

THE BREAD OF LIFE IN THE BIBLE AND THE QURAN

The following verses of the Old Testament, New Testament and the Qur'an testify to the vital importance of the Bread of Life, the blessed Cup and the Heavenly Table in God's Plan of Salvation.

A research on this subject, especially in the Old Testament and the Qur'an, has made it possible to update an impressive number of key texts that speak of it and underline its importance.

1. In the Old Testament

1.1 Melchizedek

Genesis 14,17-20: Just at the beginning of God's Revelation to Abraham, a mysterious personage appears. Abraham, after having led a war of liberation for his nephew Lot, meets Melchizedek, who is "priest of God Most High", and brings the "bread and wine" as an offering. Melchizedek blesses Abraham by "God Most High Creator of heaven and earth". He is "King of Salem" (*Jerusalem*). He prefigures the King Messiah and Priest who offers the sacrifice of the Bread and Wine. In fact, Abraham had an apparition of the Messiah. God wanted to underline thus, from the beginning to the first believer, Abraham, what was the offering accepted by Him.

Psalms 110 confirms this in saying to the Messiah: "You are a priest forever of the order of Melchizedek" (see explanations in Hebrews 5 to 7).

1.2 Jacob's blessing through Isaac

Genesis 27,28 / Genesis 27,37: Whilst blessing his son Jacob, Isaac tells him: "... May God give you dew from heaven, and the richness of the earth, abundance of grain and wine!"

God's blessing (*the dew*) is poured through the grain (*the bread*) and wine (*new wine*). It is with the Messiah's coming that this Blessing has been truly poured on the "Israel of God" (Galatians 6,16) by the Sacrifice of Jesus' Body and Blood present with us every day through the consecrated Bread and Wine. Today we live the Blessing promised to Jacob in plenitude. And this blessing is open to all. It is why Isaac could not give a second blessing.

1.3 Judah's blessing through Jacob

Genesis 49,11: The King and Chief who must come from the lineage of Judah "tethers his donkey to the vine, to its stock the foal of his she-donkey (Zechariah 9,9 / Luke 19,32-37). He washes his clothes in wine, his robes in the blood of the grape".

The "Wine" is a direct allusion to Jesus' Passion, the "blood of the grape" indicates the consecrated Wine. Here is where we wash our clothes everyday, to put on the wedding dress (Revelation 19,7-8). How beautiful and impressive it is to see how acutely our Father expresses the Eternal Truths in such an ancient text.

The text continues the Messiah's description in saying: "... his eyes are darkened with wine", for he is intoxicated with Eternal Love and "his teeth are white with milk," symbol of his Innocence.

1.4 The Manna

Exodus 16,4: In the desert "Yahweh then said to Moses: 'Look I shall rain down bread for you from the heavens. Each day the people must go out and collect their ration for the day...'"

And "The Israelites ate manna for forty years, up to the time they reached inhabited country" (Exodus 16,35).

The manna in the desert for feeding the Israelites was but the symbol of the Real Bread of Life which comes down from Heaven "day by day", and that gives life to the world (John 6,51-54). Jesus says:

"I am the bread of life. Your fathers ate the manna in the desert and they are dead; but this is the bread that comes down from heaven, so that a person may eat it and not die." (John 6,48-50)

And also:

"Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day. For my flesh is **real** food and my blood is **real** drink." (John 6,54-55)

This last text clearly testifies of the fact that Jesus is really present in the consecrated Bread and Wine. It is not just a symbol.

In the Apocalyptic period which we live, we are in the desert with the Woman (Revelation 12,6) and nourish ourselves daily in the family from the Bread of Life to be able to resist the aridity of the world and reach the True Internal Promised Land. The "hidden Manna", God Himself, who gives Himself as nourishment in the intimacy of the homes, is the ultimate reward of the victorious over the Beast and his like (Revelation 2,17).

Wisdom 16,20-21: "... You gave your people the food of angels; from heaven untiringly providing them bread already prepared, containing every delight, to satisfy every taste."

