

Deity

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"Gods" redirects here. For the monotheistic concept of a supreme being, see [God](#). For the word, see [God \(word\)](#). For other uses, see [Gods \(disambiguation\)](#).

"Divine person" redirects here. For the theological term used in Christian theology to denote a divine person, see [Prosopon](#).





Examples of representations of deities in different cultures; clockwise from upper left: [Hinduism](#), [Buddhism](#), [Yoruba](#), [Maya](#), [Egyptian](#), [Shinto](#), [Christianity](#), [Graeco-Roman](#), and [Inca](#)

A **deity** or **god** is a [supernatural](#) being considered to be [sacred](#) and worthy of [worship](#) due to having authority over the universe, nature or human life.^{[1][2]} The *Oxford Dictionary of English* defines deity as a [god](#) or [goddess](#), or anything revered as [divine](#).^[3] [C. Scott Littleton](#) defines a deity as "a being with powers greater than those of ordinary humans, but who interacts with humans, positively or

negatively, in ways that carry humans to new [levels of consciousness](#), beyond the grounded preoccupations of ordinary life".^[4]

Religions can be categorized by how many deities they worship. [Monotheistic](#) religions accept only one deity (predominantly referred to as "[God](#)"),^{[5][6]} whereas [polytheistic](#) religions accept multiple deities.^[7] [Henotheistic](#) religions accept one [supreme deity](#) without denying other deities, considering them as aspects of the same divine principle.^{[8][9]} [Nontheistic religions](#) deny any supreme eternal [creator deity](#), but may accept a [pantheon](#) of deities which live, die and may be reborn like any other being.^{[10]: 35–37}^{[11]: 357–358}

Although most monotheistic religions traditionally envision their god as [omnipotent](#), [omnipresent](#), [omniscient](#), [omnibenevolent](#), and [eternal](#),^{[12][13]} none of [these qualities](#) are essential to the definition of a "deity"^{[14][15][16]} and various cultures have conceptualized their deities differently.^{[14][15]} Monotheistic religions typically refer to their god in masculine terms,^{[17][18]:96} while other religions refer to their deities in a variety of ways—male, female, [hermaphroditic](#), or genderless.^{[19][20][21]}

Many cultures—including the ancient [Mesopotamians](#), [Egyptians](#), [Greeks](#), [Romans](#), and [Germanic peoples](#)—have personified [natural phenomena](#), variously as either deliberate causes or effects.^{[22][23][24]} Some [Avestan](#) and [Vedic](#) deities were viewed as ethical concepts.^{[22][23]} In [Indian religions](#), deities have been envisioned as manifesting within the temple of every living being's body, as sensory organs and mind.^{[25][26][27]} Deities are envisioned as a form of existence ([Samsāra](#)) after [rebirth](#), for human beings who gain merit through an ethical life, where they become [guardian deities](#) and live blissfully in [heaven](#), but are also subject to death when their merit is lost.^{[10]: 35–38}^{[11]: 356–359}

Etymology

[[edit](#)]

Main articles: [Dyeus](#), [Deus](#), [God \(word\)](#), and [Deva \(Hinduism\)](#)

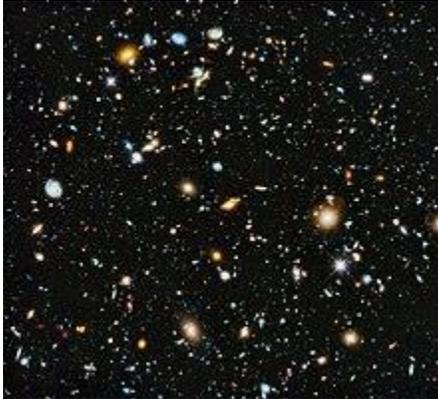
The English language word *deity* derives from [Old French](#) *deité*,^{[28][*page needed*]} the [Latin](#) *deitatem* (nominative *deitas*) or "divine nature", coined by [Augustine of Hippo](#) from *deus* ("god"). *Deus* is related through a common [Proto-Indo-European](#) (PIE) origin to **deiwos*.^[29] This root yields the ancient Indian word *Deva* meaning "to gleam, a shining one", from **div-* "to shine", as well as [Greek](#) *dios* "[divine](#)" and [Zeus](#); and Latin *deus* "god" ([Old Latin](#) *deivos*).^{[30][31][32]:230–31} *Deva* is masculine, and the related feminine equivalent is *devi*.^{[33]:496} Etymologically, the cognates of *Devi* are Latin *dea* and Greek *thea*.^[34] In [Old Persian](#), *daiva-* means "[demon](#), evil god",^[31] while in [Sanskrit](#) it means the opposite, referring to the "heavenly, divine, terrestrial things of high excellence, exalted, shining ones".^{[33]:496}^{[35][36]}

The closely linked term "[god](#)" refers to "supreme being, deity", according to Douglas Harper,^[37] and is derived from [Proto-Germanic](#) **guthan*, from PIE **ghut-*, which means "that which is invoked".^{[32]:230–231} *Guth* in the [Irish language](#) means "voice". The term **ghut-* is also the source of [Old Church Slavonic](#) *zovo* ("to call"), Sanskrit *huta-* ("invoked", an epithet of [Indra](#)), from the root **gheu(e)-* ("to call, invoke."),^[37]

An alternate etymology for the term "god" comes from the Proto-Germanic [Gaut](#), which traces it to the PIE root **ghu-to-* ("poured"), derived from the root **gheu-* ("to pour, pour a [libation](#)"). The term **gheu-* is also the source of the Greek *khein* "to pour".^[37] Originally the word "god" and its other Germanic cognates were [neuter](#) nouns but shifted to being generally masculine under the influence of Christianity in which the [god is typically seen as male](#).^{[32]:230–231}^[37] In contrast, all ancient [Indo-European cultures](#) and [mythologies](#) recognized both masculine and feminine deities.^[36]

Definitions

[\[edit\]](#)



[Pantheists](#) believe that the universe itself and everything in it forms a single, all-encompassing deity.^{[38][39]}

There is no universally accepted consensus on what a deity is, and concepts of deities vary considerably across cultures.^{[18]:69–74}^[40] [Huw Owen](#) states that the term "deity or god or its equivalent in other languages" has a bewildering range of meanings and significance.^{[41]:vii–ix} It has ranged from "infinite transcendent being who created and lords over the universe" (God), to a "finite entity or experience, with special significance or which evokes a special feeling" (god), to "a concept in religious or philosophical context that relates to nature or magnified beings or a supra-mundane realm", to "numerous other usages".^{[41]:vii–ix}

A deity is typically conceptualized as a supernatural or divine concept, manifesting in ideas and knowledge, in a form that combines excellence in some or all aspects, wrestling with weakness and questions in other aspects, [heroic](#) in outlook and actions, yet tied up with emotions and desires.^{[42][43]} In other cases, the deity is a principle or reality such as the idea of "soul".

