I. Introduction

Theological objections go from “Jews don’t believe in three gods but one” to “Jews don’t believe in a divine Messiah”, “Jews don’t believe in the original sin” or “Jews don’t believe in a suffering Messiah”. These objections will delineate the differences between mainstream Judaism and Messianic Judaism. They usually pertain to the nature of God (Deity, Trinity, Holy Spirit), the nature of man, sin and the need for salvation. These objections claim that the New Testament introduced a new “religion” that has nothing in common with Old Testament Judaism and certainly is not Jewish.

II. Theological Objections

A. Jewish people don’t believe in three gods but One

Orthodox Christianity teaches the doctrine of the Tri-Unity while being entirely monotheistic. We worship the God of Abraham, Isaac and Jacob. The Tenach (Old Testament) is filled with scriptures substantiating the plurality of the Godhead. (Genesis 19:24, Psalm 45:6-7, Isaiah 42:1; 48:12; 61:1; 63:7-14). Following are some examples of all three persons of the Godhead found in the same passage.

Before we start looking at verses to substantiate the Triune nature of the Godhead, it would be wise to determine the plurality of the Godhead, and a very good place to start is the Jewish creed known as the Shema and found in Deuteronomy 6:4 as well as Genesis 19:24, Zechariah 2:8-9 and others.
Deuteronomy 6:4 "Hear, O Israel! The LORD is our God, the LORD is one!

The Shema (Deut. 6:4-9) describes a compound unity and not an absolute unity in verse 4. The word echad can have a meaning of compound unity, while the other word for “one” yachid always has a meaning of absolute unity. Good examples of echad being used to indicate a compound unity can be found elsewhere in the Tenach. One of the strongest one is that of a husband and wife becoming one at their wedding by virtue of making their marriage vows, yet they continue to be two separate human beings. They are echad in marriage but they remain their own selves.

Genesis 2:24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one (echad) flesh.

Exodus 26:6 “And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, that the tabernacle may be a (echad) unit.
Exodus 26:11 “And you shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together, that it may be a (echad) unit.
Exodus 36:13 And he made fifty clasps of gold, and joined the curtains to one another with the clasps, so the tabernacle was a (echad) unit.
Exodus 36:18 And he made fifty clasps of bronze to join the tent together, that it might be a (echad) unit.

Genesis 19:24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, (Jehovah in both cases).

The next step is to look for verses where the plurality of the Godhead is demonstrated like Zechariah 2:8-9 or Psalm 45:6-7.

Zechariah 2:8-9 For thus says the LORD of hosts, "After glory He has sent me against the nations which plunder you, for he who touches you, touches the
apple of His eye “For behold, I will wave My hand over them, so that they will be plunder for their slaves. Then you will know that the LORD of hosts has sent Me.

Psalm 45:6 Thy throne, O God, is forever and ever; A scepter of uprightness is the scepter of Thy kingdom.
Psalm 45:7 Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee With the oil of joy above Thy fellows. (Elohim in both cases).

Then we are ready for the verses that indicate the presence of three persons having the attributes and or names of God such as Isaiah 42:1; 61:1; 63:7-14.

Isaiah 42:1
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 Gentiles.

Isaiah 61:1
The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners;

Isaiah 63:7-14
I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, According to all that the LORD has granted us, And the great goodness toward the house of Israel, Which He has granted them according to His compassion, And according to the multitude of His lovingkindnesses.
8 For He said, “Surely, they are My people, Sons who will not deal falsely.” So He became their Savior.
9 In all their affliction He was afflicted, and the angel of His presence saved them; In His love and in His mercy He redeemed them; And He lifted them and carried them all the days of old.

10 But they rebelled and grieved His Holy Spirit; Therefore, He turned Himself to become their enemy, He fought against them.

11 Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them,

12 Who caused His glorious arm to go at the right hand of Moses, Who divided the waters before them to make for Himself an everlasting name,

13 Who led them through the depths? Like the horse in the wilderness, they did not stumble;

14 As the cattle which go down into the valley, The Spirit of the LORD gave them rest. So didst Thou lead Thy people, To make for Thyself a glorious name.

