

**The Eagle Soars
Volume 4**

**The Book of John
Chapter Six
Interpreted By
William Allen LePar**

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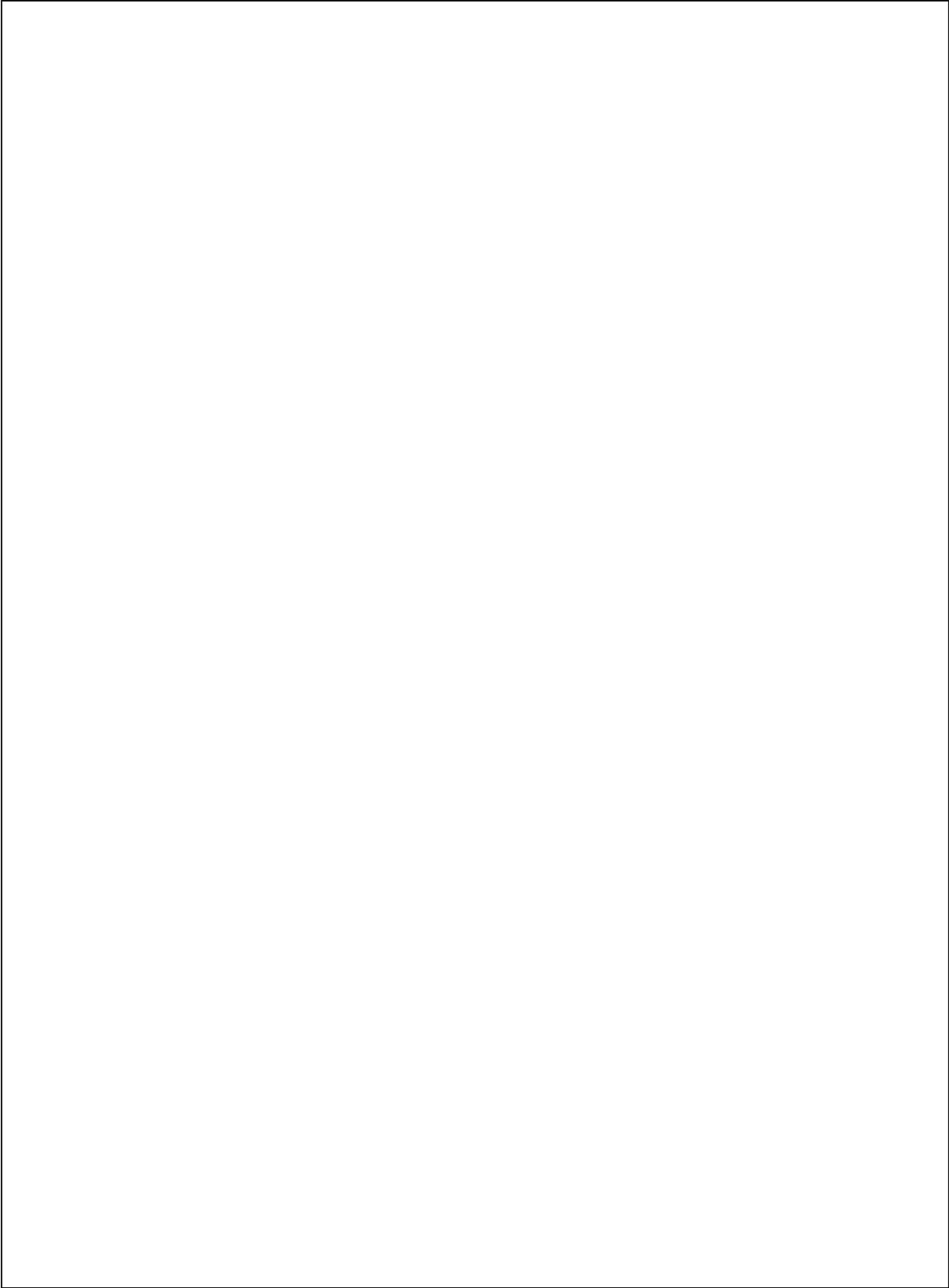
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