

**The Eagle Soars  
Volume 3**

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

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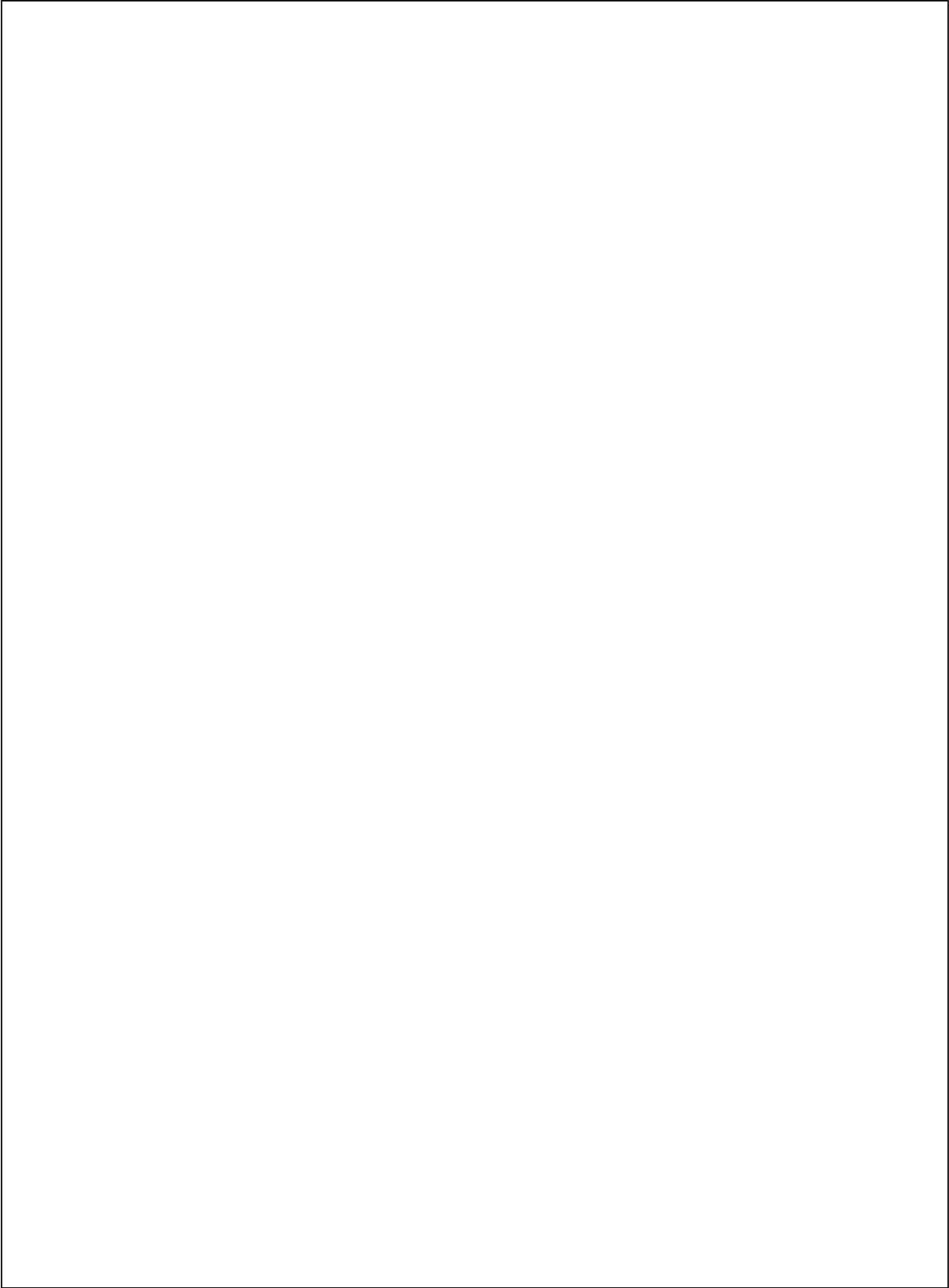