The [Upanishads](#) of Hinduism, for example, characterize [Atman](#) (soul, self) as *deva* (deity), thereby asserting that the *deva* and eternal supreme principle ([Brahman](#)) is part of every living creature, that this soul is spiritual and divine, and that to realize self-knowledge is to know the supreme.^{[44][45][46]}

[Theism](#) is the belief in the existence of one or more deities.^{[47][48]} [Polytheism](#) is the belief in and worship of multiple deities,^[49] which are usually assembled into a [pantheon](#) of gods and [goddesses](#), with accompanying [rituals](#).^[49] In most polytheistic religions, the different gods and goddesses are representations of forces of nature or [ancestral principles](#), and can be viewed either as autonomous or as aspects or [emanations](#) of a creator God or [transcendental absolute principle](#) ([monistic](#) theologies), which manifests [immanently](#) in nature.^[49] [Henotheism](#) accepts the existence of more than one deity, but considers all deities as equivalent representations or aspects

of the same divine principle, the highest.^{[9][50][8][51]} **Monolatry** is the belief that many deities exist, but that only one of these deities may be validly worshipped.^{[52][53]}

Monotheism is the belief that only one deity exists.^{[54][55][56][57][58][59][60][excessive citations]} A monotheistic deity, known as "God", is usually described as **omnipotent**, **omnipresent**, **omniscient**, **omnibenevolent** and **eternal**.^[61] However, not all deities have been regarded this way^{[14][16][62][63]} and an entity does not need to be almighty, omnipresent, omniscient, omnibenevolent or eternal to qualify as a deity.^{[14][16][62]}

Deism is the belief that only one deity exists, who created the universe, but does not usually intervene in the resulting world.^{[64][65][66][page needed]} Deism was particularly popular among western intellectuals during the eighteenth and nineteenth centuries.^{[67][68]} **Pantheism** is the belief that the universe itself is God^[38] or that everything composes an all-encompassing, **immanent** deity.^[39] **Pandeism** is an intermediate position between these, proposing that the creator became a pantheistic universe.^[69] **Panentheism** is the belief that **divinity** pervades the universe, but that it also **transcends** the universe.^[70] Agnosticism is the position that it is impossible to know for certain whether a deity of any kind exists.^{[71][72][73]} **Atheism** is the non-belief in the existence of any deity.^[74]

Prehistoric

[\[edit\]](#)



Statuette of a **nude, corpulent, seated woman** flanked by two **felines** from **Çatalhöyük**, dating to c. 6000 BCE, thought by most archaeologists to represent a goddess of some kind^{[75][76]}

Further information: [Prehistoric religion](#)

Scholars infer the probable existence of deities in the prehistoric period from inscriptions and prehistoric arts such as **cave drawings**, but it is unclear what these sketches and paintings are and why they were made.^[77] Some engravings or sketches show animals, hunters or rituals.^[78] It was once common for archaeologists to interpret virtually every prehistoric female figurine as a representation of a single, primordial goddess, the ancestor of historically attested goddesses such as **Inanna**, **Ishtar**, **Astarte**, **Cybele**, and **Aphrodite**.^[79] This approach has now generally been discredited.^[79] Modern archaeologists now generally recognize that it is impossible to conclusively

identify any prehistoric figurines as representations of any kind of deities, let alone goddesses.^[79] Nonetheless, it is possible to evaluate ancient representations on a case-by-case basis and rate them on how likely they are to represent deities.^[79] The [Venus of Willendorf](#), a female figurine found in Europe and dated to about 25,000 BCE has been interpreted by some as an exemplar of a prehistoric female deity.^[78] A number of probable representations of deities have been discovered at ['Ain Ghaza](#)^[79] and the works of art uncovered at [Çatalhöyük](#) reveal references to what is probably a complex mythology.^[79]

Religions and cultures

[\[edit\]](#)

Sub-Saharan African

[\[edit\]](#)

Main articles: [List of African mythological figures](#), [Traditional African religion](#), [Afro-American religion](#), and [Orisha](#)



Yoruba deity from Nigeria

Diverse African cultures developed theology and concepts of deities over their history. In [Nigeria](#) and neighboring [West African countries](#), for example, two prominent deities (locally called [Òrìṣà](#))^[80] are found in the [Yoruba religion](#), namely the god [Ogun](#) and the goddess [Osun](#).^[80] Ogun is the primordial masculine deity as well as the archdivinity and guardian of occupations such as tools making and use, metal working, hunting, war, protection and ascertaining equity and justice.^{[81][82]} Osun is an equally powerful primordial feminine deity and a multidimensional guardian of fertility, water, maternal, health, social relations, love and peace.^[80] Ogun and Osun traditions were brought into the Americas on [slave ships](#). They were preserved by the Africans in their plantation communities, and their festivals continue to be observed.^{[80][81]}

In [Southern African cultures](#), a similar masculine-feminine deity combination has appeared in other forms, particularly as the Moon and Sun deities.^[83] One Southern African cosmology consists of *Hieseba* or *Xuba* (deity, god), *Gaune* (evil spirits) and *Khuene* (people). The *Hieseba* includes *Nladiba* (male, creator sky god) and *Nladisara* (females, Nladiba's two wives). The Sun (female) and the Moon (male) deities are viewed as offspring of *Nladiba* and two *Nladisara*. The Sun and Moon are viewed as manifestations of the supreme deity, and worship is timed and directed to them.^[84] In other African cultures the Sun is seen as male, while the Moon is female,

both symbols of the godhead.^{[85]:199–120} In [Zimbabwe](#), the supreme deity is [androgynous](#) with male-female aspects, envisioned as the giver of rain, treated simultaneously as the god of darkness and light and is called *Mwari Shona*.^{[85]:89} In the [Lake Victoria](#) region, the term for a deity is *Lubaale*, or alternatively *Jok*.^[86]