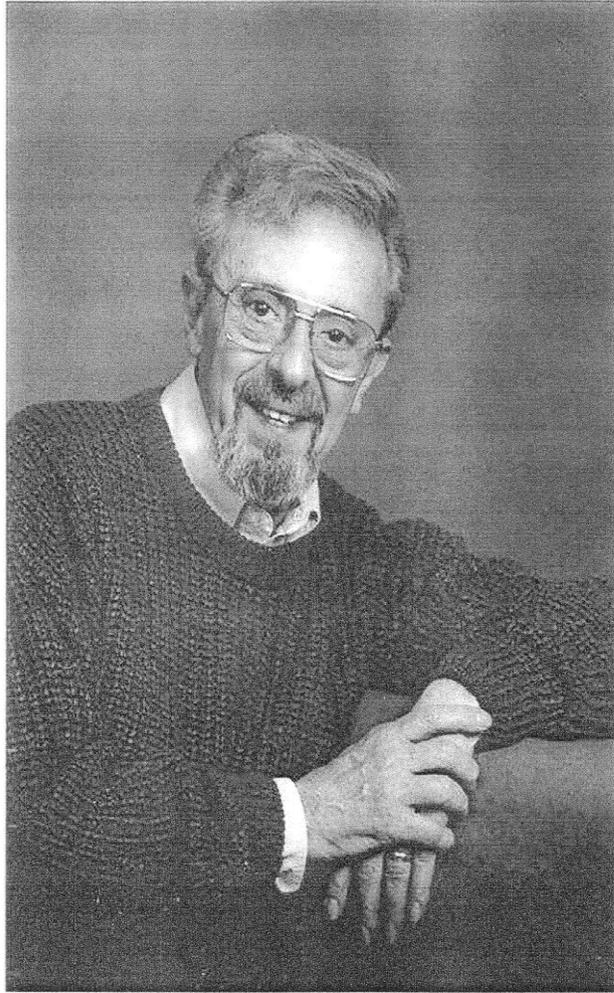
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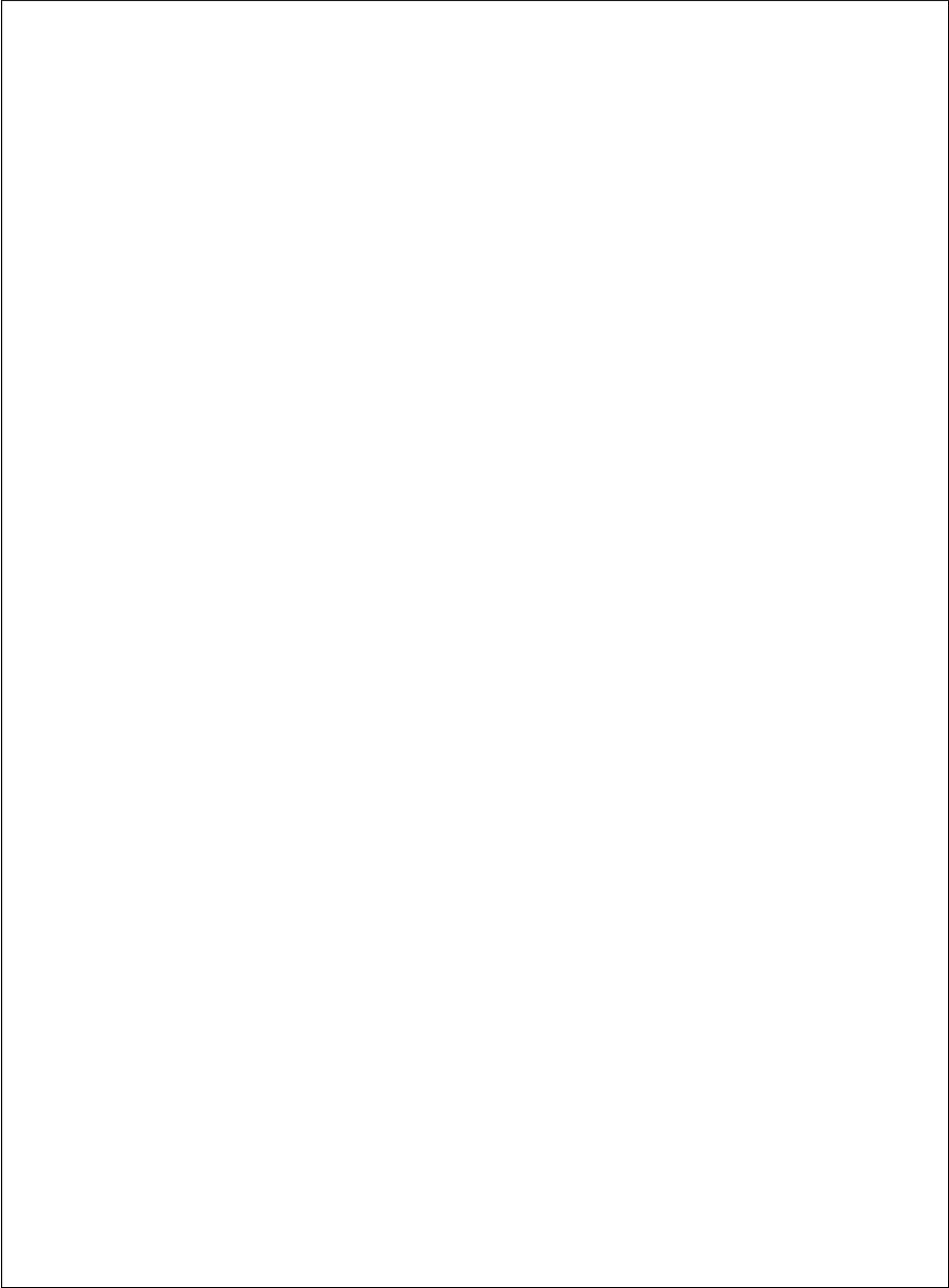
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William Allen LePar



