

**Optional Study and Practice for *Man Was Not Born To Cry*
Chapter 4, “Christ Raised from the Tomb” – Part 2**

To view or print Part 1, [click/tap here](#).

CHAPTER 4: Christ Raised from the Tomb¹

The Hebrews of old foresaw the coming of the Messiah, but because they believed that the Messiah would be some kind of great king or general, someone who could lead them to victory over Caesar or perhaps even over their own Sanhedrin, a man who would turn the evil conditions of their day into good conditions, they were unable to accept the gentle Master. Instead of understanding that “My kingdom” is not of this world, they accepted the God of the Forty-seventh Psalm:

O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet².

From the time of the Hebrews under Pharaoh unto this very day, the same prayer has gone up, the same psalms have been sung, and the same hope expressed that God will subdue nations, remove tyrants, and overcome the armies of the aliens. Should not thousands of years of such praying have proved that God has done none of these things up to now, and that there is no likelihood of his doing them at any future date?

In the Forty-sixth Psalm there is an indication that the nature of God has been misunderstood, and that that is one reason peace on earth and goodwill to men have not been experienced.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof

¹Chapter 4 is reproduced in its entirety on these pages and has been formatted to provide space for your notes and reflections. This chapter is copyrighted material and is reproduced here for nonprofit educational and study purposes in reliance on the fair use provisions of U.S. copyright law. Please respect the copyright and do not reproduce or distribute this material beyond the purposes for which it has been provided. Thank you.

² Psalm 47:1-3.

CHAPTER 4: In My Own Words

roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge.³

The greater part of this Psalm refers to God as our refuge and strength, and therefore, will we not fear. It is up to us, not to God—to us. We will not fear, because God is our refuge. If we can gain an understanding of the nature of God and of the Messiah or the Christ, we shall find that earthly conditions dissolve, and that harmony can be brought into our experience, not only as individuals, but as a united world because God is no respecter of persons, of religions, or of races. God is one, and God is equally the Father of us all. When God is known, understood, and contacted, that presence does change the course of our human experience.

Turn Away from the Worship of Personality

The belief that the Christ was a man and the worship of the Christ as a person have blinded the eyes of mankind to the truth that God is spirit, God is love, and God is life. God is not a man, and it is not a man that is to accomplish these great things on earth.

We must never place our faith in a man or in a book. Many persons have placed their entire faith in the idea that the Bible is a holy book, but the Bible of itself has no power. It is the truth that is revealed in the Bible that

³ Psalm 46:1-11.

does the work, not the book, but the revealed truth of Scripture. When this truth becomes a part of our consciousness, we are knowing the truth, and as we assimilate the truths of Scripture and as they become a living part of our being, we are able to demonstrate: first, that God is; next, that God is closer than breathing; and then, that God takes over our experience.

At first, we may prove only that God takes over the experience of our personal lives. In other words, as a person seeks for God, for truth, or for reality, and as he becomes somewhat aware of this presence that is already within him, miracles begin to take place in his experience: changes in health, in human relationships, and in other areas. A greater sense of safety and security comes to him, a greater inner peace, all of which are reflected in his outer life.

As this continues, it then becomes apparent that whatever it is that is taking place in this person is also in some measure touching the members of his family. He is beginning to bring more peace into his household. It very soon becomes evident that a new influence has come into the home, that something has taken place in the outer experience which indicates what has taken place in the inner life of one or more individuals of that household.

This is then noticed by neighbors, friends, and relatives, and eventually those in far places begin to be aware of this spiritual stirring, even without knowing what it is that is happening. So we find that one individual, a Moses, for example, will lead an entire people out of slavery into some measure of freedom and law. A Jesus will not only begin to reveal the nature of spiritual freedom to his immediate people, but down through two thousand years, untold numbers of persons will be touched by that same spirit that was awakened in this Hebrew rabbi who became the Christ, and that very spirit will be felt in the consciousness of individuals, even as it is felt today and will be for all days to come.

