

“The Deity” is the Almighty is Yehovah

The Greek is very specific as to who is the one called *The Deity*. Our translations have removed the definite article, the, hundreds of times, such that we can not know who *The Deity* is. This short document is designed to show clearly that the one called *The Deity* in the Greek New Testament is the only one called *The Almighty*. In other words The Almighty is The Deity.

To do this study, let's first consider New Testament:

The phrase “The Almighty” occurs 10 times in the New Testament and in every one of those occurrences, we find it linked with the unqualified phrase, ‘the Deity’. The literal Greek phraseology is *the Deity, the Almighty*. From the scriptures which follow we can safely conclude that the one called The Almighty, is indeed the one called The Deity. The equating of these two terms is important since there would be little disagreement that the one we call the Almighty is indeed the God above all gods. In New Testament scripture, this Almighty One is simply referred to as The Deity. Thus, in the New Testament where we find the term, The Deity unqualified, it is referring to The God Almighty.

In several of the following verses, it will be noticed that the word, *Kurios, κυριος*, generally translated, Lord, is used in association with the terms the Deity, the Almighty. We will see that *κυριος* is used in these verses in much the same way as if it were expressing a name and because, in English, we would not consider the word Lord to be a name, I have used the transliteration, *Kurios*, to get away from any ingrained ideas. As is demonstrated on this web article, <https://the-logos.net/resources/PDF's/Yehovah-in-the-NT.pdf>, the word *κυριος* used in these ten following scriptures can be shown beyond reasonable doubt to refer to the Hebrew name, Yehovah¹ (YHVH).

Let's now look at the scriptures which associate the words, The God and The Almighty. These verses simply show that the one called the God in the Greek is the Almighty. The verse is given first then usually a comment on the verse. It should be noted that the words in brackets are the literal translation of the preceding underlined words.

● **Rev. 4:8** ... *and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty (Kurios, the Deity, the Almighty), who was and who is and who is to come.*

The words, the Deity, the Almighty, clearly equates ‘the Deity’ as ‘the Almighty’. This one is sitting on the throne and uses the phrase “who was and who is and who is to come” (ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος). Again this is the same phrase as “who is and who was and who is to come” (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος) in **Rev 1:4** except that the order of some words are changed. (The significance of this change, if indeed of importance, is not known to me but I am sure there is a reason for it.) In **Rev 1:4** the context of the reference undoubtedly ascribes it to the Father on the throne.

● **Rev. 11:17** ... *saying, We give thee thanks, O Lord God, the Almighty, (Kurios, the Deity, the Almighty) who is and who was; because thou hast taken thy great power, and didst reign.*

1. I use the word Yehovah after listen to this video, https://www.youtube.com/watch?v=yeeA_Abd5Nk. The JW's use the word Jehovah as does the ASV translation. Some others use Yahweh. I have watched many videos by people who think they have discovered the proper pronunciation of the tetragrammaton, YHVH, but the video I give here is the only one that comes anywhere close to convincing me. You have to make up your own mind.

The Deity is here again, the Almighty and is referred to by part of the exact same Greek phrase as seen above "who is and who was" (ὁ ὢν καὶ ὁ ἦν).

• **Rev. 15:3** ... *And they sing the song of Moses the servant of God (of the Deity), and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty (Kurios, the Deity, the Almighty); righteous and true are thy ways, thou King of the ages.*

The song is being sung by the victorious ones to "Kurios, the Deity, the Almighty". Thus the one called the Deity is again equated with the Almighty. Since the clear implication is that both Moses and the Lamb sing the song, we can know that the Lamb can not be "Kurios, the Deity, the Almighty". This separation of the Christ and the Deity is clearly seen in **Psalm 86:9** itself from which, **Rev 15:4**, is said to be a quote: **Ps 86:9** "All nations whom thou hast made shall come and worship before thee, O Lord; And they shall glorify thy name". The speaker of these words of the psalm begins in vs 6 with "Give ear, O Yehovah, unto my prayer; And hearken unto the voice of my supplications" and ends in vs 10 with "Thou art God alone". Whoever the speaker be in this psalm, He speaks TO Yehovah and further tells us that Yehovah alone is God.