The Awakening

For many decades psychic William Allen LePar was nationally acclaimed for the array of psychic abilities he exhibited, particularly the Deep Catatonic Trance, a remarkable and rare phenomenon even for the realm of the paranormal.

While he was in a Deep Catatonic Trance, a gathering of 12 highly evolved spiritual entities known as The Council spoke through Mr. LePar, providing our world with an incomparable and abundant supply of spiritual information. More than just a psychic (“a unique and distinct personality in the world of psychic phenomenon,” said a professor of psychology from a major university), Mr. LePar has been referred to as a modern mystic by many of those who have encountered him.

Mr. LePar exhibited his psychic abilities quite early in life, but society's traditional reaction to such an unsettling aspect of human potential caused him to repress his gifts until adulthood. A series of unusual events triggered the state of Deep Trance, a dimension Mr. LePar had never before experienced, and he found himself catapulted back into the world of the psychic. For several years he conducted Deep Trance sessions privately while publicly doing psychometry, inspirational speaking, and psychic counseling.

Convinced that The Council's information held tremendous constructive potential for our troubled world, Mr. LePar in the mid-1970's invited others to share in the experience. SOL, a non-profit organization, was established to handle all aspects of preserving and disseminating the Trance information. The Council delivered well over two million words of material. Among its many responsibilities, SOL coordinated Research Group inquiries into new topics of investigation at trance sessions and currently operates a speakers' bureau for appearances by SOL Associates, has a membership program that provides participants with library files of verbatim Council transcripts, and frequently updated websites – www.WilliamLePar.com and williamlepar.blogspot.com

Through the years, Mr. LePar's presentations on aspects of spiritual and psychic development as well as on The Council's profound information was enthusiastically received across the country. He was in constant demand and lectured and led workshops at colleges and universities and for organizations

such as Spiritual Frontiers Fellowship, REST, the Western Reserve Awareness Conference, Star Stream Cosmic Experience, the Human Development Center, and various chapters of Aquarian Age Encounter. The subject of numerous newspaper and magazine articles, Mr. LePar also appeared on local and syndicated radio and television shows and permitted television taping of Trance sessions for broadcast.

In addition to his myriad activities, Mr. LePar worked with writers investigating The Council's material and authored the books *Meditation: A Definitive Study*; *Genesis 2: A Personal Revelation*; *Controlling the Creative Process in You: Androgyny*; *Spiritual Harvest: Discourses on the Path to Fulfillment*; *Life After Death: A New Revelation*; *More Than Mind Discloses*; *Return to Eden: The Universal Being Lectures of William LePar* and *The Eagle Soars*; *William LePar Interprets the Book of John Volume One, Two and Three*.

Foreword

Soon after Mr. LePar decided to make his gifts known to the public, he was inspired to teach classes on the Fourth Gospel, The Book of John. With the help of two SOL associates, a detailed outline of each chapter was constructed. Much research and preparation were done for each class. Generally the classes were held every other week for approximately two hours per class with a break for fellowship at an appropriate point.

