

~DIVINE (217)

- That **which belongs to God or pertains to him, that which is godlike or heavenly.**
- In some places in the Hebrew Scriptures, the words *'El*, the singular form of the word God, and *'Elo-him*, the plural form of excellence of the word God, are used one after the other. Thus at;
- **Divine** One, God, Yehowah, **Divine** One, God, Yehowah, he is knowing, and Israel, he too will know. If it is in rebellion and if it is in unfaithfulness against Yehowah, do not save us this day. (**Joshua 22:22**)
- The **Divine** One, God, Yehowah, has himself spoken, and he proceeds to call the earth, from the rising of the sun until its setting. (**Psalms 50:1**)
- The **Hebrew** text reads *'El 'Elo-him' Yehwah'* While some translations, **Ro.**
- Hear this, all you peoples. Give ear, all you inhabitants of the system of things. (**Psalms 49:1**)
- **BC, Spanish** simply transliterate the first two words of this phrase, others render them as the God of gods, **AT, JB, La, VM Spanish**, or, somewhat more accurately, The Mighty One, God **AS, Mo, RS**, and Divine One, God, **NW.**

See Also GOD

- In the **Christian Greek Scriptures**, certain words derived from *the-os* god, appear and relate to that which is **divine**. The related words *thei'os*, *thei-o'tes*, and *the-o'tes* occur at;
- Seeing, therefore, that we are the progeny of God, we ought not to imagine that the **Divine Being** is like gold or silver or stone, like something sculptured by the art and contrivance of man. (**Acts of Apostles 17:29**)
- For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made,

even his **eternal power and godship**, so that they are inexcusable. (**Romans 1:20**)

- Because it is in him that all the fullness of the **divine quality** dwells bodily. (**Colossians 2:9**)
- Forasmuch as his **divine power** has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue. (**2 Peter 1:3**)
- Through these things he has freely given us the precious and very grand promises, that through these you may become sharers in **divine nature**, having escaped from the corruption that is in the world through lust. (**2 Peter 1:4**)
- Seeing, therefore, that we are the progeny of God, we ought not to imagine that the **Divine Being** is like gold or silver or stone, like something sculptured by the art and contrivance of man. (**Acts of Apostles 17:29**)
- Paul, when in Athens, showed that it is illogical for human's to imagine that the Divine Being **Greek, *to thei'on***, form of ***thei'os*** is like gold or silver or stone.
- Many translators here use terms such as the Godhead, the Deity, or the **divinity**, **KJ, AS, Dy, ED, JB, RS**, while **E. J. Goodspeed's** translation says, the **divine nature**.
- According to **The International Standard Bible Encyclopedia**, the expression ***to thei'on*** is derived from the adjective ***theíōs***, meaning pertaining to God, **divine**. [Edited by G. Bromiley, 1979, Vol. 1, p. 913]
- **Liddell and Scott's Greek-English Lexicon** gives as the meaning the Divinity. [Revised by H. Jones, Oxford, 1968, pp. 787,788]
- So the phrase ***to thei'on*** can be understood to refer to a person or to a quality. Obviously, then, the context must guide the translator in his choice of words. Here at;
- Seeing, therefore, that we are the progeny of God, we ought not to imagine that the **Divine Being** is like gold or silver or stone, like something sculptured by the art and contrivance of man. (**Acts of Apostles 17:29**)

- The context clearly shows that the person of God is being described, and so the expression is appropriately rendered **Divine Being** in the **New World Translation**. **NIV**
- For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his **eternal power and godship**, so that they are inexcusable. (**Romans 1:20**)
- The apostle refers to the undeniable visible evidence of God's invisible qualities, particularly his eternal power and godship *Thei-o'tes*.
- Other translations read Godhead or deity, **KJ, NE, RS, JB**, conveying to many the idea of personality, the state of being a person. However, according to **Liddell and Scott's Greek-English Lexicon**, the **Greek** word *thei-o'tes* means divine nature, **divinity**. [P. 788]
- So there is a basis for rendering *thei-o'tes* as referring to the quality of being a god, not the person of God, and this is supported by the context. The apostle is discussing things that are discernible in the physical creation.
- For example, while the creation does not reveal the name of God, it does give evidence of his eternal power, needed to create and sustain the universe. The physical creation also displays his godship, the fact that the Creator truly is God and is worthy of our worship.
- Because it is in him that all the fullness of the **divine quality** dwells bodily. (**Colossians 2:9**)
- The apostle Paul says that in Christ all the fullness of the **divine** quality form of *the-o'tes* dwells bodily.
- Here, again, some translations read Godhead or deity, which Trinitarians interpret to mean that God personally dwells in Christ. [**KJ, NE, RS, NAB**]
- However, **Liddell and Scott's Greek-English Lexicon** defines *the-o'tes* in basically the same way it does *thei-o'tes*, as meaning **divinity, divine nature**. [P. 792]
- The **Syriac Peshitta** and the **Latin Vulgate** render this word as **divinity**. Thus, here too, there is a solid basis for rendering *thei-o'tes* as referring to quality, not personality.

- A consideration of the context of;
- Because it is in him that all the fullness of the **divine quality** dwells bodily. (**Colossians 2:9**)
- Clearly shows that having **divinity**, or **divine nature**, does not make Christ the same as God the Almighty. In the preceding chapter, Paul says;
- Because God saw good for all fullness to dwell in him. (**Colossians 1:19**)
- Thus, all fullness dwells in Christ because it pleased the Father **KJ, Dy**, because it was by God's own choice. **NE**
- So the fullness of **divinity** that dwells in Christ is his as a result of a decision made by the Father. Further showing that having such fullness does not make Christ the same person as Almighty God is the fact that Paul later speaks of Christ as being **seated at the right hand of God**.
- If, however, you were raised up with the Christ, go on seeking the things above, where the Christ is seated at the right hand of God. (**Colossians 3:1**)
- Considering the immediate context of;
- Because it is in him that all the fullness of the **divine quality** dwells bodily. (**Colossians 2:9**)
- It is noted that in verse 8, Christians are warned against being misled by those who advocate philosophy and human tradition. They are also told that carefully concealed in Christ are all the treasures of wisdom and of knowledge, and they are urged to go on walking in union with him, rooted and being built up in him and being stabilized in the faith.
- Carefully concealed in him are all the treasures of wisdom and of knowledge. (**Colossians 2:3**)
- Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him. (**Colossians 2:6**)

- **Rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with faith in thanksgiving. (Colossians 2:7)**
- **In addition, verses 13 to 15 explain that they are made alive through faith, being released from the Law covenant. Paul's argument, therefore, is that Christians do not need the Law, which was removed by means of Christ, or human philosophy and tradition. They have all they need, a precious fullness, in Christ.**
- **And so you are possessed of a fullness by means of him, who is the head of all government and authority. (Colossians 2:10)**
- **By relationship with him you were also circumcised with a circumcision performed without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ. (Colossians 2:11)**
- **For you were buried with him in his baptism, and by relationship with him you were also raised up together through your faith in the operation of God, who raised him up from the dead. (Colossians 2:12)**
- **Forasmuch as his divine power has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue. (2 Peter 1:3)**
- **Through these things he has freely given us the precious and very grand promises, that through these you may become sharers in divine nature, having escaped from the corruption that is in the world through lust. (2 Peter 1:4)**
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