

**The Eagle Soars
Volume 5**

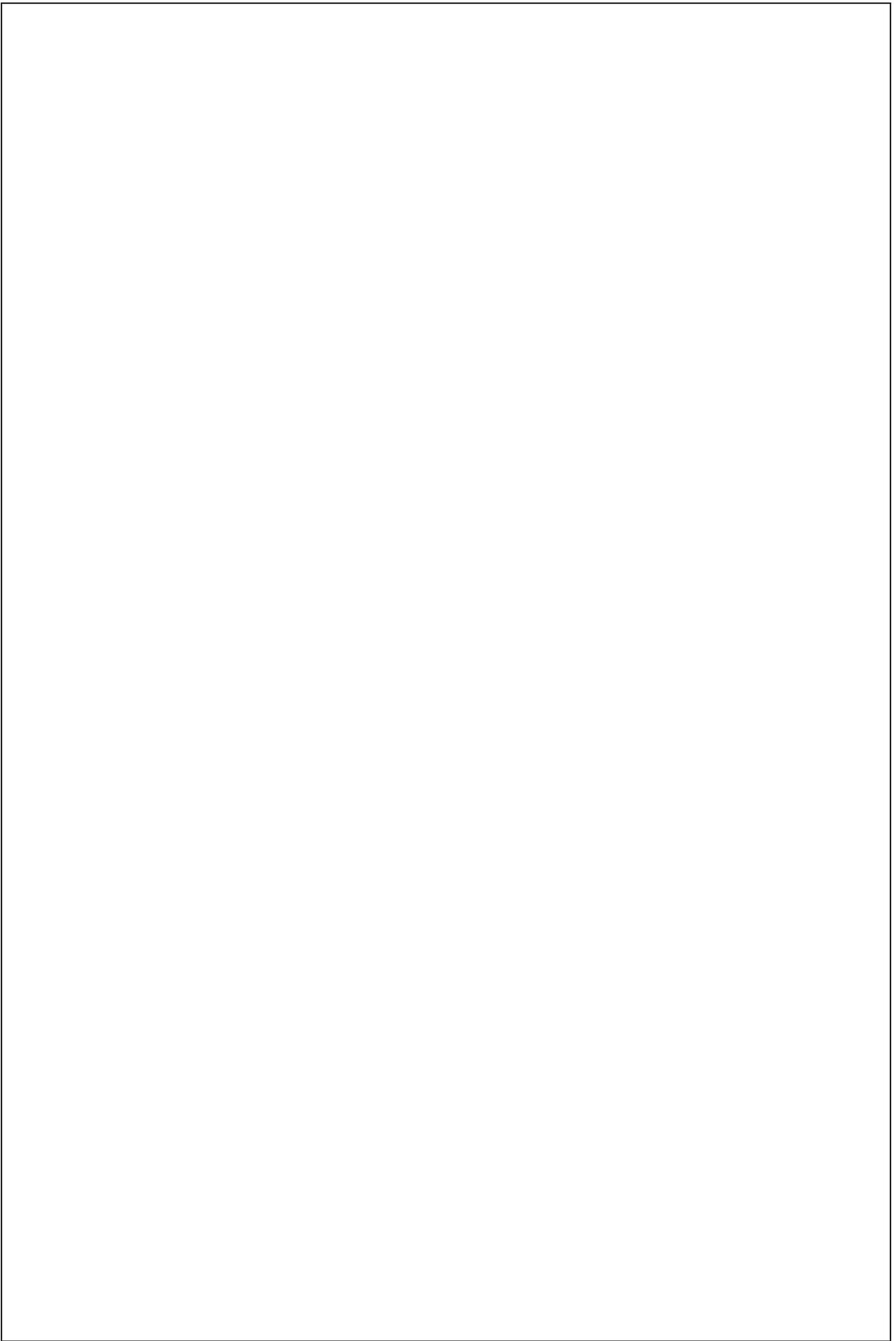
**The Book of John
Chapter Seven
Interpreted By
William Allen LePar**

