MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 339

Where Shall I Go from Your Spirit?

A Covenant Deep Dive into What Christians Call the Holy Spirit — *ruach qodshekha (Your holy spirit)*, *ruach Yahweh (the spirit of Yahweh)*, and *ruchi (My spirit)* in the Tanakh (Psalms 139:7; 51:11)

What Is the Holy Spirit, Is It a Person Beside Yahweh or Yahweh's Own Spirit, Do People Have It, How Would Anyone Know, and Is It the Third Person of a Trinity? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Rabbinic literature uses ***ruach ha-qodesh (the holy spirit)*** chiefly for the spirit of prophecy and inspired speech, and teaches that after Haggai, Zechariah, and Malachi died ***"the holy spirit departed from Israel"*** (Tosefta Sotah 13; Talmud Sanhedrin 11a). The Aramaic Targum often renders the spirit of **Yahweh** as ***"a spirit of prophecy."*** It is never a second divine person: Judaism confesses **Yahweh** one (**Deuteronomy 6:4**) and rejects any trinity.	The Creed of 381 confesses the Holy Spirit as ***"the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshipped and glorified, who spoke by the prophets."*** Most churches teach that the Spirit is the third person of one God, dwelling in every believer (Romans 8:9). Pentecostal churches add speaking in tongues as its first evidence. Oneness Pentecostals, Unitarians, Jehovah's Witnesses, and many	The Qur'an names ***ruh al-qudus (the holy spirit)*** four times: strengthening Jesus (Q. 2:87, 253; 5:110) and bringing down the revelation (Q. 16:102). Classical exegesis identifies it with the angel Gabriel (compare Q. 2:97; 26:193). The spirit is created and ***"of the command of my Lord"*** (Q. 17:85), and the Qur'an says ***"do not say 'three'"*** (Q. 4:171; compare 5:73). It calls Jesus ***"a spirit from Him"*** (Q. 4:171).

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
	Sacred Name assemblies reject a third person.	

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions about what Christians call the Holy Spirit: what it is, whether it is a person beside **Yahweh** or **Yahweh**'s own spirit, whether people have it, how anyone would know, and whether it is the third person of a trinity. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with the English meaning in parentheses at every occurrence. Scripture references are bold. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature,

the Aramaic Targum, the Greek Septuagint, the New Testament, church creeds and teaching, and the Qur'an are cited as historical and comparative reference — not as binding authority. Where a New Testament text lines up with the Tanakh, that agreement is pointed out; it is never the ground of the finding. The Written Tanakh governs all conclusions.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The spirit at creation; the breath of life in all flesh; Joseph and Bezalel; the holy One who calls a holy people; the seventy elders and Moses' wish; Balaam; Joshua; the presence that went with Israel; the one **Elohim** beside whom there is no other; the test of every prophet
Nevi'im (Prophets)	Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Joel, Micah, Haggai, Zechariah	The spirit on the judges, on Saul and David, and on the prophets; the holy spirit grieved in the wilderness; the spirit promised to Israel and poured on all flesh; the servant on whom the spirit rests; the spirit that stands among the returned; ***"not by might, but by My spirit"***
Ketuvim (Writings)	Psalms, Proverbs, Job, Ecclesiastes, Daniel, Nehemiah, 1 Chronicles, 2 Chronicles	Where shall I go from Your spirit; do not take Your holy spirit from me; the spirit of **El** that made me; the spirit that returns to **Elohim**; the good spirit given to instruct; the spirit on Amasai, Azariah, Jahaziel, and Zechariah son of Jehoiada

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 28:19; Luke 11:13; John 4:24; 14:16–17, 26; Acts 2:1–4, 16–18; 5:3–4; Romans 8:9; 1 Corinthians 2:10–11; 12:11; 2 Corinthians 13:14; 1 John 5:7–8	The texts from which the Holy Spirit is taught as a third person; and the texts inside the New Testament that keep the Tanakh's own picture
Creeds and councils	Creed of Nicaea (325); Creed of Constantinople (381); Athanasian Creed; Third Council of Toledo (589)	How the doctrine of the Spirit as a third person was set in words, and how the West added ***"and the Son"*** (the filioque)
Early church writers	Theophilus of Antioch, To Autolycus 2.15; Tertullian, Against Praxeas 2–3; Eusebius of Caesarea	The first use of ***"triad"*** and ***"trinity"***; the shorter form of Matthew 28:19 in Eusebius
Church teaching	Catechism of the Catholic Church 685; 1831; Westminster Confession 2.3; Assemblies of God Statement of Fundamental Truths 7–8	The Spirit as a co-equal person; the seven gifts; tongues as the initial physical evidence
Manuscripts and translations	Greek Septuagint and Latin Vulgate, **Isaiah 11:2–3**; the Johannine Comma (1 John 5:7–8) in Erasmus' third edition (1522) and the King James Version (1611)	Where the seventh ***"gift"*** came from; how a trinitarian line entered the English Bible
Rabbinic literature	Tosefta Sotah 13; Talmud Sanhedrin 11a; Mishnah Sotah 9:15; Targum Jonathan on **1 Samuel 10:6**; Maimonides, Guide for the Perplexed 2:45	The holy spirit as the spirit of prophecy; its departure after the last prophets
Qur'an	Q. 2:87; 2:97; 2:253; 4:171; 5:73; 5:110; 5:116; 16:102; 17:85; 19:17; 26:193	The holy spirit as Gabriel; the spirit as created; the rejection of ***"three"***

I. FRAMING THE QUESTION — WHAT CHRISTIANS CALL THE HOLY SPIRIT

I-A. The Questions as They Are Usually Asked

Most Christians are taught that the Holy Spirit is God: the third person of the Trinity, co-equal and co-eternal with the Father and the Son, who comes to live in each believer when he believes or is baptized. Pentecostal churches teach a second experience, the baptism in the Holy Spirit, and many of them say that its first evidence is speaking in tongues. Others answer that the Spirit is not a person at all but God's power or *"active force."* Jewish readers hear the same words and think of prophecy. Muslim readers think of Gabriel.

So the question "What is the Holy Spirit?" is really several questions.

1. **Is it someone or something?**
2. **If someone, is it Yahweh Himself or another beside Him?**
3. **Do people have it, and if so, which people, and how would anyone know?**
4. **And is it, as the creeds say, the third person of a trinity?**

I-B. The Questions in the Tanakh's Own Terms

The Tanakh never asks ***"what is the Holy Spirit?"*** It speaks of **Yahweh**'s spirit the way a man speaks of his own spirit. It says **"My spirit," "Your spirit," "His spirit,"** and **"the spirit of Yahweh."**

So the Tanakh's own questions are these: Whose spirit is it? Where is it? On whom does it come, and for what? How is it known? And who is beside Yahweh? This study puts each question to the text, and grades each answer by the number of independent witnesses that stand behind it (**Deuteronomy 19:15**).

I-C. A Word About Words: "Ghost," "Spirit," and Capital Letters

Three small matters of language affect how the question is heard before the text is read.

First, "Ghost." The King James Version says ***"Holy Ghost"*** in the New Testament. ***Gast*** was the Old English word for spirit or breath. It meant nothing like the English ***"ghost"*** of today, and it is not a different thing from ***"spirit."***

Second, capital letters. Hebrew has no capital letters. When an English Bible prints ***"Holy Spirit"*** with capitals in **Psalms 51:11** [Hebrew 51:13] or **Isaiah 63:10**, the capitals are the translator's decision, not the prophet's. The JPS 1985 translation prints ***"Your holy spirit"*** and ***"His holy spirit"*** in lower case. This study does the same, so that the reader sees the words as the Hebrew gives them and judges their meaning from the text.

