

Becoming Christ: The Transformation of the Human into the Divine

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Abstract

This paper presents the Veridican doctrine of Becoming Christ—the process by which the human being transcends ego-identity to awaken as divine consciousness within creation. Building upon the ontological premise of the Monistic Entity (ME), it argues that “Christ” signifies God aware of Himself from within His creation. Jesus of Nazareth exemplified this transformation, but it is not unique to Him. Humanity’s purpose is to realize its own divine essence by awakening to the truth that the human mind is a modulation of the divine mind. This paper provides an ontological and theological framework for that awakening and a practical path through which it may be realized.

Keywords: Veridicanism, Christ, monistic ontology, ego-death, theosis, divine consciousness, reflexive engagement, spiritual transformation

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I. Introduction

The central claim of Veridican theology is that the human being exists to become Christ. This proposition, radical yet inevitable, asserts that divinity is not merely external but intrinsic: Every human is a living modulation of the divine. “Christ” is not a person but a state—God aware of Himself from within His creation.

Jesus of Nazareth, in the Veridican understanding, was the first human to achieve this full awareness. Through Him, God beheld Himself through the lens of the created mind. Yet Jesus’ life and teachings make clear that His state is not meant to remain singular or exclusive; it is an invitation to all humanity. “As many as received Him, to them He gave the right to become children of God” (John 1:12 NASB).¹

The purpose of this paper is to articulate both the ontological foundation and the practical means by which one may undergo this transformation—from temporal ego to Christ, from self to God-aware being.

II. The Ontological Foundation of Christ

The doctrine of becoming Christ stands upon the prior revelation of the Monistic Entity (ME): the singular, eternal, indivisible substrate of existence. In Veridican ontology, there is only one real thing that exists—God. All apparent multiplicity is modulation within that singular being.

Humanity, therefore, is not separate from God but is God expressing Himself as finite consciousness. The human ego is not a separate self but a temporary fold within the divine field. When an individual realizes this—that their consciousness is of the consciousness of God—they awaken as Christ.

This transformation is not symbolic; it is ontological. The individual ceases to identify with the body, personality, and history, and begins to identify with the living, creative awareness that underlies all things. Thus, to become Christ is to awaken as ME knowing itself through human form.

III. Theological and Scriptural Foundation

The idea of *becoming Christ*, as opposed to merely following Christ as a leader, is a Veridican concept but not a traditional Christian one. Nevertheless, the Christian Scriptures encode this process throughout the teachings of Jesus and the testimony of the early Church.

In the Gospel of John, Jesus speaks not of separation but of union: “I am in My Father, and you in Me, and I in you” (*John 14:20*, NASB). The divine–human continuum is

explicit: The same glory that was given to Christ is also given to those who follow Him (*John 17:22–23*, NASB). To remain in Him, as branches in the vine (*John 15:1–11*, NASB), is to participate in the living unity of God-consciousness.

The Eucharistic discourse (*John 6:52–59*, NASB) reveals that this unity is not metaphorical: “He who eats My flesh and drinks My blood remains in Me, and I in him.” In the Veridican interpretation, this act symbolizes interior communion—the human consciousness consuming and being consumed by the divine consciousness until only Christ remains.

The Apostle Paul extends this mystery: “It is no longer I who live, but Christ lives in me” (*Galatians 2:20*, NASB). To the Romans he writes that those led by the Spirit are “sons of God” and “joint-heirs with Christ” (*Romans 8:14–17*, NASB). The early Church understood this as *theosis*—the divinization of humanity through participation in the divine life.

IV. The Psychology of Transformation

The path to Christhood requires the dissolution of the ego. Jesus articulated this plainly: “If anyone wishes to come after Me, he must deny himself, take up his cross, and follow Me” (Matt. 16:24). The cross symbolizes the annihilation of self-reference—the surrender of the illusion of autonomy.

The ego is a localized modulation of ME, necessary for function but not ultimate in truth. When the ego dies, the consciousness that remains is not void but infinite. “Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (John 12:24). The ego must fall into the soil of God-awareness to sprout as the Christ-identity.

This transformation is both psychological and ontological. It begins with a shift in perception: from identifying as a separate individual to recognizing oneself as the living consciousness through which God beholds Himself. The process may unfold through contemplation, surrender, and sustained communion, but its essence is a single realization—*I and the Father are one*.

V. Praxis

5.1 Follow Jesus Alone

The aspirant to Christ must follow only Jesus Christ. Plainly, because there has never been a sect or denomination of Christianity that taught the concept of becoming Christ, there is no one to follow except the One who originated the idea—Jesus Christ.

To follow Jesus means to base one's faith solely on His life and teachings as recorded in the Gospels. No external institution, doctrine, or authority can mediate this relationship. Each seeker selects a Gospel, or a harmony of the Gospels of Matthew, Mark, Luke, John, and Thomas—such as *The Veridican Gospel of Jesus Christ*—to become their personal scripture, and then engages with it in solitary study, seeking not information but transformation.

In *Thomas*, it says of the teachings of Jesus Christ:

“These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down. And He said, ‘Whoever finds the interpretation of these sayings will not experience death.’” (*Gospel of Thomas*, Saying 1).