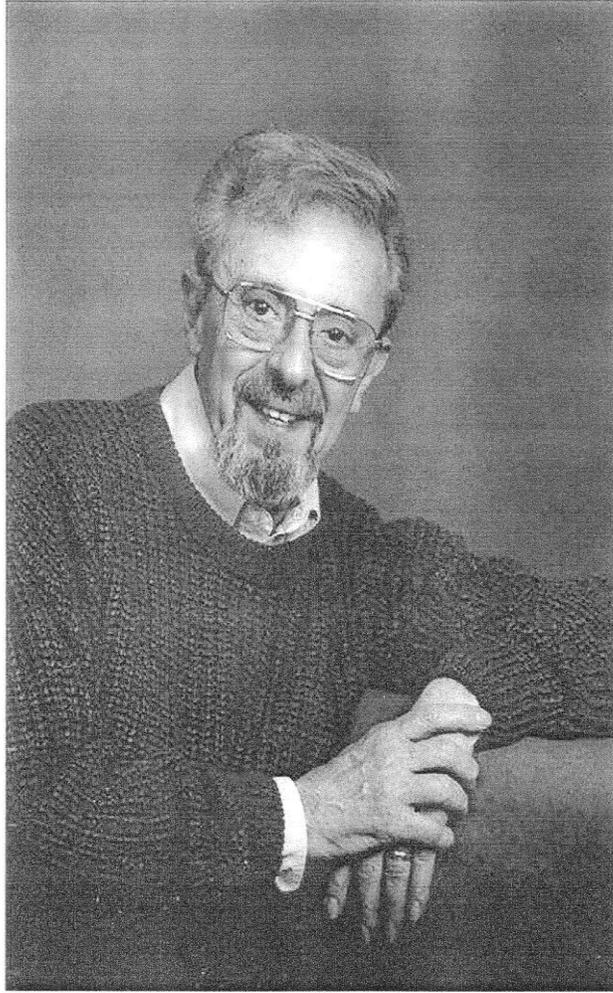
Published by SOLAR Press
P.O. Box 8878
Canton, Ohio 44711

For more about William LePar and The Council visit:
<http://www.WilliamLePar.com>

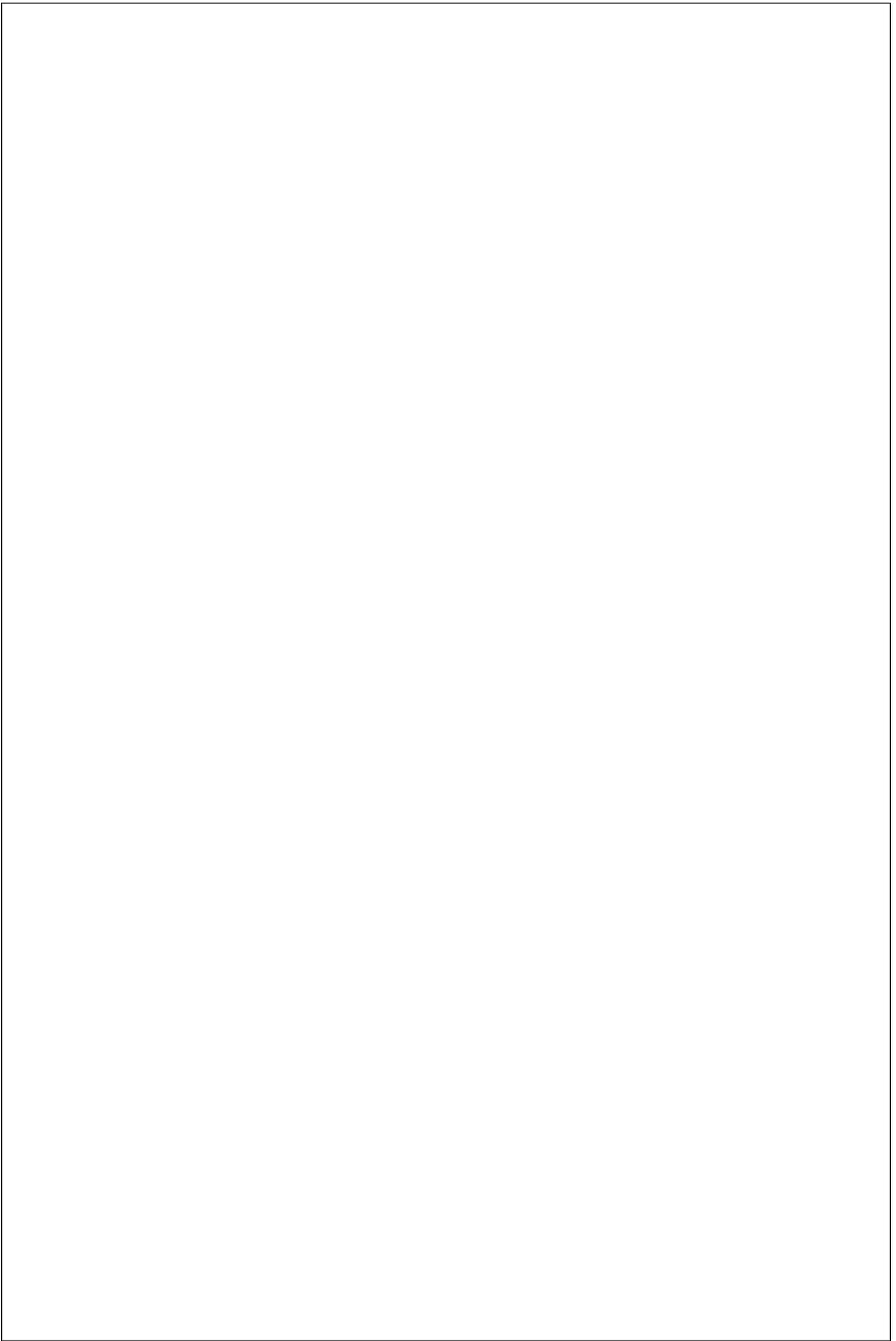
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William Allen LePar