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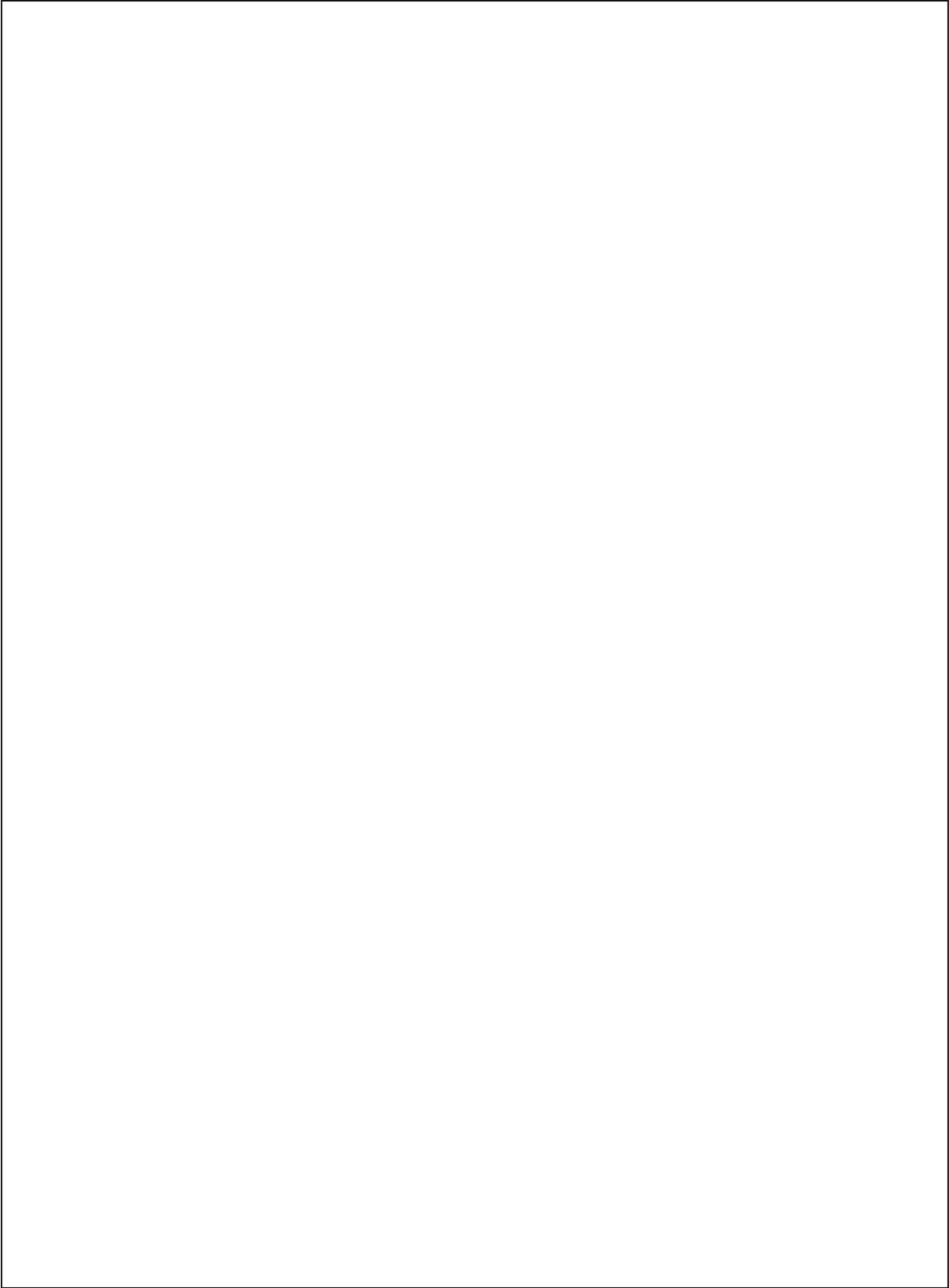
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**William Allen LePar**