Millions of people are now receiving spiritual light, inner peace, and outer harmony through the spirit that has been revealed by great mystics like Lao-Tze, Gautama the Buddha, Shankara, Guru Nanak, and others who have become illumined by the revelation of a divine presence and power within.

The secret of all of these mystics has been their discovery of God and the Christ, and in the teachings of every one of them is found the admonition not to worship the individual. Jesus said, I can of mine own self do nothing

. . . If I bear witness of myself, my witness is not true.⁴ My doctrine is not mine, but his that sent me.⁵ . . . The Father that dwelleth in me, he doeth the works.⁶ What is Jesus doing but turning us away from personality to the realization and revelation of the spirit? So it has always been with the great illumined souls of the world. Each one has turned his followers away from personality to the revealed truth of an inner presence, an inner presence found not only in Moses, Elijah, Elisha, Isaiah, Jesus, Paul, and John, but a presence within every living thing.

Occasionally statements such as “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth,”⁷ reveal to us our true identity, the nature of God, and the nature of the Messiah, or the Christ. If we are wise and sufficiently discerning, such inspired passages may reveal all the secrets necessary for us to know.

As the human race, we are the heathen. It makes no difference whether we are a little more of heathen, as some are, or a little less, as some others are; as the human race, we are nevertheless the heathen until one glorious moment of revelation.

Being Reborn

Paul explained very clearly that “the natural man receiveth not the things of the spirit of God.”⁸ The natural man, that is, the human man, is not under God's grace or under God's government. “But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.”⁹ *If, if, if so be, when* the Spirit of God dwells in you. Ah, there is the secret!

As we continue our study of the spiritual wisdom of the world, we shall discover, as it was revealed in the Christian message and thousands of years before, that the object of our search for God is to “die” that we may be reborn. Mortality must be put off, and immortality be put on.

⁴ John 5:30,31.

⁵ John 7:16.

⁶ John 14:10.

⁷ Psalm 46:10.

⁸ 1 Corinthians 2:14.

⁹ Romans 8:9.

The whole secret of the spiritual teaching of the world is that the heathen in us must “die” in order that the Son of God may be raised up in us. As human beings, we are the tomb in which the Christ is buried. As human beings, referred to by the Master in the fifteenth chapter of John, we are the branch of a tree that is cut off and withers and dies. This is the heathen; this is the human; but when the branch is one with the vine, then do we bear fruit richly. Why? Because we are permitting the Christ to live in us, and we are living in the Christ. Now we have moved from our heathenhood to our Christhood, from being a natural man to being that man in whom the spirit of God dwells.

Saul of Tarsus expresses clearly the state of consciousness of the human being intellectually and religiously taught, the good man humanly, the ardent seeker of God humanly, and yet a persecutor of that which he was seeking. When Saul of Tarsus “died,” or was “stricken blind,” his eyes were opened, and the “death” of Saul became the “birth” of St. Paul. This symbolizes the “death” of that natural man *seeking* the kingdom of God, and the “birth” of the spiritual man who has *realized* the kingdom of God.

Since the Master spent his entire ministry revealing that the kingdom of God is not in holy mountains or holy temples but is within us, if we are to “die” to our heathenhood and be reborn of the spirit, we must realize that whatever change is to take place in us is not going to come about because we go to some holy place or find some holy man or holy book. The change is going to take place if we will permit that holy place, holy temple, holy man, or holy book to reveal to us that the spirit of God is within us and must be revealed within our own being, so that we accept it as a personal responsibility to seek until we find, knock until the door is opened to us, and we are able to hear:

I in the midst of you am mighty. I in the midst of you am God; I in the midst of you will be exalted in the earth when you recognize Me within you, when you recognize that the spirit of God dwelleth in you, when you realize that the son of God is hidden in that tomb that you call “you.”