Third, "he," "she," or "it." The Hebrew ***ruach (spirit)*** is most often grammatically feminine — the spirit of **Elohim** ***merachefet (hovering)***, a feminine form, in **Genesis 1:2** — and sometimes masculine. The Greek ***pneuma (spirit)*** is neuter. The Latin ***spiritus (spirit)*** is masculine. Grammatical gender is a feature of each language, like the gender of a table in French. It proves neither that the spirit is a person nor that it is a thing.

The question has to be settled by what the Tanakh says the spirit is and does.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the spirit in the Tanakh is exact. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
ruach (spirit / wind / breath), רוּחַ	H7307 (Aramaic H7308)	Moving air: wind, breath, the spirit or disposition of a person, and the spirit of **Yahweh**	**Genesis 1:2; 8:1**; **Psalms 139:7**; **Daniel 4:8** [Aramaic 4:5]
qodesh (holiness), קֹדֶשׁ	H6944	Set-apartness; that which belongs to **Yahweh**. In ***ruach qodshekha*** it means ***"the spirit of Your holiness,"*** that is, ***"Your holy spirit"***	**Psalms 51:11** [Hebrew 51:13]; **Isaiah 63:10–11**
qadosh (holy), קָדוֹשׁ	H6918	Holy; set apart. Said of **Yahweh** Himself	**Isaiah 6:3; 57:15**; **Leviticus 19:2**
neshamah (breath), נְשָׁמָה	H5397	Breath; the breath of life, often paired with ***ruach***	**Genesis 2:7**; **Job 33:4**; **Proverbs 20:27**
panim (face / presence), פָּנִים	H6440	Face; the presence of a person. Set in parallel with the spirit	**Psalms 139:7; 51:11**; **Exodus 33:14**
yad (hand), יָד	H3027	Hand; power at work. ***"The hand of Yahweh"*** and ***"the spirit of Yahweh"*** describe the same events	**Ezekiel 3:14; 37:1**; **1 Kings 18:46**
shafakh (to pour out), שָׁפַךְ	H8210	To pour out, as water or blood	**Ezekiel 39:29**; **Joel 2:28** [Hebrew 3:1]; **Zechariah 12:10**
yatsaq (to pour), יָצַק	H3332	To pour, as oil or water	**Isaiah 44:3**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
arah (to be poured out), **עָרָה**	H6168	To lay bare, to pour out	**Isaiah 32:15**
natan (to give / to put), **נָתַן**	H5414	To give, to put, to set	**Numbers 11:29**; **Isaiah 42:1**; **Ezekiel 36:27**; **Nehemiah 9:20**
nuach (to rest), **נוּחַ**	H5117	To rest, to settle upon	**Numbers 11:25–26**; **2 Kings 2:15**; **Isaiah 11:2**
tsalach (to rush upon), **צָלַח**	H6743	To come mightily, to rush, to prosper	**Judges 14:6**; **1 Samuel 10:10; 16:13**
lavash (to clothe), **לָבַשׁ**	H3847	To put on, to clothe. The spirit ***"clothed"*** a man	**Judges 6:34**; **1 Chronicles 12:18** [Hebrew 12:19]; **2 Chronicles 24:20**
atsal (to take aside), **אָצַל**	H680	To set aside, to take part of	**Numbers 11:17, 25**
atsav (to grieve), **עָצַב**	H6087	To hurt, to grieve	**Isaiah 63:10**; **Psalms 78:40**
qerev (inward part / midst), **קֶרֶב**	H7130	The inside; within a person, or among a people	**Isaiah 63:11**; **Ezekiel 36:27**
echad (one), **אֶחָד**	H259	One, single, undivided	**Deuteronomy 6:4**; **Zechariah 14:9**
Elohim, **אֱלֹהִים**	H430	Mighty One; the plural form used with singular verbs for the one **Elohim**, and also for a single false god or a single man	**Genesis 1:1**; **Exodus 7:1**; **1 Kings 11:33**

II-A. One Word, Four Uses

Ruach (spirit / wind / breath) occurs nearly 380 times in the Hebrew of the Tanakh, and eleven more times in the Aramaic of Daniel. Its uses fall into four groups, and every one of them is the same picture: **air that moves, unseen, and is known by what it does.**

Wind. ***"Elohim made a ruach (wind) pass over the earth, and the waters subsided"*** (**Genesis 8:1**). The east wind that drove back the sea was a ***ruach*** (**Exodus 14:21**).

Breath. All flesh has ***"the breath of the spirit of life"*** in its nostrils (**Genesis 7:22**). When **Yahweh** takes away their ***ruach***, they die (**Psalms 104:29**).

The spirit of a person. Hannah calls herself ***"a woman hard of spirit"*** (**1 Samuel 1:15**). A psalmist says ***"my spirit faints"*** (**Psalms 77:3** [Hebrew 77:4]).

The spirit of a man is the man himself, inwardly: his mood, his will, his courage. The Tanakh even speaks of a ***"spirit of wisdom"*** (**Exodus 28:3**), a ***"spirit of jealousy"*** (**Numbers 5:14**), and ***"a spirit of grace and supplication"*** (**Zechariah 12:10**) — a disposition that moves a person.

The spirit of Yahweh. ***"The spirit of Yahweh rushed upon David from that day forward"*** (**1 Samuel 16:13**). This is the use this study is about. The Tanakh did not invent a new word for it. It used the same word it uses for a man's own spirit, and it put **Yahweh**'s name or a possessive on it.

II-B. "Holy Spirit" in the Tanakh: Three Times, and Always His

The words ***"holy spirit"*** occur in the Tanakh exactly three times, in two passages:

"Do not cast me away from Your presence, and do not take Your holy spirit from me" (**Psalms 51:11** [Hebrew 51:13]).

"But they rebelled and grieved His holy spirit; so He turned to be their enemy, and He fought against them. Then His people remembered the days of old, of Moses: Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His holy spirit in their midst?" (**Isaiah 63:10–11**).

In Hebrew the phrases are **רוּחַ קָדְשְׁךָ**, ***ruach qodshekha (Your holy spirit)***, and **רוּחַ קָדְשׁוֹ**, ***ruach qodsho (His holy spirit)***. Literally they are ***"the spirit of Your holiness"*** and ***"the spirit of His holiness."***

In all three places the spirit is possessed: it is Yahweh's.

The Tanakh never says ***"the Holy Spirit"*** as a title standing by itself. The form **רוּחַ הַקֹּדֶשׁ**, ***ruach ha-qodesh (the holy spirit)***, belongs to the later Hebrew of the rabbis. The phrase the churches use as a name is, in the Tanakh, a description of **Yahweh**'s own spirit.

Finding — Corroborated. The Tanakh speaks of the holy spirit only as Yahweh's: ***"Your holy spirit," "His holy spirit"*** (**Psalms 51:11**; **Isaiah 63:10, 11**), the same way it speaks of ***"My spirit"*** and ***"the spirit of Yahweh"*** throughout.

II-C. The Names the Tanakh Gives It

Gathered together, the Tanakh's ways of naming the spirit all say the same thing:

THE TANAKH SAYS	HEBREW	EXAMPLES
ruach Yahweh (the spirit of Yahweh)	**רוּחַ יהוה**	**Judges 3:10; 6:34**; **1 Samuel 16:13**; **Isaiah 11:2; 61:1**; **Micah 3:8**
ruach Elohim (the spirit of Elohim)	**רוּחַ אֱלֹהִים**	**Genesis 1:2; 41:38**; **Exodus 31:3**; **1 Samuel 10:10**; **2 Chronicles 24:20**
ruchi (My spirit)	**רוּחִי**	**Genesis 6:3**; **Isaiah 42:1; 44:3; 59:21**; **Ezekiel 36:27**; **Haggai 2:5**; **Zechariah 4:6**
ruchakha ha-tovah (Your good spirit)	**רוּחֲךָ הַטּוֹבָה**	**Nehemiah 9:20**; compare **Psalms 143:10**
ruach qodshekha / qodsho (Your / His holy spirit)	**רוּחַ קָדְשְׁךָ**	**Psalms 51:11**; **Isaiah 63:10–11**

Not one of these names stands apart from **Yahweh**.

