

Is the Trinity doctrine in the book of Colossians? Let's examine all the verses in this Bible book where God and Jesus are mentioned in relation to each other. Also, let's look for any references to the holy Spirit, which is said to be the third person of the Trinity. Then, let's see whether what Bible says agrees with Trinitarianism, or proves it to be false. Notice all the references in this letter to the superior position of Almighty God toward his Son, Jesus Christ, and the subordinate position of Jesus Christ in relation to his heavenly Father.



Is the Trinity in the book of Colossians?

Colossians 1:1 - **“An apostle of Jesus Christ by the will of God” (NIV)**. Christ is clearly subordinate to God and his will.

Colossians 1:2 - **“To the holy ones and faithful brothers in Christ in Colossae: grace to you and peace from God our Father” (NAB)**. “God” is clearly stated to be “the Father,” not Christ. Notice the relationship that Christians have—the scripture says they are **“brothers in Christ,”** but the New Testament also makes clear that they are **“sons of God” (Galatians 3:26 ESV)**. Christ has “brothers” (**Matthew 25:40; Hebrews 2:11**), but no “sons”, whereas God has “sons” (**Romans 8:14**), but no “brothers”. This clearly places Almighty God in a distinctively superior, and higher, position in relation to Jesus Christ, which eliminates the equality aspect the of Trinity doctrine.

Colossians 1:3 - **“God, the Father of our Lord Jesus Christ”**. This is a verse that Trinitarians glide right over, because it so plainly contradicts their dogma. The Father is separate and distinct from, and superior to, the Son. “The Lord Jesus Christ” is here clearly

presented as having “God the Father” over him. Anyone who has a “God” cannot be God himself. Thus, two major Trinitarian assertions about Jesus are eliminated – the claim that he’s “God”, and the claim he’s equal to the Father.

Colossians 1:8 - “Epaphras . . . has made known to us your love in the Spirit”

(NRSV). This is the only mention in the book of Colossians of the holy Spirit, but it does not provide any evidence that the holy Spirit is not a person, as Trinitarians claim it is. The expression, “love in the Spirit” is actually a clue that the holy Spirit is not a person. The name of a person is not described by the article “the”. We notice in these opening introductory verses of Colossians very clear references to “God, the Father of our Lord Jesus Christ,” but no references to the holy Spirit being a person, or to the Trinity. If the holy Spirit was actually a person, one who is equal to the Father and Jesus, and the third person of the Trinity, we would expect evidence, but there is none.

Colossians 1:12,13 - “Giving thanks to the Father, who . . . transferred us to the kingdom of his beloved Son” (NAB).

The Father is obviously the one who is in control, and is the one who effects this transference, because he is “God, the Father of our Lord Jesus Christ”. Anyone who has a “God” cannot be God himself. Thus, two major Trinitarian assertions about Jesus are eliminated – the claim that he’s “God”, and the claim he’s equal to the Father.

Colossians 1:13,15 - “the Son . . . is the image of the invisible God . . . ” (ESV;

NRSV; LSB; NAB). Trinitarians claim that since “the Son ... is the image of the invisible God”, he’s God. However, if Christians are to be conformed to the image of Christ, and Christ is the image of God, then the image in question is the image of God. Shall we suppose Christians are Christ because they are conformed to the image of Christ? Shall we then suppose Christians are God because they are conformed to Christ who is the image of God? Obviously not! The Trinitarian claim is thus shown to be ludicrous. The “image”, by definition, is never the same as, or equal to, the original. If Jesus was God, the text would say so, but instead, it says Jesus is ‘the image of God. To defend their dogma, Trinitarians claim: “*In this*

case, the “image” is **visible**, the “original” is **invisible**, otherwise they’re identical.”

The Father is plainly called God many times in the Bible, but he’s never called ‘the image of God’. In contrast, Jesus is called ‘the image of God’ precisely because he’s not God. However, the Greek word “*eikon*”, translated “image” is used 23 times in the NT, and proves their claim false. A few examples here will illustrate this:

“They handed him a Roman coin. He said to them, ‘Whose image is this and whose inscription?’ They replied, Caesar’s” (Matthew 22:19, 20 NAB). Was the coin Caesar?