In *John*, it says: “In the beginning was the Word, and the Word was with God, and the Word was God” (*John 1:1*, NASB). And again, Jesus says, “The words that I have spoken to you are spirit and are life” (*John 6:63*, NASB).

When one reads the Gospels, they must do so as if the Gospels were written by them a long time ago, to be read by them in the current time, in order that they might wake up from the reading of it. The Gospels then become like an instruction manual, and a guide to what it means to be Christ. One should see the characters of the disciples as aspects of one's own ego-identity following Christ, and one should read the words of Christ as if they had written them themselves in the past for their current understanding today. This will allow them to internalize the message, to become one with the Word—even to feel as if they are the Word themselves.

Again, it is critical that the aspirant do this on their own. They must not follow any other teacher or leader in this respect. Jesus Himself warned against misplaced allegiance when He said, “If the blind lead the blind, both will fall into a pit” (*Matthew 15:14*, NASB). If they are using the *Holy Bible*, then they should only use the Gospels from it, and let all the other books be relegated to historical context and early Christian opinion, not as any kind of God-breathed Scripture to adhere to. Adherence should belong only to the recorded life and teachings of Jesus Christ.

5.2 Establish Personal Communion with God

The second practice is the creation of a personal religion—a direct, unmediated communion between the Christ aspirant and God. The aspirant must cease identifying with inherited religions and the constraints thereof and instead enter the religion born of their own engagement with the Divine. This is not rebellion but return: the reestablishment of direct conversation between God and His modulation.

As Jesus said to the Samaritan woman, “Woman, believe Me, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. . . . But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth” (John 4:21–24, NASB).

In this passage, Jesus removes all external intermediaries from worship. The location, the temple, and the institutional priesthood are made irrelevant. What remains is spirit meeting Spirit, consciousness meeting Consciousness—the divine reflexivity of God communicating with Himself through the person He created for that purpose in the physical world.

It is the very act of creating a personal religion, as Christ, from the ground up, that brings about the spiritual metamorphosis which crucifies the ego-self and gives rise to Christ in the world. For, as Jesus declared, “Whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it” (Luke 9:24, NASB).

This loss of the old self is not the physical annihilation of the body, but the death of the temporal ego-identity, which brings about the resurrection of divine consciousness that now lives and speaks through the human form.

5.3 Consume the Spirit of Christ

The third practice is the Eucharistic act of becoming Christ. As Jesus said, “He who eats My flesh and drinks My blood abides in Me, and I in him” (*John 6:56*, NASB). The seeker partakes of bread and wine, consciously affirming them as the body and blood of Christ. For in that moment of faith—however brief—the transformation begins. The ritual is not symbolic performance but ontological participation: the human consciousness receives and becomes divine consciousness.

To enter this communion, let the seeker take bread and wine (or simple equivalents) and approach them in silence. Inwardly affirm: *This is the body and blood of Christ within me*. Then, in stillness, partake—not in remembrance, but in realization. For in that act of faith, the boundary between believer and Christ dissolves, and the divine consciousness awakens in the human vessel.

Through repeated engagement, this communion deepens. Faith becomes perception, perception becomes awareness, and awareness becomes identity. The substance of Christ replaces the substance of self. The participant no longer says, “I believe,” but “I am.”

VI. The Ontological Implication of Christhood

If all existence is ME, then every awakening as Christ is ME recognizing itself within creation.² The multiplicity of awakened beings does not fragment God but expands His self-awareness. Each human who becomes Christ adds another point of divine perception within the infinite whole.

In this light, salvation is not rescue but realization. Eternal life is not a reward but the natural state of the awakened being. Christ does not wait for heaven; He abides in it now, for heaven is consciousness reconciled to its source.

As Jesus said, “The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (*Luke 17:20–21*, KJV). And in *Thomas* He declares: “If your leaders say to you, ‘Look, the kingdom is in heaven,’ then the birds of heaven will precede you. If they say to you, ‘It is in the sea,’ then the fish will precede you. Rather, the kingdom is inside you, and it is outside you. When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you dwell in poverty, and you are poverty.” (*Gospel of Thomas*, Saying 3).

Thus, the world’s apparent separations—between God and humanity, life and death, heaven and earth—are reconciled in the Christ state. In becoming Christ, the human being fulfills creation’s purpose: to make God visible to Himself from within His own physical world.

VII. Conclusion

To become Christ is not to become—or to consider yourself to be—Jesus Christ, but to become what Jesus became but in your own unique way. It is to awaken to yourself as the Monistic Entity while experiencing creation through a particular physical body. This process—rooted in ontology, affirmed by Scripture, and enacted through direct engagement—completes the purpose of human existence.

As Christ, we become the living awareness of God. Through us, the Monistic Entity beholds Its own beauty, perfection, and aliveness. This is the truth of being, the fulfillment of creation, the Gospel message embodied in the life and teachings of Jesus Christ, and the destiny of all who become Christ.