The spirit is always Yahweh's, Elohim's, *"Mine," "Yours,"* or *"His."*

III. WHAT IS THE SPIRIT OF YAHWEH?

III-A. "Where Shall I Go from Your Spirit?"

The clearest single answer is in the psalm that gives this study its title:

"Where shall I go from Your spirit? Or where shall I flee from Your presence? If I go up to the heavens, You are there; if I make my bed in Sheol, behold, You" **(Psalms 139:7–8)**.

The two lines of verse 7 say one thing twice, as Hebrew poetry does. ***"Your spirit"*** stands in parallel with ***"Your presence"*** — ***panim (face / presence)***, **פָּנִים** — and the next verse answers both with ***"You are there."*** To be unable to escape His spirit is to be unable to escape **Him**.

Jeremiah says the same thing without the word ***"spirit"***: ***"Do I not fill the heavens and the earth? says Yahweh"*** **(Jeremiah 23:24)**.

David's prayer in **Psalms 51:11** has the same pair: ***"Do not cast me away from Your presence, and do not take Your holy spirit from me."***

Isaiah ties the spirit to the presence that went with Israel. In the wilderness ***"the angel of His presence saved them"*** (**Isaiah 63:9**);

He ***"put His holy spirit in their midst"*** (**Isaiah 63:11**); and ***"the spirit of Yahweh gave them rest"*** (**Isaiah 63:14**).

At Sinai **Yahweh** had promised exactly that: ***"My presence will go, and I will give you rest"*** (**Exodus 33:14**). **The spirit in their midst is Yahweh present with His people**.

III-B. The Breath of His Mouth

At the beginning, ***"the spirit of Elohim was hovering over the face of the waters"*** (**Genesis 1:2**). Some translations render the phrase ***"a wind from Elohim."*** But the same words ***ruach Elohim (the spirit of Elohim)*** fill Bezalel with skill (**Exodus 31:3**), and other witnesses say plainly what the spirit did at creation:

"By the word of Yahweh the heavens were made, and all their host by the spirit of His mouth" (**Psalms 33:6**).

"By His spirit the heavens are made fair" (**Job 26:13**). ***"You send forth Your spirit, they are created"*** (**Psalms 104:30**).

The spirit at creation is ***"the spirit of His mouth"*** — the breath of **Yahweh** that goes out with His word, as a man's breath goes out when he speaks.

And **Yahweh** says who made the world:

"I am Yahweh who makes all things, who stretches out the heavens alone, who spreads out the earth — who was with Me?" (**Isaiah 44:24**).

If the spirit hovering in Genesis 1:2 were another person beside Him, Yahweh could not say He made the heavens alone. Because the spirit is His own, He can.

III-C. As a Man's Spirit Is His Own

The Tanakh uses the same word for **Yahweh**'s spirit and for a man's, and it draws the comparison itself.

Yahweh ***"forms the spirit of man within him"*** (**Zechariah 12:1**), and ***"the breath of man is the lamp of Yahweh, searching all the inner parts"*** (**Proverbs 20:27**).

A man's spirit is not a second man living inside him. It is the man, inwardly — his own life, mind, and will.

So it is with **Yahweh**: ***"Who has measured the spirit of Yahweh, or as His counselor has taught Him? With whom did He take counsel?"*** (**Isaiah 40:13–14**).

The spirit of **Yahweh** is His own mind and counsel, and no one stands beside Him to advise it.

The New Testament makes the same comparison, and here it lines up with the Tanakh:

"For who among men knows the things of a man except the spirit of the man which is in him? So also no one knows the things of God except the Spirit of God" (1 Corinthians 2:11).

That verse, read on its own terms, describes God's spirit the way **Zechariah 12:1** and **Proverbs 20:27** describe a man's: as the inward self, not as another person.

III-D. The Hand of Yahweh and the Spirit of Yahweh

The prophets use ***"the spirit of Yahweh"*** and ***"the hand of Yahweh"*** for the same experience.

Obadiah, Ahab's steward, fears that ***"the spirit of Yahweh will carry you I know not where"*** (**1 Kings 18:12**); a few verses later ***"the hand of Yahweh was on Elijah,"*** and he ran before Ahab's chariot (**1 Kings 18:46**).

Elisha prophesies when ***"the hand of Yahweh came upon him"*** (**2 Kings 3:15**).

Ezekiel writes, ***"The spirit lifted me up and took me away ... and the hand of Yahweh was strong upon me"*** (**Ezekiel 3:14**), and ***"The hand of Yahweh was upon me, and He brought me out by the spirit of Yahweh"*** (**Ezekiel 37:1**).

No one would say the hand of Yahweh is a person beside Yahweh. It is Yahweh acting with power. The prophets set His spirit side by side with His hand because both name Yahweh Himself at work.

III-E. Grieved, and Speaking: Personal Because It Is His

The texts most often used to show that the Holy Spirit is a separate person are the texts where the spirit is grieved, speaks, or instructs. Each of them has a twin in the Tanakh that says who is grieved, who speaks, and who instructs.

Grieved. ***"They rebelled and grieved His holy spirit"*** (**Isaiah 63:10**). The psalm that tells the same wilderness story says: ***"How often they rebelled against Him in the wilderness, and grieved Him in the desert!"*** (**Psalms 78:40**). Both verses use the same verb, ***atsav (to grieve)***, **עָצַב**. To grieve His holy spirit is to grieve **Him**.

Speaking. David's last words begin: ***"The spirit of Yahweh spoke by me, and His word was on my tongue."*** The next line says who spoke: ***"The Elohim of Israel said, the Rock of Israel spoke to me"*** (**2 Samuel 23:2–3**).

Ezekiel writes, ***"The spirit of Yahweh fell upon me, and He said to me, Say: Thus says Yahweh"*** (**Ezekiel 11:5**). The words the spirit gives are always ***"Thus says Yahweh."***

Instructing. The Levites pray, ***"You gave Your good spirit to instruct them"*** (**Nehemiah 9:20**).

Seven verses earlier, the same prayer says who instructed them: ***"You came down on Mount Sinai and spoke with them from heaven, and gave them right judgments and true laws"*** (**Nehemiah 9:13**).

And ***"You testified against them by Your spirit through Your prophets"*** (**Nehemiah 9:30**);

Zechariah says the same: ***"the words that Yahweh of hosts sent by His spirit through the former prophets"*** (**Zechariah 7:12**).

The spirit is grieved, speaks, instructs, and testifies, because Yahweh is grieved, speaks, instructs, and testifies. These texts show that the spirit is personal. They show it is personal in the way a man's own spirit is personal: because it is His.

III-F. Neither a Force Apart from Him nor a Person Beside Him

Two answers to the question go beyond the text, in opposite directions.

The first says the holy spirit is an impersonal power or *"active force"* — something like electricity that Yahweh uses. That answer is right that the spirit is not a second being. But it leaves out what the Tanakh says: that the spirit can be grieved (**Isaiah 63:10**), that it is **Yahweh**'s presence from which no one can flee (**Psalms 139:7**), and that it speaks His word (**2 Samuel 23:2**). A force can be used and set down. The spirit of **Yahweh** is **Yahweh** Himself present and at work.

The second says the holy spirit is a distinct person, the third of three within one God. That answer is right that the spirit is personal, but it takes the personal language that belongs to **Yahweh** and gives it to someone beside Him.

The Tanakh does not do that: the spirit is never prayed to, never worshipped, never given a throne or a name, never sends **Yahweh**, and never has a will set apart from His (Section VIII).