All of the classes were recorded on cassette tapes which remained in storage for more than 30 years. These tapes have been transcribed and the results edited for this book. It is important to note that most of the class was presented in a lecture format; however, at times a general discussion occurred. The purpose of this book is to present Mr. LePar's insights into The Book of John by chapter and verse. We realize that a lecture format is not the normal way that a book is written. However, the editors felt that in this case it was necessary to present Mr. LePar's thoughts exactly as he intended.

Along with the insight, Mr. LePar presented a great deal of information about life and thought in ancient times. There are also points where inspiration takes over, and Mr. LePar moves beyond the normal scholarly knowledge that is readily available. He goes into an area of pure spiritual insight that is rarely presented to mankind.

We hope that you find as much value in reading this work as we did in compiling it.

The following are some comments by Mr. LePar's spiritual source, The Council, concerning the Bible classes:

"Some of the information that has come out and will come out will never be out again unless it is preserved on tape or in some form. Now do you understand when we say it will never be out again, we mean in the form that it is presented, in those particular words? The truth has always been and always will be. But it is the proper construction or the proper presentation that makes the difference, that makes for the understanding and the acceptance.

"Now, at the risk of sounding egotistical, we would recommend (Mr. LePar's) Bible class whole-heartedly, because in that then you get what is necessary, and you get it in a very clear picture without the hindrance of man's intellect."

The Eagle Soars

Volume 4

Opening Remarks

Now we come to the one chapter that probably has been focused on more than any other segment in the entire New Testament. The point that I would like to make clear is whenever you talk about religion, or a specific religion such as Lutheran or Episcopalian or any of them, there are always two segments to a religion. You have the theologians and you have the people. Oftentimes what the theologians say that the Bible says is not always in line with the people of that religion and their way of thinking. If you look very closely at religions and their progression, you will notice that no matter what the theologians may say, the people really determine the understanding and beliefs of that particular religion. The theologians can preach anything they want, and they can teach the ministry of anything they want, but the minister would not dare spread any of that teaching from the pulpit if he was not absolutely sure that the people in the congregation would accept it.

One of the biggest problems as far as the division in religion comes from Chapter Six of John. Basically, all people think that their religion is the only true religion on the face of the earth. You are welcome to think that way. Whatever church you go to, you should support 100%. But it is an interesting thing in that the only division in the body of Christ or the people of Christ or the children of Christ comes at the head of these churches, not within the body of the people. Basically, whether you are an Episcopalian, a Lutheran, a Presbyterian or a Catholic, basically the body of the people all believe the same thing. The reason for this is because God speaks to His people. He does not speak first to the heads of these churches. He speaks first to the people. Although the heads of the churches may make proclamations and rules and regulations, it means nothing unless God has said so in the hearts of the people who belong to those churches. Once He has spoken to them, then they will accept whatever is being offered.

I would like to give you a breakdown of how the different religions started. The purpose of this is to show that although the heads of the different

churches broke away from each other, the people did not break away from each other in their understanding and acceptance of God's teaching. I, as a Catholic, think a certain way as far as my church rules and regulations go, and someone who is a Lutheran would think another way. We would differ in that I would say, "Well, I have to go to church on Sunday, and I have to do this while I am in church, and that is the only way for me." The Lutheran would say he has to go to his church, and he has to do his thing his way, and it is right for him. Those are the external properties of religion, but they do not really make the religion itself. It is the people and their acceptance and beliefs in God that make the religion. It is simply dressed up in different garments.

This breakdown is a very simple one. It is a breakdown of men and not the people. That should be understood clearly. In this room we have people from just about every religion or church. We are all here because we are thinking in the same way. When we leave here, and it comes to our day of worship, we go to our own individual churches – and yet we can come here once every two weeks and think alike. That should show everybody here something. Even though the men who head up our church have set different rules and regulations when it comes down to the basics, we each believe in God the way God has spoken to us.

The original church was established by what the twelve disciples taught after the crucifixion and the resurrection of Christ. From there Peter established the head of Christianity in Rome. Later that was called the Universal Church or the Catholic Church. The word "catholic" means universal. Eventually that church, that segment, or that group of men, had a division around 550 AD. They changed because of politics. They moved the head of the church from Rome to Constantinople, and that caused a definite division in the Christian faith of that time. Then with that division, they established the Roman Universal (Roman Catholic) Church and the Byzantine Rite or the Eastern Orthodox Rite. Even today the only difference between the two of them is the acceptance or the infallibility of the pope which is not used that often. It means nothing other than a political power play by the ruling forces to divide the Christian body at that time.