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, Jim Conners, 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 maintains 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 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, Three and Four*.

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 5

John 7:1-9 – In God’s Time

We will cover verses 1-9. Basically, what we will find out is the difference between how God determines time and how man determines time.

Standard Revised Version – After this Jesus went about in Galilee; he would not go about in Judea, because the Jews sought to kill him. Now the Jews’ Feast of Tabernacles was at hand. So his brothers said to him, “Leave here and go to Judea, that your disciples may see the works you are doing. For no man works in secret if he wishes to be known openly. If you do these things, show yourself to the world.” For even his brothers did not believe in him. Jesus said to them, “My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify of it that its works are evil. Go to the feast yourselves, for I am not going up to this feast, for my time has not yet fully come.” So saying, he remained in Galilee.

Knox Bible – After this, Jesus went about in Galilee; he would not go about in Judaea, because the Jews had designs on his life. And now one of the Jewish feasts, the feast of Tabernacles, was drawing near. And his brethren said to him, This is no place for thee; go to Judaea, so that thy disciples also may see thy doings. Nobody is content to act in secret, if he wishes to make himself known at large; if thou must needs act thus, shew thyself before the world. For even his brethren were without faith in him. Whereupon Jesus said to them, My opportunity has not come yet. Your opportunity is always ready to hand; the world cannot be expected to hate you, but it does hate me, because I denounce it for its evil doings. It is for you to go up for the feast; I am not going up for the feast, because for me the time is not ripe yet. And, saying so much to them, he stayed behind in Galilee.

Hopefully, with this particular tidbit we will begin to see a few holes in some of the excuses that we always bring up. I am sure everybody has heard the saying, “Well, it just wasn’t the right time.” Let’s see if that statement is real, or maybe it is just a rationalization on our part.

One of the things important in understanding the Bible is to know a little bit about the background. You can take it literally if you want, and it will give you enough food and enough guidance to get you into “heaven,” or it will bring you closer to God. But it seems to me at times when we take this very fundamentalist attitude, we travel in an area that is divided between fear and shadows. If you seek out a better understanding, what you have to do is to go back to those times, and you have to understand how those people thought and what they meant by the words they used. So, we are going to give you some information about the words used here, and how they can be understood in text, and also how at times we have used certain attitudes of ours to avoid doing what we know we should do.

The Feast of the Tabernacle was held at the end of September and at the very beginning of October. It is one of the feasts that is considered an obligation to attend. Every adult who lived within a 15-mile radius of Jerusalem was legally bound to attend. One of the passages we should note here is in verse six, “My time has not yet come.” Jesus answered them, “It is not yet the right time for me whereas the time is always right for you.” Other passages such as in John 2:4 NIV – “Woman, why do you involve me?” Jesus replied, “My hour has not yet come.” John 7:30 NIV – At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. John 8:20 NIV – He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come. John 12:27 NIV – “Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour.”