Ancient Near Eastern

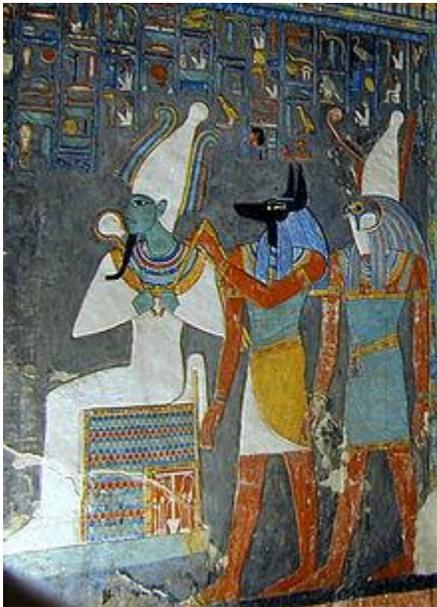
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Main article: [Religions of the ancient Near East](#)

Egyptian

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Main articles: [Ancient Egyptian deities](#), [Egyptian mythology](#), and [Ancient Egyptian religion](#)



Egyptian tomb painting showing the gods [Osiris](#), [Anubis](#), and [Horus](#), who are among the major deities in ancient Egyptian religion^[87]

[Ancient Egyptian](#) culture revered numerous deities. Egyptian records and inscriptions list the names of many whose nature is unknown and make vague references to other unnamed deities.^{[88]:73} [Egyptologist James P. Allen](#) estimates that more than 1,400 deities are named in Egyptian texts,^[89] whereas Christian Leitz offers an estimate of "thousands upon thousands" of Egyptian deities.^{[90]:393–394} Their terms for deities were *ntr* (god), and feminine *ntrt* (goddess);^{[91]:42} however, these terms may also have applied to any being – spirits and deceased human beings, but not demons – who in some way were outside the sphere of everyday life.^{[92]:216}^{[91]:62} Egyptian deities typically had an associated cult, role and mythologies.^{[92]:7–8,83}

Around 200 deities are prominent in the [Pyramid texts](#) and ancient temples of Egypt, many [zoomorphic](#). Among these, were *Min* (fertility god), *Neith* (creator goddess), *Anubis*, *Atum*, *Bes*, *Horus*, *Isis*, *Ra*, *Meretseger*, *Nut*, *Osiris*, *Shu*, *Sia* and *Thoth*.^{[87]:11–}

¹² Most Egyptian deities represented natural phenomenon, physical objects or social aspects of life,

as hidden immanent forces within these phenomena.^{[93][94]} The deity *Shu*, for example represented air; the goddess *Meretseger* represented parts of the earth, and the god *Sia* represented the abstract powers of perception.^{[95]:91,147} Deities such as *Ra* and *Osiris* were associated with the judgement of the dead and their care during the afterlife.^{[87]:26–28} Major gods often had multiple roles and were involved in multiple phenomena.^{[95]:85–86}

The first written evidence of deities are from early 3rd millennium BCE, likely emerging from prehistoric beliefs.^[96] However, deities became systematized and sophisticated after the formation of an Egyptian state under the [Pharaohs](#) and their treatment as [sacred kings](#) who had exclusive rights to interact with the gods, in the later part of the 3rd millennium BCE.^{[97][88]:12–15} Through the early centuries of the common era, as Egyptians interacted and traded with neighboring cultures, foreign deities were adopted and venerated.^{[98][90]:160}

Levantine

[\[edit\]](#)



A 4th century BCE [drachm](#) (quarter [shekel](#)) coin from the [Persian](#) province of [Yehud Medinata](#), possibly representing [Yahweh](#) seated on a winged and wheeled sun-throne

Main articles: [Ancient Canaanite religion](#), [Origins of Judaism](#), [Ancient Semitic religion](#), [Yahweh](#), [Second Temple Judaism](#), and [History of ancient Israel and Judah](#)

The ancient [Canaanites](#) were polytheists who believed in a pantheon of deities,^{[99][100][101]} the chief of whom was the god [El](#), who ruled alongside his consort [Asherah](#) and their [seventy sons](#).^{[99]:22–24}^{[100][101]} [Baal](#) was the god of storm, rain, vegetation and fertility,^{[99]:68–127} while his consort [Anat](#) was the goddess of war^{[99]:131,137–139} and [Astarte](#), the [West Semitic](#) equivalent to [Ishtar](#), was the goddess of love.^{[99]:146–149} The people of the [Kingdoms of Israel](#) and [Judah](#) originally believed in these deities,^{[99][101][102]} alongside their own [national god](#) [Yahweh](#).^{[103][104]} El later became [syncretized](#) with [Yahweh](#), who took over El's role as the head of the pantheon,^{[99]:13–17} with [Asherah](#) as his divine consort^{[105]:45}^{[99]:146} and the "sons of El" as his offspring.^{[99]:22–24} During the later years of the [Kingdom of Judah](#), a [monolatristic](#) faction rose to power insisting that only [Yahweh](#) was fit to be worshipped by the people of Judah.^{[99]:229–233} Monolatry became enforced during the reforms of [King Josiah](#) in 621 BCE.^{[99]:229} Finally, during the national crisis of the [Babylonian captivity](#), some [Judahites](#) began to teach that deities aside from [Yahweh](#) were not just unfit to be worshipped, but did not exist.^{[106][41]:4} The "sons of El" were demoted from deities to [angels](#).^{[99]:22}

Mesopotamian

[\[edit\]](#)



Akkadian [cylinder seal](#) impression showing [Inanna](#), the Sumerian goddess of love, sex, and war



Wall relief of the Assyrian [national god](#) Aššur in a "winged male" hybrid iconography

Main articles: [List of Mesopotamian deities](#), [Ancient Mesopotamian religion](#), and [Sumerian religion](#)

Ancient [Mesopotamian culture](#) in southern [Iraq](#) had numerous *dingir* (deities, gods and goddesses).^{[18]:69–74}^[40] Mesopotamian deities were almost exclusively anthropomorphic.^{[107]:93}^{[18]:69–74}^[108] They were thought to possess extraordinary powers^{[107]:93} and were often envisioned as being of tremendous physical size.^{[107]:93} They were generally immortal,^{[107]:93} but a few of them, particularly [Dumuzid](#), [Geshtinanna](#), and [Gugalanna](#) were said to have either died or visited the underworld.^{[107]:93} Both male and female deities were widely venerated.^{[107]:93}

In the Sumerian pantheon, deities had multiple functions, which included presiding over procreation, rains, irrigation, agriculture, destiny, and justice.^{[18]:69–74} The gods were fed, clothed, entertained, and worshipped to prevent natural catastrophes as well as to prevent social chaos such as pillaging, rape, or atrocities.^{[18]:69–74}^{[109]:186}^{[107]:93} Many of the Sumerian deities were [patron guardians](#) of [city-states](#).^[109]