I am not going to go into the differences between the two churches. Those two churches stayed that way until about 1521 and 1536. In 1521 Martin Luther separated, that became the Lutheran Church and from there the Missouri Synod. In 1536 John Calvin had a rift with the church and

separated. From John Calvin developed these different churches: John Knox, Presbyterian, Pentecostal, Reformed, Congregationalist, and the United Church of Christ. Then in 1534 Henry VIII separated from the Catholic Church. Now you must remember these separations did not come because the people wanted a separation. These individual men had a difference of opinion with the established church at that time, and so when they separated, they started their own religion. In the very beginning there was very little difference between the body that they separated from and the new body.

Calvin and Luther were in the very beginning very similar. Calvin's group went a little farther out than the Lutheran group did. Henry VIII's situation is well-known enough that I could make a comment on it, and that is to realize the reason for Henry VIII's separation from the church was because the church would not grant him a divorce. He decided he was more aware of God than the organized church at that time, so he broke away from them and started his own church. From him came the Episcopalians and then the Quakers, the Methodists, and eventually out of that came William Booth, who started the Salvation Army. Now there were factions from the Calvinists and from the Episcopalians that developed the Puritans, the Separatists, the Baptists, and the Congregationalists. The Congregationalists were a combination of the Puritans, the Separatists, and the United Church of Christ.

So that is a breakdown of how we have all the major churches of today. The important thing is, I do not care what church you belong to; it is the best church for you. If you are happy in it, good. If you are not happy in it, by all means work at it and become happy in it. If it comes from your heart, that is a different story, but do not let someone else talk you into changing your religion or your church affiliation, because you are there for a specific reason. When your time has come and the period of your need is over with, then you will have a natural knowing inside.

When we get into Chapter Six, I will give you the first part of each segment as "some church theologian teaches." You will not find this preached from the pulpit directly. I would doubt very seriously whether you will hear it proclaimed very loudly. In the second part we will cover the same segment. What we will show is the general acceptance and understanding of that part of the Bible that the children of God hear. We are all children of God even though we belong to different churches. There is very little difference in actual belief between a Pentecostal, a Church of Christ, a Baptist, a

Presbyterian, an Episcopalian, a Lutheran, or a Catholic, or any of the others. The people all believe in God and believe in Him in the same way. Remember it is the heads of those churches that try to make the difference. The second part is what the people understand from God speaking to them.

In all parts of the Bible whether it be Protestant, Episcopalian, Lutheran, any of the Orthodox religions, or the Roman Catholic Church, all agree on what the Bible says with the exception of Chapter Six. Again, it is not the people who take exception. That is very important to remember. It is the theologians, and thank God you and I have very little to do with theologians. As I told you earlier, they are now making changes in the Bible so that it reads as a storybook which is very good for children. But for adults it is very bad, because in time you will lose the original translation of the Bible, and it will be replaced with the storybook or commentary version. When that time comes, the seriousness of the Bible and the deeper understanding will have been taken away. What you will end up with is a novel or a fairytale, and the people then will lose the true reverence and understanding of God. Right now I think they are still in the process. Right now I will put it this way, since I do not know for sure, but up to a year ago they were working on a version of the Bible that is one step further down the line from the accepted commentary version that we have today. Once that comes out and the public buys it, then they will set themselves up for another version that will be even lighter and less meaningful.

The discrepancy or the division that most churches use as a basis for their existence is Chapter Six in John. Most of us have never been aware of this. We go to our churches and attend their services, but how many have ever asked why or how that church was formed? Chapter Six is one of the points of argument. This is not the actual reason why, but this is what the men who separated used to cover over the political purposes for the separating – they had to have a religious reason in order to bring a segment of people with them. So this is the point they always hit upon. If you check the episodes that are covered in Chapter Six in John, with those same episodes that are covered in Matthew, Mark, and Luke, the objection is not raised in those books as it is when those segments are covered in John. It would seem that in the books of Matthew, Mark, and Luke all references made to these particular episodes are taken literally. But when it comes to Chapter Six in John, most of the religions, theologically speaking, take this chapter allegorically. Which means that all the events are considered stories representing something else. Even in that you have some who actually say

that they represent something completely different. Others become more wishy-washy and say possibly they represent something else. In reference to something else, it is never stated what that might be, so it gives this chapter no justice. We will cover it as most Protestant theologians consider it, and then we will go into it as it is considered generally not only by other churches but also by the Protestant people themselves.

