

Proof That Jesus Christ is *Yahweh*

The Old Testament Hebrew word for "Lord" is *Yehôvâh*, also commonly pronounced as *Yahweh*. It is considered the personal name of the God of Israel.

The name *Yahweh* carries profound meanings: signifying God's self-existence and eternal nature (Exodus 3:14; Isaiah 44:6), underlining His covenant relationship with Israel (Genesis 15:18; Exodus 19:3-6), emphasizing His personal and relational character (Exodus 20:2; Isaiah 43:1), and highlighting His majestic and sovereign authority over all creation (Psalm 24:10; 29:1). *Yahweh* is a name that encapsulates the core attributes and significance of God in His dealings with humanity.

In this study we will see that *Yahweh*, who in the Old Testament is the Creator, Sustainer, and Redeemer of His people, is fulfilled in the New Testament by Jesus Christ, who is also identified as the Creator (John 1:1-3), the Redeemer (Matthew 20:28), and the One who sustains all things (Colossians 1:17).

Isaiah 9:6 and Luke 2:11

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." - Isaiah 9:6

"For unto you is born this day in the city of David a Savior, who is Christ the Lord." - Luke 2:11

Isaiah tells us that the Messiah, the Savior to come, is the mighty God of the Old Testament - *Yahweh* (see Jeremiah 32:18 which tells us that the name of the "mighty God" is *Yahweh*).

In Luke 2:11, *Christos* ("Christ") signifies that the long-awaited Messiah, prophesied in the Old Testament, has been born. *Kurios* ("Lord") corresponds to the Hebrew *Yahweh*, and signifies that the Messiah is none other than *Yahweh* Himself.

Isaiah 40:3 and Matthew 3:3

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." - Isaiah 40:3

"For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." - Matthew 3:3

Matthew 3:1 tells us that the passage from Isaiah is a reference to John the Baptist, who served as the precursor to Jesus. In Isaiah 40:3, the term "Lord" corresponds to *Yahweh*, the personal name of the God of the Israelites. Therefore, "the Lord" whose path John was to prepare was none other than *Yahweh* Himself, the self-existent and eternal God of the Old Testament Hebrews.

Psalm 18:2 and Matthew 7:24

"The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." - Psalm 18:2

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." - Matthew 7:24

Throughout the Old Testament Scriptures, the title Rock is used to describe the strength, faithfulness and unchangeableness of *Yahweh* (see Deuteronomy 32:4,15,18,32-31; 1 Samuel 2:2; Psalm 18:31; 28:1; 62:2,7; Isaiah 32:2, etc).

According to New Testament Scriptures, Jesus Christ is that Rock (1 Corinthians 10:4). He is the foundation upon whom the church is built (Matthew 16:18; Ephesians 2:20-22) and upon whom every believer builds his faith (1 Corinthians 3:10,11; 1 Peter 2:4-7).

Isaiah 54:5 and Matthew 25:1

"For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called." - Isaiah 54:5

"Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom." - Matthew 25:1

The portrayal of *Yahweh* as a husband to Israel in the Old Testament serves as a metaphorical representation of the covenantal relationship between God and His chosen people. Among the passages using this metaphor are Isaiah 54, Ezekiel 16, and the entire book of Hosea. *Yahweh* is depicted as a faithful and loving husband, and Israel as His bride or wife.

In the New Testament we find that Jesus Christ is portrayed as the bridegroom. In Matthew 25:1-13 the Parable of the Ten Virgins uses the imagery of a bridegroom to depict Jesus. Other passages where Jesus is portrayed as the bridegroom include Matthew 9:15; Mark 2:19,20; John 3:29; Ephesians 5:25-27; and Revelation 19:7.

The representation of both *Yahweh* in the Old Testament and Jesus in the New Testament as the bridegroom is a significant theological link, providing further evidence that Jesus is *Yahweh*.