Yes, untiringly, daily does our Father feed us with the Bread of Life. The communion with Jesus' Body and Blood fills us with spiritual delights and introduces us straight to our Father's Heart.

"Each of these communions is a propulsion towards the Father and towards the meeting in the Heart of the Holy Mother of God, the Holy Mother of God." (Jesus to Pierre2, 22.12.1989)

The manna, "the bread of the Mighty" or "the bread of the Angels" (Psalm 78,23-25) had a "taste like that of wafers made with honey" (Exodus 16,31). According to Wisdom 16,21, this symbolizes the sweetness of God:

"And the substance you gave demonstrated your sweetness toward your children, for, conforming to the taste of whoever ate it, it transformed itself into what each eater wished".

That is why the Bread that we take is a sweet cookie (the desire of our Father manifested to Pierre2, 2007), to remind us of the Communion to the sweetness of God.

"Taste and see that Yahweh is good. How blessed are those who take refuge in him." (Psalm 34,8)

"How pleasant your promise to my palate, sweeter than honey in my mouth!" (Psalm 119,103)

The manna was but a preparatory symbol (see also Psalm 78,24 / Psalm 105,40). But "the reality is the Body of Christ" (Colossians 2,17).

1.5 The Cup and the spiced Wine

Song of Songs 7,3: In the Song of the Songs the Bridegroom (*the Christ*) tells his Bride (*Mary, or depending on the case, true believers*): "Your navel is a **bowl well rounded with no lack of wine**, your belly a **heap of wheat** surrounded with lilies".

This verse applies to Mary, our Mother. The divine Bread and Wine came out from her blessed belly: "Of all women you are the most blessed, and blessed is the fruit of your womb", Elizabeth cried under the inspiration of the Holy Spirit (Luke 1,42). It is Mary our Mother who is the source of our Heavenly food. We are these lilies surrounding her. . .

Our Father draws our attention in a very subtle way in the Song of Songs on these eternal enduring Truths.

Songs of Songs 8,1-2: The bride tells her Bridegroom (*the Christ*): "I should lead you, I should take you into my mother's house, and you would teach me! I should give you **spiced wine to drink, juice of my pomegranates**."

It is uniquely in the house of our Mother Mary, that Jesus teaches us and introduces us into his intimacy. Here, he makes us drink the "spiced wine" of His Blood, "this Cup is the new Covenant in my Blood poured out for you" (Luke 22,20).

1.6 The Bread and the Wheat

Isaiah 55,1-3: Our Father tells us through the prophet Isaiah: "Oh, come to the water all you who are thirsty; though you have no money, come! Buy wheat without money, and eat, and, at no cost, **wine** and milk. Why spend money on what is not **bread**. . . Listen, listen to me, and you will have good things to eat and **rich food** to enjoy. Pay attention, come to me; listen, and your soul will live."

The prophet Isaiah already draws our attention to the Bread and Wine offered for free (Revelation 22,17), a succulent meal which gives Life to the thirsty soul. And to certify that this Promise is linked to the Messiah's coming, he says just after: "I shall make an everlasting covenant with you in fulfillment of the favors promised to David".

This invitation to taste God's free Feast is sent to all people, since the text continues so: "See, you will summon a nation you never knew, those unknown will come hurrying to you" (Isaiah 55,4-5).

Today, it is the Victor over the Beast, whichever their nation or race is, who is invited to the ultimate Reward, to the Intimate Supper of Jesus (Revelation 3,20 / Revelation 2,17).

Several other texts evoke the Bread of Life and the Wheat of Life:

1. He satiates us and makes us exult with joy: Psalm 132,15-18: "I will bless her virtuous with riches, provide her poor with food, vest her priests in salvation and her devout shall shout for joy" (see also Psalm 81,17 / 147,14 / 104,14-16).
2. He covers us with blessings, joy and songs (Psalm 65,10-14).
3. Abundance of wheat: With the coming of the Messiah, there will be: "Grain everywhere in the country, even on the mountain tops (*spiritual*), abundant as Lebanon its harvest (*Apocalyptic mission*), luxuriant as common grass! . . . May every race in the world be blessed in him, and all the nations call him blessed! (*universal salvation*)" (Psalm 72,16-17).
4. The Call of God is the call of wheat and musk (*new wine*): "The earth will respond to the grain, the new wine. . ." (Hosea 2,10 and 2,23-25).