The most important deities in the Sumerian pantheon were known as the [Anunnaki](#),^[110] and included deities known as the "seven gods who decree": [An](#), [Enlil](#), [Enki](#), [Ninhursag](#), [Nanna](#), [Utu](#) and [Inanna](#).^[110] After the conquest of Sumer by [Sargon of Akkad](#), many Sumerian deities were [syncretized](#) with [East Semitic](#) ones.^[109] The goddess Inanna, syncretized with the East Semitic Ishtar, became popular,^{[111][112]:xviii,xv}^{[109]:182}^{[107]:106–09} with temples across Mesopotamia.^{[113][107]:106–09}

The Mesopotamian mythology of the first millennium BCE treated [Anšar](#) (later [Aššur](#)) and [Kišar](#) as primordial deities.^[114] [Marduk](#) was a significant god among the Babylonians. He rose from an obscure deity of the third millennium BCE to become one of the most important deities in the

Mesopotamian pantheon of the first millennium BCE. The Babylonians worshipped Marduk as creator of heaven, earth and humankind, and as their [national god](#).^{[18]:62,73}^[115] Marduk's iconography is zoomorphic and is most often found in Middle Eastern archaeological remains depicted as a "snake-dragon" or a "human-animal hybrid".^[116]^[117]^[118]

Indo-European

[\[edit\]](#)

Main article: [Proto-Indo-European religion](#)

Germanic

[\[edit\]](#)



The Kirkby Stephen Stone, discovered in [Kirkby Stephen](#), England, depicts a bound figure, who some have theorized may be the Germanic god [Loki](#).

Main articles: [List of Germanic deities](#), [Germanic paganism](#), [Germanic mythology](#), [Common Germanic deities](#), [Æsir](#), and [Vanir](#)

In [Germanic languages](#), the terms cognate with 'god' such as [Old English](#): *god* and [Old Norse](#): *guð* were originally neuter but became masculine, as in modern Germanic languages, after [Christianisation](#) due their use in referring to the [Christian god](#).^[119]

In [Norse mythology](#), [Æsir](#) (singular *áss* or *ǫss*) are the principal group of gods,^[120] while the term *ásynjur* (singular *ásynja*) refers specifically to the female [Æsir](#).^[121] These terms, states John Lindow, may be ultimately rooted in the Indo-European root for "breath" (as in "life giving force"), and are cognate with [Old English](#): *os* (a [heathen](#) god) and [Gothic](#): *anses*.^{[122]:49–50}

Another group of deities found in Norse mythology are termed as [Vanir](#), and are associated with fertility. The [Æsir](#) and the [Vanir](#) [went to war](#), according to the Nordic sources. The account in [Ynglinga saga](#) describes the [Æsir–Vanir War](#) ending in truce and ultimate reconciliation of the two into a single group of gods, after both sides chose peace, exchanged ambassadors (hostages),^{[123]:181} and intermarried.^{[122]:52–53}^[124]

The Norse mythology describes the cooperation after the war, as well as differences between the *Æsir* and the *Vanir* which were considered scandalous by the other side.^{[123]:181} The goddess [Freyja](#) of the *Vanir* taught magic to the *Æsir*, while the two sides discover that while *Æsir* forbid [mating between siblings](#), *Vanir* accepted such mating.^{[123]:181 [125][126]}

[Temples](#) hosting [images](#) of Germanic gods (such as [Thor](#), [Odin](#) and [Freyr](#)), as well as pagan worship rituals, continued in [Scandinavia](#) into the 12th century, according to historical records. It has been proposed that over time, Christian equivalents were substituted for the Germanic deities to help suppress [paganism](#) as part of the [Christianisation of the Germanic peoples](#).^{[123]:187–188} Worship of the Germanic gods has been revived in the modern period as part of the [new religious movement](#) of [Heathenry](#).^[127]

Greek

[\[edit\]](#)



[Zeus](#), the king of the gods in [ancient Greek religion](#), shown on a gold [stater](#) from [Lampsacus](#) (c. 360–340 BCE)



Corinthian [black-figure](#) plaque of [Poseidon](#), the Greek god of the seas (c. 550–525 BCE)



Attic [white-ground](#) red-figured [kylix](#) of [Aphrodite](#), the Greek goddess of love, riding a swan (c. 46–470 BCE)



Bust of [Athena](#), the Greek goddess of wisdom, copy after a votive statue of Kresilas in Athens (c. 425 BCE)

Main articles: [List of Greek mythological figures](#), [Greek mythology](#), [Ancient Greek religion](#), and [Twelve Olympians](#)

The [ancient Greeks](#) revered both gods and goddesses.^[128] These continued to be revered through the early centuries of the common era, and many of the Greek deities inspired and were adopted as part of much larger pantheon of Roman deities.^{[129]:91–97} The Greek religion was polytheistic, but had no centralized church, nor any sacred texts.^{[129]:91–97} The deities were largely associated with myths and they represented natural phenomena or aspects of human behavior.^{[128][129]:91–97}

Several Greek deities probably trace back to more ancient Indo-European traditions, since the gods and goddesses found in distant cultures are mythologically comparable and are [cognates](#).^{[32]:230–231}^{[130]:15–19} [Eos](#), the Greek goddess of the dawn, for instance, is cognate to Indic [Ushas](#), Roman [Aurora](#) and Latvian [Auseklis](#).^{[32]:230–232} [Zeus](#), the Greek king of gods, is cognate to Latin [Iūpiter](#), Old German [Ziu](#), and Indic [Dyaus](#), with whom he shares similar mythologies.^{[32]:230–232}^[131] Other deities, such as [Aphrodite](#), originated from the [Near East](#).^{[132][133][134][135]}

Greek deities varied locally, but many shared panhellenic themes, celebrated similar festivals, rites, and ritual grammar.^[136] The most important deities in the Greek pantheon were the [Twelve Olympians](#): Zeus, [Hera](#), [Poseidon](#), [Athena](#), [Apollo](#), [Artemis](#), Aphrodite, [Hermes](#), [Demeter](#), [Dionysus](#), [Hephaestus](#), and [Ares](#).^{[130]:125–170} Other important Greek deities included [Hestia](#), [Hades](#) and [Heracles](#).^{[129]:96–97} These deities later inspired the *Dii Consentes* galaxy of Roman deities.^{[129]:96–97}

Besides the Olympians, the Greeks also worshipped various local deities.^{[130]:170–181}^[137] Among these were the goat-legged god [Pan](#) (the guardian of shepherds and their flocks), [Nymphs](#) (nature spirits associated with particular landforms), [Naiads](#) (who dwelled in springs), [Dryads](#) (who were spirits of the trees), [Nereids](#) (who inhabited the sea), river gods, [satyrs](#) (a class of lustful male nature spirits), and others. The dark powers of the underworld were represented by the [Erinyes](#) (or Furies), said to pursue those guilty of crimes against blood-relatives.^[137]