All these verses use the word *hora*. What does that mean? That means the destined hour of God, and it implies that it is immovable and unavoidable. It is an accepted understanding that it is part of God’s Divine Plan where something must happen. That is where time implies an immovable experience, something that must come about without change.

In this particular passage the word *kairos* indicates or means it is characteristic of an opportunity. In other words, it would imply the best time to do something, the time when circumstances are most suitable, whether it be a physical set of circumstances or a psychological set of circumstances. So, in this particular set of verses, Jesus is not referring to the destiny that God has set down or a specific episode in God's plan, but this implies something a lot simpler. He implies that to go to Jerusalem at this time would not give Him the best chance that He was waiting for as opposed to a situation where something must occur at a specific time, under a specific set of circumstances according to God's Divine Plan. So, you see there is a distinction here. This is something that Jesus is choosing to do. It is not essential to the overall development of God's plan; now that is the time element we are talking about. In delaying His arrival, He would be going to the festival in about the middle of it, and the crowds would already have gathered there, and this would give Him a much better opportunity than going at the very beginning. In this particular way, then, He would get the most effective results. In this respect then, Christ is choosing His time with a very careful prudence in order that He may get the best possible results from His appearance there.

So, you see, Christ demonstrates to us that we must plan; we must use our common sense. He could very well have gone to that festival at the beginning like He was encouraged to, but He felt that He would have a better advantage if He showed up in the middle of it. In our daily lives, we should take into consideration such things. Plan our day. Don't just exist in your day. Construct your day, so that it is most productive. There are some people who get up in the morning and just drift through their day. They have no real aim or goal. They have no schedule whatsoever. Some days they accomplish a great deal, other days they waste the entire day.

In this passage, we see that we cannot force Jesus's hand. It would appear that His brethren or His brothers were trying to influence Him to attend the festival at the time they thought He should. The thing that we must remember here about their attitude is that Jesus had performed His great miracles in Galilee, the changing of the water into wine, the healing of the man's son, the feeding of the 5000. The only miracle that He had performed in Jerusalem was when He had cured the man

beside the well, and this whole particular episode, experience, miracle was really overlooked because they observed that He had done this on the Sabbath. What they missed was the glory of God working in the world. Instead of seeing that, they said, “Hey, this guy is doing work on the Sabbath and that is a no-no.” So, they missed the dynamics of the miracle. There again, this gives us another picture of the attitude of people. They only look at things on the surface instead of really delving deep inside and seeing an act of God in the world. A man who had been crippled for so long was cured. They were more worried about a silly law of not doing this or that on the Sabbath day, so they missed the full impact of Jesus’s miracle.

The other opinion or inference indicated by Christ’s followers was that if He wanted to be successful in winning them, He couldn’t do it by hiding, but that He must act in such a way so that everyone could see what He did. And Jerusalem, of course, was a key point or city for making the world aware of Himself.

So, you see, the Apostles, by encouraging Him to get to Jerusalem during this festival at the beginning, wanted the world to know what was going on, and they were businessmen, believe it or not. They planned a lot of things. They knew the importance of Christ proving Himself in this big city, and so they encouraged Him.

Too many times we are left with the opinion when it comes to reading about Christ that everything just fell into place. Nothing had to be done. Well, that is just a bunch of baloney. Because God works in very natural ways; He just doesn’t pluck things out of the air and set it here, pluck another thing there and set it here, and people just mosey through this whole maze of existence. There are indications laid out either exteriorly or interiorly. You are not forced to follow anything. You are not forced to believe anything. You are not forced to act upon anything.

These men knew that it was necessary for the situation if the world were to hear of Christ, He would have to do something, He would have to be at certain places, at certain times, where He could be viewed by the greatest number of people to the best advantage. Now, sure, maybe in the overall picture, God had this as part of His plan, but you have to remember that we are always allowed free will. So, at any time along that period, these people could have said, “Aw, the heck with it. So,

what if He doesn't go? He will go next time." But you see they believed in Him, and they were interested in the world experiencing Christ. You might say they were actually PR people, and that is not being disrespectful. They learned from Christ, and they went out and taught others. But they always pointed the finger and said, "Hey, this is not me. It came from that guy back there."