1.7 The Restoration through the abundance of Bread and Wine

Many texts of the Old Testament link the Restoration to the abundance of Bread and Wine. And yet, the Universal Restoration and the Return of Jesus rightly take place today with the Meal of Jesus taken in the family. This Restoration must spread throughout the whole world. Then, the prophecies of the Old Testament will be fulfilled:

1. Joel 4,18: "When that day comes, the mountains will run with **new wine**, and the hills flow with milk (*purity, innocence*), and all the river beds of Judah will run with water (*the River of Life, Revelation 22,1*). A fountain will spring from the house of Yahweh".

It is "the mountains that will run with new wine". It is necessary "to go up" through the door open in Heaven (Revelation 4,1) ie to open oneself to the prophetic spirit to digest this blessed Wine.

2. To cultivate the wheat: Our mission and that of all the chosen in the end of the times, is to cultivate the wheat.

Hosea says: "He (*the repentant people*) will have the fragrance of Lebanon. They will come back to live in my shade; they will grow wheat that flourishes, they will cultivate vines as renowned as the wine of Lebanon. . . Let the wise man understand these words." (Hosea 14,7-10)

It is the Bread and the Wine of Life taken in the intimacy of the houses which will prosper, thanks to the Apocalyptic Message which comes from Lebanon!

3. The Restoration through the wheat and the wine:

"... They will drink blood like wine, they will be soaked in it like the horns of an altar. Yahweh their God will give them victory when that day comes; he will pasture his people like a flock. . . What joy and what beauty shall be theirs! Wheat will make the young men flourish, and sweet wine the maidens." (Zechariah 9,15-17)

In the announced Restoration, it is the Wheat and the Wine which will make believers flourish. . .

1.8 The Table prepared by God

1. Psalm 23,1-6: In the Psalm of the Good Shepherd our Father mentions the Holy Table:

"Yahweh is my shepherd, I lack nothing. In meadows of green grass He lets me lie. To the waters of repose He leads me, there he revives my soul. . . You prepare a table for me under the eyes of my enemies; you anoint my head with oil (*the anointment of the kings and priests: Revelation 1,6*), my **cup brims over**. . ."

It is the Table of Jesus' Meal with the Cup of His Blood which makes us strong in face of our enemies. Our "cup brims over".

2. Proverb 9,1-6: Equally in the Proverbs, God launches an appeal to all simple men to come join His Table:

"Wisdom. . . prepared her wine, she has laid her table. She has dispatched her maidservants and proclaimed from the city's heights: 'Who is simple? Let him step this way.' To the fool she says: 'Come and eat my bread, drink the wine I have prepared! Leave your folly and you will live, walk in the ways of perception.'"

The Old Testament speaks of the Table prepared by God to his faithful ones.

In the New Testament, Jesus explains us what this Table is: "I am the Living Bread which has come down from Heaven. Anyone who eats this bread **will live forever**; and the bread that I shall give is my flesh, for the life of the world" (John 6,51).

In the Qur'an, Muhammad also mentions this Table "that has come down from Heaven" and insists on the fact that "it may mark a feast -for the first of us and the last of us-" (Qur'an V; The Table, 112-115).

God therefore feeds all his genuine believers at the same Table of Jesus' Body and Blood. The invitation is launched to Jews of good faith, to free Christians, and to non-fanatic Muslims. To each and every one of us, Wisdom says today:

"Come and eat my bread, drink the wine I have prepared! Leave your folly and you **will live**, walk in the ways of perception." (Proverbs 9,5-6)

And Jesus in the Apocalypse says: "Look, I am standing at the door, knocking. If one hears me calling and opens the door, I will come in to share a meal at that person's side." (Revelation 3,20)

Our Meeting place is the Holy Table of the Bread and Wine of Life.