“We ought not to think that the divinity is like an image fashioned from gold, silver, or stone” (Acts 17:29 NAB). Are gold, silver and stone images God?

“because whom He foreknew, He also foreordained, conformed to the image of His Son, that He might be firstborn among many brothers” (Romans 8:29 Literal Standard Version). Are Christians Christ?

“All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord, who is the Spirit” (2 Corinthians 3:18 NAB). Are Christians the Lord?

“Put on the new self, which is being renewed, for knowledge, in the image of its creator” (Colossians 3:10 NAB). Are Christians the creator?

An image is obviously never the same as the original.

Colossians 1:13,15 - “the Son . . . is . . . the firstborn of all creation” (ESV; NRSV; LSB; NASB; NAB). Some translations render the verse as, “the Son ... is ... the firstborn over all creation” (NIV; NKJV; CSB). Translations like this render the Greek in a way that makes Jesus “firstborn over all creation.” If that rendering is accurate, and the Trinity doctrine is true, then why aren’t the Father and the Holy Spirit also “over all creation”, since the three

are said to be equal? However, this translation contradicts the Trinity doctrine itself, by making the Son supreme over all, exclusive of the Father and the holy Spirit. How is that? *“In this Trinity . . . None is greater, or less, than another. But the whole three persons are . . . coequal”* (Athanasian Creed). Even worse, these translations contradict the Bible itself: “Supreme over the nations is Yahweh, supreme over the heavens his glory” (Psalm 113:4 NJB). The Bible says that it is God the Father who is over all, not the Son. “One God and Father of all, who is over all” (Ephesians 4:6). The “Lord” “God” is referred to in the Bible as having “his Messiah” (Revelation 11:15; 12:10).

Jesus is “firstborn”, which can never be said of Almighty God, since “Yahweh” has been “God” “from eternity” (Psalm 90:2,13 LSB;NAB). Jesus is referred to as part of creation by being **“the firstborn of every creature” (KJV)**. Therefore, Jesus is a “creature”, which is something that can never be said of Almighty God. Jesus is clearly shown throughout the Bible to have a beginning to his existence. His **“origin is from of old, from ancient days” (Micah 5:2 NRSV)**. The Trinity doctrine asserts that the Son of God, Jesus Christ, is eternal, but Colossians, and the entire scriptures, both the Old and the New Testaments, falsify this idea.

Trinitarians, referring to **Colossians 1:15**, claim:

“The term “firstborn” here is not about chronological birth order but rather signifies preeminence and authority . . . Biblically, this term is used to denote supremacy and priority . . . it underscores Christ’s authority over all creation” (Bible Hub Study Bible).

However, if that is true, and the Trinity doctrine is true, why aren’t the Father and the holy Spirit also referred to as **“firstborn of all creation”**? Biblically, the term **“the firstborn of all creation”**, is exclusively applied to “the Son”, Jesus Christ. Jesus as wisdom personified,

says he was created first. **“Firstborn”** in the scriptures means the first in a series.

For example, note this in **Genesis 49:3; Exodus 4:22-23; 12:12,29; 1 Kings 16:34; Psalm 89:51.**

“the firstborn of his flock”—Genesis 4:4

“Canaan was the father of Sidon, his firstborn”—Genesis 10:15

“Then the firstborn said to the younger”—Genesis 19:31; see also Genesis 19:33,34,37

“She gave birth to her *firstborn* son”—Luke 2:7 LSB.

“as it is written in the Law of Yahweh, ‘EVERY *FIRSTBORN* SON THAT OPENS THE WOMB SHALL BE CALLED HOLY TO YAHWEH’”—Luke 2:23 LSB margin.

“Every firstborn son in Egypt will die, from the *firstborn* son of Pharaoh . . . to the *firstborn* son of the female slave . . . and all the *firstborn* of the cattle”—Exodus 11:5 NIV.