Isaiah 42:8 and Matthew 28:19

"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." - Isaiah 42:8

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." - Matthew 28:19

In Isaiah, *Yahweh* Himself declares that He will not share His glory with anyone else. However, when we turn to the Gospel of Matthew, we discover that the Father, Son and Holy Spirit share a single name. If the Father's name is *Yahweh*, encompassing all that this name signifies, then it follows that the name of the Son and the name of the Holy Spirit is also *Yahweh*.

When Christ's followers are baptized, it is into the singular name of the Father, the Son, and the Holy Spirit. This means that we submit to the Son just as we do to the Father, implying their equality. If the Son were not equal to the Father, it would contradict the principle of not sharing *Yahweh's* glory with another, which would be tantamount to idolatry or blasphemy. However, Jesus instructs us to do precisely this, signifying that the Son, Jesus, is *Yahweh*.

When we examine the biblical descriptions of both the Father and Christ, it becomes evident that both are God in every conceivable sense. No distinction is drawn between the two. The attributes of divinity apply equally to all members of the Godhead

Notice that Ellen White identifies Jehovah (*Yahweh*) as the true God:

"Jehovah is the true God. Let Him be feared and revered." - E.G. White, Bible Training School, January 1, 1908, par. 10

And now note who it is that Ellen White specifically identifies as Jehovah:

"Jehovah is the name given to Christ. 'Behold, God is my salvation,' writes the prophet Isaiah; 'I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation.'" - E.G. White, Signs of the Times, May 3, 1899, par. 18

But notice that Jehovah is also the Father, according to Inspiration:

"Jehovah, our Father, and His Son Jesus Christ are alone to be exalted. The knowledge of God is eternal life to those who receive it. His holy banner is to stand above all the greatness of the greatest men, above all the honor and glory of the world." - E.G. White, 13LtMs, Ms 11, 1898, par. 11

Exodus 20:10 and Mark 2:28

"But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." - Exodus 20:10

"Therefore the Son of man is Lord also of the sabbath." - Mark 2:28

If the seventh day is the Sabbath of *Yahweh Elohim* ("the LORD thy God"), and Jesus is "Lord...of the Sabbath", then Jesus is *Yahweh Elohim* Himself.

Psalm 27:1 and John 8:12

"The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" - Psalm 27:1

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." - John 8:12

Many Old Testament texts represent *Yahweh* as "light" (e.g. Psalm 4:6; 18:28; 36:9; 43:3; Isaiah 2:5; 60:1-3, 19-20; Micah 7:7,8; Malachi 4:2). These texts speak of *Yahweh* under the metaphor of the sun, for example "a sun and shield", "the sun of righteousness" (Psalm 84:11; Isaiah 60:20). Light was one of the names of the Messiah (Isaiah 9:2; 49:6; 60:1-3; Malachi 4:2).

When we come to the New Testament we find that the Word, Jesus, is "the light of men", "the true Light" who "gives light to everyone", "the light [that] shines in the darkness", the "light of the world" (John 1:4,5,9; 3:19; 8:12; 9:5; 12:46). Jesus is the "light for the Gentiles" (Luke 2:32; Acts 13:47), in fulfillment of the Messianic promises of Isaiah 42:6; 49:6 and 60:3.

The connection between *Yahweh* as "light" in the Old Testament and Jesus as "the light of the world" in the New Testament is yet another significant theological link that supports the identification of Jesus with *Yahweh*.

Exodus 3:14,15 and John 8:58

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." - Exodus 3:14,15

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." - John 8:58

The name *Yahweh* traces back to the root word "hâyâh," which conveys the simple meaning "to exist." This term is translated as "I AM" in Exodus 3:14, symbolizing an eternal presence. "I AM" conveys the concept that God is everlasting, without beginning or ending.

Inspiration tells us that this was actually Christ Himself:

"It was Christ who from the bush on Mount Horeb spoke to Moses saying, 'I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.'" - E.G. White, *Desire of Ages*, pg. 24.3

When Jesus walked the earth as a man, His divinity was challenged by the Jews through a question, "Thou art not yet fifty years old, and hast thou seen Abraham?" (John 8:57) In response, Jesus declared, "Verily, verily, I say unto you, Before Abraham was, **I am** (verse 58).