## **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 a frequently updated website – [www.WilliamLePar.com](http://www.WilliamLePar.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 and Two*; *William LePar Interprets the Book of John Volume Two*.

## 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."

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### Opening Remarks

Before we start into Chapter Five, we should review the last portion of Chapter Four. In volume two of this series we finished with Chapter 4:46-54 which is the story of the nobleman who travels about 20 miles to ask for a healing for his son. As we said, 20 miles then would be difficult because the land was very rocky and very hilly. There were a lot of bandits. It was a dangerous trip traveling 20 miles. We do not think much of that today because of the conveniences such as automobiles, but that was all by camel or donkey then. Very few horses were used except in the military. Since he was a nobleman working in the royal guard, he probably did have a horse, but even with that it was a terrible trip. The trip would take approximately two days' traveling time. This high-ranking officer traveled that distance just to ask a carpenter for a healing for his son. He was given no guarantee. He was told everything is okay; just go on back to your home. For this man to accept a statement like that and go back 20 miles when his son was very ill shows a great deal of faith and trust.

In all the stories in the Bible there is a literal meaning and there is a more significant meaning. That does not mean that one is untrue or a fable and the other one is the one to be accepted. These are everyday people like you and I who have undergone trials and tribulations just like we do today, probably even more so because of the primitive lifestyle that they had. What we should understand in these stories is there was a healing across the miles, and this healing transpired not only because of the power of Christ but because this nobleman actually had the faith, actually believed that this could be done. What is the story besides a little bit about this man Jesus Christ? It is telling us that if we want a healing from this Divine Source, if we want a healing through Christ, we must first have faith. We must first have belief. If we don't, this Divine Source is not going to override our wishes even if it means we are causing ourselves problems and pain. That would be the essence of the story.

Whether you want a healing of some physical condition, or you want a healing of some emotional condition, or you want a healing of some financial condition, I do not care what the problem is, you must have faith that it will occur. Maybe your car is not working all the time and you need a new car, or you need a healing as far as transportation goes. If we were not to have all these good things in life, we would not have them. If you need a new car and you want to classify that as a healing, shake the old prayer bones and believe that you got it. It is that simple. Just know that you are going to get it and you will have it. The problem with too many people is they do an awful lot of talking about healing, but you find very few people healed simply because they don't have the faith that the Divine God cares enough for them to alleviate any kind of problem whether it is physical, emotional, or financial. In fact, when we say our prayers at dinner time in the evening, we go through a list that we have. We ask for whatever is on the list. We have our little list and we say, "Give these people and all the other friends that we know and those that we do not know and those that we know very little of, give them what they may need whether it is spiritual, emotional, physical and financial in that order." If you are a little short this payday, keep tossing out a prayer for that too because we have to live. You cannot walk down the street in your birthday suit. You have to have a pair of shoes. All that IS ours. If it wasn't, we would not have access to it. If we were not to ride around in cars, then we would not have cars. If we were not to have a suit, if that was not part of what is good for us, then suits would have never been invented.

Again, there is such a thing as excess. Everything is good in moderation. Let's cut that statement down a little bit. Most things are good in moderation. I cannot be too open. You know what is good for you and you know what isn't. Moderation is the key to it all. One of my greatest arguments is this: I like to get on the fundamentalists when they talk about drinking. They say drinking is wrong, and I say then you are saying that the author of your religion is committing a wrong because He put away more than one glass of wine. In fact, that is something He had a couple of times a day because they did not have that much water, and the water that was available usually was not very good. The fundamentalists argue no, that was fermented grape juice. Well, what is fermented grape juice? It is wine. I would much sooner drink that kind of wine than what we have available today because it was much purer. When they drank it as a water, they did mix it as one part wine and two parts water, but there were times when they had the wine full strength at their meals or after meals. Children were

brought up on it also, so you see it is a question of moderation. I do not think harm can be brought to you if you have a drink in moderation.

The first thing we learn in this story is the centurion had faith. He trusted completely. He took a tremendous journey just to hear, "Go on back home, everything is okay," and he placed his faith in this middle-aged peasant. Literally, that is exactly what Christ was. He was no more than a peasant compared to the centurion. At best He might be considered the village carpenter and that would be at very best.

Next, we will discuss the first part of Chapter Five, the cure on the Sabbath day.

### **John 5:1-9 – Man’s Helplessness and Christ’s Power – First Meaning**

You will find that sections of this book usually start with quotations from various Bible translations. I don’t know how many people know about the Jerusalem Bible. That is a Bible that for many years was used as a text Bible by almost every minister. It has only been recently that it has been put out on a big scale. That is probably the most complete Bible that we have today.