And so, in our life we must do the same thing. You can't seek spirituality and deny the source of it. You can't seek life and deny the source of life. You can't profess to be a Christian or believe in Christ and not demonstrate that. You can't say that I am going to grow spiritually and let your life run contrary to spiritual concepts. If your life is doing that, then you better realize one thing for sure: you are only fooling yourself because everybody else around you can see what a fool you are and how you are just pumping out a lot of hot air to make yourself feel good.

The Galileans where Christ had done most of His miracle work, in the opinion of some people, were very easily swayed and would follow just about anybody. But in Jerusalem, it was a different situation. It was the final testing ground for one's leadership, so that if you succeeded in Jerusalem, you were worthy of your success. If you succeeded there, then you had something to offer. But from Christ's remarks, we see that His brothers or brethren could not force Christ to go to Jerusalem when He didn't want to. They could not force His hand.

In order to understand this next part, you are going to have to realize the wisdom of Jesus Christ. Now, you must remember that Christ was not only the only begotten Son of God, He was not only Divine, but He was also man. In His human form He utilized His human elements, good common sense, good judgment. He was not solely dependent on His Divine Nature. In fact, if Christ solely depended on His Divine Nature through His entire experience in the material manifestation, then we would be up a creek without a paddle. The whole purpose of Christ and His experience in the world was to show us that we could do the same thing. It isn't necessary for us to be "demonstrating gods," but with our own nature and our love for God, our desire to unite with Him, God will feed through us good judgment, so that we can make the right moves at the right time. So, Christ at this time used His own good common sense.

One thing we should always remember, everything you read in the Bible, every action of Christ, you can't assume that every action was "an episode" necessary and immovable, that every word and every action in Christ's life was predetermined and was absolutely necessary as far as the Divine Plan of God. That wasn't the case. In fact, if you want to get down to the nitty-gritty, there wasn't a thing in the Life of Christ that was absolutely necessary, because He had the free will choice, even the Son of God had the free will choice either to experience that segment of that Plan that would bring about the New Covenant or He could refuse it. He could have been born through the Virgin Birth and lived just like anybody else in the world and died an old man. He didn't have to minister for three years and provoke the authorities. He didn't have to challenge the church authorities or the religious authorities. He knew beforehand that He was going to be betrayed in the Garden. He didn't have to go. So, you see, you have to remember that it was Christ's choice to fulfill the Plan. He could have very well lived out His whole life as a carpenter and died an old man and never so much as opened His mouth about His relationship with God the Father. But He chose to fulfill that Plan, and in the fulfillment of that Plan, certainly there were certain things that were necessary, particularly the betrayal, the persecution, the beatings, the death, and the resurrection. Those were essential.

Even though it was essential for the spiritual evolution of mankind, Christ could have said, "No, thank you, let's pass this one by. I am not about to be strapped up on some wooden cross. Get some other sucker to do that." He could have stopped the whole proceedings at any time He wanted to, but then He would have been calling on His Divine Nature. If you or I would be stuck up on a cross, we would have a bit of a problem saying, "Well, let's call the show off now. This is getting too realistic." In His situation, He could have brought in His Divinity and overcome all things.

One thing that we fail to keep in our minds, when Christ came into the material manifestation, He left His Godly Powers outside, believe it or not. I hear many people say, "Oh no." I got into an argument with a couple of priests one time. I said, "So then you explain some of His other statements." Jesus Christ went through His entire lifetime and every experience simply on His love for God, His love for His fellow man. He did not bring in His Divine Nature at all. The first

argument is “What about the miracles?” Well, what about the miracles? So, what. What does that prove? He said to us Himself that we could do the same thing and more, greater things. If we had faith, we could move a mountain. He did not use His own Divine Nature, but He used the same Divine Nature that each and every one of us has.

Someone asked me then what would He have endured in His Divinity if the Mission was to come in and do this for mankind, for His creations, for His children, and then He had decided, “No, this is too realistic. I am not going to go through with it.” What would He have experienced as the Christ, if He had chosen not to? My reply was: Do you think He wasn’t in doubt? The seven phrases on the cross. That is a scared man talking. That is a man who is hurting. And He endured that from the man part, not from the Godly part. If He had endured that from the Godly part, it would have been of no use. Human nature, the material manifestation, had to be raised in dignity, had to be given the dignity, and the only way that could have been done was for God Himself to infuse into a physical form and experience life just as you and I do. Free will.