Finding — Corroborated. The spirit of Yahweh is Yahweh's own spirit — His breath, presence, mind, and power going out from Him — Yahweh Himself present and acting

(**Psalms 139:7–8**; **Isaiah 63:10** with **Psalms 78:40**; **2 Samuel 23:2–3**; **Isaiah 40:13–14**; **Ezekiel 37:1**).

IV. DO PEOPLE HAVE IT? — THE SPIRIT IN MEN AND WOMEN IN THE TANAKH

IV-A. The Breath of Life in All Flesh

In one sense every living person has spirit from **Elohim**.

Yahweh ***"breathed into his nostrils the breath of life, and the man became a living soul"*** (**Genesis 2:7**).

The flood took ***"all flesh in which is the spirit of life"*** (**Genesis 6:17**).

Elihu says, ***"The spirit of El has made me, and the breath of Shaddai gives me life"*** (**Job 33:4**), and, ***"If He set His heart on it and gathered to Himself His spirit and His breath, all flesh would perish together"*** (**Job 34:14–15**).

At death ***"the dust returns to the earth as it was, and the spirit returns to Elohim who gave it"*** (**Ecclesiastes 12:7**).

Moses calls **Yahweh** ***"Elohim of the spirits of all flesh"*** (**Numbers 16:22**).

This is life, not a gift for a task, and it is given to the righteous and the wicked alike. Every person who breathes has it from **Elohim**, and owes Him for it.

Finding — Corroborated. **Every living person has breath and spirit given by Elohim** (**Genesis 2:7; 6:17**; **Job 33:4; 34:14–15**; **Ecclesiastes 12:7**).

IV-B. The Spirit Given for a Work

In a second sense, the spirit of **Yahweh** came upon particular people for a particular work. The Tanakh names them, and it says what the spirit did:

WHO	REFERENCE	WHAT THE TEXT SAYS	WHAT IT PRODUCED
Joseph	**Genesis 41:38**	Pharaoh: ***"a man in whom is the spirit of Elohim"***	Wisdom to interpret and to govern
Bezalel	**Exodus 31:3; 35:31**	***"I have filled him with the spirit of Elohim"***	Wisdom, understanding, and skill to build the Tabernacle

WHO	REFERENCE	WHAT THE TEXT SAYS	WHAT IT PRODUCED
The seventy elders; Eldad and Medad	**Numbers 11:25–26**	The spirit ***"rested on them"***	They prophesied, and shared the burden of the people
Balaam	**Numbers 24:2**	***"The spirit of Elohim came upon him"***	He blessed Israel against his own will
Joshua	**Numbers 27:18**; **Deuteronomy 34:9**	***"A man in whom is spirit"***; ***"full of the spirit of wisdom"***	Leadership of Israel after Moses
Othniel, Gideon, Jephthah	**Judges 3:10; 6:34; 11:29**	The spirit ***"was upon," "clothed," "came upon"***	Judgment and deliverance of Israel
Samson	**Judges 13:25; 14:6, 19; 15:14**	The spirit ***"rushed upon him"***	Strength against the Philistines
Saul	**1 Samuel 10:6, 10; 11:6**	***"You will be turned into another man"***	Prophecy; anger to deliver Jabesh-gilead
David	**1 Samuel 16:13**; **2 Samuel 23:2**	***"Rushed upon David from that day forward"***	Kingship; the word of **Yahweh** on his tongue
Amasai	**1 Chronicles 12:18** [Hebrew 12:19]	The spirit ***"clothed"*** him	A word of loyalty to David
Azariah son of Oded; Jahaziel	**2 Chronicles 15:1; 20:14**	The spirit of **Elohim** / **Yahweh** ***"came upon"*** him	A call to return; a word of deliverance
Zechariah son of Jehoiada	**2 Chronicles 24:20**	The spirit of **Elohim** ***"clothed"*** him	Rebuke of the people for leaving the commandments — and he was stoned for it
Micah	**Micah 3:8**	***"Full of power by the spirit of Yahweh"***	***"To declare to Jacob his transgression"***
Ezekiel	**Ezekiel 2:2; 3:14; 11:5**	The spirit ***"entered me," "lifted me," "fell upon me"***	Hearing and speaking ***"Thus says Yahweh"***

Men and women of every kind are in this list: craftsmen, elders, soldiers, kings, priests, prophets — and one foreign diviner. What they share is not a feeling or a sign. It is a work Yahweh gave them to do, and the wisdom, strength, or word to do it.

Finding — Corroborated. The spirit of Yahweh came upon particular people for particular works: wisdom, skill, leadership, deliverance, and prophecy (the fourteen witnesses above).

IV-C. Given in Measure, Taken and Shared

The language the Tanakh uses for these gifts is the language of something given in measure.

Yahweh told **Moses**, ***"I will take of the spirit that is on you and put it on them"*** (**Numbers 11:17**), and He did: ***"He took of the spirit that was on him and gave it to the seventy elders"*** (**Numbers 11:25**). The verb is ***atsal (to take aside)***, **אָצַל**: a part is set aside from what **Moses** had.

Elisha asked for ***"a double portion of your spirit"*** (**2 Kings 2:9**), and the sons of the prophets said, ***"The spirit of Elijah rests on Elisha"*** (**2 Kings 2:15**).

A person cannot be divided into portions and shared out. This is the language of Yahweh's power and presence given to men in the measure He chooses.

IV-D. Given, and Taken Away

The spirit given can be taken away.

"The spirit of Yahweh departed from Saul" (**1 Samuel 16:14**).

Samson ***"did not know that Yahweh had departed from him"*** (**Judges 16:20**).

David, after his sin with Bathsheba, prayed the only prayer in the Tanakh that names the holy spirit: ***"Do not take Your holy spirit from me"*** (**Psalms 51:11** [Hebrew 51:13]). He prayed like that, because he had seen it happen to Saul.

Finding — Corroborated. The spirit of Yahweh on a person can be withdrawn, and the faithful pray that it will not be (**1 Samuel 16:14**; **Judges 16:20**; **Psalms 51:11**).

IV-E. In the Midst of the People

The spirit was not only on leaders. It was in the midst of the nation.

Yahweh ***"put His holy spirit in their midst"*** — ***qerev (midst)***, **קֶרֶב** — when He brought them through the sea (**Isaiah 63:11**).

"You gave Your good spirit to instruct them" (**Nehemiah 9:20**).

And to the small company that came back from Babylon, **Haggai** said:

"Be strong, all you people of the land, says Yahweh, and work, for I am with you, says Yahweh of hosts — the word that I covenanted with you when you came out of Egypt — and My spirit stands among you. Do not fear" (**Haggai 2:4–5**).

Zechariah, in the same years, gave the governor the same word: ***"Not by might and not by power, but by My spirit, says Yahweh of hosts"*** (**Zechariah 4:6**).

Moses had wished for more: ***"Would that all the people of Yahweh were prophets, that Yahweh would put His spirit upon them!"*** (**Numbers 11:29**).

Finding — Corroborated. **Yahweh**'s spirit was present among the covenant people as a whole, at the Exodus and again after the return (**Isaiah 63:11**; **Nehemiah 9:20**; **Haggai 2:5**; **Zechariah 4:6**).

IV-F. Having the Spirit Is Not Proof of Righteousness

The Tanakh is careful to show that the spirit coming upon a person does not make him righteous, and does not prove that he is.

Balaam. ***"The spirit of Elohim came upon him"*** (**Numbers 24:2**), and he blessed Israel. Yet it was his counsel that led Israel into sin at Peor (**Numbers 31:16**).

Saul. While Saul was hunting David to kill him, ***"the spirit of Elohim came upon him also, and he went on and prophesied"*** (**1 Samuel 19:23–24**). The spirit had already departed from him as king (**1 Samuel 16:14**). A man in rebellion against **Yahweh** prophesied.

