

BEYOND COINCIDENCE

If it hasn't been too long since you viewed lesson 1, you will remember the basics of that short talk about the bismillah and the bismillab connecting the Gospel to the Koran. Each phrase being a rallying cry for Believers. Lesson 1 pointed out both phrases begin saying the same thing. Namely: in the name of God, the Father.

Then we come to “al raHman” and “al raHeem”, the other 2 words of the Arabic Bismillah. These, like al-ilah, have the “al”, the “the” word, in front of them. Capitalizing them, so to speak like the Father and the Son and the Holy Spirit in Jesus' phrase, the Bismillab.

Both these words have the same 3 sound root: r-boldH-m, the Arabic root for womb—raHm. Now how in the world is “womb” related to Jesus and baptism, like in Matthew or the Koran's “grace” concept?

The author of the Koran chose this concept from many possible grace-like Arabic roots. This root word has the concept of “something for nothing”. Something you don't do anything to receive. Something Christian doctrine calls “unmerited favor”.

Think of what happens in the womb. Whatever grows in there is given everything it needs to become what it is supposed to be. It does nothing to receive all this—it is simply given. But the womb is part of a living organism which has to obtain and supply whatever the new life needs. This is how God defines and actually explains the special kind of Grace and mercy He gives us.

But there's something amazing and special about these 2 words. The Arabic of both words is tweaked in very special ways. The first of those

is the word raHmaan where the root rahm ends in a stretched “a” sound and finished off with the “n” sound, raHm becomes raHmaan. This is Arabic grammatical usage where the root concept is realized. Grace—the idea, becomes grace—the action. The difference between saying you could donate a kidney to a stranger and actually doing it.

The second grace word also takes on something special using Arabic fine tuning. raHm becomes raHeem—the middle of the word stretched with the e-e sound. The construct implies this divine grace is at the core of what something or someone actually is. Like the grace living in the person giving the kidney. He can do raHmaan because he has, and embodies, raHeem.

Where Jesus said “in the name of the Father” the Koran connects the reader with the same intro—“in the name of God”, both implying God’s establishment and ownership of what comes next.

That next in the Koran is the precise description of the role of “the Son”, His Messiah, whom God prepared and sacrificed to make grace work— God accomplishing, doing, and empowering that grace. The process of raHmaan.

And finally the last step in the cleansing symbolism of baptism that Jesus taught. Grace entering into the heart and soul of a Believer, making a new being. The New Testament calls it the temple of the Holy Spirit. The Koran calls it raHeem.

These understandings now make the Bismillah open like a flower with deep layers of meaning for its use in the Koran as well as augmenting and affirming this teaching of Jesus in Matthew. It is certainly more than coincidence that the last teaching of Jesus on earth is repeated at the beginning of the Koran. The very locations of these phrases connect

the volumes and give proof that the Koran's equalization command is there for a reason.

So here you have it. The prime message of the Gospel seamlessly connecting, equalizing, with the theme verse of the Koran. The Grace of God, the Father who had to supply what it cost through His Son so this Grace can live in Believers as His Holy Spirit. Bismillah alrahmaan alraheem connecting Believers in the name of the Father and of the Son and of the Holy Spirit.

What you've heard in these 2 lessons is unique. Not you nor anyone else have ever encountered this teaching before in more than a thousand years. There are deep and scary reasons for this but those who are at all familiar with the original languages of God's revelation can simply read it like I have for you.

These 2, the Bismillab and the Bismillah are way beyond coincidence. Their equalization is God shouting at us to begin by getting it right about the very basics of His love for the children of Abraham. Recognize this though: God is not a fool. His emphasis on these 2 hallmark phrases point out that you can't enter into His love by telling Him to do it your way.

The Bismillab of Jesus emphasizes that God uses His Messiah as the way into His grace. The Bismillah of the Koran tells us this way is nonetheless all of Him, the Father God. What Christians call the Trinity is real but it is a process symbolized by baptism. What Muslims call good works is the fruit of this process, not its payment.

These truths will be explored in the next few lessons, God willing.