“At the cost of his *firstborn* son, he will lay its foundations, at the cost of his youngest, he will put up its gates”—Joshua 6:26 NIV

We do well to stay within the confines of the scriptures themselves, without resorting to “man-made ideas” (Mark 7:7 NLT).

Colossians 1:16 - “In him all things were created ... all things have been created through Him and for him” (NIV). “Through him God created everything” (NLT). God” is presented as being someone other than Christ in this verse. Trinitarians twist Colossians 1:16 to assert that Jesus is the Creator. However, by “accurately handling the

word of truth" (2 Timothy 2:15 LSB), we can see that is not the case. Jesus is neither the originator, nor the Creator, according to the scriptures, but was used mightily by God in creation. "Yahweh God, the Almighty . . . created all things" (Revelation 4:8,11 LSB margin). The scriptures make clear that "God created everything . . . through him," that is, Jesus Christ. "Christ . . . is preeminent and supreme as God's agent in the creation of all things" (NAB note on Colossians 1:16). Under God's direction, Christ, "upholds all things by the word of His power" (Hebrews 1:3 LSB).

Does the expression, "in him all things were created ", exclude the Son of God, Jesus Christ, Jesus from being created? No. The Greek word used for "all" is "*panta*" (Strong's 3956), or one of its derivatives. That it can mean "all other things" is illustrated by the following examples the this Greek word for "all":

"All other kinds of garden herbs" (Luke 11:42 NIV).

"All other Galileans" (Luke 13:2 LSB).

"All the other trees" (Luke 21:29 NAB).

"All other sins" (1 Corinthians 6:18 NIV).

Colossians 1:18 - "The firstborn from the dead". When Christ was raised by God to heaven Jesus as the very first one to receive a permanent resurrection, that is, to heaven. **"That in all things he himself might be preeminent."** (NAB) *"When Christ was raised by God as firstborn from the dead he was placed (by God) over the community, the church"* (NAB ftn). *When Christ was raised by God as firstborn from the dead he was placed (by God) over the Church..* The fact that "God has resurrected this Jesus" "from the dead" (Acts 2:32 HCSB; 13:34), in, and of, itself, proves his superiority to Jesus (John 14:28). Additionally, since "Christ died" (1 Corinthians 15:3), whereas "Yahweh . . . God . . . never dies" (Habakkuk 1:12 NJB), Jesus Christ cannot be Yahweh God.

Colossians 1:19 - “God was pleased to have all his fullness dwell in him” (NIV).

Trinitarians rashly assume this verse applies to Christ “in the days of his flesh” while he was on earth ([Hebrews 5:7](#)). But the context shows this refers to the resurrected, glorified Christ as “the firstborn from the dead” ([Colossians 1:18](#)). Since “God” put “all his fullness in” Christ, Christ cannot be God, and God is the one in control, not Christ. This verse shows that God the Father, not Jesus, not the holy Spirit, or the Trinity, is the one who is in total control, by putting “all his fullness in” Christ. Jesus is shown to be an entirely separate person. If Jesus was God from eternity, God would not need to put all his fullness in him, because he would already have it. If God was a Trinity, as Trinitarians claim, then their Trinity God (who [is 3](#)) puts his fullness in Christ (who [is 1](#)), and therefore, in this scenario, we would have $3 + 1 = 4$, which makes no sense.

Colossians 1:20,21,23,27,28 - “Through him God reconciled everything to himself. He made with everything . . . by means of Christ’s blood on the cross. This includes you who were once far away from God . . . now he has reconciled you to himself through the death of Christ . . . As a result, he has brought you into his own presence. God wanted them to know that the riches and glory of Christ are for you Gentiles, too . . . So we tell others about Christ . . . we want to present them to God” (NLT). God, the one who is in control, uses Christ to ‘reconcile’, or bring to himself “everything”. How? God, the one in charge, uses his agent “representative”, Christ ([John 5:43](#) WNT), to ‘make peace’ by ‘using Christ’s sacrifice’ as the basis for “peace”. These scriptures emphasize for us the fact that “God” is not only not ‘Christ’, but is “greater than” Christ ([John 14:28](#)), and that he and Christ are entirely separate and distinct individuals, not of the same “being”, “essence”, or “substance”. Additionally, since “Christ died” ([1 Corinthians 15:3](#)), whereas “Yahweh . . . God . . . never dies” ([Habakkuk 1:12](#) NJB), Jesus Christ cannot be Yahweh God.