Undoubtedly Jesus was claiming eternal existence and that He Himself is *Yahweh Elohim* ("the LORD God") who spoke with Moses.

The immediate reaction of the Jews demonstrated their clear understanding of Jesus' claim, as "Then took they up stones to cast at him." (verse 59). Jesus used language that held a profound meaning for the Jews; it signified the Self-Existent One, a term equated with God alone.

Commenting on this verse, Ellen White says:

"'Verily, verily, I say unto you, Before Abraham was, I am.' (John 8:53-58) Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the **eternal presence**, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the **self-existent One**, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin." - *Desire of Ages*, pg. 469 (emphasis supplied)

Psalm 23:1 and John 10:11

"The LORD is my shepherd; I shall not want." - Psalm 23:1

"I am the good shepherd: the good shepherd giveth his life for the sheep." - John 10:11

In Genesis, the Psalms, and the prophetic books of Isaiah, Jeremiah, Ezekiel, and Micah, *Yahweh* is described as a divine Shepherd, a comparison that highlights His great love and care for His people (see Genesis 49:24; Psalm 23:1; 80:1; Isaiah 40:11; Jeremiah 23:3,4; Ezekiel 34:11,12; 34:23,24; Micah 5:2,4)

In the New Testament, Jesus appropriates to Himself the title of "good shepherd" (John 10:11,14,27-30), Hebrews calls Him, "the great shepherd," (13:20), Peter calls Him "the Shepherd...of your souls" (1 Peter 2:25) and "the chief Shepherd" (1 Peter 5:4), and in the Revelation Jesus as the Lamb tends to His flock as the divine Shepherd (Revelation 7:17).

Joel 2:32 and Romans 10:13

"And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." - Joel 2:32

"For whosoever shall call upon the name of the Lord shall be saved." - Romans 10:13

That "the Lord" in Romans 10:13 is referring to Jesus is clear from verse 9, which says, "if thou shalt confess with thy mouth the Lord Jesus". Here again *Kurios* ("Lord") translates the Hebrew *Yahweh*. The term *Yehovah*, the incommunicable name, is given to Christ. Peter also quotes Joel 2:32 in his Pentecostal sermon and applies it to Christ (Acts 2:21-22).

Isaiah 45:22-25 and Romans 14:11

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." - Isaiah 45:22-25

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." - Romans 14:11

In the passage from Isaiah the Speaker expressly calls Himself *Yahweh*, the name which is appropriate to God alone. And in Romans 14:11 the words are applied by Paul expressly to Christ. It is Christ who is here termed both Lord and God, as it is to the judgment seat of Christ before whom we shall all appear (Romans 14:10). By specifically adding the words "saith the Lord", which are not found in the Isaiah passage, and applying them to Christ, the apostle was showing that he regarded the Lord Jesus as the *Yahweh* of the Old Testament. See also Philippians 2:9-11 which says that all will agree and openly acknowledge together that Jesus the Messiah is *Yahweh*, the true God, and king of heaven and earth.

Exodus 17:5-7 and 1 Corinthians 10:1-4

"And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" - Exodus 17:5-7

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." - 1 Corinthians 10:1-4

Note the following quotations from the Spirit of Prophecy that make clear that it was Christ who interacted with the patriarchs and who led the children of Israel out of Egypt and throughout their wilderness wanderings.

It was Christ who spoke with Abraham, Isaac, Jacob, Moses, and David:

"It was Christ who spoke with Abraham under the oaks at Mamre; with Isaac as he went out to pray in the fields at the eventide; with Jacob on the hillside at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks." - *Desire of Ages*, p. 290

Christ wrestled with Jacob:

"It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob." - *Patriarchs and Prophets*, p. 196

Christ appeared to Moses in the burning bush:

"It was Christ who from the bush on Mount Horeb spoke to Moses saying, 'I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' Exodus 3:14" - *Desire of Ages*, p. 24

Christ spoke the law from Sinai:

"It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven." - *Review and Herald*, November 28, 1893, par. 4