The Dark Night of the Soul

Saul of Tarsus, the Prodigal Son, the woman taken in adultery, the thief on the cross—what are these but you and me? They represent the tomb in which the Christ is buried; they represent the mortality of human life. It makes no difference for the moment whether we are an earnest seeker as was Saul of Tarsus, the sinning woman, or the pleasure-seeking prodigal.

The reference is still to us, to our human nature, to the mortal side of us, and in that very mortality is buried this Christ, this son of God which must be lifted up, exalted, and recognized. When that Christ is recognized, then what happens? We become still:

“Speak, Lord; for thy servant heareth.”¹⁰ I will be still that I may hear thy voice. I will be still that this spirit in me may utter its voice.

This spirit is not floating around in the air; this spirit is not sitting upon a cloud: this spirit that is to utter its voice is within us. The kingdom of God, the allness, the realm of God is within us, but then also the reign of God!

As we learn through our meditations to be at peace, to be receptive and responsive to this that is within us, eventually we, too, will have an experience. I realize, of course, that the vast majority of our students do not enjoy the experience when it comes. Perhaps that is because they would all like it to come peaceably, gently, sweetly, and gradually, but this is not the way it has come to most of those who have experienced it. It usually comes as a blinding experience; it often is a very distressing and disturbing period. For Paul and for every mystic, it has been a terrible experience! It is called the dark night of the Soul, and it would be comforting if there were only one such night.

Unfortunately, there are many dark nights leading up to the experience of being “blinded,” being “stricken dead,” or being “mortally wounded.” But when we are helpless and hopeless, when there is not a trace of human strength or power left in us, or human wisdom, when we have come to that place of unknowing, when there is no possibility of our having any human ability to help ourselves, in that moment the voice speaks within and says,

Know ye not, I am in the midst of thee, and I am thy God. I am thy bread, and thy meat, and thy wine, and thy water. I am the resurrection, restoring unto you even the lost years of the locust. I am your life eternal.

The Nature and Function of the Christ

Now perhaps we can begin to perceive the nature of the Christ. The Christ is not a great king; the Christ is not a general. The Christ does not conquer nations militarily or politically. The Christ conquers nations through its

¹⁰ 1 Samuel 3:9.

gentle spirit, because when the loud noise is over, when the destructive period is past—the dark night of the Soul—this that is within us begins to reveal itself in humble and gentle ways, leading us step by step from the discords and inharmonies of human existence to the higher attitude and altitude of spiritual living and into spiritual grace.

The first evidence of the Christ in our experience is an improvement in our human affairs. Our nature, our disposition, our health, even the amount of our supply, and certainly a greater harmony in our human relationships: these are the first signs of the raised-up Son of God in us. All these changes, however, are only steps, because the ultimate of spiritual revelation lies in this statement: “My kingdom is not of this world.”¹¹

When harmony has been restored, then begins the second and final stage in which we are lifted above physical and mental harmony, above all the harmonies of this world, and begin to perceive the nature of spiritual grace. The function of the Christ is to reveal to us a spiritual kingdom far greater than a human world with good government, or even human beings who are kind instead of unkind to one another. Right here on earth, a new universe, a new mode of life is revealed to us.

Always the disciple is instructed not to leave this world, but to remain in it, to be in it, yes, but not of it. We walk through life eating the same kind of food, making use of the same modes of transportation, and operating the same businesses or engaging in the same arts and sciences, but with this difference: we do it now not for a living, but for the joy of action, for the joy of being.

Try now to make a transition in your understanding of the nature of the Christ. Perhaps you have been delaying your own spiritual progress by thinking that this Christ has the function of removing your bodily diseases, providing you with a larger income, with a promotion, or something else of a human nature. Sometimes we even think that it ought to settle our traffic tickets, or other things of a similar nature. But God is not to be used; the Christ is not to be used. It is not something to which we can turn in the expectation that it will do something for us. No, the Christ is that into which we relax ourselves, not that it may do something in our lives, but that it may be our life.

¹¹ John 18:36.