Colossians 2:2 - “And grasp God’s secret, which is Christ himself” (REB). The “mystery”, or “God’s secret”, “is “Christ himself”, giving evidence of their separateness and distinctiveness. Also, notice: “**My goal is that they may be encouraged in heart and**

united in love, so that they may have the full riches of *complete understanding*, in order that they may know the mystery of God, namely, Christ” (Colossians 2:2 NIV). Contrary to Trinitarian teaching, which asserts that God remains mysterious and unknowable – even for Christians – we are told that we, as Christians, can “have the full riches of *complete understanding*, in order that they may know the mystery of God, namely, Christ”. Knowing what the Bible actually says protects us from false doctrines and teachings, such as the Trinity.

Colossians 2:9 - “For the entire fullness of God’s nature dwells bodily in Christ” (CSB). “In him, in bodily form, lives divinity in all its fullness” (Colossians 2:9 NJB). “For the full content of divine nature lives in Christ, in his humanity” (Colossians 2:9 GNB). Trinitarians rashly assume this verse applies to Christ “in the days of his flesh” while he was on earth ([Hebrews 5:7](#)). But the context shows this refers to the resurrected, glorified Christ as “the firstborn from the dead” ([Colossians 1:18](#)). We also note that the verse is in present tense, not past tense, which gives further evidence that Paul is referring to the resurrected, glorified Christ, not Christ “in the days of his flesh”. Trinitarians talk out of both sides of their mouth by claiming Jesus’ fleshly body is his humanity, on the one hand. On the other hand, they want to use this scripture to assert Jesus is “bodily” God. Their double talk bamboozles many people, but when we analyze their claims against the scriptures, we see they contradict the scriptures.

Trinitarians often like to use a translation like this, “For in Him dwells all the fullness of the Godhead bodily” ([Colossians 2:9 NKJV](#)); and assert that this means that Jesus is Almighty God. If Jesus was actually Almighty God, this statement would make no sense, because ‘all of God’s fullness’ would already be in him! Besides that, “Godhead” is not an accurate translation of the Greek word Θεότητος (Theotētos). The word is more accurately translated as “God’s nature”, “divinity” or “divine nature”. If Jesus was actually Almighty God, why would Paul even need to make this statement? Why would someone who’s been eternally “fully God”, a term Trinitarians like to use, need to be filled with all of God’s fullness? — Jesus, in that case, would, by definition, already have all of God’s “fullness”!!! He couldn’t get

any more of it. **Colossians 1:19** makes that point even more clear: **“God was pleased to have all his fullness dwell in him” (NIV)**. Since God put his fullness in Christ, Christ couldn’t be God. Trinitarians use **Colossians 2:9** to assert the so-called *“Deity of Jesus Christ”*. However, in the scriptures, only pagans believed in **“deities” (Acts 17:18 LSB)**. The so-called *“Deity of Jesus Christ”* is adapted from paganism. **Colossians 2:9** doesn’t say Jesus IS deity. It says all the fullness of “God’s nature” DWELLS IN him. God the Father dwells in believers (**John 14:23**). That doesn’t mean believers ARE God.

But there’s even more to consider, as we will see next. Christians are encouraged to pray, “to know the love of Christ, which surpasses knowledge, that you may be filled up to all the fullness of God” (**Ephesians 3:19 LSB**). “He has bestowed on us the precious and very great promises, so that through these you may come to share in the divine nature” (**2 Peter 1:4 NAB**). Christians also share in the “divine nature.” Believers are “partakers of the divine nature” (**2 Peter 1:4**), but that doesn’t mean they ARE God. These facts clearly show that having God’s “fullness” and “divine nature” do not make one God, or equal to God.