Our Father's insistence on the Bread and Wine, source of Life and blessings, in the Books of the Old Covenant, testifies to the vital importance of Jesus' Meal in the universal plan of Salvation. These texts have been inspired to sensitize us to this great miracle of God's Real Presence amongst us, through this Heavenly Manna and to underline its importance.

2. In the New Testament

The institution of the Eucharist took place at Jesus' Last Supper with his Apostles, just before His Passion. Matthew reports it as follows:

"Now as they were eating, Jesus took bread, and when He had said the blessing, he broke it and gave it to the disciples. 'Take it and eat', he said, 'this is my body'. Then he took a cup, and when He had given thanks He handed it to them saying, 'Drink from this, all of you, for this is my blood, the blood of the covenant, poured out for many for the **forgiveness of sins**.'" (Matthew 26,26-28)

The Bread of Life washes our sins away.

Besides, Luke reports an important discourse of Jesus: "... 'This is my body which will be given for you; **do this as a memorial of me**" (Luke 22,19). Jesus, by his words, offers us an immense gift to be able to do "this in memory of him". He launches an invitation to all pure hearts, so that they feed on this Holy Table, renewed each day by the words of the consecration.

The other key verses of the New Testament concerning the Bread of Life are the following:

1. The whole Dimension of the Bread of Life is explained by Jesus Himself in this marvelous text of John: (John 6,32-58). Here, Jesus says amongst others things: "Whoever eats my Flesh and drinks My Blood lives in Me and I live in that person. And I shall raise that person up on the last day".
2. Jesus **longed** to eat this Passover with His disciples (Luke 22,14-16). It is with the ardor of His Love that Jesus wants to give himself to us each day through this divine Meal.
3. Jesus celebrated the Passover and instituted the Heavenly Meal with his Apostles in an "upper room furnished with couches" (Mark 14,12-16). These cushions symbolize the relaxation, the intimacy with Jesus, the fact of being at ease. Jesus did not choose a rigid worship (*standing up, sitting, on the knees...*) to give Himself to his Apostles.

4. The first Apostles took Jesus' Meal "gladly and generously" in the intimacy of their homes (Acts 2,46).
5. Paul transmits us what he received from the Lord Himself about Jesus' Meal (1 Corinthians 11,23-34). In this text Paul says: "Anyone who eats the bread or drinks the cup of the Lord unworthily will be behaving unworthily toward the body and blood of the Lord". This text clearly shows us that the consecrated Bread and Wine are not just a symbol as many think, but a profound Reality. Jesus is **indeed** present in his Body, his Soul, his Spirit and his Divinity in the consecrated Bread and Wine.
6. The Bread of Life is taken "for the forgiveness of sins" (Matthew 26,26-28). And Jesus said: "It is not the healthy who need the doctor, but the sick. . . I came to call not the upright, but sinners" (Matthew 9,10-13). The Bread of Life washes us of our sins, and it is especially when we are weak, that we are in most need of it.

3. In the Book of Revelation

The Revelation announces to us the good Eternal News, that we are all priests of Jesus, in the measure that we welcome Him with faith and love, and commit ourselves against His Enemy Israel. Such is the Return of Jesus.

The Bread of Life is at everyone's disposal for free, without the need to pass by the hands of priests of a church which has become treacherous (Matthew 24,10). What an immense liberation!

Here are the key verses:

1. We are all kings and priests: Revelation 1,5-6. God's initial design is re-established (Exodus 19,6).
2. Jesus stands at the door of our hearts and wants to enter to dine with us in intimacy: Revelation 3,20. This is how He returns.
3. He gives the victor over the Beast the "hidden Manna". This "hidden Manna" is the Bread of Life (Revelation 2,17).
4. He has saved us at the price of his blood and made of all of us, whatever our race or nation be, kings and priests (Revelation 5,9-10). This appeal is to all peoples.
5. All those who participate in the "first Resurrection" (*the Resurrection of our spirit by the meeting of our Father within us and by the Love for Him and our brothers*) are "Priests of God and of Christ" (Revelation 20,6). And in the Kingdom of God, "there no more distinctions between male and female" (Galatians 3,28).
6. Happy are those who open up to Jesus, "as soon as He will come and knock" on the door of the heart at the time of His Return (Luke 12,35-38).

