

**THE LIFE TEACHER'S
MESSAGE: A SCIENTIFIC
INTERPRETATION OF THE
DOCTRINE OF JESUS CHRIST**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649635351

The Life Teacher's Message: A Scientific Interpretation of the Doctrine of Jesus Christ by
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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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JESUS CHRIST

BY GEORGE W. ARMBRUSTER

Construed in the Light of Natural Truth, the Real Intent and Meaning of the Great Life Teacher is Made Known to the World. Clarified of All Superstitiousness of an Artificial Theology, the Most Misunderstood of Messages is Shown to Rest Upon No Supernatural, but Upon a supremely Natural Foundation.

There is nothing covered, that shall not be revealed; neither hid, that shall not be known.—Jesus.
These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.—The Christ.

ADVANCED THOUGHT PUBLISHING CO.
216 W. Austin Ave. CHICAGO, ILL.

English Representatives:

L. N. FOWLER & CO.
7, IMPERIAL ARCADE, LUDGATE CIRCUS,
LONDON, ENGLAND

FOREWORD

Socrates, the philosopher, reputed to have been the wisest man of Greece, upon being asked by his friend Crito, after he had been sentenced to drink the cup of hemlock, in what way he would have his friends bury him, replied: "In any way that you like; only you must get hold of me, and take care that I do not walk away from you." Then he turned to his friends, and added with a smile: "I cannot make Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see a dead body—and asks, How shall he bury me? And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blest—these words of mine, with which I comforted you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me now, as he was surety for me at the trial; but let the promise be of another sort; for he was my surety to the judges that I would remain, but you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial: 'Thus we lay out Socrates,' or 'Thus we follow him to the grave or bury him'; for false words are not only evil in themselves, but they infect the soul with evil.

Be of good cheer then, my dear Crito, and say that you are burying my body only, and do with that as is usual, and as you think best."

So strongly entrenched in the mind of carnal-sensed man is the baseless belief in the materiality of Life, —the erroneous belief that Life is in and of the flesh alone—that not only animate flesh, but even defunct flesh, is unthinkingly spoken of in terms of living personality. Life is by mortal man personified to so pronounced a degree, as to be chimerically ideated as a carnalized thing that lingers as an individuality in the body from death even unto the grave.

Jesus of Nazareth, more ardently than any other Life teacher, strove to expunge from mortal consciousness this most vital of errors—this king of illusions. His powerful doctrine, however, because of the veil necessarily thrown over it, has been man-sensed with a meaning entirely opposite that which was intended by him. This has been because his professed followers and their blind leaders have been in a state of mental unreadiness to apprehend and apply the doctrine in its true light. Figuratively speaking, they have been asleep within the dark confines of the tomb of materiality. In the words of the Master, they are "the dead and in the graves," whom he came to awaken, and who are yet to arise out of the sepulchre of materiality, and into the sunlight of spirituality, when they shall have become spiritually alive.

The object of this work is to present Christianity in its true light, according to its real intended meaning, through a scientific interpretation of the same. This comprehend^s g of the most

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misunderstood, yet simplest of doctrines, that has ever been presented to the world.

As obscurity of utterance encloses rather than discloses Truth, it can readily be seen that the work of the author has been no ordinary one to produce. Veiled sayings of the elect of God hold Truth in detain until such time as Divine Providence decrees its release from custody.

The imperfectness of the organ of human thought has made it impossible for carnal sense to bear the Truth in its naked form, since the apotheosis by man of himself as a material being has kept him ensconced in ignorance of the reality of Life. The very heart and soul and mind and Life of the Universe man has personified as God, because of his self-exalted spirit of personal existence. Wonder not, then, why all the Life teachers of the past have likened God unto the very creature of which he is the Creator. Imperfect laymen could have but an imperfect conception of the nature and attributes of God as taught by the elect, even if the same had been literally presented by the latter. The perfect man of God, Jesus of Nazareth, however, realizing the imperfect status of man's mental development, calls to his attention very emphatically this fact, in the following command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Consequently, to measure up to a materialization of the divine fitness of things, man must needs work his way upward out of the darkness of materiality and into the sunlight of the spirituality of Life.

