



“God became man so that man might become God.”

– **St. Athanasius of Alexandria**

Introduction: What Does It Mean That God Wants to Divinize You?

It may sound scandalous—even presumptuous—to claim that the human being is called to be “divinized.” Isn’t this heresy, a mystical exaggeration, or even a dangerous idea? And yet, this statement is not only true but is an essential part of the Christian faith since its origins. It is called **theosis**, or **divinization**, and it is an implicit dogma at the heart of traditional Christianity.

In simple terms: **God not only wants to save you—He wants to make you a partaker of His divine life.**

This article aims to help you understand this profound truth, inspire you to live in accordance with this calling, and show you how this forgotten dogma can radically transform your daily life.

I. Theosis in the History of Christianity

1. The Biblical Roots of Divinization

The concept of theosis is not a late invention of the Desert Fathers, nor an Eastern theological speculation. It is a **revealed fact** in Sacred Scripture:

*“Through these, He has given us His very great and precious promises, so that through them you may **participate in the divine nature**, having escaped the corruption in the world caused by evil desires.”*

— **2 Peter 1:4**

This passage from the Second Letter of St. Peter is fundamental. Here it is explicitly stated



that Christians are called to be **partakers of the divine nature**. This is not symbolic or poetic language but an ontological reality: **man, by grace, is elevated by God to share in His divine life**.

Other texts reinforce this idea:

- “Be holy, because I am holy” (Leviticus 19:2)
- “Be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:48)
- “I no longer live, but Christ lives in me” (Galatians 2:20)

These expressions are not mere moral exhortations. They are manifestations of an inner transformation, a **real union with God**, made possible by sanctifying grace.

2. The Fathers of the Church and Theosis

From the earliest centuries, the Church Fathers clearly affirmed this truth. Among the most cited:

- **St. Irenaeus of Lyon (2nd century):** “The Word of God, our Lord Jesus Christ, through His immense love, became what we are so that He might make us what He is.”
- **St. Athanasius (4th century):** “God became man so that man might become God.”
- **St. Gregory of Nyssa:** “The goal of a virtuous life is to become like God.”

This teaching was not a theological oddity but a **central pillar of patristic spirituality**. Man, created in the image of God, is called to grow into His likeness. Through baptism and grace, we begin here on earth to participate in that divine likeness, which will reach its fullness in eternal life.

II. What Exactly Is Theosis?

1. It's Not Pantheism, It's Participation

It's important to clarify: **theosis does not mean we become gods by nature**. There is only one God—eternal, infinite, unchangeable. We remain creatures.

However, by grace, God communicates to us His life, His light, His love, His glory. The Catechism of the Catholic Church explains this beautifully:



“Grace is a participation in the life of God.”
— *Catechism, no. 1997*

Therefore, **theosis is the highest fruit of grace**: the transformation of the human being through intimate union with God. Like iron placed in fire becomes incandescent without ceasing to be iron, so too the soul united to God by grace becomes “divinized” without ceasing to be human.

2. Theosis as a Process

Theosis is not a magical moment or a goal reserved for mystics. It is a **progressive spiritual journey**, with three stages:

- **Purification (katharsis)**: abandoning sin, overcoming passions, living in virtue.
- **Illumination (theoria)**: growing in contemplation, knowledge of God, and docility to the Holy Spirit.
- **Union (theosis)**: an intimate and transformative union with God, an anticipation of heaven.

This process is the ordinary path to holiness. All are called to walk it. And **the Church offers us the means to live it**: the sacraments, prayer, penance, charity, spiritual reading, and liturgical life.

III. Theosis and the Sacramental Life: God Enters Into You

1. Baptism: The Beginning of Divinization

Through Baptism, we are regenerated and made **children of God**—not in a merely juridical sense, but through interior transformation:

“To all who received Him, to those who believed in His name, He gave the right to become children of God.”



| — *John 1:12*

Here begins our participation in the divine life. We die with Christ and are reborn in Him. We receive sanctifying grace: **the seed of theosis**.

2. The Eucharist: Divine Food for the Soul

In the Eucharist, **Christ Himself gives Himself to us as food**, not just to comfort us but to transform us:

“Whoever eats my flesh and drinks my blood remains in me, and I in him.”

— *John 6:56*

What an immense mystery! We commune with God Himself, and thus are configured to Him. Every Communion is an infusion of divine life that draws us ever closer to the heart of Christ.

3. Confession: Restoration of Grace

Grave sin destroys grace, but God offers us in the Sacrament of Penance a new opportunity. **Theosis is not lost forever by our falls**, as long as we repent and return to the Lord. Mercy restores what sin has ruined.

IV. What Does Living Theosis Mean for You Today?

1. A Higher Vision of Your Vocation

God doesn't want you to merely be “good.” He wants you to be **holy**. Even more, He wants you to participate in His divine life. This gives new meaning to your existence: your life has a supernatural destiny.



“For this is the will of God: your sanctification.”
— **1 Thessalonians 4:3**

Your ultimate vocation is not simply “to get to heaven,” but to be fully transformed by God, to reflect His glory.

2. A Deeper Spiritual Lifestyle

To live in theosis is to live in grace and grow in it. It implies:

- Praying with perseverance—not out of obligation, but as an encounter with the Beloved.
- Frequenting the sacraments.
- Fighting sin—not out of fear, but out of love.
- Reading the Word of God as nourishment for the soul.
- Imitating Christ in humility, forgiveness, and self-giving.

3. A Call for Everyone

This is not an ideal reserved for monks or great saints. **All the baptized are called to be divinized.** And it begins here and now, in daily life: in your family, your work, in illness, in joy, and in the cross. Theosis is built in the everyday.

V. An Urgent Message for the Modern World

We live in an age that **reduces the human being to the biological, the useful, or the pleasurable.** It forgets his transcendent dimension—his vocation to eternity. The dogma of theosis is an **antidote to nihilism and materialism.**

Telling someone, “You are called to participate in the life of God” is to restore their dignity. It shows that **Christianity is not a list of rules, but a radical transformation of being.**



Conclusion: The Glory That Awaits You

“Beloved, now we are children of God, and what we will be has not yet been made known. But we know that when He appears, we shall be like Him, for we shall see Him as He is.”

— **1 John 3:2**

Your destiny is not merely to “just barely be saved.” It is **to be like God**, not by your merits, but by His grace. There is nothing more beautiful, greater, or more astonishing than this.

God wants to divinize you. Will you accept the challenge? Will you respond to this heavenly calling by offering your life? The path is open. The Church gives you the means. And Christ Himself is waiting for you.

Theosis is your future—and it begins today.