For more explanations see the texts on the site "[Bread of Life and the New Priesthood](#)" and "[Jesus restores the priesthood](#)". These texts also indicate how the bread and the wine can be consecrated in the family in all simplicity.

4. In the Qur'an

NB: Before reading this text, it is recommended to study profoundly, the texts on the site "[A Look of faith at the Qur'an](#)" and "[The Antichrist in Islam](#)".

The Qur'an, inspired to confirm the Bible, is logically placed in the same perspective with the Books of the Old Testament and the Gospel. It underlines the importance of "the Table", the "delicious Wine", and the "cups which circulate with an exquisite liquor".

4.1 The Table that comes down from Heaven

Muhammad reports to us in the following way, how the Christ made a Table come down from Heaven (Qur'an V; The Table, 112-115): "Jesus son of Mary', said the disciples, 'can your Lord send down to us **from Heaven** a Table spread? He replied: "Have fear of God, if you are true believers'. 'We wish to eat from it', they said, 'so that we may reassure our hearts and know that what you said to us is true, and that we may be **witnesses** of it' (*witnesses of the Table*). 'Lord', said Jesus son of Mary, 'send down to us **from Heaven a Table** spread, that it may mark a feast for **the first** of us and **the last** of us: a sign from You. Give us our sustenance (*nourish us*); You are the best provider. God replied: 'I am sending one **to you**. But whoever of you disbelieves hereafter shall be punished as no man will ever be punished".

This Table is the same as the one mentioned in Psalm 23,1-6 ("You prepare **a table** for me under the eyes of my enemies") and in Proverb 9,1-6 ("Wisdom... has prepared her wine, she has laid **her table**... Come and eat my bread, drink the wine which I have drawn!"). It is the Table of Jesus' Meal described by Luke in the following way:

"When the hour came He took his place **at table**, and the apostles with him... Then he took some bread, and when he had given thanks, broke it and gave it to them, saying: 'This is my body which will be given for you; do this as a memorial of me'. He did the same with the cup after supper, and said, 'This cup is the new Covenant in my blood which will be poured out for for you'" (Luke 22,14-20)

For a detailed explanation of the Qur'an V; The Table, 112-115 refer to the site on "A Look of Faith on the Qur'an", Chapter III, Paragraph 3.

4.2 The sealed Wine

God says in the Qur'an after having spoken of "that Day", of the "Judgment Day" (Qur'an LXXXIII; The Unjust, 10-11):

"No!... But the record of the righteous shall be in 'Illiyūn. Would that you knew what 'Illiyūn is! It is a sealed book, seen only by the favored. The righteous will surely dwell in bliss. Reclining upon soft couches they will gaze around them: and in their faces you shall mark the glow of joy. They shall be given **pure nectar to drink, securely sealed, whose very dregs are musk** (for this let all men emulously strive); tempered with the waters of Tasnīm, a spring at which the favored will refresh themselves. The evil-doers (*those who refuse to drink it*) mock the faithful (*who believed in this sealed wine*)..." (Qur'an LXXXIII; The Unjust, 18-29)

'Illiyūn literally means "high places" (www.iiu.edu.my/deed/glossary). It is the book "where the names of the consigned are kept" (*according to the explanations: Qur'an, D. Masson, Reviewed by Dr. S. El-Saleh*). This coded-sealed book is the Book of Revelation or the "Book of Life" (Revelation 20,12 and 3,5) that is sealed with 7 seals (Revelation 5,1) and has been "opened" by the Angel who descends from Heaven (Revelation 10, see text "[The Key of the Apocalypse](#)"). As the Qur'an rightly points out, only "those who are close to God are witnesses to it".