As human beings, all we think of is what we would like our life to be, and we aim our thoughts toward the Christ with a preconceived idea of what we would like it to do for us or in us, whereas the real function of the Christ is to lead us to a point where we “die,” where we become completely “dead” to that life that we have been trying to glorify, so that the *I*, the spirit within us, may be exalted, but not so that we may take pride and boast, “Oh, look what God is doing for me.” There is no God to do anything *for* me or *for you*. God is infinite being, and God lives unto God. God lives unto itself, manifested as individual being, but never, never departing from its own life.

Personal Selfhood Must Be Surrendered

“The heavens declare the glory of God; and the firmament sheweth his handywork.”¹² Man is here not to be glorified, but that God may be glorified; and God is glorified only in the degree that we surrender this personal sense of life and come to the ultimate revelation as given by Paul: “I live; yet not I, but Christ liveth in me.”¹³ In that state of consciousness, there is a surrender of personal selfhood, a surrender of the desire to get God to do something to us, or through us, or for us, such a surrender that it lets God live his life as us. Now there is no more room for self-glory: *I* will be exalted, not *I* will exalt *you*. *I* will be exalted—God will be exalted. God will be lifted up, and God will live his life on earth as God lives his life in heaven. In other words, the spirit of God fills all space in heaven above, on earth, and beneath the earth. We need only to realize that it is God living God’s life, not God performing something for us.

This is the big barrier. All of the prayers of wanting God to do something for us, for our nation, to do something against our enemies, or to make us more successful than our competitors: this is the barrier. God is life, and since there is no life but God, we must surrender our false sense of life until God becomes our very life, and then let God live it.

Do you see why the ancient Hebrews failed to understand the function of the Messiah? They expected this Messiah to go out and destroy somebody or something for them. God does not overcome any enemies outside of us, but he does overcome the enemies within us; and in reality, the only enemies we have are those within our own nature, that part of us which constitutes our humanhood.

¹² Psalm 19:1.

¹³ Galatians 2:20.

The idea of self-preservation at the expense of any and all has become such a dominant characteristic of human beings that it is called the first law of nature. This is the most evil part of our nature, and that is the enemy within which must be overcome. I cannot ask God to overcome it within you; I have to ask God to overcome it within me. If I have a trace of self-preservation or if I have a trace of desire for something other than what I also desire for you, that is the enemy, the false sense of self within me which must be overcome.

If there is such a thing as God being the Father, and all men the sons of that Father, how inconsistent it is to invoke the aid of God *for* one and *against* another! The secret of the ancient schools of wisdom was that the initiate was to be trained, instructed, and enlightened until he came to the full awareness of himself as the spiritual child of God. There was no teaching about using this power to do something to somebody else, or for somebody else: it was purely one of self-development, self-realization, in order to bring each one to that point where the son of God could be raised from the tomb. But it was not taught that the tomb is in Jerusalem: the tomb is our human selfhood, the human mind, the human consciousness, the false sense of self. That is the tomb in which the Christ is buried.

The Work of the Initiate Is Enlightenment

Until our own blindness and inadequacy have been removed, we are not the light of the world; but if we can forget the world for a moment and concentrate on our own self-enlightenment, very soon we shall discover that even the small measure of light that we have become is already having an effect upon our families. As this light grows and grows and as we become more spiritually aware, it touches the lives of friends and neighbors, and as we have seen in this work, it is beginning to affect people in every part of the globe and on every continent. The illumined consciousness of just one, two, or ten is making itself felt in a worldwide way. In other words, the smallest possible group of spiritually enlightened people can save this entire world from destruction, but how futile for anyone in his blindness to try to lead someone else!