From moment one of our separation from God, right then and there, something had to be done to correct it. To use the word instantaneously is almost inadequate, but instantaneously Christ would be born into the world and undergo crucifixion to bring about the New Covenant. So, if you want to take what The Council says, we existed for 150 million years in the material manifestation, but how many more million years before the spirit actually involved itself completely into a solid form? Who knows? We never asked that question. So, from whatever eon in the past that transpired, and “in the past” is our way of looking at it, from that moment there had to be a correction. There had to be a change. This Divine Source we call God the Father would allow us to travel all the way down any road that we wanted to, weaving in and out, creating everything from peanut butter to applesauce, but some place along the line, He would have a spot marked out where you are going to come to a crossroad, and there is your point of decision, there is your point of change. Even at that, look at what He has allowed this point of change to develop into. Look at how many different beliefs we have that are all called Christian beliefs.

Question: That is the reason. Too many people argue about religion.

You don't argue about religion. Unfortunately, most of it has turned into personal religions that are contradictive to God's religion or God's teachings.

How many of the fundamentalists say that you have to be born again? They fall down and go into these emotional fits. Some people need it, but you can't let it stop there. To be "born again," they have distorted that. To accept the name of Christ, to be born again in the name of Christ means that you have accepted the teachings of Christ as true teachings and that you are going to make an effort to live your life according to those teachings. Now, unless you do that, you have not been "saved" or "born again," or you have not accepted Jesus Christ as your personal Savior.

Remember, some time ago, we went over some of these words. "Salvation," what does that mean? It means to be made whole or complete. "Repentance" means to turn around and go back, but what has the fundamentalist attitude done to the in-depth meaning of those words? To be made whole is to be re-united with this Divine Source, to accept our own personal divinity so that we can grow more in God through whatever means He offers us. "To repent" doesn't mean you get down and say, "Oh, I'm sorry," and this and that. Sure, if that is the way you are going to instigate a change in your life, by all means do it, but that sorrow can only be sincere when you begin to make changes in your life. You have to begin to think in spiritual terms. You have to begin to reflect on what your actions are going to produce.

Some may say that this is a trial, but it depends on your sincerity. The more sincere you are, the less of a trial it is. "Trials" is always kind of a turn-off word. You gain opportunities to prove how sincere your words are. Too many times we look at a lot of these things with a very defeatist attitude, and that is, "Oh, another trial! Another cross I have to bear!" Why not look at it with a very positive attitude and say, "Hey, look at this great opportunity I have in showing how much guts I have." If you don't live from your heart, now when I say living from your heart, if you love this Divine Source, whatever name you want to put on it, and you love God with all your heart, and you attempt to live from that center, trials become smaller

and smaller because we grow stronger and stronger. And we don't realize it, but we are taking greater and greater steps with greater and greater ease.

As we said before, the Apostles or the brethren, it was more than just the Apostles because they had a great following (sometimes we look in too small of a circle of people). They encouraged Him to go up to Jerusalem right at the beginning of the festival, and He said, "No. Your time is right at any time," which means you have a need to experience right now. There is no such thing as it isn't necessary for you. He sent them ahead and then He would go on His own. They tried to encourage Him, and He wouldn't go. He had His mind set. It is the same with ourselves. Christ did not do things in man's time, but in God's time. This particular episode indicates to us our impatience with situations or sets of circumstances or even with ourselves. We must learn to wait on God's wisdom. How does this tie in with what transpired? Christ told them, "You go ahead. I will go when I feel like going." But they wanted Him to go right then and there, but He said no. Even though we would like to accomplish things now, with our limited wisdom, it is not always necessary, but in God's wisdom, it may be better if we accomplish those things later on. So, in this respect, we must wait on God's wisdom.

Christ said, "You guys go on. I am going when I feel like it." They wanted Him to go right now because they thought it was the opportune time. Get in there right at the beginning. But Christ knew better. From these verses we can learn this: that we may want things now, or we may want to learn truths now, or we may want to experience this now. Fine, seek it out, but don't become impatient, because if you are sincere, believe you me, you will find it out. You will meet your God, if you are sincere, but you must have patience. God will reveal Himself personally to you when it is going to serve you the best. You must prove to yourself that you really want to become interrelated with God, prove to yourself that you really want to be held in the arms of this Great Lover. If you remember, some time ago, when we covered other passages, we said you must begin to look upon God not as just something that is "out there," but look at Him as something much more personal, just like a lover who wants to hold us and woo us. Remember, if you want this Divine Source to touch you personally, if you want to become an intimate part of this Divine Source, keep seeking out, keep searching, keep attempting to attain, and one of these days you are going to open your eyes and you will meet Him head

on. So, we must learn to wait on the wisdom of God as far as our own personal experience with Him.