It is at the moment of the opening of this Book (Revelation 10,1-3) that many will discover happiness through a rare Wine. This sealed wine of musk, having a very special perfume (see Song of Songs 8,1), is Jesus' Blood who procures a soul's Life and eternal Happiness (see explanations on site "A Look of Faith on the Qur'an", Chapter III, Paragraph 3).

4.3 The delicious wine, the cups that circulate, the cups filled with delectable liquor

The following verses of the Qur'an (Translation by N. J. Daoud, Penguin Classics, 1998) describe the promised Garden with "rivers of wine delectable to drink... cups filled at a gushing fountain, white, and delicious to those who drink it... cups of purest wine".

Qur'an XLVII, Muhammad, 15: Here is the description of the Garden promised to those who fear God. "Therein shall flow rivers of water undefiled, and rivers of milk for ever fresh; **rivers of wine delectable to those that drink it**, and rivers of clarified honey. There shall they eat of every fruit, and receive **forgiveness from their Lord...**" (compare with Song of Songs 5,1)

This promised Garden already commences on earth in the Communion with Jesus' Body and to Blood which provides us the Holy Spirit and introduces us into eternal Life and Happiness from hereon. The description of the promised Garden perfectly corresponds to the new era of the "new Heaven and the new Earth", of the Heavenly Jerusalem described in the Revelation (Revelation 21,1-2). There, we find again "The River of Life, rising from the throne of God and of the Lamb and flowing crystal-clear... the Trees of Life, which bear twelve crops... and the leaves of which are the cure for the pagans." (Revelation 22,1-2)

In this promised Garden, believers find as mentioned by Muhammad "forgiveness from their Lord". Therefore, the promised Garden is not the future Paradise as many think, for in that Paradise, forgiveness will have already been granted. The promised Garden is a state which we can live from now on. It is a taste of these "rivers of wine delectable to those that drink it" that forgiveness is granted to us according to the words of Jesus: "... Drink from this, all of you, for this is my blood, the blood of the Covenant, poured out for many **for the forgiveness of sins**" (Matthew 26,27-28). The communion with Jesus' Body and Blood washes our sins away. It is a communion with Jesus' Sacrifice, since He says:

"This cup is the new Covenant in my blood poured out for you" (Luke 22,20).

This Redemption by the Messiah's suffering had already been underlined by the prophet Isaiah:

"He was pierced through for our faults, crushed for our sins... and through his wounds we are healed." (Isaiah 53,5)

And in the Apocalypse, the four living creatures (the evangelists) and the 24 elders (the liberated people of God) sing a new hymn to the Lamb (Jesus):

"You are worthy to take the scroll and to break its seals, because you were sacrificed, and **with your blood** you bought people for God of every race, language, people and nation and made them a line of kings and priests for God to rule the world." (Revelation 5,9-10)

"The rivers whose water is incorruptible" are the Holy Spirit poured out in abundance through Jesus' Meal. Jesus had said: "Let anyone who is thirsty come to me! Let anyone who believes in me come and drink!" As scriptures says: 'From his heart shall flow streams of living water'. He was speaking of the Spirit which those who believed in him were to receive..." (John 7,37)

"The river of purified honey" in the promised Garden symbolizes the abundance of Knowledge by the opening of the Book of Revelation and of all the "other inspired books" (Revelation 10,9 & 20,12). The Knowledge of the mystery of the Apocalypse has the "sweetness of honey" (Revelation 10,9; see also Songs of Songs 4,11 which describes the Apocalyptic Messenger who comes from Lebanon). In the Apocalyptic period we live in, all the Holy Scriptures are "open", ie deeply understood according to our Father's Spirit and the profound intention of the prophets, of Jesus and

Muhammad (see site www.pierre2.net). These are the "rivers of purified honey" that Muhammad saw.

The Psalmist says: "... His words are sweeter than honey, that drips from the comb." (Psalm 19,10)

The "River of Honey" also evokes the Sweetness of God's Presence through the Heavenly Manna (Wisdom 16,21).