I have recently become aware of a new rift in the Catholic Church. There are now theologians saying the same things in the Catholic Church. In fact, one now has set up a question as to whether Christ was a deity or not. How did he arrive at this doubt one might ask? Intellectual elitism would be my answer. Many accepted this teaching, but it was all done very quietly.

In the earlier years of Christianity, people had a strong belief in reincarnation. The following is a very simple breakdown of how that changed. Theodora married Justinian, who was the Roman ruler. First of all, he did not have the right to marry her, because she was under his status, but she knew how to get what she wanted. She was a lady of the street of that time. Then she became more of a lady of the court, and so she manipulated all of these people under Caesar, the emperor, and she finally got him to go against Roman law to marry her. This was a tremendous “no-no,” and she was accused of doing wrong. She was told she would have to pay for that in another life. The whole court ignored her. She was like a person who had leprosy, because they were afraid that becoming involved with her would put them in a position of more indebtedness. She did not want anything to do with this kind of stuff, so she finagled the situation by dividing the church at that time. She negotiated with the bishops in Greece and the surrounding area that if they would back her, she would see to it that the seat of the church would be moved to Constantinople instead of Rome. The bishops wanted that because it would be in their own home ground, so you see what we have here is that she is plying on the greed of men. Just because they are bishops does not mean they are holy people or good people. We are all humans first.

So she plied on their greed, and she manipulated the church to bring about the assassination of two popes, and then she installed her own popes and eventually ended up killing the next two popes herself. Then she put in a third one. She was about ready to kill him when he got wise to it and put her down. The church rose up against her and Justinian. That officially separated the early Christian church into two rites. That was the time of the split. We

have the Roman segment and the Orthodox segment. That is a very simple explanation of what happened, but you will get some idea. In the meantime, in order to get all these people off her back and have herself recognized as the empress of the world, she encouraged an anathema of Origen's thesis, and that was the revision of reincarnation.

You have to remember that there are a lot of things done in the name of Christianity. They are not Christian things. Think about the massacres that have occurred in the name of Christianity, the Crusades; those were nothing but power plays. That was politics that was done in the name of God. You have to look at what the real motivation is behind these movements. The people were hoodwinked into believing they should murder the infidels, which were the Muslims. The really silly thing about it was that the Muslims believe in the same God that we do. How many people knew that? How many people today know that the Muslims believe in the same God we do? Not very many. In the very early history of Christianity or the church, there was a great deal of politics involved. It was perpetuated by the state or the governments at that time, through their power and their ability to manipulate the church – getting people into the church and into high places. They were able to do many things in the name of Christianity.

For instance, Henry VIII started his own church simply because he could not get divorced. He solved a lot of his problems by just killing off people, whether it was his wives or his mistresses. He said, "You guys have a couple of days to get out of here and then that is it." When the church did not move out of his country, in a few days he went in and had his own massacre. It did not hurt his purpose that he could also, then confiscate the wealth of the churches and monasteries. That is something you do not hear about. He set up his own church. He is the head of it. He set down the rules and regulations, and that is where we are today.

It is not the Christians who initiate those things. It is the heads of state. You must remember back in those days when these things happened, the average person did not have communication. They did not know what was going on. If you were accustomed to going down the street to your church and all of a sudden the minister you recognized there or the priest you recognized was not there the next Sunday and someone else was, what are you going to do about it? People did not have the knowledge then that they have today. I do not think this could happen as readily today.

It would seem that the theological interpretation of the faith is not always made known to the people themselves. For instance, walking on the water. All Christians take this as Christ actually walking on the surface of the water. As we get into this chapter, we will see what the theologians say about this. Also the feeding of the multitude. Most people accept this as another miracle of Christ. We will see a different picture presented by these theologians. We will go into the verses just as we have been, but we will switch from the theological interpretation to the more general Christian acceptance of the verse or the interpretation or understanding by the people who are the children of God.