV). “God’s purpose was that we Jews who were the first to trust in Christ would bring praise and glory to God” (NLT). 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. These verses emphasizes the fact that Almighty God is the one who is in total control. We don’t find the Trinity in Ephesians.

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). Most translations translate the Greek word “ho” as “who”, after the word “Spirit”, to convey the idea that it is a person, due to Trinitarian bias. However, 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. The NAB accurately renders the Greek “ho” as “which”, instead of “who”. Without the holy Spirit being a person, the Trinity doctrine collapses.

Ephesians 1:15,17 - “Your faith in the Lord Jesus and your love for all God’s people

. . . that the God of our Lord Jesus Christ, the glorious Father” (NIV). Once again, God is shown to be someone other than Jesus. 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, and the Trinity is absent from Ephesians.

Ephesians 1:20,22 - “He raised Christ from the dead and seated him at his right hand in the heavenly realms . . . God placed all things under his [Jesus’] feet and appointed him [Jesus] to be head” (NIV). God, the superior one, resurrected Jesus, who “was dead” (Revelation 1:18). “Christ died” (1 Corinthians 15:3), but “God” cannot “die” (Habakkuk 1:12 NIV). “God” then placed “Christ . . . at his right hand”. Since God put all things under Jesus and appointed Jesus head of the church, God is obviously more powerful, that is, “greater than” Jesus (John 14:28). God is obviously someone other than Christ. These verses eliminate the eternity and equality claims of the Trinity dogma.

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 to accomplish his purposes. God is presented by the scriptures as being supreme, and in total control of Jesus Christ, and is more powerful, that is, “greater than” Jesus (John 14:28). God is shown to be someone other than Christ. These verses eliminate both the eternity and equality claims of the Trinity dogma. We don’t find the Trinity in Ephesians.

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. “In one Spirit” indicates the holy Spirit is not a person. God operates “through” Jesus Christ to give his worshippers access to himself by means of the holy Spirit. This scripture presents God as superior to Christ (John 14:28), and the holy Spirit as being inanimate. This verse eliminates both the eternity and equality claims of the Trinity dogma.

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). 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? – Obviously, the owner, who is also the resident, God the Father, is greater than the building, or any part of it, namely his Son, Jesus Christ. Also, the holy Spirit is referred to as ‘God’s Spirit’, indicating that it is not a person. This is powerful evidence that God the Father is much “**greater than**” Jesus Christ (**John 14:6**). Without equality between the Father and the Son, and without the holy Spirit being a person, the Trinity doctrine collapses under the weight of the scriptures.

Ephesians 3:8-9,11 - “Proclaiming . . . the good news of the unfathomable riches of Christ. . . of bringing to light how this hidden purpose was to be put into effect. It lay concealed for long ages with God the Creator of the universe . . . This accords with his age-long purpose which he accomplished in Christ Jesus our Lord” (REB). “God the Creator” owns and controls “the unfathomable riches of Christ.” Paul says that God revealed ‘this age-long hidden purpose’ by using Christ, again indicating that God “the Father is greater than” his Son, Jesus Christ (**John 14:28**). “God the Creator” is obviously the one who is in control, not “Christ Jesus”.

Ephesians 3:11-12 - “Christ Jesus our Lord, in whom we have freedom of access to God, with the confidence born of trust in him” (REB). “God” is presented as someone other than “Christ Jesus”. Approach, or access, to “God” is through “Christ Jesus” (**John 14:9**). “The phrase underscores the exclusivity of Christ as the mediator between God and humanity (**1 Timothy 2:5**)” (*Bible Hub Study Bible*). “The mediator between God and humanity” obviously cannot be God. God is clearly “**greater than**” Jesus (**John 14:28**). Without the Son of God, Christ Jesus being God, and without equality between them, the pillars of the Trinity are removed.

Ephesians 3:14-15 - “For this reason I kneel in prayer to the Father, from whom every family in heaven and on earth takes its name” (REB). Paul ‘kneels’ in reverent

submission and prayer to the heavenly Father, as superior, even over Jesus. In Ephesians, “God” is identified as “the Father of our Lord Jesus Christ” ([Ephesians 1:3](#)). Although Trinitarians often pray to Jesus, there is no Biblical direction to do so, nor are there any Biblical examples of anyone doing so. Jesus himself directed his disciples, including us, to pray to “our Father in heaven” ([Matthew 6:9](#)), not to the Son, or the holy Spirit, or Trinity. “*Every family*: in the Greek there is wordplay on the word for *the Father* (*patria, pater*). The phrase could also mean ‘God’s whole family’ (cf. 2:21). ‘Every family’s name’ comes from the God Father, not the Son, not the holy Spirit, or the Trinity

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). As Paul continues his prayer, he 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. “The holy Spirit” ([Luke 12:12](#) NAB) is “the Spirit of your Father” ([Matthew 10:20](#)), so it can’t be a person. Without the holy Spirit being a person, the Trinity doctrine collapses.

