

In traditional Judaism, rabbis do not view the Spirit of HaShem (*Ruach HaKodesh*, the Holy Spirit) as a distinct, separate divine person or a member of a trinity. Instead, they understand it as God's own presence, influence, active power, or the spirit of prophecy given to human beings. [\[1, 2, 3, 4\]](#)

The Nature of *Ruach HaKodesh*

- **An Aspect of God:** The Spirit is not viewed as a separate entity from HaShem, but rather as God acting within creation, communicating with prophets, or inspiring righteous action. [\[1, 2\]](#)
- **The Source of Prophecy:** In classical rabbinic literature (such as the Talmud and Midrash), *Ruach HaKodesh* is routinely identified as the divine inspiration that allows a person to utter prophecy or perceive profound spiritual truths. [\[1\]](#)
- **Divine Assistance (*Siyata Dishmaya*):** Rabbis often use the term to describe heavenly aid or elevated moral clarity given to leaders, judges, or sages (such as King David or Daniel) to help them fulfill God's will, rather than an independent conscious agent. [\[1, 2\]](#)

The Christian doctrine of the Trinity originated from early attempts to synthesize New Testament teachings regarding the divinity of Jesus, the Father, and the Holy Spirit within a strict monotheistic framework. While the exact word "Trinity" is not found in the Bible, the formal theological concept evolved over the first four centuries through church councils and Greek philosophical concepts. [\[1, 2, 3, 4, 5\]](#)

Biblical Foundations

- **Implicit References:** Scripture presents the Father as God, Jesus as having divine attributes and sonship, and the Holy Spirit as active and divine, though without a formalized co-equal formula. [\[1\]](#)
- **Baptismal Formula:** Matthew 28:19 commands baptizing "in the name of the Father and of the Son and of the Holy Spirit," grouping the three persons together. [\[1, 2, 3\]](#)

Early Development and Terminology

- **Tertullian (c. 200 CE):** The North African theologian first used the Latin term *trinitas* (trinity) and formulated the concept of one substance (*substantia*) in three persons (*personae*). [\[1, 2, 3, 4, 5\]](#)
- **Origen (c. 225 CE):** Expanded Greek philosophical language around *hypostases* (divine realities/substances), though some of his subordinate views later sparked intense debate. [\[1\]](#)

Formal Ecumenical Councils

- **First Council of Nicaea (325 CE):** Convened by Emperor Constantine, the church officially declared Jesus to be of the same substance (*homoousios*) as the Father to counter Arianism. [[1](#), [2](#), [3](#), [4](#)]
- **First Council of Constantinople (381 CE):** Expanded the Nicene Creed to fully define the divinity and personhood of the Holy Spirit, solidifying the classic Trinitarian formula (one God in three co-equal, co-eternal persons). [[1](#), [2](#), [3](#)]