Colossians 2:10 - **“In Christ you have been brought to fullness” (NIV)**. God uses Christ to bring Christians “to fullness”. If Christ’s having God’s “fullness” makes him to be God, as Trinitarians claim, then Christians, who are shown here to have God’s ‘fullness in Christ,’ would be God also! How ridiculous! This scripture illustrates the ridiculousness of Trinitarian claims.

Colossians 2:12 - **“God, who raised him from the dead” (NIV)**. Trinitarians claim that Jesus Christ is God. How preposterous that idea is, we can see from this verse of scripture. “God” is the one who “resurrected” “Christ”, “this Jesus” (**Acts 2:32 HCSB**). Christ did not resurrect God. **Colossians 2:12** shows us that “God” is someone other than Christ. Almighty “God” who “never dies” (**Habakkuk 1:12 NJB**), resurrected Jesus, who was “was dead” (**Revelation 1:18**), not the other way around. Jesus died, which means he can’t be God, because “Christ died” (**1 Corinthians 15:3**), whereas “Yahweh . . . God . . . never dies” (**Habakkuk 1:12 NJB**).

Colossians 3:1 - **“Where Christ is seated at the right hand of God” (NAB)**. Jesus Christ is favored by God by being put in the right hand position to God, but Christ is not God. Trinitarians claim “the Son is God”. Notice that Jesus Christ, here in this word picture, “is seated *at the right hand OF God*”. “God” is thus shown to be someone other than Christ. Yes, he’s close to God, but he is obviously separate from God. While Jesus is honored with the highest position in existence next to his Father, he is obviously not Almighty God, since he sits next to him, at the most favored position, God’s right hand. John says his gospel account was written to prove that “Jesus is the Christ, the Son of God” ([John 20:31](#)). Where is the holy Spirit in this word picture, if it is the third person of the Trinity? The fact is that it’s absent, a clue that it’s not a person. Although the holy Spirit is real, in the scriptures, it’s not a person, nor is it part of any so-called Trinity.

Colossians 3:10 - **“Put on the new self, which is being renewed, for knowledge, in the image of its creator” (Colossians 3:10 NAB)**. Trinitarians claim that since “the Son ... is the image of the invisible God” ([Colossians 1:13,15](#)) he’s God. However, if Christians “put on the new self ... in the image of its creator”, are Christians the creator? Shall we suppose Christians **are** the creator because Christians “put on the new self ... in the image of its creator”? Obviously not! The Trinitarian claim is thus shown to be ludicrous.

Colossians 3:17 - **“Do it all in the name of the Lord Jesus, giving thanks to God the Father through him” (NIV)**. Once again, “God” is clearly stated to be the Father, and is presented as being someone other than Jesus. By going “through” Jesus, praying to the Father, shows Jesus’ important role in our relationship with the one Supreme being, Almighty God the Father, but also makes it obvious that “the Lord Jesus” is not God.

Colossians 4:3 - **“That God may open a door to us for the message, to speak the mystery of the Messiah” (HCSB)**. This shows God’s complete control of all matters, which means “the Father is greater than” Christ ([John 14:28](#)). It is also notable that Jesus is referred to as “the Messiah”, whereas God never is. “Our God” has “his Messiah” ([Revelation 12:10](#)

NIV).

CONCLUSION

Is the Trinity doctrine in the book of Colossians? Colossians eliminates the equality aspect of the Trinity doctrine, as well as the claims that Jesus Christ and the holy Spirit are Almighty God, by showing the impossibility of such assertions. Therefore, the Trinity is not in Colossians!

For more information related to this, please see the following article on this website:

“Is the Trinity in Philippians? Is Jesus Christ Almighty God?” –

<https://bibleauthenticity.org/trinity-jesus-christ-god-philippians/>