Jerusalem – Some time after this there was a Jewish festival, and Jesus went up to Jerusalem. Now at the Sheep Pool in Jerusalem there is a building, called Bethzaha in Hebrew, consisting of five porticos; and under these were crowds of sick people – blind, lame, paralyzed – waiting for the water to move; for at intervals the angel of the Lord came down into the pool, and the water was disturbed and the first person to enter the water after this disturbance was cured of any ailment he suffered from. One man there had an illness which had lasted thirty-eight years, and when Jesus saw him lying there and knew he had been in this condition for a long time, he said, “Do you want to be well again?” “Sir,” replied the sick man, “I have no one to put me into the pool when the water is disturbed; and while I am still on the way, someone else gets there before me.” Jesus said, “Get up, pick up your sleeping-mat, and walk.” The man was cured at once and he picked up his mat and walked away.

RSV– After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-za’tha, which has five porticos. In these lay a multitude of invalids, blind, lame, paralyzed. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time he said to him, “Do you want to be healed?” The sick man answered him, “Sir, I have no man to put me into the pool when the water is troubled and while I am going another steps down before me.” Jesus said to him, “Rise, take up your pallet, and walk.” And at once the man was healed, and he took up his pallet and walked. Now that day was the sabbath.

Lamsa – After these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there was in Jerusalem a baptismal pool which is called in Hebrew Bethesda, having five entrances. And at these entrances a great many sick people were lying, the blind, the lame, and the crippled; and they were waiting for the water to be stirred up; For an angel of God went down for a certain time to the baptismal pool and stirred up the water; and

whoever went in first after the stirring of the water was healed of any disease he had. A man was there who had been sick for thirty-eight years. Jesus saw this man lying down, and he knew that he had been waiting for a long time; so he said to him, Do you wish to be healed? The sick man answered saying, Yes, my lord; but I have no man, when the water is stirred up, to put me into the baptismal pool; and while I am coming another one goes in before me. Jesus said to him, Rise, take up your quilt, and walk. And the man was healed immediately, and he got up and took his quilt and walked. And that day was the sabbath.

Interesting thing. In the Lamsa they consider that a baptismal pool. I think there is something there that we should take note of. Baptismal pool in the sense that people who had been cured in that pool would then have a new physical life. The baptismal meaning is a little bit varied there, although baptism was still part of the religious activity at that time. This was a pool well known for its healing.

The feast in question was the Feast of Pentecost which is 50 days after Passover.

The Pentecost that we celebrate today is different than this Pentecost. We celebrate it for different reasons. Our Pentecost signifies when the spirit was released for all people, or when we could easily find access to the spirit. That is our Pentecost. That is the Western Pentecost.

One of the facets that John brings out in this particular story is that again he shows Jesus attending a great feast, one of these great holidays. Most of all the occurrences given by John are against the backdrop of some feast. Jesus did not disregard the obligations of Jewish worship. To Jesus this was not an obligation, but it was a delight to worship with his own people, so we see here an example of something that we should participate in. There should be a delight in worshipping your Creator with your fellow man, because you and your fellow man are equal and come from the same source, the Creator. So when you celebrate that union together, that is an expression of the love that you have for this Creator and the love that you have for your fellow man.

The pool in question at times is referred to as Bethesda which means house of mercy, or it is referred to as Beth-za'tha which means house of olives. I find it interesting that in one variation it is house of mercy, and in the other

variation it is house of olives. Mercy, of course, we understand, but olives or anything to do with olives was an inner peace or an inner anointing that brought peace.

All the better manuscripts carry the last spelling of Beth-za'tha. We also know from Josephus that this quarter of Jerusalem actually was known as Beth-za'tha. The word for pool is *Kolumbethron* and this comes from the verb *Kolumban* which means to dive. The portion about the movement of the water and the angels usually we find in parentheses. It is something that was added later. This was not John's own addition, but this was edited in later so people would understand what this pool signified. It is an explanation for those that come later, and whatever Bible you read that should be in parentheses so that you know it is not part of the original manuscript.

As to some of the facts about the pool itself, the pool was deep enough to swim in thus we have the meaning of the word dive. Beneath the pool there were subterranean streams which every now and then began to bubble and stir the water, so this was a pool that was fed by underground streams. The belief was that an angel caused the disturbance of the water, and the first person who would get into it after the disturbance would be healed from any kind of illness they may have suffered. This was part of their belief. The people who waited beside the pool in Jerusalem were the children of their age. Now this is not meant in a derogatory sense. This is meant as a compliment. They believed such things as most people of that time believed. As Jesus walked around the pool most likely the man had been pointed out to Him as a very pitiful and helpless case. Because of his disability it would make it very unlikely or even impossible that he would be the first ever to get into the pool for healing. He had no one there to give him a hand, but as we see in Jesus we always have a friend. He is always the friend of the friendless, the helper to the man who has no earthly help. He did not trouble to read the man a lecture on the uselessness of his situation by waiting near the pool. His one desire was to help and so He helped the man who had been waiting there so long.

