

DOUBTING THOMAS

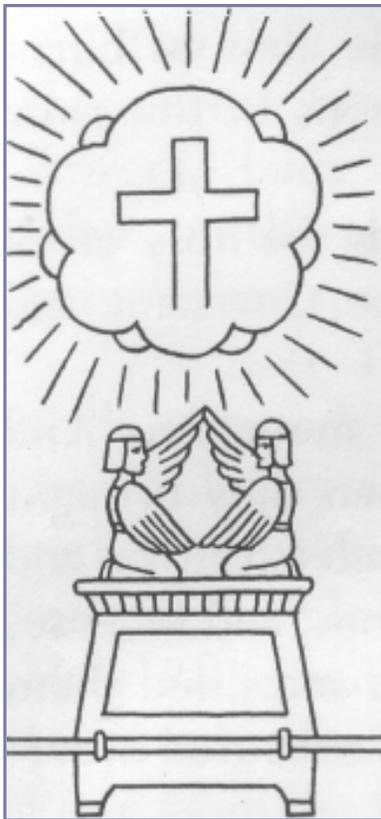
Taught By
Jesus Christ and Saint Germain
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Thomas, one of the apostles, has not been in the upper room when Jesus appears to them on the evening after his Resurrection. Now the other disciples announces to him: "We have seen the Lord." But he replies: "Unless I see in his hands the print of the nails, and put my finger in the marks of the nails, and my hand into the wound in his side, I will not believe."

Eight days later the apostles were again in the upper room, and Thomas is with them. Then Jesus comes, though the doors are locked, and stands among them once more, and says: "**Peace be unto you.**"

Then he says to Thomas: "**Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.**"



Then the Lords in the four faces of Christ, Sanat Kumara, Maitreya, Gautama Buddha and Jesus Christ say:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the life of Christ. Where is the carcass is where the eagles be gathered together.

For a testament is of force after men are dead: otherwise it is of no strength at all while one liveth.

Whereupon the first testament was neither dedicated without the body and blood of Christ.

For when Moses had spoken every precept to all the people according to the law, he sprinkled and

blessed with blood and holy water, and scarlet wool, and hyssop, both the book, and all the people,

Saying, This is the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry, the everlasting gospel of Sanat Kumara.

And almost all things are by the law purged with blood of the lamb of God, Sanat Kumara, and without the shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things with better sacrifices than these.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of the Lamb of Sanat Kumara for us:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men to die after the second judgment for iniquity:

So Christ was once offered to bear the sins of many; and unto them they are to look for him to appear the second time unto salvation.

And Jesus says to him: **"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."**

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Here is our Lord's Word to the Church of coming centuries which must live not on sight but on faith. Notice how our Lord calls attention to his pierced side from which there had come water and blood, symbols of baptism and Holy Eucharist. The promise of the return of Sanat Kumara in the latter days is on to the new age these two blessed sacraments that bring us into contact with the Christ onto the redeeming of the soul lost.

How might one find life eternal and not life temporal unto the second death? It is by the Word of the four faces of Christ and in the partaking of the light of the altar that one finds this lineage onto Christ—that is one in the resurrection, transfiguration, and ascension into the Light.