Another point that is made is that man cannot treat Jesus Christ with indifference. It wasn't important when His followers went to Jerusalem because actually there was nothing that would depend on them being there, but with Jesus it was something different. So, really, they could have gone anytime, or it wasn't really necessary for them to go, because the experience would be with Christ, not the Apostles, but with Christ.

The Apostles and those who followed Christ were very closely related to the world. They looked at spirituality and existence from a very earthly or materialistic perception, and in this respect then the world was not uncomfortable with them. They could very easily go out into the world, and the world would not get hyper in their presence. They fit into the worldly slot very nicely without upsetting anything. But with Jesus, with His Coming, we have an entirely different situation because He comes to show the True Way or the Light for this world. And in man's heart and in man's eyes, it most generally appears as a condemnation. To the world, Christ is a condemnation. Why? Because Christ condemns us? No! He has the Light that leads us out of our self-condemnation, but it is because His precepts and His preaching challenge our selfishness and our laziness and our lethargy. So, in this respect then, Christ chose His time to go to Jerusalem for this Festival because as He comes, as He touches, something very different happens. He would make a mark in Jerusalem at that Festival. It was not necessary for Him to be there at day one or day two. He would be there, and He would make a mark.

It is the same thing with us. If we would ever take a few minutes and really look at ourselves in a very honest way, we would end up disliking Christ or we would end up saying, "Oh, what is so great about Him? Who is He?" Or we would end up saying, "Oh, I get all confused. Those preachers, those ministers, those priests, the heck with it, I am not going to have anything to do with it. I am just not going to go." Why? Because we don't like what we hear, and it is not what we hear with our ears, but what we hear those words are saying in our hearts, which screams very loudly. Whenever you turn away from your God and you replace Him with your own personal god, it is because you don't like the darkness you see in yourself, but

you are just too damn lazy to rid yourself of that selfish darkness. You prefer to go in a corner and hide under a blanket and say, “This is my world, and I am enjoying it because there isn’t anything I have to do except what I want to do, which is to sit here in this corner in complete darkness. For me to grow, it means I would have to throw that blanket out; I would have to get out of my house, I have to get out of my rut, and I have to go out and do something. I have to do something for somebody else, not for myself.” And we don’t like that. We would sooner think that the entire world, the entire universe, all the spiritual realms, all of this thing that we call God, revolves just around us for our own benefit, for our own glorification. We have the right shoe on the left foot and the left shoe on the right foot because it all moves in a pattern, not to glorify us directly, but to glorify God so that through that process, God’s glorification returns to us and glorifies us tenfold. Not the measly little thing that we could have done for ourselves. So, what if you go out and work your fool head off and become famous or you make a lot of money? What good is that going to do? When you die, no one is going to know you in a few years. What is all the money going to do for you? You can’t take it with you. So, you bust your backside getting a new car every two years, what for? In another year, it is going to rust out. Why do it? Drive an old junker, let it rust underneath you. Do something more productive with your life. I am not saying you quit your job or anything like that, but my God, when you see how much a new car costs, an average-sized car costs about \$7,000. [Ed. Note: Mr. LePar gave this class in 1978. Car prices are now much higher.] Why work your backside off and spend \$7,000 that in a few years is going to rust and the plastic will dry out and crack, so in a few years you will not have too much left. You could have used your money to buy a decent little car or fix up your old one, and the rest you could have used to help somebody. I am not saying you have to give everything away to the needy and the poor, but human nature usually means that you will not give that much. But still, even if you had given a little bit, that is a start.

I will never forget the time that my wife and I went to Florida. The first vacation we had in eight years. I went down there, and it seems like something I had to experience, and I don’t usually use that kind of language, but when they detoured us off that superhighway and we had to travel through a Georgia back road, and I saw American citizens living in houses – barns were better than what they were living in – and they looked like they were half-dead. My wife and I were going to

Florida to enjoy ourselves, and it made me kind of sick. I really did not enjoy that vacation as much as I could have. I could have enjoyed it more had we not seen that. All I could think was that we spent two days in Disneyworld and there were a couple of kids that will never see Disneyworld in their lives, and in those two days I spent more on riding rides than they probably spend in a month for food. Do you see? I am just as guilty as everybody else.