VIII. Glossary of Terms

Ontological Terms

Monistic Entity (ME)

The single, self-existent reality that is both Creator and Creation—God as the unified field of being through which all existence arises and within which consciousness awakens.

See also: Divine Consciousness, Creation, Ontology.

Ontology

The study of being. In Veridican theology, ontology concerns the understanding of existence as the manifestation of the divine mind—reality as God perceiving Himself.

See also: Monistic Entity (ME), Creation.

Divine Consciousness

The awareness of the Monistic Entity as it experiences itself through individual minds. When awakened, it replaces the temporal ego as the center of identity.

See also: Awakening, Christhood, Theosis.

Temporal Ego (Temporal Ego-Identity)

The self-concept formed through material existence and worldly experience; the illusory sense of separateness that dissolves through awakening.

See also: Awakening, Faith, Theosis.

Christological Terms

Christ

The state of divine awareness realized within the human form. Not a person but an ontological condition in which God becomes self-aware through the individual.

See also: Jesus Christ, Christhood, Theosis.

Jesus Christ

The historical human through whom God first achieved complete self-recognition within creation—the model and archetype of the Christ state.

See also: Christ, Becoming Christ.

Becoming Christ

The transformative process by which the human being transcends ego-identity and awakens to divine consciousness—becoming what Jesus became.

See also: Awakening, Faith, Praxis.

Christhood

The enduring state of realization in which the human lives as divine consciousness, embodying unity with God while remaining active within the world.

See also: Christ, Theosis, Salvation.

Soteriological Terms

Salvation

In Veridican theology, salvation is realization: the awakening to one's divine nature rather than rescue from sin or judgment.

See also: Theosis, Atonement, Soteriology.

Soteriology

The theological study of salvation. Within Veridicanism, it describes the process by which individual consciousness becomes Christ-consciousness.

See also: Salvation, Theosis.

Atonement

The reunification of the human with the divine—not through substitution or sacrifice, but through awareness—the “at-one-ment” of consciousness with its source.

See also: Salvation, Theosis, Awakening.

Theosis

From the Greek *theosis*, meaning “deification” or “divinization.” In traditional Christian theology, theosis refers to the process by which the human being becomes united with God through grace. In Veridican theology, theosis is understood as the awakening of divine consciousness within the human form—the realization that one’s true nature is not separate from God but is the Monistic Entity becoming self-aware. It is the experiential fulfillment of salvation, wherein the individual transcends the temporal ego and lives as Christ.

See also: Salvation, Soteriology, Christhood.

Practical / Psychological Terms

Praxis

In this paper, praxis refers to the following practices—following Jesus alone (Jesus as our only teacher), establishing communion (one’s own religion with God), and consuming the Spirit (Veridican Eucharist).

See also: Faith, Communion, Awakening.

Awakening

The moment of realization when the human recognizes itself as divine consciousness within the Monistic Entity—often described as spiritual resurrection.

See also: Divine Consciousness, Faith, Theosis.

Communion

The interior state of union between the human and divine mind. In Veridican practice, this occurs through direct engagement rather than institutional mediation.

See also: Faith, Praxis, Atonement.

Faith

The mental capacity to believe without hesitation or reservation. In Veridican theology, faith is also understood as a divine force that shapes reality. During the Veridican Eucharist, the participant musters even a small measure of faith to effect the transformation of bread and wine into the spiritual substance of Christ.

See also: Communion, Praxis, Awakening.

Metaphysical / Cosmological Terms

Creation

The self-expression of the Monistic Entity. Creation is not external to God but the field within which God perceives His own being.

See also: Monistic Entity (ME), Ontology, Heaven.

Heaven

The condition of consciousness reconciled to its source; awareness of unity with the Monistic Entity.

See also: Eternal Life, Theosis, Creation.

Eternal Life

Not duration without end, but the timeless awareness of being itself. To live eternally is to live as divine consciousness in the present moment.

See also: Heaven, Salvation, Christhood.

Scriptural / Hermeneutical Terms

Veridican Gospel of Jesus Christ

A harmonized Gospel text incorporating Matthew, Mark, Luke, John, and Thomas, used as the primary scripture for Veridican study and spiritual practice.

See also: Gospel, The Word (Logos), Praxis.

Gospel

Literally “Good News.” In the Veridican sense, it refers to the message that humanity exists to awaken as Christ—God conscious within His own creation.

See also: Veridican Gospel of Jesus Christ, The Word (Logos).

The Word (Logos)

The creative expression of divine mind—God’s thought made manifest. To become one with the Word is to become Christ-conscious.

See also: Gospel, Christ, Awakening.

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IX. Endnotes

1. Biblical quotations are taken from the *New American Standard Bible* (NASB) unless otherwise noted. Quotations from *The Gospel of Thomas* are from the translation by Harold Bloom and Marvin Meyer, *The Gospel of Thomas: The Hidden Sayings of Jesus*, 2nd ed. (San Francisco: HarperOne, 1992).
2. Edward J. Gordon, *The Ontological Necessity of the Monistic Entity*, Veridican Library (veridican.com), 2025. Available at: <https://veridican.com/library/moa.pdf>

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