• **Rev. 16:7** *And I heard the altar saying, Yea, O Lord God, the Almighty (Kurios, the Deity, the Almighty), true and righteous are thy judgements.*

The Deity is here again the Almighty.

• **Rev. 16:14** *for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty (of the Deity, the Almighty).*

Again, the Deity is addressed as the Almighty.

• **Rev. 19:6** *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty (Kurios, the Deity of us, the Almighty) reigneth.*

Despite the Deity being qualified by of us, the relationship between the Deity and the Almighty has not changed.

• **Rev. 19:15** *And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty (of the Deity, the Almighty).*

The One out of whose mouth proceeds a sharp sword (we would surely agree this is the Christ) is here the one who treads the Almighty Deity's winepress of fierce wrath. Aside from equating the Deity with the Almighty, the distinction between Christ and The Almighty Deity is here plainly clear.

• **Rev. 21:22** *And I saw no temple therein: for the Lord God the Almighty (the Lord, the Deity, the Almighty), and the Lamb, are the temple thereof.*

Again the Deity is the Almighty. We also see very specifically again the distinction between the Lamb and "the Deity, the Almighty". It is also interesting that this is the only place where Kurios (Lord) occurs with the definite article when in combination with "the Deity, the Almighty". Since it is a departure from the usual phraseology, one wonders at its significance if not to just make known to us that The Deity, the Almighty is THE LORD, just as Jesus too refers to His Father as Lord of heaven and earth in **Lk 10:21**.

• **2Cor. 6:16-18** *And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God (the Deity) said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty (Almighty Kurios).*

Here we have “the Deity” in verse 16 being called the Lord Almighty (Kurios Almighty) in verse 18 thus equating the two phrases. These verses quote Ex 29:45, Lev 26:12, Jer 31:1, Ezek 37:27, Ex 25:8, and Is 52:11, where all record Yehovah speaking to His people and so we can easily deduce that Yehovah is *the Deity, the Almighty*.

● **Rev. 1:8** ... *I am the Alpha and the Omega, saith the Lord God (Kurios, the Deity), who is and who was and who is to come, the Almighty.*

“The Deity” is here called “the Almighty”. If this is a reference (and many scholars mark it so in reference bibles) to Is 41:4 “...I, Yehovah, the first, and with the last, I am he” then it confirms that Yehovah is “Kurios, the Deity” of the New Testament. Is 44:6 repeats the assertion *...Thus saith Yehovah, the King of Israel, and his Redeemer, Yehovah of hosts: I am the first, and I am the last; and besides me there is no God*”. Thus Yehovah, Israel’s Redeemer, Yehovah of hosts, is the Deity, the Almighty.

Without any doubt at all, these scriptures show that the one which the Greek New Testament calls the Deity equates with the one called the Almighty. In the Greek New Testament, the one called The Deity is spoken of many, many times. Alas none of our English translations bring this to our attention and consequently confusion reigns.

Lastly, let’s consider Old Testament:

In the Old testament, the Hebrew word translated Almighty occurs 48 times. In these two occurrences (perhaps all) we have an unequivocal definition that Yehovah is this one called the Almighty.

● **Gen. 17:1** ...*And when Abram was ninety years old and nine, Yehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect.*

● **Ex. 6:3** ...*and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Yehovah I was not known to them.*

● **Ezek. 10:4-5** ...*And the glory of Yehovah mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Yehovah’s glory. 5 And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh.*

● **Joel 1:15** ...*Alas for the day! for the day of Yehovah is at hand, and as destruction from the Almighty shall it come.*

Without any doubt all the above New Testament verses show that Yehovah is the Almighty, and based on all of the above scripture verses, we can say confidently that The Deity is the Almighty is Yehovah.

This conclusion is very important to recognise since Jesus is never ever called the Almighty or Yehovah anywhere in scripture. For those who think that Jesus’ use of the words “I am” in the New Testament disproves this statement, please read: [Is Jesus the “I am” of Exodus?](#)