Additionally, while the word “Trinity” itself is never mentioned anywhere in the Bible, the New Testament is filled with verses validating it such as (Matthew 3:16-17; 28:19; John 14:16-17; 1 Corinthians 12:4-6; 2 Corinthians 13:14, 1 Peter 1:2). They might not be a perfect place to start, but they should be considered when your Jewish friend has heard all the verses from the Tenach pertaining to the plurality and the Tri-Unity. They are a good way to validate the OT scriptures, if used at the opportune moment.

**Matthew 3:16-17** And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, “This is My beloved Son, in whom I am well-pleased.”

**Matthew 28:19** “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
**John 14:16-17** "And I will ask the Father, and He will give you another Helper, that He may be with you forever; is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.

**1 Corinthians 12:4-6** Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. And there are varieties of effects, but the same God who works all things in all persons.

**2 Corinthians 13:14** The grace of the Lord Yeshua the Messiah, and the love of God, and the fellowship of the Holy Spirit, be with you all.

**1 Peter 1:2** according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Yeshua the Messiah and be sprinkled with His blood: May grace and peace be yours in fullest measure.
B. Jewish people don’t believe in a Divine Messiah

The Tenach teaches the concept that Messiah will be God and Man at the same time (Isa. 9:6-7, Isa. 7:14). *Immanuel* = God is with us. Additionally, the “wonderful counselor” descriptive found in Isaiah 9:6 uses the Hebrew word *pele* for wonderful that can ONLY be used for God.
Isaiah 7:14 “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

Isaiah 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

In Jeremiah 23:5-6, a human descendant of David (Messiah) is given a name only for God “Adonai Tzidkenu = The Lord Our Righteousness”.

Jeremiah. 23:5-6 “Behold, the days are coming,” declares the L ORD, “When I shall raise up for David a righteous branch; And He will reign as king and act wisely And do justice and righteousness in the land. “In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘The L ORD our righteousness.’

C. Jewish people don’t believe in a suffering Messiah

The common Jewish argument says that if Yeshua was really the Messiah, why did he die instead of introducing the Messianic Age and establishing the Messianic Kingdom. Many Jewish people throughout history have rejected the messianic claims of Yeshua simply because they expected the reigning Messianic King to come first. While this expectation describes many Jewish people, there are also plenty of examples for the expectations of a suffering Messiah.


An accepted view within Judaism has been of two distinct messiahs. Messiah son of Joseph that would suffer and die for His people and Messiah son of David that conquers and reigns.
We can read about Messiah ben Joseph in the Talmud (Sukkah 52a) as a matter of fact, Zechariah 12:10, quoted in the New Testament as a prophecy about crucified Yeshua, is also linked to Messiah ben Joseph.

Additionally, when references are made about Messiah ben Joseph, like Yeshua, he is always described as suffering and giving his life for his people AND verses from Isaiah 52:13-53:12 are often connected to that description to further validate the office of a suffering servant of the Lord. Not to mention all the other passages found in the later part of Isaiah about the Suffering Servant of the Lord like in chapters 49, 50, 54.

In his commentary about Zechariah 12:10, 16th century rabbi Moshe Alshekh (1508 Turkey–1593 Safed), also known as the Alshich Hakadosh (the Holy), writes:

I will yet do a third thing, and that is, that “they shall look unto me,” for they shall lift up their eyes unto me in perfect repentance, when they see him whom they pierced, that is, Messiah, the son of Joseph; for our Rabbis, of blessed memory, have said that he will take upon himself all the guilt of Israel, and shall then be slain in the war to make atonement in such manner that it shall be accounted as if Israel had pieced him, for on account of their sin he has died; and, therefore in order that it may be reckoned to them as a perfect atonement, they will repent and look to the blessed One, saying that there is none beside him to forgive those that mourn on account of him who died for their sins: this is the meaning of “they shall look unto me.”

Another text can be found in chapters 34, 36 and 37 of a ninth century midrash known as Pesikta Rabati, which is a collection of sermons and lessons compiled around 845 AD. This text is probably the strongest case for the suffering Messiah.¹

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