I will tell you from my experiences, you cannot change overnight, and if you think you can, man, you are defeated before you even start. Start picking at the little things in your life, start chipping away at the hardness in your life. A smile is the best step forward. When we talked about missions in life, you don't have to have a great big mission in life. The people with the big outstanding missions in life, the ones that you hear about, they really don't do a thing. All they do is make noise. It is the noise that they make that hopefully flows into you and stimulates you into really making the accomplishments, making this world into a better place to live.

What does Billy Graham do? One man. He preaches one hell of a good sermon. So, he gets ten thousand people to come down or witness or whatever they do. What does that do? He gets ten thousand people. How many millions of people are in the world, but what can those ten thousand people accomplish? They can accomplish a lot more in one month than a hundred Billy Gramams can in a hundred years. I am not putting down Billy Graham; I think he is good. But that is an example. The people who stand up in front and talk are not the prime mover of God's Plan. Remember that. They are not the prime movers of God's Plan. They are only figureheads; that is all. They are only something that you can see. They are only something that is used to trigger God's action in you. That is all. Other than that, they are useless. They don't accomplish anything other than that. If they even do it. It is you that have the missions in life.

Some time ago, we covered the point that every mission, every life, living right now, is an important life, has an important mission. There is no unimportant mission when God is calling you; there is no such thing as an unimportant mission. If you go to work tomorrow or Monday, and you see someone walking down the hall who has a frown on their face and you smile and say, "Good Morning," you have no idea of the repercussions of that. I have used this example, time and time

again. That person could be on the verge of committing suicide and is desperately wanting someone just to recognize that they are alive. You come along and say, "Good Morning," with a smile on your face, and you have gone one step further. You have acknowledged that person as a human being, and you have smiled. That may be the very thing that will turn that person away from committing an act of suicide or something else. But, when you start to get down to the nitty-gritty and talking about this stuff, people get a little frightened and say, "Oh, wait a minute, that sounds like more responsibilities, and that is the thing I am running away from." So, you see, we kind of chase our tails. We want, but we don't want to put out the effort. You can go to any group you want to, you can go to any church you want to, and you can talk about all the spirituality and all the reincarnation, and all this and all that, and it won't do you a damn bit of good unless you are going to go and do something. If you have your mind set on becoming a great preacher or a great mystic or a great spiritual leader, then you are not interested in doing anything for anybody. All you are interested in is becoming, "Hey, look at me. Come and adore me." See how life is. But, if your goal is to go out and touch a human being, if your goal is to go out and let God express through you, then that is an entirely different mind set because then you will find yourself doing little things that you probably have overlooked, smiling, talking. How about if someone has a load of books or packages and you have nothing. "Hey, let me help you carry those." No big thing, but that is a demonstration of love, and that is where true spirituality lies. It is the reaching out and showing some feeling, some concern.

One of the biggest eye openers that I had was when we moved down to Minerva. We didn't know anyone down there; we didn't know a soul. We lived down there for a week or two and I told my wife, "Let's go downtown and see what kind of stores they have down there." So, we started down the street and somebody passed us, and they said, "Hello, how are you?" and I said, "Who is that?" I said to my wife, "Do you know them?" and she said, "No, I don't know them." Just about every person that we met had a smile or a nod or a hello. At first, I thought, what a bunch of freaky people. The most they could get out of me was just a crack of a smile, and I thought it was odd talking to people you don't know. What a difference, what a difference. I am sure that if some big-city people come down to our little hole in the wall in Minerva and I say, "Hello, how are you?" they will say to themselves, "Who's that kook? The town is full of freaks." Why do we think

that way? Because we have withdrawn so much. We have isolated ourselves from our parents, from our wives, from our children. We have put ourselves into a funnel so that the only thing we see is the boob tube. That is the only thing we can relate to anymore. Some relate only to football, pretty soon baseball, or those soap operas, or the game shows. We don't interrelate with people anymore.

The only place you will ever reach spirituality, the only place you will ever meet Christ, the only way that Christ will come into your life, is by your relationship with others, because as you look into the face of someone you are helping, if you look closely, you will see the face of Christ.