The "rivers of milk forever fresh" in the promised Garden described by Muhammad symbolize innocence and purity. The Apocalypse says of the victors in the Apocalyptic trial: "No lie (Zionist) was found in their mouths and no fault can be found in them" (Revelation 14,5).

Eventually God says by the prophet Isaiah: "If only you had listened to my commandments! Your prosperity would have been like a river" (Isaiah 48,18).

Qur'an XXXVII, The ranks, 42-49: "The true servants of God shall be well provided for, feasting on fruit, and honored in the Gardens of Delight. Reclining face to face upon soft couches, **they shall be served with a goblet filled at a gushing fountain, white,** and delicious to those who drink it. It will neither dull their senses nor befuddle them. They shall sit with bashful dark-eyed virgins, as chaste as the sheltered eggs of ostriches. . . "

In the Universal Restoration which we are currently living, through the Meal of Jesus taken with the family in simplicity, the cups of Communion circulate between us in simplicity. This is the fulfillment of Jesus' prophecy concerning His Return:

"... He will sit them down **at table, passing from one to the other,** He will wait on them." (Luke 12,37)

In the traditional churches, it is the faithful who pass and the priest gives to each the divine bread. In the universal Restoration, it is Jesus who passes from one to the other through the bread and the Cup.

Muhammad saw and revealed this subtle and important detail, which indicates the current time of the Restoration.

The Qur'an and the Bible are in agreement on the importance of this Heavenly Cup that circulates in "Paradise". It is the Cup of Jesus' Blood according to the words of Christ: "This cup is the new Covenant in my blood poured out for you" (Luke 22,20). And "Drink from this, all of you" (Matthew 26,27).

AGAIN, Jesus tells us today:

"Drink from this, all of you. . . "

The call is valid yesterday and today. Muhammad himself underlines with regards to the Heavenly Table: "... it may mark a feast -for the first of us and the last of us-... (Qur'an V, 114). And the invitation is also confirmed, when he mentions the sealed wine of musk:

"... for this let all men emulously strive." (Qur'an LXXXIII, 26)

In other words, it is necessary to surpass oneself, to overcome oneself, "to be violent with oneself" in renouncing one's own mentality (Matthew 11,12) to participate in this divine Feast and to reap the fruits of Eternal Life.

Qur'an XLIII, The ornaments of Gold, 71-72: "Enter Paradise, you and your spouses, in all delight! **You shall be served with golden dishes and golden cups.** Abiding there for ever, you shall find all that your souls desire and all that your eyes rejoice in. Such is the Paradise you shall inherit by virtue of your good deeds. . . "

This Paradise corresponds to the "First Resurrection" (Revelation 20,6). The Apocalypse also says: "Anyone who proves victorious I will make into a pillar in the sanctuary of my God, and it will stay there for ever" (Revelation 3,12). And the Qur'an says: "Abiding there for ever..." thanks to these "golden dishes" and these "cups" which will circulate and contain "all that your souls desire and your eyes rejoice in".

The texts of the Qur'an and the Apocalypse come together and complement each other perfectly.

Qur'an LVI, That which is coming, 1-19: "When that which is coming comes – and no soul shall then deny its coming – some shall be abased and others exalted. When the earth shakes and quivers, and the mountains crumble away and scatter abroad into fine dust, you shall be divided into three multitudes: those on the right (blessed shall be those on the right); those on the left (damned shall be those on the left); and those to the fore (foremost shall be those). Such are they that shall be brought near to their Lord in the Gardens of delight: a whole multitude from the men of old, but only a few from the latter generations. They shall recline on jeweled couches face to face, and there shall wait on them immortal youths **with bowls** and ewers and **a cup of purest wine** (that will neither pain their heads nor take away their reason)."

These verses clearly refer to the end of the times. "That which is coming" is the Hour of Judgment (according to the explanations of Qur'an, D. Masson, reviewed by Sobhi El Saleh). Those "brought near" to God are those who nourish themselves from the "cup of purest wine".