The Greek deities, like those in many other Indo-European traditions, were anthropomorphic. [Walter Burkert](#) describes them as "persons, not abstractions, ideas or concepts".^{[130]:182} They had fantastic abilities and powers; each had some unique expertise and, in some aspects, a specific and flawed personality.^{[138]:52} They were not omnipotent and could be injured in some circumstances.^[139] Greek deities led to cults, were used politically and inspired [votive offerings](#) for favors such as bountiful crops, healthy family, victory in war, or peace for a loved one recently deceased.^{[129]:94–95}^[140]

Roman

[\[edit\]](#)

Main articles: [List of Roman deities](#), [Roman mythology](#), [Religion in ancient Rome](#), and [Capitoline Triad](#)



4th-century [Roman sarcophagus](#) depicting the creation of man by [Prometheus](#), with major Roman deities Jupiter, Neptune, Mercury, Juno, Apollo, Vulcan watching

The Roman pantheon had numerous deities, both Greek and non-Greek.^{[129]:96–97} The more famed deities, found in the mythologies and the 2nd millennium CE European arts, have been the anthropomorphic deities syncretized with the Greek deities. These include the six gods and six goddesses: Venus, Apollo, Mars, Diana, Minerva, Ceres, Vulcan, Juno, Mercury, Vesta, Neptune, Jupiter (Jove, Zeus); as well Bacchus, Pluto and Hercules.^{[129]:96–97}^[141] The non-Greek major deities include Janus, Fortuna, Vesta, Quirinus and Tellus (mother goddess, probably most ancient).^{[129]:96–97}^[142] Some of the non-Greek deities had likely origins in more ancient European culture such as the

ancient Germanic religion, while others may have been borrowed, for political reasons, from neighboring trade centers such as those in the [Minoan](#) or [ancient Egyptian](#) civilization.^{[143][144][145]}

The Roman deities, in a manner similar to the ancient Greeks, inspired community festivals, rituals and sacrifices led by *flamines* (priests, pontifs), but priestesses (Vestal Virgins) were also held in high esteem for maintaining sacred fire used in the votive rituals for deities.^{[129]:100–101} Deities were also maintained in home shrines (*lararium*), such as Hestia honored in homes as the goddess of fire hearth.^{[129]:100–101}^[146] This Roman religion held reverence for sacred fire, and this is also found in Hebrew culture (Leviticus 6), Vedic culture's Homa, ancient Greeks and other cultures.^[146]

Ancient Roman scholars such as Varro and Cicero wrote treatises on the nature of gods of their times.^[147] Varro stated, in his *Antiquitates Rerum Divinarum*, that it is the superstitious man who fears the gods, while the truly religious person venerates them as parents.^[147] Cicero, in his *Academica*, praised Varro for this and other insights.^[147] According to Varro, there have been three accounts of deities in the Roman society: the mythical account created by poets for theatre and entertainment, the civil account used by people for veneration as well as by the city, and the natural account created by the philosophers.^[148] The best state is, adds Varro, where the civil theology combines the poetic mythical account with the philosopher's.^[148] The Roman deities continued to be revered in Europe through the era of Constantine, and past 313 CE when he issued the Edict of Toleration.^{[138]:118–120}

Native American

[\[edit\]](#)

Inca

[\[edit\]](#)



Inti Raymi, a winter solstice festival of the Inca people, reveres *Inti*, the sun deity—offerings include round bread and maize beer.

Main articles: [Inca mythology](#), [Religion in the Inca Empire](#), and [Inca religion in Cusco](#)

The [Inca culture](#) has believed in [Viracocha](#) (also called *Pachacutec*) as the [creator deity](#).^{[149]:27–30}^{[150]:726–729} *Viracocha* has been an abstract deity to Inca culture, one who existed before he created space and time.^[151] All other deities of the Inca people have corresponded to elements of nature.^{[149][150]:726–729} Of these, the most important ones have been *Inti* ([sun deity](#)) responsible for agricultural prosperity and as the father of the first Inca king, and *Mama Qucha* the goddess of the sea, lakes, rivers and waters.^[149] *Inti* in some mythologies is the son of *Viracocha* and *Mama Qucha*.^{[149][152]}

Inca Sun deity festival

Oh creator and Sun and Thunder,
be forever copious,
do not make us old,
let all things be at peace,
multiply the people,
and let there be food,
and let all things be fruitful.

—Inti Raymi prayers^[153]

Inca people have revered many male and female deities. Among the feminine deities have been *Mama Kuka* (goddess of joy), *Mama Ch'aska* (goddess of dawn), *Mama Allpa* (goddess of harvest and earth, sometimes called *Mama Pacha* or *Pachamama*), *Mama Killa* (moon goddess) and *Mama Sara* (goddess of grain).^{[152][149]:31–32} During and after the imposition of Christianity during [Spanish colonialism](#), the Inca people retained their original beliefs in deities through [syncretism](#), where they overlay the Christian God and teachings over their original beliefs and practices.^{[154][155][156]} The male deity *Inti* became accepted as the Christian God, but the Andean rituals centered around Inca deities have been retained and continued thereafter into the modern era by the Inca people.^{[156][157]}

Maya and Aztec

[\[edit\]](#)

Main articles: [List of Maya gods and supernatural beings](#), [Maya religion](#), [List of Aztec gods and supernatural beings](#), and [Aztec mythology](#)

In [Maya culture](#), *Kukulkan* has been the supreme [creator deity](#), also revered as the god of [reincarnation](#), water, fertility and wind.^{[150]:797–798} The Maya people built [step pyramid temples](#) to honor *Kukulkan*, aligning them to the [Sun's](#) position on the spring [equinox](#).^{[150]:843–844} Other deities found at Maya archaeological sites include *Xib Chac*—the benevolent male rain deity, and *Ixchel*—the benevolent female earth, weaving and pregnancy goddess.^{[150]:843–844} The [Maya calendar](#) had 18 months, each with 20 days (and five unlucky days of *Uayeb*); each month had a presiding deity, who inspired social rituals, special trading markets and community festivals.^[157]



Quetzalcoatl in the [Codex Borgia](#)