With this story we can clearly see the conditions under which the power of Christ operates. He gave His orders to men and in proportion, as they tried to obey, the power came to them. Jesus began by asking the man if he wanted to be cured. He said, "Do you want to be healed?" This is not a foolish question. The man had waited for about thirty-eight years, and it could have been that hope had died and left behind a passive and dull despair. Deep in

his soul or his heart of hearts the man might have been content to remain an invalid, for if he were to be cured, he would have to accept the responsibilities and burdens of making his own living. There are those who are invalids for whom invalidism is not an unpleasant situation, because someone else then does all the working and worrying for them. Contrary to this, though, the man responded immediately. He wanted to be healed even though it appeared he had no one else to help him. The first thing in receiving the power of Christ is to have an intense desire for it. Jesus said to the man, "Do you really want to be changed?" This is actually what happens when a healing comes about, there is a change. If in our hearts we are content to stay as we are, then there can be no change. There is a statement that I make that to some may be a very strong one but nevertheless I feel it is true: The desire for change is the manifestation of a healing.

Anytime you have a healing, even if it is a partial healing, that shows you just how much desire you really have for a change, because this all powerful Creator will not deny you anything if you really want it. I put it in four categories. First, you have to have the desire, and then you have to ask, and you have to accept when it is given to you, and then you have to testify to it afterward. That is the complete cycle. If you do not announce there has been a healing, be careful. It might not be with you for very long. Because what you are doing then is you are taking that power that has come into you and made that change - you are holding it there by testifying to it. If you want to keep it to yourself, you are going to lose that healing, but if you proclaim it and announce it as yours and you are keeping it, then it will stay with you.

If you recall, there was a situation when Christ healed the blind man. He said, "Go and tell no one in the land" but he did. Remember? Christ said tell no man. To give you the whole situation at the time, in fact in this whole period, there was a religious disagreement between Jesus and the Sadducees, the Pharisees, and the Sanhedrin. The Sanhedrin was the court. Christ was challenging this political religion actually. The hierarchy in this religion had a stranglehold on the people of the religion and Christ was challenging that. Those in power were afraid that there would be a political uprising and they would lose control of the people. Since they were an occupied people by the Romans, they were afraid the Romans would say, "All right, if you priests cannot handle your people, you lose your position." So there was a political element as far as the religious structure goes, not political as we understand it because Jesus was not going against the Romans. In fact, He did the opposite. He said you give to Caesar what is Caesar's. At that particular time

there was the element of this: He could not stand any more publicity. They were going to close in too quickly before He was ready for them. That is basically what transpired.

The Pharisees purposefully followed Him around on the Sabbath just trying to get something to pin on Him regarding His work on the Sabbath. They even thought that something like a healing was wrong on the Sabbath. If a healing comes from God and it lightens man's burden, how could that possibly be wrong? You see, they had completely distorted the whole idea of the meaning of worship. They put it down in hundreds of little rules and regulations, like we went through earlier, when even tying your shoestrings was considered breaking the Sabbath or wearing a medallion around your neck, you were carrying a burden. A man could not wear his false teeth on the Sabbath. Now we laugh at that, but that's how ridiculous the Sadducees, the Pharisees, and the Sanhedrin had gotten. All of this was for no other reason than to control their people.

That was strictly to keep the people in tow so that the Jewish hierarchy could hold their political power under the Roman occupation. That was really the reason behind the whole crucifixion when you really boil it down. It was not the Jewish people themselves who were against Jesus. It was the ruling priestly order that was against Him because He was threatening their position. The people were beginning to want to get out of all that burden. We covered the part about the temple already. Look at the tremendous amount of money they took in. When the temple in Jerusalem was sacked, there was something like \$7,000,000.