Christ lead Israel with the pillar of cloud in the wilderness:

"Christ was the leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them. He preserved them from the perils of the wilderness, He brought them into the land of promise, and in the sight of all the nations that acknowledged not God He established Israel as His own chosen possession, the Lord's vineyard." - *Christ's Object Lessons*, p. 287

Christ's glory dwelt in the Holy Shekinah above the mercy seat:

"Christ was their instructor. As He had been with them in the wilderness, so He was still to be their teacher and guide. In the tabernacle and the temple His glory dwelt in the holy shekinah above the mercy seat. In their behalf He constantly manifested the riches of His love and patience." - *Christ's Object Lessons*, p. 288

In fact, after the fall of Adam it was Christ exclusively who communicated with the fallen race. To the patriarchs and to ancient Israel Jesus was the manifestation of the Godhead.

"After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world." - *Review and Herald*, November 28, 1893, par. 4

This means that when *Yahweh* appeared to Abraham and said, "I am *Ēl Shaddai*," ("the Almighty God") it was Jesus Himself (see Genesis 17:1; 35:11 c.f. Exodus 3:14; 6:2,3; John 8:58).

Isaiah 44:24 and Colossians 1:16

"Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." - Isaiah 44:24

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." - Colossians 1:16

Isaiah 44:24 says that *Yahweh* created the heavens and the earth by Himself. Colossians 1:16, along with John 1:3,10, Hebrews 1:10, and Revelation 3:14, point to Jesus as the Creator. This means that Christ is *Yahweh*. But does that mean that Christ alone created the heavens and the earth? In Genesis 1:26 the Creator says, "Let **us** make man in **our** image". So there was more than one Creator? Yes! Passages such as Ephesians 3:9 and Hebrews 1:2,3 tell us that the Father created all things through the Son. And in Genesis 1:2 we find that the Holy Spirit was also involved in creation. This means that all three members of the Godhead are *Yahweh*!

Isaiah 43:11 and Titus 2:13

"I, even I, am the LORD; and beside me there is no saviour." - Isaiah 43:11

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." - Titus 2:13

In Isaiah 43:11, the term "Saviour" is translated from the Hebrew word *Yâsha'*, signifying "Deliverer." It's noteworthy that the Hebrew word for Jesus is *Yeshua*, and it stems from the same root word as *Yâsha'*. This linkage between *Yâsha'*, Jesus, and *Yehôvâh*, the Self-Existent One, is a recurring theme in the Old Testament.

Isaiah 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the **LORD [Yehôvâh - the Self-Existent One]**? and there is no God else beside me; a just God and a **Saviour [Yâsha' - Jesus]**; there is none beside me.

Isaiah 49:26 ...and all flesh shall know that I the **LORD [Yehôvâh - the Self-Existent One]** am thy **Saviour [Yâsha' - Jesus]** and thy Redeemer, the mighty One of Jacob.

Isaiah 60:16 ...and thou shalt know that I the **LORD [Yehôvâh - the Self-Existent One]** am thy **Saviour [Yâsha' - Jesus]** and thy Redeemer, the mighty One of Jacob.

Hosea 13:4 Yet I am the **LORD [Yehôvâh - the Self-Existent One]** thy God from the land of Egypt, and thou shalt know no god but me: for there is no **Saviour [Yâsha' - Jesus]** beside me.

Psalms 102:25-27 and Hebrews 1:10-12

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt

thou change them, and they shall be changed: But thou art the same, and thy years shall have no end." - Psalm 102:25-27

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." - Hebrews 1:10-12

In Psalm 102, the psalmist is addressing God (vs. 24), specifically using the divine name *Yahweh* (vs. 22). The psalmist is speaking of the eternal nature of God as the Creator and Sustainer of the universe.

In Hebrews, these verses are attributed as the words of the Father to the Son. The author of Hebrews is making the theological assertion that Jesus, the Son, is the one addressed as "Lord" (*Yahweh*) and the Creator of the universe. This passage is thus a strong affirmation that Jesus is the *Yahweh* of the Old Testament, the eternal Lord God who is co-equal with God the Father.