A deity with aspects similar to *Kulkulkan* in the Aztec culture has been called *Quetzalcoatl*.^{[150]:797–798} However, states Timothy Insoll, the Aztec ideas of deity remain poorly understood. What has been assumed is based on what was constructed by [Christian missionaries](#). The deity concept was likely more complex than these historical records.^[158] In [Aztec culture](#), there were hundreds of deities, but many were henotheistic [incarnations](#) of one another (similar to the [avatar](#) concept of Hinduism). Unlike Hinduism and other cultures, Aztec deities were usually not anthropomorphic, and were instead zoomorphic or hybrid icons associated with spirits, natural phenomena or forces.^{[158][159]} The Aztec deities were often represented through ceramic figurines, revered in home shrines.^{[158][160]}

Polynesian

[\[edit\]](#)



Deities of Polynesia carved from wood (bottom two are demons)

Main article: [Polynesian narrative](#)

The [Polynesian people](#) developed a theology centered on numerous deities, with clusters of islands having different names for the same idea. There are great deities found across the Pacific Ocean. Some deities are found widely, and there are many local deities whose worship is limited to one or a few islands or sometimes to isolated villages on the same island.^{[161]:5–6}

The [Māori people](#), of what is now New Zealand, called the supreme being as *Io*, who is also referred elsewhere as *Iho-Iho*, *Io-Mataaho*, *Io Nui*, *Te Io Ora*, *Io Matua Te Kora* among other names.^{[162]:239} The *Io* deity has been revered as the original uncreated creator, with power of life, with nothing outside or beyond him.^{[162]:239} Other deities in the Polynesian pantheon include [Tangaloa](#) (god who created men),^{[161]:37–38} [La'a Maomao](#) (god of winds), [Tu-Matauenga](#) or [Ku](#) (god of war), [Tu-Metua](#) (mother goddess), [Kane](#) (god of procreation) and [Rangi](#) (sky god father).^{[162]:261,284,399,476}

The Polynesian deities have been part of a sophisticated theology, addressing questions of creation, the nature of existence, guardians in daily lives as well as during wars, natural phenomena, good and evil spirits, priestly rituals, as well as linked to the journey of the souls of the dead.^{[161]:6–14,37–38,113,323}

Abrahamic

[\[edit\]](#)

Christianity

[\[edit\]](#)



Holy Trinity (1756–1758) by [Szymon Czechowicz](#), showing [God the Father](#), [God the Son](#), and the [Holy Spirit](#), all of whom are revered in Christianity as a single deity

Main articles: [God in Christianity](#), [Trinity](#), [God the Father](#), [God the Son](#), [Jesus in Christianity](#), [Holy Spirit in Christianity](#), [Names of God in Christianity](#), and [Christian theology](#)

Christianity is a monotheistic religion in which most mainstream congregations and denominations accept the concept of the Holy [Trinity](#).^{[163]:233–234} Modern orthodox Christians believe that the Trinity is composed of three equal, [cosubstantial](#) persons: [God the Father](#), [God the Son](#), and the [Holy Spirit](#).^{[163]:233–234} The first person to describe the persons of the Trinity as *homooúsios* (ὁμοούσιος; "of the same substance") was the [Church Father](#) Origen.^[164] Although most early Christian theologians (including [Origen](#)) were [Subordinationists](#),^[165] who believed that the Father was superior to the Son and the Son superior to the Holy Spirit,^{[164][166][167]} this belief was condemned as heretical by the [First Council of Nicaea](#) in the fourth century, which declared that all three persons of the Trinity are equal.^[165] Christians regard the universe as an element in God's actualization^{[163]:273} and the Holy Spirit is seen as the divine essence that is "the unity and relation of the [Father](#) and the Son".^{[163]:273} According to George Hunsinger, the doctrine of the Trinity justifies worship in a Church, wherein Jesus Christ is deemed to be a full deity with the [Christian cross](#) as his icon.^{[163]:296}

The theological examination of Jesus Christ, of divine grace in incarnation, his non-transferability and completeness has been a historic topic. For example, the [Council of Chalcedon](#) in 451 CE declared that in "one person Jesus Christ, fullness of deity and fullness of humanity are united, the union of the natures being such that they can neither be divided nor confused".^[168] Jesus Christ, according to the [New Testament](#), is the self-disclosure of the one, true God, both in his teaching and in his person; Christ, in Christian faith, is considered the incarnation of God.^{[41]:4,29}^{[169][170]}

Islam

[\[edit\]](#)

Main articles: [Allah](#), [Ilah](#), [God in Islam](#), and [Names of God in Islam](#)

Ilah, *ʾIlāh* (**Arabic**: إله; plural: آلهة *ʾāliḥah*), is an **Arabic** word meaning "god".^{[171][172]} It appears in the name of the monotheistic god of Islam as **Allah** (*al-Lāh*).^{[173][174][175]} which literally means "the god" in Arabic.^{[171][172]} Islam is strictly monotheistic^[176] and the first statement of the *shahada*, or Muslim confession of faith, is that "there is no *ʾilāh* (deity) but Allah (God)",^[177] who is perfectly unified and utterly indivisible.^{[176][177][178]}

The term **Allah** is used by Muslims for God. The Persian word *Khuda* (**Persian**: خدا) can be translated as god, lord or king, and is also used today to refer to [God in Islam](#) by Persian, [Urdu](#), [Tat](#) and [Kurdish](#) speakers. The [Turkic](#) word for god is [Tengri](#); it exists as *Tanrı* in [Turkish](#).

Judaism

[edit]



The tetragrammaton in [Phoenician](#) (12th century BCE to 150 BCE), [Paleo-Hebrew](#) (10th century BCE to 135 CE), and square [Hebrew](#) (3rd century BCE to present) scripts

Main articles: [God in Judaism](#), [Yahweh](#), [Tetragrammaton](#), [Elohim](#), and [Names of God in Judaism](#)

Judaism affirms the existence of one God (Yahweh, or YHWH), who is not abstract, but He who revealed himself throughout Jewish history particularly during the Exodus and the Exile.^{[41]:4} Judaism reflects a monotheism that gradually arose, was affirmed with certainty in the sixth century "Second Isaiah", and has ever since been the axiomatic basis of its theology.^{[41]:4}

The classical presentation of Judaism has been as a monotheistic faith that rejected deities and related idolatry.^[179] However, states Breslauer, modern scholarship suggests that idolatry was not absent in biblical faith, and it resurfaced multiple times in Jewish religious life.^[179] The rabbinic texts and other secondary Jewish literature suggest worship of material objects and natural phenomena through the medieval era, while the core teachings of Judaism maintained monotheism.^{[179][180][page needed]}