Wizardry of utterance is the offspring of a master mind. Words of wisdom are, for the most part, formu-

lated in sentences generally known as dark sayings. To dispel the darkness from such sayings requires inspiration in their interpretation.

To reconcile the seemingly contradictory and clarify the apparently nonsensical doctrine of Jesus Christ, as viewed from the dead-letter aspect of its meaning, recourse to repetition of a few of his most important utterances was found highly useful and necessary.

The resurrecting from the dead-letter that "killeth" to "the spirit that maketh alive," of a doctrine of the mystery of the kingdom of God that has been kept secret from the beginning of the world, is a spiritual accomplishment, rather than a literal achievement, that requires certain necessary repetition at certain particular places. Consequently, these writings are a presentation of the Truth, rather than a systematically arranged, letter-perfect, literary production. The very Scriptures themselves abound in repetition, and even in contradiction; and this is good, because it has been evocative of provocative thought that has kept them alive in all of their literal deadness of meaning. Therefore, as the chapters of the present work are as much in the nature of lessons as they are essays,—lessons, it is to be hoped, that will be found of the greatest value and importance to mankind,—and as it is the province of the teacher to repeat, in order all the better to inculcate into the minds of his pupils precious knowledge of wondrous truth, it is asked of the indulgent reader that where a few of the most sublime and salient sayings of the Master appear more than once throughout the volume, the same shall be considered and treated as an essential feature of the work.

The great Life teacher is in the following pages

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made understood as he himself would have liked to be understood, in his day and time, if such a thing were then possible. "Ye neither know me nor my Father: if ye had known me, you should have known my Father also," responded he to the blind scribes and Pharisees, in answer to their taunting question, "Where is thy Father?"

In some respects, but not in all, this work accords with the teachings of Mary Baker Eddy in Christian Science. It is in full concordance with her work touching the truth that Life, the Infinite and Eternal Principle of Being, is absolutely immaterial, is wholly metaphysical, and is the absolute spiritual antithesis of matter. But this work does not concur in Mrs. Eddy's claim that Spirit is substance and that matter is without substance. It is true that matter, in and of itself, is without life, intelligence, power or sensation, as she claims and asserts; but it is not true that matter is substanceless. All mathematical calculations would have to be cast to the winds if matter were really devoid of substance. Number is based on form and substance. The word substance, from *sub* (under) and *stare* (to stand) signifies that which stands under something else; that which stands below the surface or form of matter.

Form and substance are two entirely different things, but they both appertain to matter and to matter only. Never can they relate to Spirit, for that is something altogether without form or substance. To apply a concretely material term, like substance, to Spirit, is to clothe Spirit with the leading characteristic of Matter; and to thus mentally materialize Spirit is to clothe Matter with the leading characteristic of Spirit

—non-substantiality. In other words, if Matter were substanceless, it would be altogether spiritual in its nature and character, likewise as if it were without form and shape. When you study the form of anything you cannot, at the same time, conceive of its substance. Vice versa, when you study the substance of anything, you cannot simultaneously conceive of its form and shape.

Spirit acts upon, moves and enlivens matter, working in and through and out of the same without losing any part of itself whatsoever, as the ever active power of Nature. It makes that which is without and that which is within without let or hindrance. It changes universal substance into different kinds of substance and universal form and shape into different kinds of forms and shapes. "Ye fools," said Jesus, "did not he that made that which is without make that which is within also?"

Spirit and matter are each identical in this: that each is respectively indestructible in its nature. But they are antithetical in this: that Spirit is absolutely unchangeable in its nature, operation, cause, effect, and power of manifestation upon matter, while matter always and everywhere is changeable in its nature, substance, form, objectivity and effect. Nevertheless, the latter being universal substance, can never lose its substantiality, metaphysical disquisitions to the contrary notwithstanding. Matter is transubstantial, but not non-substantial.

Spirit is the maker-appear of all things in the objective world, as well as the maker of the as yet to appear possibilities of which it is the containant. It is the manifestor of the as yet unmade manifest, as well