That is what they carted off. Seven million dollars from a bunch of people whose day's wages equaled about (if they were being paid well) maybe 30 cents. They worked a day that was from sunup to sundown, and it was all manual labor. It would cost them about \$4.00 if they wanted to give a dove as an offering, and the only way they could get an offering was to get it through the temple. They could not go out in the streets and buy a dove that they could have gotten for less than a cent because it had to be inspected. If you were going to leave an offering to God, it had to be the purest thing possible, so even the inspectors were being paid off. They were really ripping off their own people and keeping them in destitution. This was what Jesus wanted to show people that to reach your God it was not necessary for this kind of stuff. Sure, you respect your holidays, your worships, but you

did not have to tolerate that kind of stuff. That was not the God that was to be worshipped. That was man's God.

Another element was the burnt offerings and the tremendous stench that they said occurred. Oh, they said it was awful. Burning flesh. I hesitate calling it a law, but there had to be a constant offering every moment of the day. There had to be a burnt sacrifice every moment of the day, and the ridiculous thing about it is if you bought a lamb to be given up and sacrificed, they only burnt part of it and the rest the priests would take off to their dinner table. They got the prime part. It is a fact. So what you were actually doing was feeding the priests, and they were charging you triple the price or more. That was real extortion, but you thought that this was the way to reach your perfection.

To continue, Jesus tells the man to get up. In fact, what He says is, "Man, bend your will to it and we can do this thing together." The power of God never dispenses with the effort of man. Nothing is truer than that. We must realize our own helplessness, but in a very real sense it is true that miracles happen when our will and God's power cooperate to make them possible. Jesus was commanding the man to attempt the impossible by saying, "Get up, take your bed and walk." The man's bed would be a simple stretcher-like frame. The Greek word is "*Krabbatos*." That is a colloquial word which means "pallet." For 38 years the bed was carrying the man, and there would seem to be no sense in telling the man to carry the bed instead, but he made the effort along with Christ and the thing was done. He obeyed the words of Jesus Christ, the Life-Giver. Therein lies the road to achievement. There are many things in this world that defeat us. When we have the intensity of desire and the determination to make an effort no matter how hopeless it may seem, the Power of Christ gets its opportunity and with Him we can conquer the very thing that has so long conquered us.

Today I think we can safely say we are not going to have many of the big old-fashioned miracles as they used to have like the parting of the Red Sea or any of those. In fact, all of those are collected in one book. We think it was an everyday occurrence but there were many years between those miracles. The big ones just do not happen every day. Today we still have miracles, just as many if not more than what we had in biblical times. In order to have a miracle happen, God will work through you so that you can better relate to it than to have some tremendous thing happen. You can be more in touch with a personal miracle than you can with some tremendous,

spectacular thing. It awes you but you lose the real value, the real meaning behind it through its spectacular occurrence.

How many healings do we have that we never even hear about that have happened to people just by a simple little prayer? Especially with emotional problems. It is always hard to look at the emotional because you do not have the clear insight that you should. Many of these miracles go on every day and we do not hear about them. Maybe there is a person two blocks from where you live who has had a healing whether it is physical or emotional. I knew a woman who had a lot of pain. Part of it was taken away. As far as I am concerned, she got a healing. I just happened to be lucky to be around at the time and was fortunate to be involved. She was due for healing. She justly deserved it. Now that type of healing is just as grand as a complete healing. Maybe this will give her some inner strength. Maybe this will get the adrenalin going, and she will become more excited about the whole thing, and maybe this then will bring another healing to her. Her talking about her healing might encourage others and give them the stimulus to hold on.

There are other types of miracles. For instance thirty-eight men had been fired at the atomic plant the day before the accident because they refused to go to the top of the scaffolding. That refusal saved them. That is another healing in another way. We have a tendency to slot everything with God. God is this, God is that; this is a miracle, that's not a miracle; this is a healing, that's not a healing. Not true! As far as I am concerned, our every second is a healing.

God is there for everybody. He has no favorites. If so, then everything we understand about God would be a great big lie. We do not have an exclusive God. It is the same God for everybody regardless of what you call Him. I have known people who have prayed for years and years over a problem and say, "Well, I have had bad health all these years and I am not going to get any better," and yet they will get down on their own knees and they will strike their breasts and they will light candles and say rosaries. I only use that because I come from a Catholic family. They might as well forget about it because they do not want the healing.