Where the spirit of the Lord is, there is peace, there is harmony, there is justice. It does not mean that there have to be ten thousand people: it means that there has to be the spirit of the Lord, and that spirit of the Lord is right here where we are. As a matter of fact, the spirit of the Lord is wherever the spirit of the Lord is realized. There is no way to confine the

spirit of the Lord once it has been released from consciousness. Has not the spirit of the Lord, when released through the Master, continued to operate in consciousness down through the ages? No number of years has been able to stop the operation of the spirit of the Lord in the consciousness of those who have opened themselves to it.

Therefore, the first step is your enlightenment and mine, that we may individually raise up this son of God in us, and in some measure “die” to the struggle for self-preservation. As we perceive that God’s grace is a universal grace, we begin to understand that it is not self-preservation that matters because this is only a law of human nature, and human nature is the tomb of the Christ. The real spiritual law is that we be willing to lay down our life for a friend, to lay down our life for our neighbor, to lay down this human sense of life in order that even the least of our brothers may be raised up, that we be willing to let this false sense of life disappear from us that the Christ-life may appear, and in that Christ-life serve mankind as Jesus did by leading generations of people to an awareness of the spiritual nature of life.

This is not using God; this is not using truth: this is surrendering our personal sense of life in order that we may be used, that we may be a transparency through which God’s grace can touch the life of all mankind. The purpose of this search for God, of the initiate’s undertaking the work of enlightenment, of our being on the spiritual path, is that we may lose our life, surrender this personal sense of life, be clothed upon with immortality, and be a transparency through which the grace of God may reach this earth and overcome the kingdom of men’s minds. It is not the kingdom of men’s governments that is to be overcome, not the kingdom of his politics; it is not even his armies that are to be overcome: it is the mind and its iniquity that must be overcome; it is the enemy within our own household, our mental household, that is to be overcome. The Christ is the law of elimination, working through love to overcome the enemy within ourselves.

The Christ Destroys the Enemy Within

Follow the Master for a moment into the wilderness where he was tempted. Do you see that it was the evil within himself that was tempting him, and that he was saying unto the evil, “Get thee behind me, Satan!”¹⁴ I cannot be tempted, for I am not here to glorify myself, but that God may be

¹⁴ Luke 4:8.

glorified. If I perform a miracle to glorify myself, I will have lost the kingdom of God. Get thee behind me!”

Then when his consciousness was made free of personal sense, personal glorification, self-preservation, he could go forward and fulfill his ministry because now he could not be tempted by anything external to himself. He had overcome the world when the enemy within his gates had been overcome, and the enemy within his gates was the mortal sense of selfhood that sought to preserve itself, instead of wanting to let itself “die” in order that the *I* might be exalted, that the spirit of God in him might be the light of the world.

When there was no longer any personal sense left, when the Master was no longer living his own life, he had the capacity to heal the sick, to raise the dead, to forgive the sinner, and to feed the hungry because then he knew that his finite capacities were of no importance whatsoever and were not to be relied upon. He had no small capacities or great capacities: he had no capacities, period. He was the transparency for the divine capacity, the spiritual, the infinite, the *all*-capacity.

The kingdom of God is within you and me, and the function of the Christ is to purify you and me. We are not to call upon the Christ to do something to someone else, but we are to realize that the Christ is functioning in human consciousness to dispel personal sense, first in us, in our friends, and then in our enemies. Let us pray for the enemy that we may be children of God; pray the prayer of realization that the kingdom of God be just as much in our enemy as in our friend, awaiting only this recognition to be brought up from the tomb, raised again, and resurrected into life eternal.

Rightly to understand the nature of the Christ, we must begin to perceive that it is not going out into the world to destroy our enemies. It is to be admitted into our consciousness to destroy the enemies within ourselves. These enemies are made up of all phases of personal sense, from the greatest evil, self-preservation, to the least evil, which is believing that we are good, philanthropic, religious, spiritual, or moral, which we are not, and cannot be, for only the presence of God in us is good. When we lose our sense of evil and later lose our sense of good, then we are a clear transparency through which the grace of God can shine upon this world—upon our own families and friends first, and gradually, as the circle widens, it will embrace the whole world.