It is well in the end of times that the spiritual dimension of the Universal Restoration by the Bread and the Cup of Life, opens up to all the independent believers. Muhammad could not have been more precise. Provided of course, to also refer to the Apocalypse to grasp the subtlety of our Father's language and reap the fruits which "we ourselves shall measure" (Qur'an LXXVI, Man, 14) (see texts "[The Key of the Apocalypse](#)" and "[The Universal Restoration](#)").

Qur'an LXXVI; Man,4-7: "For the unbelievers We have prepared chains and fetters, and a blazing Fire. But the righteous shall drink of a **cup tempered at the Camphor Fountain**, a gushing spring at which the servants of God will refresh themselves: they who keep their vows and dread the broadcast terrors of Judgment-Day..."

Judgment-Day is the day in which we are currently living. The two Beasts of the Apocalypse have spread evil all over the earth. It speaks here thus, of the end of times.

In that day we "hold our vows", as we are protected and quenched by the Cup of Jesus' Blood, an inexhaustible source that we make "gush forth at will"...

Qur'an LXXVI, Man, 11-20: "God will deliver them from the evil of that day, and make their faces **shine with joy**. He will reward them for their steadfastness with Paradise and **robes of silk**. Reclining there upon **soft couches**, they shall feel neither the **scorching heat**, nor the biting cold. Trees will spread their shade around them, and **fruits will hang in clusters over them**. They shall be served on silver dishes, and **beakers (cups) as large as goblets** which they themselves shall measure; and **cups brim-full with ginger-flavored water** from a fount called Salsabīl. They shall be attended by boys graced with eternal youth (*angels or saints*), who to the beholder's eyes will seem like sprinkled pearls. When you gaze upon that scene, you will behold a kingdom blissful and glorious."

Explanation of Salsabīl (according to "The Holy Qur'an, translation in French by Muhammad Hamidullah, 1973): the name of a source of the Paradise. Word apparently composed by salas (easy walk) and sabīl (path) that is to say flowing and pleasant water.

And John writes in the Book of Revelation:

"Let us **be glad and joyful** and give praise to God, because this is the time for the marriage of the Lamb... " (Revelation 19,7)

"I will give water from the **well of life** free to anybody who is thirsty." (Revelation 21,6)

"Then the Angel showed me **the river of life**, rising from the throne of God and of the Lamb and flowing crystal-clear... " (Revelation 22,1)

"neither **the sun** nor scorching wind will ever plague them." (Revelation 7,16)

"Anyone who proves victorious I will allow to share **my throne**... " (Revelation 3,21)

"On either side of the river were the trees of Life, which **bear** twelve **crops** of fruit a year, one in each month, and the leaves of which are the cure for the pagans" (Revelation 22,2)

"She has been able to **dress herself in dazzling white linen**... " (Revelation 19,8)

The Qur'an and the Apocalypse describe the one and the same reality. Compensation, joy and happiness, are the rewards of those who have triumphed over the Beast and its ilk.

Qur'an LXXVIII; The Tidings, 31-35: "As for the righteous, they shall surely triumph. Theirs shall be gardens and vineyards, and maidens for companions: a truly **overflowing cup**. There they shall hear no idle talk, nor any falsehood... "

Such are the verses of the Qur'an which confirm the Bible. These verses are all the more beautiful and impressive, that they refer to the end of Times which we are currently living. It is only now that these Qur'anic verses can be fully understood and appreciated.

Praise to our tender Father and Creator!

All these verses are a great encouragement to Independent Believers of "all race, language, people and nation" (Revelation 5,9) to open themselves to the Heavenly Communion to Jesus' Body and Blood, made available to all by the Table served, which comes down from Heaven.

"I am the living Bread which has come down from Heaven. Anyone who eats this bread will live **for ever**... " (John 6,51)

"You shall be served with golden dishes and golden cups. Abiding there **for ever**... it (the Table) may mark **a feast** – for the first of us and the last of us... " (Qur'an XLIII; The Ornaments of Gold, 71 / Qur'an V; The Table, 114)

"Happy are those who are invited to the Wedding FEAST of the Lamb... Come here. Gather together at the **great feast** that God is giving." (Revelation 19,9 / Revelation 19,17)

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