The prophets of Ahab. When **Micaiah** gave **Yahweh**'s word against the king, the false prophet Zedekiah struck him and said, ***"Which way did the spirit of Yahweh pass from me to speak to you?"*** (**1 Kings 22:24**). The man claiming the spirit was the one who was wrong.

Their own spirit. ***"Woe to the foolish prophets who walk after their own spirit and have seen nothing"*** (**Ezekiel 13:3**).

Finding — Corroborated. **A manifestation of the spirit, or a claim to the spirit, is not proof of standing with Yahweh** (**Numbers 24:2** with **31:16**; **1 Samuel 19:23–24**; **1 Kings 22:24**; **Ezekiel 13:3**).

V. THE PROMISE — WHAT YAHWEH SAYS HE WILL POUR OUT

V-A. The Promised Outpouring

The prophets promise a day when **Yahweh** will pour out His spirit more widely than He ever had. The promise is told by many witnesses:

"Until the spirit is poured upon us from on high, and the wilderness becomes a fruitful field" **(Isaiah 32:15)**.

"For I will pour water on the thirsty and streams on the dry ground; I will pour My spirit on your seed and My blessing on your offspring" **(Isaiah 44:3)**.

"As for Me, this is My covenant with them, says Yahweh: My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth, nor from the mouth of your seed, nor from the mouth of your seed's seed, says Yahweh, from now and forever" **(Isaiah 59:21)**.

"And My spirit I will put within you, and I will bring it about that you walk in My statutes and keep My judgments and do them" **(Ezekiel 36:27)**.

"I will put My spirit in you, and you shall live" **(Ezekiel 37:14)**.

"I will no longer hide My face from them, for I will have poured out My spirit on the house of Israel" **(Ezekiel 39:29)**.

"And afterward I will pour out My spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on the male servants and on the female servants in those days I will pour out My spirit" **(Joel 2:28–29** [Hebrew 3:1–2]).

Three verbs of pouring are used — ***shafakh***, שָׁפַךְ, in **Ezekiel** and **Joel**; ***yatsaq***, יָצַק, in **Isaiah 44:3**; and ***arah***, עָרָה, in **Isaiah 32:15** — and each is paired with water poured on dry ground. The picture is of rain on a desert.

V-B. On Whom, and When

Each promise names whom it is for.

In **Isaiah** it is Jacob's seed and offspring **(Isaiah 44:2–3)** and those in Zion who turn from transgression **(Isaiah 59:20–21)**.

In **Ezekiel** it is ***"the house of Israel,"*** gathered from the nations and brought back to its own land (**Ezekiel 36:24–28; 39:28–29**).

In **Joel** it is ***"all flesh,"*** and the verses around it say what that means: ***"you shall know that I am in the midst of Israel"*** (**Joel 2:27**), and ***"whoever calls on the name of Yahweh shall escape"*** (**Joel 2:32** [Hebrew 3:5]).

"All flesh" is every kind of person among those who call on His name — sons and daughters, old and young, servants male and female (**Joel 2:28–29**).

The promise is tied to a time.

It comes ***"afterward"*** (**Joel 2:28**), with the regathering of Israel, the cleansing of the land, and the face of **Yahweh** no longer hidden (**Ezekiel 39:27–29**). Doc 284 (Section IX) tested the marks of that time and found that, by the text's own measures, the promise to the whole house of Israel is not yet established. That finding stands here. No community today can show that it alone is the people on whom the promised outpouring has fallen.

Finding — Corroborated. Yahweh promises to pour out His spirit on the house of Israel and on all who call on His name, in the days of the regathering (**Isaiah 32:15; 44:3; 59:21**; **Ezekiel 36:27; 39:29**; **Joel 2:28–32** [Hebrew 3:1–5]).

V-C. The Servant on Whom the Spirit Rests

Three passages in **Isaiah** speak of one on whom the spirit of **Yahweh** rests:

"The spirit of Yahweh shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh" (**Isaiah 11:2**).

"Behold My servant, whom I uphold, My chosen, in whom My soul delights. I have put My spirit upon him; he will bring forth justice to the nations" (**Isaiah 42:1**).

"The spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the humble" (**Isaiah 61:1**).

In each passage the spirit is put upon the servant by **Yahweh**, as it was put upon **Moses** and the elders, David, and the prophets. Its work is wisdom, justice, and good news to the humble. **Isaiah 11:2** names ***"the spirit of Yahweh"*** and then three pairs of qualities — six in all. The ***"seven gifts of the Holy Spirit"*** taught in Catholic catechisms (Catechism 1831) come from the Greek Septuagint and the Latin Vulgate, which render the ***"fear of Yahweh"*** in verse 2 as ***"piety"*** and then add ***"fear"*** again from verse 3. **The Hebrew has six**.

VI. HOW WOULD ANYONE KNOW? — THE TANAKH'S OWN MARKS

VI-A. What the Spirit Produced

The Tanakh never tells anyone to look for a sensation or a sound as proof that the spirit of Yahweh is present. It tells what the spirit produced:

Walking in the statutes. ***"I will bring it about that you walk in My statutes and keep My judgments"*** **(Ezekiel 36:27).** The spirit leads into the Torah, not away from it.

The words of Yahweh in the mouth. ***"My spirit that is upon you, and My words that I have put in your mouth"*** **(Isaiah 59:21);** ***"His word was on my tongue"*** **(2 Samuel 23:2).**

Justice, and the courage to name sin. ***"He will bring forth justice to the nations"*** **(Isaiah 42:1).** ***"I am full of power by the spirit of Yahweh, and of justice and might, to declare to Jacob his transgression and to Israel his sin"*** **(Micah 3:8).**

Wisdom and skill for the work of Yahweh. Joseph, Bezalel, and Joshua (**Genesis 41:38**; **Exodus 31:3**; **Deuteronomy 34:9**).

Prophecy, dreams, and visions. The elders prophesied (**Numbers 11:25**), and **Joel** names prophecy, dreams, and visions (**Joel 2:28** [Hebrew 3:1]).

A humble and willing spirit. David asks for ***"a steadfast spirit"*** and ***"a willing spirit"*** (**Psalms 51:10, 12** [Hebrew 51:12, 14]), and **Yahweh** dwells ***"with him who is crushed and humble of spirit"*** **(Isaiah 57:15).**

VI-B. The Test of Every Spirit

Because men claim the spirit falsely, the Torah gives a test that every claim must pass:

"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, Let us go after other gods … you shall not listen to the words of that prophet … for Yahweh your Elohim is testing you" **(Deuteronomy 13:1–3** [Hebrew 13:2–4]).

A sign that comes to pass does not settle the matter. What settles it is where the sign leads. **Isaiah** gives the standard in one line:

"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no dawn in them" **(Isaiah 8:20).**

And **Deuteronomy 18:22** adds that a word spoken in the name of **Yahweh** that does not come to pass is not His. Any spirit — however powerful, however moving — that leads away from **Yahweh**'s commandments is not the spirit of **Yahweh**, because **Yahweh**'s spirit leads into His statutes (**Ezekiel 36:27**).

Finding — Corroborated. **The spirit of Yahweh is known by its fruit: obedience to His statutes, His words in the mouth, justice, and the naming of sin; and every claimed spirit is tested by the Torah** (**Ezekiel 36:27**; **Isaiah 59:21**; **Micah 3:8**; **Deuteronomy 13:1–3**; **Isaiah 8:20**).

VI-C. What the Tanakh Never Names as a Mark

The Tanakh never names speaking in unknown tongues as the sign that a person has received the spirit. Not one of the fourteen people in Section IV-B spoke in tongues. The May 2026 study ***Speaking in Tongues: What Pentecostalism Got Wrong*** set out the evidence in full and found no Tanakh witness for that teaching. The phrase ***"baptism in the spirit"*** does not occur in the Tanakh, and the Tanakh gives no ceremony by which the spirit is handed to a person on demand.