According to Aryeh Kaplan, God is always referred to as "He" in Judaism, "not to imply that the concept of sex or gender applies to God", but because "there is no neuter in the Hebrew language,

and the Hebrew word for God is a masculine noun" as he "is an active rather than a passive creative force".^[181]

Mandaeism

[\[edit\]](#)

Main article: [Hayyi Rabbi](#)

Further information: [Mandaeism](#)

In [Mandaeism](#), [Hayyi Rabbi](#) (lit=The Great Life), or 'The Great Living God',^[182] is the supreme God from which all things [emanate](#). He is also known as 'The First Life', since during the creation of the material world, [Yushamin](#) emanated from Hayyi Rabbi as the "Second Life."^[183] "The principles of the Mandaean doctrine: the belief of the only one great God, Hayyi Rabbi, to whom all absolute properties belong; He created all the worlds, formed the soul through his power, and placed it by means of angels into the human body. So He created [Adam and Eve](#), the first man and woman."^[184] Mandaeans recognize God to be the eternal, creator of all, the one and only in domination who has no partner.^[185]

Asian

[\[edit\]](#)

Anitism

[\[edit\]](#)



Left: [Bakunawa](#) depicted in a Bisaya sword hilt; Right: Ifugao rice deity statues

Further information: [Indigenous Philippine folk religions](#), [Philippine mythology](#), and [List of Philippine mythological figures](#)

[Anitism](#), composed of an array of indigenous religions from the Philippines, has multiple pantheons of deities. There are more than a hundred different [ethnic groups in the Philippines](#), each having their own supreme deity or deities. Each supreme deity or deities normally rules over a pantheon of deities, contributing to the sheer diversity of deities in Anitism.^[186] The supreme deity or deities of ethnic groups are almost always the most notable.^[186]

For example, [Bathala](#) is the Tagalog supreme deity,^[187] Mangebchay is the Kapampangan supreme deity,^[188] [Malayari](#) is the Sambal supreme deity,^[189] Melu is the Blaan supreme deity,^[190] Kaptan is the Bisaya supreme deity,^[191] and so on.

Buddhism

[\[edit\]](#)



Left: Buddhist deity in [Ssangbongsa](#) in South Korea; Right: Chinese deity adopted into Buddhism

Further information: [Creator in Buddhism](#) and [Buddhist deities](#)

Although Buddhists do not believe in a [creator deity](#),^[192] deities are an essential part of Buddhist teachings about cosmology, [rebirth](#), and [samsāra](#).^[192] Buddhist deities (such as [devas](#) and [bodhisattvas](#)) are believed to reside in a pleasant, heavenly realm within [Buddhist cosmology](#), which is typically subdivided into twenty six sub-realms.^{[193][192][10]:35}

Devas are numerous, but they are still mortal;^[193] they live in the heavenly realm, then die and are reborn like all other beings.^[193] A rebirth in the heavenly realm is believed to be the result of leading an ethical life and accumulating very good [karma](#).^[193] A *deva* does not need to work, and is able to enjoy in the heavenly realm all pleasures found on Earth. However, the pleasures of this realm lead to attachment (*upādāna*), lack of spiritual pursuits, and therefore no [nirvana](#).^{[10]:37} Nonetheless, according to Kevin Trainor, the vast majority of Buddhist [lay people](#) in countries practicing [Theravada](#) have historically pursued Buddhist rituals and practices because they are motivated by their potential rebirth into the *deva* realm.^{[193][194][195]} The *deva* realm in Buddhist practice in Southeast Asia and East Asia, states Keown, include gods found in Hindu traditions such as [Indra](#) and [Brahma](#), and concepts in [Hindu cosmology](#) such as [Mount Meru](#).^{[10]:37–38}

[Mahayana](#) Buddhism also includes different kinds of deities, such as numerous [Buddhas](#), [bodhisattvas](#) and [fierce deities](#).

Hinduism

[\[edit\]](#)



Left: [Ganesha](#) god of new beginnings, remover of obstacle; Right: [Saraswati](#), goddess of knowledge and music

Main articles: [Hindu deities](#), [Deva \(Hinduism\)](#), [Devi](#), [God in Hinduism](#), [Ishvara](#), and [Bhagavan](#)

The concept of God varies in [Hinduism](#), it being a diverse system of thought with beliefs spanning [henotheism](#), [monotheism](#), [polytheism](#), [panentheism](#), [pantheism](#) and [monism](#) among others.^{[196][197]}

In the ancient [Vedic](#) texts of Hinduism, a deity is often referred to as [Deva](#) (god) or [Devi](#) (goddess).^{[33]:496[35]} The root of these terms mean "heavenly, divine, anything of excellence".^{[33]:492[35]} Deva is masculine, and the related feminine equivalent is [devi](#). In the earliest Vedic literature, all [supernatural beings](#) are called [Asuras](#).^{[198]:5–11,22,99–102[33]:121} Over time, those with a benevolent nature become deities and are referred to as *Sura*, Deva or Devi.^{[198]:2–6[199]}

Devas or deities in Hindu texts differ from Greek or Roman [theodicy](#), states Ray Billington, because many Hindu traditions believe that a human being has the potential to be reborn as a *deva* (or *devi*), by living an ethical life and building up saintly [karma](#).^[200] Such a *deva* enjoys heavenly bliss, till the merit runs out, and then the [soul](#) (atma = gender female) is reborn again into [Samsāra](#). Thus deities are henotheistic manifestations, embodiments and consequence of the virtuous, the noble, the saint-like living in many Hindu traditions.^[200]

Shinto

[\[edit\]](#)

Main article: [Shinto](#)

Shinto is [polytheistic](#), involving the veneration of many deities known as *kami*,^[201] or sometimes as *jingi*.^[202] In Japanese, no distinction is made here between singular and plural, and hence the term *kami* refers both to individual *kami* and the collective group of *kami*.^[203] Although lacking a direct English translation,^[204] the term *kami* has sometimes been rendered as "god" or "spirit".^[205] The historian of religion [Joseph Kitagawa](#) deemed these English translations "quite unsatisfactory and misleading",^[206] and various scholars urge against translating *kami* into English.^[207] In Japanese, it is often said that there are [eight million](#) *kami*, a term which connotes an infinite number,^[208] and Shinto practitioners believe that they are present everywhere.^[209] They are not regarded as [omnipotent](#), [omniscient](#), or necessarily [immortal](#).^[210]

Taoism

[\[edit\]](#)

Main article: [Taoism](#)