Psalm 34:8 and 1 Peter 2:3,4

"O taste and see that the LORD is good: blessed is the man that trusteth in him." - Psalm 34:8

"If indeed you have tasted that the Lord is good. As you come to him, a living stone rejected by men but in the sight of God chosen and precious." - 1 Peter 2:3,4 (ESV)

1 Peter 2:3 is nearly an exact quotation of Psalm 34:8a, where "LORD" is *Yahweh*. From 1 Peter 2:4-8 it is clear that "the Lord" in verse 3 is Jesus Christ. Without a doubt, the Apostle Peter saw in his Master the *Yahweh* of whom the Psalmist spoke.

Isaiah 8:12,13 and 1 Peter 3:13-15

"But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread." - Isaiah 8:13 (ESV)

"But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect." - 1 Peter 3:15 (ESV)

1 Peter 3:15 emphasizes the honor and holiness of Christ, and Isaiah 8:13 directs reverence and honor toward "the LORD of hosts" (*Yahweh*). The parallel here underscores that Jesus Christ is identified with the *Yahweh* of the Old Testament.

Isaiah 48:16 and 1 John 4:14

"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me." - Isaiah 48:16

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world." - 1 John 4:14

In Isaiah's declaration, it is evident that *Yahweh* is the speaker, as indicated at the beginning of the discourse (Isaiah 45:1,3,5,6, etc.). However, in Isaiah 48:16, *Yahweh* Himself states that "*Yahweh* has sent" Him. This might initially appear puzzling – how can *Yahweh* send *Yahweh*? The puzzle finds its resolution in the Gospel narrative, where the Father (*Yahweh*) sends the Son (*Yahweh*) to redeem the world. Thus, the Son is unequivocally *Yahweh*.

Isaiah 44:6 and Revelation 1:17

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." - Isaiah 44:6

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last." - Revelation 1:17

The expression, "I am the first and the last" is used three times in the Revelation by Christ (1:17; 2:8; 22:13), and three times the same expression is used by *Yahweh* in Isaiah (41:4; 44:6; 48:12). This is yet more evidence that Christ is *Yahweh*, the eternal God who is from everlasting to everlasting.

Jeremiah 17:10 and Revelation 2:23

"I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." - Jeremiah 17:10

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." - Revelation 2:23

Since Christ is said to search the reins and the heart, and to know the thoughts of men, and to be a discerner of the thoughts and intents of the heart, He must be *Yahweh*, and the true God (see Psalm 7:9 which says that "the righteous God trieth the hearts and reins", and Psalm 139:23 which says "Search me, O God, and know my heart").

The apostles recognized this truth when in their prayer for discernment in Acts 1:24 they called the Lord Jesus *Kardiognōstēs*, literally "the Knower of hearts" (this expression is also given to God in Acts 15:8).

See also 1 Samuel 16:7; 1 Chronicles 28:9; 2 Chronicles 6:30; Psalm 44:21; Jeremiah 11:20; 20:12.

Deuteronomy 6:4 and Mark 12:29

"Hear, O Israel: The LORD our God is one LORD." - Deuteronomy 6:4

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." - Mark 12:29

We have seen Bible proof that Jesus Christ is *Yahweh* ("LORD"), the Self-Existent One. He is *Él Shaddai* ("Almighty God") who met with Abraham, *Yahweh Elohim* ("LORD thy God") who spoke to Moses, the great *Hâyâh* ("I AM") who led Israel out of Egypt.

Therefore it should come as no surprise that Jesus is also the *Yahweh* in reference in the *Shema*, which reads literally "*Yahweh* our *Elohim* is one *Yahweh*." But we've also seen that the Father is *Yahweh*, as is the Holy Spirit. All three members of the Godhead are *Yahweh* - that is their name (Isaiah 42:8; Matthew 28:19). However, since the time of Adam's fall, all divine communication to humanity has been mediated through Christ. Consequently, it is especially Jesus who is *Yahweh* to the human race.