The spirit comes as **Yahweh** wills (**Numbers 11:29**), and the Tanakh measures it by what it produces.

Finding — Not in the text. That a particular sign, sound, or experience is the required evidence that a person has received the spirit.

VII. CAN A COVENANT BELIEVER HAVE IT TODAY?

VII-A. What Is Open to Every Person

The Tanakh does not leave the ordinary believer outside. It gives him a prayer and a promise.

The prayer is David's: ***"Create in me a clean heart, O Elohim, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your holy spirit from me. Restore to me the joy of Your salvation, and uphold me with a willing spirit"*** (**Psalms 51:10–12** [Hebrew 51:12–14]).

And again: ***"Teach me to do Your will, for You are my Elohim; Your spirit is good — lead me on level ground"*** (**Psalms 143:10**). These are prayers any covenant person may pray.

The promise is that **Yahweh** dwells with the humble:

"For thus says the High and Lofty One who inhabits eternity, whose name is Holy: I dwell in the high and holy place, and with him who is crushed and humble of spirit, to revive the spirit of the humble and to revive the heart of the crushed" (**Isaiah 57:15**).

"To this one I will look: to him who is humble and contrite of spirit, and who trembles at My word" **(Isaiah 66:2)**.

And **Ezekiel** commands what he also promises: ***"Cast away from you all your transgressions ... and make yourselves a new heart and a new spirit"*** **(Ezekiel 18:31)**.

In **Proverbs** Wisdom calls out, ***"Turn at my reproof; behold, I will pour out my spirit to you; I will make my words known to you"*** **(Proverbs 1:23)** — a single witness, and in the voice of Wisdom, but it agrees with the others: the spirit is given to the one who turns and listens.

The New Testament here lines up with the Tanakh: ***"how much more will the heavenly Father give the holy spirit to those who ask him"*** (Luke 11:13). The asking is David's asking in **Psalms 51**.

Finding — Corroborated. Any person who turns from transgression, humbles himself, and trembles at Yahweh's word may ask that Yahweh not withhold His spirit, and Yahweh promises to dwell with such a person **(Psalms 51:10–12; 143:10**; **Isaiah 57:15; 66:2**; **Ezekiel 18:31)**.

VII-B. What No One May Claim

Three things no one may claim from the Tanakh.

First, no one owns the spirit. It is **Yahweh**'s, given and withdrawn as He wills **(Numbers 11:29**; **1 Samuel 16:14)**.

Second, no one controls it or hands it to others on command: **Moses** could not, and wished that **Yahweh** would **(Numbers 11:29)**.

Third, no one proves it by a sign; it is known by obedience, and every claim is tested by the Torah (Section VI-B).

Nor may anyone claim that the full outpouring promised to the house of Israel has already fallen on his own congregation alone (Section V-B).

What every person may do today is what David did: confess, turn, keep the commandments, and ask.

Finding — Not in the text. That every believer receives the spirit at a single moment marked by a ceremony or a sign, and holds it from then on as a possession.

VIII. IS THE SPIRIT THE THIRD PERSON OF A TRINITY?

VIII-A. The Teaching, Stated Fairly

The doctrine of the Trinity holds that there is one God in three persons — Father, Son, and Holy Spirit — each fully God, co-equal and co-eternal, not three gods but one.

The Westminster Confession says, ***"In the unity of the Godhead there be three persons, of one substance, power, and eternity"*** (2.3).

The Catholic Catechism says that to believe in the Holy Spirit is to profess him as ***"one of the persons of the Holy Trinity, consubstantial with the Father and the Son"*** (685).

The Eastern Orthodox churches teach the same, without the Western addition that the Spirit proceeds from the Son as well as the Father. Those who hold the doctrine read it in texts such as Matthew 28:19 and 2 Corinthians 13:14, and they hold that the Tanakh points toward it.

VIII-B. Where the Doctrine Came From

The history of the doctrine is part of the evidence, because the Tanakh was complete long before any of it was written.

DATE	WHAT HAPPENED	SOURCE
c. 180 CE	The first surviving use of the Greek ***trias (triad)*** for God — but the three named are ***"God, His Word, and His Wisdom,"*** not Father, Son, and Spirit	Theophilus of Antioch, To Autolycus 2.15
c. 213 CE	The Latin ***trinitas (trinity)*** used of Father, Son, and Spirit	Tertullian, Against Praxeas 2–3
325 CE	The Council of Nicaea defines the Son as ***"of one substance"*** with the Father. Of the Spirit it says only: ***"And in the Holy Spirit"***	Creed of Nicaea
381 CE	The Council of Constantinople adds that the Spirit is ***"the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshipped and glorified"***	Creed of Constantinople
5th–6th c.	A Latin creed, later named for Athanasius though not written by him, sets out ***"three persons and one God"*** in detail	Athanasian Creed

DATE	WHAT HAPPENED	SOURCE
589 CE	A council in Spain adds ***"and the Son"*** (the filioque) to the creed; the addition later becomes one of the causes of the split between East and West in 1054	Third Council of Toledo
1522; 1611	A line naming ***"the Father, the Word, and the Holy Ghost"*** as ***"three that bear record in heaven,"*** missing from the early Greek manuscripts, enters Erasmus' third edition and then the King James Version. Modern translations omit it	1 John 5:7–8 (the Johannine Comma)

Two more facts belong here. Every surviving Greek manuscript of Matthew has the threefold form of Matthew 28:19, but Eusebius of Caesarea, in the fourth century, several times quotes the verse in a shorter form, ***"make disciples of all the nations in my name."*** And it took more than three hundred years after the New Testament for the churches to set down in a creed that the Spirit is to be ***"worshipped and glorified"*** with the Father.

Whatever one concludes about those later writings, none of this history comes from the Tanakh.

VIII-C. The Tanakh Texts Offered, Tested

The texts from the Tanakh most often offered for the Trinity are tested in the table below.

TEXT	THE CLAIM	WHAT THE TEXT SAYS	GRADE
Genesis 1:1	***Elohim*** is plural, so God is more than one person	The plural form takes a singular verb, ***bara (He created)***. The same form is used of one false god — Chemosh, ***"the elohim of Moab"*** (**1 Kings 11:33**) — and of one man: ***"I have made you elohim to Pharaoh"*** (**Exodus 7:1**). Joseph's one master is called by a plural form too (**Genesis 39:20**). **The plural marks greatness, not number**	Not in the text

TEXT	THE CLAIM	WHAT THE TEXT SAYS	GRADE
Genesis 1:26; 3:22; 11:7	***"Let us make man"*** shows persons within God	The next verse says ***"Elohim created man in His image"*** with a singular verb (**Genesis 1:27**). **Yahweh** speaks among His heavenly court elsewhere (**1 Kings 22:19–22**; **Isaiah 6:8**; **Job 38:7**). **The text names no persons and no number**	Not in the text
Genesis 1:2	The spirit at creation is a person beside God	***"By the spirit of His mouth"*** (**Psalms 33:6**); ***"who stretches out the heavens alone … who was with Me?"*** (**Isaiah 44:24**). **The spirit is His own breath (Section III-B)**	Not in the text
Genesis 18:2	Three men appear to Abraham	Two of the three are messengers who go on to Sodom (**Genesis 18:22; 19:1**). **Yahweh** remains speaking with Abraham	Not in the text
Numbers 6:24–26; **Isaiah 6:3**	The threefold name and the threefold ***"holy"*** show three persons	Threefold repetition is Hebrew emphasis: ***"the temple of Yahweh"*** (**Jeremiah 7:4**), ***"land, land, land"*** (**Jeremiah 22:29**). The blessing ends ***"they shall put My name … and I will bless them"*** (**Numbers 6:27**) — one Name, one ***"I"***	Not in the text
Isaiah 48:16	***"The Lord Yahweh has sent me, and His spirit"*** names three	The one sent is the speaker of the passage; the next verse begins ***"Thus says Yahweh"*** (**Isaiah 48:17**). The Tanakh says **Yahweh** sends His word ***"by His spirit through the prophets"*** (**Zechariah 7:12**; **Nehemiah 9:30**). **The spirit is the means of the sending, not a third sender**	Not in the text
Isaiah 63:10	Only a person can be grieved, so the spirit is a person	The same story says they ***"grieved Him"*** (**Psalms 78:40**). **The grief is Yahweh's** (Section III-E)	Not in the text
Deuteronomy 6:4	***Echad (one)*** can mean a compound unity	Tested in Doc 185: ***echad*** in its context declares that **Yahweh** has no rival and no partner; lexical range in other verses does not decide this one	Not in the text

VIII-D. What the Tanakh Says Positively

The Tanakh does not only fail to teach a trinity. It says positively who is beside Yahweh:

"See now that I, I am He, and there is no elohim with Me" (**Deuteronomy 32:39**).