Taoism is polytheistic religion. The gods and immortals (神仙) believed in by Taoism can be roughly divided into two categories, namely "gods" and "xian". "Gods" refers to deities and there are many kinds, that is, heaven gods/celestials (天神), earth spirits (地祇), wuling (物灵, animism, the spirit of all things), netherworld gods (地府神灵), gods of human body (人体之神), gods of human ghost (人鬼之神) etc. Among these "gods" such as heaven gods/celestials (天神), earth spirits (地祇), netherworld gods (阴府神灵), gods of human body (人体之神) exist innately."Xian" is acquired the cultivation of the Tao, persons with vast supernatural powers, unpredictable changes and immortality.^[211]

Jainism

[\[edit\]](#)



Padmavati, a Jain guardian deity

Main articles: [God in Jainism](#) and [Deva \(Jainism\)](#)

[Jainism](#) does not believe in a creator, omnipotent, omniscient, eternal God; however, the cosmology of Jainism incorporates a meaningful [causality](#)-driven reality, including four realms of

existence (*gati*), one of them being *deva* (celestial beings, gods).^{[11]:351–357} A human being can choose and live an ethical life, such as being non-violent (*ahimsa*) against all living beings, and thereby gain merit and be reborn as *deva*.^{[11]:357–358}^[212]

Jain texts reject a trans-cosmic God, one who stands outside of the universe and lords over it, but they state that the world is full of *devas* who are in human-image with sensory organs, with the power of reason, conscious, compassionate and with finite life.^{[11]:356–357} Jainism believes in the existence of the *soul* (Self, *atman*) and considers it to have "god-quality", whose knowledge and liberation is the ultimate spiritual goal in both religions. Jains also believe that the spiritual nobleness of perfected souls (*Jina*) and *devas* make them worship-worthy beings, with powers of guardianship and guidance to better *karma*. In Jain temples or festivals, the Jinas and Devas are revered.^{[11]:356–357}^[213]

Zoroastrianism

[\[edit\]](#)



Investiture of Sassanid emperor [Shapur II](#) (center) with [Mithra](#) (left) and Ahura Mazda (right) at [Taq-e Bostan](#), [Iran](#)

Main article: [Ahura Mazda](#)

Ahura Mazda (/əˈhʊrəˌmæzdə/);^[214] is the [Avestan](#) name for the creator and sole God of [Zoroastrianism](#).^[215] The literal meaning of the word *Ahura* is "mighty" or "lord" and *Mazda* is *wisdom*.^[215] [Zoroaster](#), the founder of Zoroastrianism, taught that Ahura Mazda is the most powerful being in all of the existence^[216] and the only deity who is worthy of the highest veneration.^[216] Nonetheless, Ahura Mazda is not omnipotent because his *evil twin* brother [Angra Mainyu](#) is nearly as powerful as him.^[216] Zoroaster taught that the *daevas* were evil spirits created by Angra Mainyu to sow evil in the world^[216] and that all people must choose between the goodness of Ahura Mazda and the evil of Angra Mainyu.^[216] According to Zoroaster, Ahura Mazda will eventually defeat Angra Mainyu and good will triumph over evil once and for all.^[216] Ahura Mazda was the most important deity in the ancient [Achaemenid Empire](#).^[217] He was originally represented anthropomorphically,^[215] but, by the end of the [Sasanian Empire](#), Zoroastrianism had become fully aniconic.^[215]

Skeptical interpretations

[\[edit\]](#)



The Greek philosopher [Democritus](#) argued that belief in deities arose when humans observed natural phenomena such as [lightning](#) and attributed such phenomena to supernatural beings.

See also: [Evolutionary origin of religions](#), [Evolutionary psychology of religion](#), and [Neurotheology](#)

Attempts to rationally explain belief in deities extend all the way back to ancient Greece.^{[130]:311-317} The Greek philosopher [Democritus](#) argued that the concept of deities arose when human beings observed natural phenomena such as lightning, [solar eclipses](#), and the changing of the seasons.^{[130]:311-317} Later, in the third century BCE, the scholar [Euhemerus](#) argued in his book *Sacred History* that the gods were originally flesh-and-blood mortal kings who were [posthumously deified](#), and that religion was therefore the continuation of these kings' mortal reigns, a view now known as [Euhemerism](#).^[218] [Sigmund Freud](#) suggested that God concepts are a projection of one's father.^[219]

A tendency to believe in deities and other supernatural beings may be an integral part of the human consciousness.^{[220][221][222][223]:2-11} Children are naturally inclined to believe in supernatural entities such as gods, spirits, and demons, even without being introduced into a particular religious tradition.^{[223]:2-11} Humans have an overactive agency detection system,^{[220][224][223]:25-27} which has a tendency to conclude that events are caused by intelligent entities, even if they really are not.^{[220][224]} This is a system which may have evolved to cope with threats to the survival of human ancestors:^[220] in the wild, a person who perceived intelligent and potentially dangerous beings everywhere was more likely to survive than a person who failed to perceive actual threats, such as wild animals or human enemies.^{[220][223]:2-11} Humans are also inclined to think teleologically and ascribe meaning and significance to their surroundings, a trait which may lead people to believe in a creator-deity.^[225] This may have developed as a side effect of human social intelligence, the ability to discern what other people are thinking.^[225]

Stories of encounters with supernatural beings are especially likely to be retold, passed on, and embellished due to their descriptions of standard ontological categories (person, artifact, animal, plant, natural object) with counterintuitive properties (humans that are invisible, houses that remember what happened in them, etc.).^[226] As belief in deities spread, humans may have attributed anthropomorphic thought processes to them,^[227] leading to the idea of leaving offerings to the gods and praying to them for assistance,^[227] ideas which are seen in all cultures around the world.^[220]

[Sociologists of religion](#) have proposed that the personality and characteristics of deities may reflect a culture's sense of self-esteem and that a culture projects its revered values into deities and in spiritual terms. The cherished, desired or sought human personality is congruent with the personality it defines to be gods.^[219] Lonely and fearful societies tend to invent wrathful, violent, submission-seeking deities, while happier and secure societies tend to invent loving, non-violent, compassionate deities.^[219] [Émile Durkheim](#) states that gods represent an extension of human

social life to include supernatural beings. According to Matt Rossano, God concepts may be a means of enforcing [morality](#) and building more cooperative community groups.^[228]

See also

[\[edit\]](#)



Wikiquote has quotations related to [Deity](#).

-  [Religion portal](#)
-  [Society portal](#)
- [Aeon \(Gnosticism\)](#)
- [Apotheosis](#)
- [Deicide](#)
- [Existence of God](#)
- [Hero cult](#)
- [Imperial cult](#)
- [List of deities](#)
- [List of deities in fiction](#)
- [Odinism](#)
- [Third man factor](#)

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