Ephesians 3:19 - “That you may be filled with all the fullness of God” (ESV). Trinitarians assert that since ‘Christ has all the fullness of God’ ([Colossians 2:9](#)), that he’s God. But, in their eagerness to support their dogma, [Ephesians 3:19](#) goes right over their heads. [Ephesians 3:19](#) tells us that Christians can also be “filled with all the fullness of God”. So, if we follow the same Trinitarian reasoning that they use for [Colossians 2:9](#), [Ephesians 3:19](#) makes Christians God as well, which is obviously absurd! Thus, by referencing and reasoning on all the scriptures, we can see that Christ cannot be God.

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. [Revelation 21:22](#) shows us that “the Lamb”, Jesus Christ, is not “the Lord God Almighty”.

Once again, we see more evidence here in [Ephesians 3:20-21](#), in fact the entire Bible, that there is no equality between God the Father and Jesus. Without equality, the Trinity doctrine collapses.

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.” The Greek word “one” here is “heis”, meaning the numeral “one”, which eliminates the possibility that either God or Jesus could be more than one person. They are each only one person. Together they make up “two” persons ([John 8:17,18](#)), but not one “substance”, “being”, or “essence”. A key takeaway from this verse is that the “one God” does not include the “one Lord”, who is Jesus Christ. Without Jesus being God, the Trinity doctrine collapses, and we can’t find the Trinity in Ephesians.

Ephesians 4:13 - “And of the full knowledge of the Son of God . . . to the measure of stature which belongs to the fullness of Christ.” (LSB) Notice that here, as elsewhere in the Bible, “Christ” is referred to as “the Son of God”, and not “God the Son,” a Trinitarian term which is never used in the Bible. Trinitarians teach and preach “a different Jesus” ([2 Corinthians 11:4 NLT](#)), who has been “fully God from eternity”. But the Bible says “Jesus of Nazareth, was a man accredited by God” ([Acts 2:22 NIV](#)), God’s “only begotten Son” ([John 3:16 LSB](#)). Being “accredited by God” means Jesus can’t be God, and being God’s “only begotten Son” means his life had an “origin” ([Micah 5:2 NRSV](#)), whereas Almighty God the Father has existed “from eternity” ([Psalm 90:2 NAB](#)). So the Trinity isn’t in Ephesians.

Ephesians 4:30 - “And do not grieve the holy Spirit of God, with which you were sealed” (NAB). The language here, “the holy Spirit of God, *WITH* which you were sealed”, strongly suggests the holy Spirit is not a person. This is not the type of language, or description, of a person. “The holy Spirit” ([Luke 12:12 NAB](#)), is “the Spirit of God” ([Matthew 3:14](#)), which is also “the Spirit of your Father” ([Matthew 10:20](#)), and not a person, as Trinitarians assert. This is very similar to the statement, “Yahweh . . . was grieved in His heart” ([Genesis 6:6 LSB](#)). The holy Spirit is not God, but represents Yahweh God, the

Father. Without the holy Spirit being a person, the 3-in-1 Trinity doctrine collapses.

Ephesians 4:31; 5:2 - “Just as in Christ God forgave you . . . Just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.” (NIV)

Almighty God forgives those who are “in Christ.” God forgives us through Christ. “God” is mentioned as being someone other than Christ, since ‘Christ offered his sacrifice to God’. 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, and the Trinity isn’t in Ephesians.

Ephesians 5:5,20 - “In the kingdom of Christ and of God . . . Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.” (NIV)

“Of Christ *and* of God”, means that here we have both shown to be two entirely separate and distinct individuals, who are not of the same “being”, “substance”, or “essence”. 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 the Father, who is “greater” (John 14:28).

Ephesians 6:6,23 - “As slaves of Christ, doing the will of God from your heart. Peace . . . and love with faith from God the Father and the Lord Jesus Christ.” (NIV)

“Christ” and “God” are clearly distinguished, as separate individuals. Notice that Christians are “doing the will of God”, not ‘the will of Christ’, which emphasizes the superiority of God over Christ (John 14:28). Paul imparts love from God “*and*” Jesus as separate individuals working together, but not from the holy Spirit. Why? Because the holy Spirit is not a person. Without equality between God and Christ, and 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.

The Trinity is not found in Ephesians.

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