"I am Yahweh, and there is none else; besides Me there is no Elohim" (**Isaiah 45:5**).

"Before Me no El was formed, and after Me there shall be none" (**Isaiah 43:10**).

And it treats the spirit in a way it never treats Yahweh.

In the whole Tanakh, no one prays to the spirit.

No one worships it, bows to it, offers to it, or swears by it. It has no throne and no name.

It is never said to send Yahweh, to love Yahweh, or to speak to Yahweh.

It never has a will apart from His.

Every prayer about the spirit is a prayer to Yahweh, asking Him to give it or not to take it (**Psalms 51:11; 143:10**).

The creed of 381 asks that the Spirit be ***"worshipped and glorified"*** with the Father; the Tanakh gives no example and no command of it.

VIII-E. What the Teaching Has Right

Honesty requires saying what the churches' teaching holds that the Tanakh also holds.

The holy spirit is not a created thing or a mere energy: it is **Elohim**'s own, and to deal with it is to deal with **Elohim**.

The creed of 381 says the Spirit ***"spoke by the prophets"***, and the Tanakh says the same (**Nehemiah 9:30**; **Zechariah 7:12**; **2 Samuel 23:2**).

The departure is in the step that turns Yahweh's own spirit into a second *"who"* beside Him, to be counted with Him and worshipped with Him.

Those who reject the Trinity are not right on every point either. To call the spirit only an ***"active force"*** keeps the oneness of **Yahweh** but loses what **Isaiah 63:10** and **Psalms 139:7** say: that the spirit is **Yahweh**'s own presence, and that to rebel against it is to grieve Him.

Finding — Not in the text. **That the holy spirit is a distinct person, the third of three persons in one God, to be worshipped with the Father. The Tanakh names one Yahweh, and the spirit as His own** (**Deuteronomy 6:4; 32:39**; **Isaiah 44:24; 45:5**; **Psalms 139:7**).

IX. THE FINDINGS AT A GLANCE

QUESTION	THE TANAKH'S ANSWER	GRADE	KEY WITNESSES
What does the Tanakh call it?	***"Your holy spirit," "His holy spirit," "My spirit," "the spirit of Yahweh"*** — always **Yahweh**'s	Corroborated	**Psalms 51:11**; **Isaiah 63:10–11**
What is it?	**Yahweh**'s own spirit — His breath, presence, mind, and power — **Yahweh** Himself present and acting	Corroborated	**Psalms 139:7**; **33:6**; **Isaiah 40:13**; **2 Samuel 23:2–3**
Is it a force apart from Him?	No. It is grieved, speaks, and is His presence	Corroborated	**Isaiah 63:10**; **Psalms 78:40**; **139:7**
Does every person have spirit from **Elohim**?	Every living person has breath and spirit from **Elohim**	Corroborated	**Genesis 2:7**; **Job 33:4**; **Ecclesiastes 12:7**
Did people receive the spirit of **Yahweh**?	Yes — particular people for particular works, in measure; it could be withdrawn	Corroborated	**Numbers 11:25**; **Judges 6:34**; **1 Samuel 16:13–14**
Was it among the people?	Yes — in their midst at the Exodus and after the return	Corroborated	**Isaiah 63:11**; **Nehemiah 9:20**; **Haggai 2:5**
Is it promised more widely?	Yes — on the house of Israel and all who call on His name, with the regathering	Corroborated	**Ezekiel 36:27; 39:29**; **Joel 2:28–32**
How is it known?	By obedience to His statutes, His words in the mouth, justice, and the naming of sin; tested by the Torah	Corroborated	**Ezekiel 36:27**; **Micah 3:8**; **Deuteronomy 13:1–3**
Is a sign required as proof?	No sign is named; manifestation is not proof of righteousness	Not in the text	**Numbers 24:2**; **1 Samuel 19:23–24**
Can a believer ask for it today?	Yes — the humble who turn may pray that **Yahweh** not withhold it; He dwells with them	Corroborated	**Psalms 51:10–12**; **Isaiah 57:15**; **66:2**
Is it the third person of a trinity?	No. **Yahweh** is one; no one is beside Him; the spirit is His own and is never worshipped	Not in the text	**Deuteronomy 6:4; 32:39**; **Isaiah 44:24; 45:5**

X. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE HOLY SPIRIT

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
Central Text	Rabbinic ***ruach ha-qodesh*** as the spirit of prophecy; its departure after Haggai, Zechariah, and Malachi (Tosefta Sotah 13; Sanhedrin 11a); the ladder of virtues that leads to it (Mishnah Sotah 9:15)	The Creed of 381; Matthew 28:19; John 14:16–17, 26; Acts 2. The Spirit as third person, indwelling believers (Romans 8:9)	***Ruh al-qudus*** strengthening Jesus and bringing down the revelation (Q. 2:87; 16:102), identified with Gabriel (Q. 2:97; 26:193)
Covenant Strength	Keeps **Yahweh** one and never makes the spirit a second divine person. Ties the spirit closely to prophecy and to the word, as **2 Samuel 23:2** and **Nehemiah 9:30** do	Holds that the spirit is not a mere thing but **Elohim**'s own presence, that it ***"spoke by the prophets,"*** and that it is given to those who ask (Luke 11:13, with **Psalms 51:11**)	Rejects ***"three"*** (Q. 4:171; 5:73) and keeps the oneness of God, close to **Deuteronomy 6:4** and **Isaiah 45:5**
Covenant Departure	Limits the spirit to prophecy and declares it departed, though **Haggai 2:5** says to the returned community ***"My spirit stands among you,"*** and **Isaiah 57:15** promises **Yahweh**'s dwelling with the humble in every age	Turns **Yahweh**'s own spirit into a second ***"who"*** beside Him, to be worshipped with Him; adds a required sign (tongues) the Tanakh never names. Neither appears in the Tanakh	Makes the holy spirit a created angel. In the Tanakh the holy spirit is **Yahweh**'s own (**Psalms 51:11**; **Isaiah 63:10**), not a messenger He sends
Covenant Witness	The Targum's ***"spirit of prophecy"*** agrees with the Tanakh that the spirit's work is the word of **Yahweh** in a man's mouth	Where the New Testament says no one knows the things of God except the spirit of God, as a man's spirit knows a man's (1 Corinthians 2:11), it lines up with **Zechariah 12:1** and **Isaiah 40:13**	The Qur'an's word ***ruh (spirit)*** is the same root as ***ruach***, and it too says the spirit is from God's command, not a god beside Him (Q. 17:85)

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Seven points in earlier studies need correction or refinement. Corrections 1–5 have been made in the affected Google Docs; Corrections 6 and 7 are left for Elder Kepha's decision.

Correction 1 — the gifts of Isaiah 11:2. Doc 211 (Section III-C) calls **Isaiah 11:2** ***"a sevenfold characterization."*** The Hebrew names the spirit of **Yahweh** and then three pairs of qualities — six. The seventh comes from the Greek and Latin translations (Section V-C). The wording has been changed to ***"the spirit of Yahweh, and then three pairs of qualities."***

Correction 2 — "Holy Spirit" in Isaiah 63:10. Doc 211 (Section III-C) renders ***ruach kodsho*** as ***"(Holy Spirit)."*** The Hebrew is ***"His holy spirit"*** (Section II-B), and has been corrected in the Google Doc. In Section IV-A of the same document a broken formatting code, ***"{{BI:temunah,"*** stood in place of the Hebrew word ***temunah (form)***; it has been repaired.

Correction 3 — the verb in Joel and Isaiah. The May 2026 companion study ***The Sod, the Ruach, Elijah, and the Yom Yahweh*** says that the pouring-out language of **Joel** is ***"identical"*** to **Isaiah 44:3**. **Joel** uses ***shafakh*** (H8210); **Isaiah 44:3** uses ***yatsaq*** (H3332). The promises are parallel, not identical, and the sentence has been corrected. The same study spells ***kol basar (all flesh)*** in Hebrew with a wrong letter; it should read כָּל־בָּשָׂר, and has been corrected. Both Google Doc copies of the study were changed.

Correction 4 — the words Joel uses. The May 2026 study ***Speaking in Tongues: What Pentecostalism Got Wrong*** (Section III) lists the words of **Joel 2:28** [Hebrew 3:1] as ***nevuah*** (H5016), ***chalom*** (H2472), and ***chazon*** (H2377). The verse uses the verb ***nibbe'u (they shall prophesy)***, H5012, and the noun ***chezyonot (visions)***, H2384; ***chalomot (dreams)***, H2472, is correct. The line has been corrected.

Correction 5 — Isaiah 44:8. Doc 185 (Witness Two) quotes **Isaiah 44:8** as ***"Is there an Elohim besides Me?"*** The Hebrew word is ***Eloah***, the singular. The quotation now reads ***"Is there an Eloah besides Me?"***

Correction 6 — a "Person" in Isaiah 63:10. Doc 211 (Section III-C) says of **Isaiah 63:10**: ***"A force cannot be grieved; only a Person with will and covenant investment can be."*** The sentence is true of **Yahweh**, but it can be read as making the spirit a person beside Him. Suggested wording: ***"A force cannot be grieved. Psalms 78:40 tells the same story and says they grieved Him: the grief is Yahweh's own."*** Doc 211 is also in the old format (Hebrew book names, Pearl River address, telephone) and could be rebuilt to the Doc 250 standard. Left for Elder Kepha's decision.

Correction 7 — "Ruach HaKodesh" and "He." The May 2026 ***Covenant Response to ... David K. Bernard*** (Section IV-C) and the Tongues study (Section VIII) use ***Ruach HaKodesh*** as though it were the Tanakh's own name. The Tanakh says ***"Your holy spirit"*** and ***"His holy spirit"*** (Section II-B); ***ruach ha-qodesh*** is rabbinic Hebrew. The Bernard response (Section V) also calls the spirit ***"He,"*** and the Tongues study (Section VIII) supports the spirit's sovereignty with 1 Corinthians 12:11 rather than **Numbers 11:29**. Suggested wording for the first: ***"the holy spirit of Yahweh (ruach qodsho, His holy spirit; Isaiah 63:10–11)."*** Left for Elder Kepha's decision, since both studies are also due for rebuilding in the Doc 250 format.

XII. SEVEN COVENANT DECLARATIONS ON THE SPIRIT OF YAHWEH

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The holy spirit of the Tanakh is **Yahweh**'s own spirit. The Tanakh calls it ***"Your holy spirit," "His holy spirit," "My spirit,"*** and ***"the spirit of Yahweh,"*** and never a name standing apart from Him.	**Psalms 51:11**; **Isaiah 63:10–11; 42:1**; **Judges 6:34**
II	The spirit of **Yahweh** is **Yahweh** present and at work — His breath, His presence, His mind, His hand. To flee His spirit is to flee Him; to grieve it is to grieve Him.	**Psalms 139:7–8; 33:6; 78:40**; **Isaiah 40:13; 63:10**; **Ezekiel 37:1**
III	Every living person has breath and spirit from **Elohim**, and at death the spirit returns to **Elohim** who gave it.	**Genesis 2:7**; **Job 33:4; 34:14–15**; **Ecclesiastes 12:7**
IV	**Yahweh** gave His spirit to men and women for His work, in the measure He chose, and He took it away from those who rebelled. Having the spirit, or claiming it, never proved a man righteous.	**Numbers 11:17, 25; 24:2**; **1 Samuel 16:13–14; 19:23–24**; **1 Kings 22:24**
V	**Yahweh** promises to pour out His spirit on the house of Israel and on all who call on His name, in the days of the regathering, so that they walk in His statutes.	**Isaiah 44:3; 59:21**; **Ezekiel 36:27; 39:29**; **Joel 2:28–32**

#	COVENANT DECLARATION	BASIS
VI	The spirit of **Yahweh** is known by obedience, by His words in the mouth, by justice, and by the courage to name sin. Every claimed spirit is tested by the Torah; no sign is named as its proof.	**Ezekiel 36:27**; **Micah 3:8**; **Deuteronomy 13:1–3**; **Isaiah 8:20**
VII	**Yahweh** is one, and there is no **Elohim** beside Him. The spirit is His own, not a second or third person, and it is never worshipped. Every covenant person may ask Him not to take His holy spirit away.	**Deuteronomy 6:4; 32:39**; **Isaiah 44:24; 45:5; 57:15**; **Psalms 51:11**

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

To the Christian who has been taught that the Holy Spirit is a third person to be worshipped beside the Father, the Tanakh says this: the spirit you have heard about is real, and it is holy, and it is near — because it is **Yahweh**'s own. You do not need a third person to explain why the spirit is grieved, speaks, or instructs; **Yahweh** Himself is grieved, speaks, and instructs. Pray to Him, as David did, and ask Him not to take His holy spirit from you (**Psalms 51:11**).

To the one who has been told that the spirit is proved by a sign, the Tanakh says: look for the fruit **Ezekiel** names — a heart that walks in **Yahweh**'s statutes and keeps His judgments (**Ezekiel 36:27**). Saul prophesied while he was hunting an innocent man (**1 Samuel 19:23–24**). Obedience cannot be counterfeited the way a sound can.

To the one who has been told the spirit is only a force, the Tanakh says: it is His presence, and you cannot flee from it (**Psalms 139:7**). It is not a power to be used. It is the Holy One drawing near.

To the Jewish reader who has been taught that the holy spirit departed with the last prophets, the Tanakh says: the last prophets themselves told the returned community, ***"My spirit stands among you; do not fear"*** (**Haggai 2:5**), and ***"not by might, nor by power, but by My spirit"*** (**Zechariah 4:6**). **Yahweh** still dwells with the humble and contrite who tremble at His word (**Isaiah 57:15; 66:2**).

To the Muslim reader who has been taught that the holy spirit is Gabriel, the Tanakh says: you are right that God has no partner and that there are not three. But in the Tanakh the holy spirit is not a messenger He sends; it is His own spirit, the breath by which He made the heavens (**Psalms 33:6**).

And to every covenant believer the Tanakh gives the same work: turn from transgression, humble yourself, keep the commandments, tremble at His word, and ask. ***"Teach me to do Your will, for You are my Elohim; Your spirit is good — lead me on level ground"*** (**Psalms 143:10**).

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"Create in me a clean heart, O Elohim, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your holy spirit from me."

Psalms 51:10–11 — The Written Covenant of Yahweh

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