

THE GOSPEL OF PROPHET MUHAMMAD LESSON 5

The Old Testament predicted and anticipated the role and person of the coming Messiah. The New Testament revealed and revealed in his coming. If the revelation given to the prophet of Islam, the Koran, is, in fact, the last part of this trilogy then it has to have the accomplished work of the Messiah as an inherent part of its fabric.

And it does. The gospel of the prophet Muhammad has the good news, the gospel message, scattered throughout its pages. Not as a new revelation but as a fact of life for believers. This lesson will touch on many of the gospel highlights that the reader encounters.

I should mention again that this is a Sunday School like no other because it turns long established teachings on their head. People know things that just aren't true. The truth comes out finally when someone looks at the picture differently and the pieces fall into place. You will see this lesson does that.

The pieces in this case are essentially just Arabic words. Words you can look up in the dictionary. Arabic has a neat basic principle. Most all words are derived from root concepts bound up in each word's lettering. Even if you don't know the actual word you can mostly figure out what it means by how it's spelled. More than that, the spelling often gives a specific flavor to each word.

The Koran is made up of those highly flavored Arabic words. I need to point out many of the verses use words consistent with their root meanings but interpreted to mean something completely different—hiding the true meaning. In this case the meaning of the Messiah.

We should start at the beginning. Not the beginning of the Koran, although we actually did start there in lesson 1. We will start at the historical beginning of the people of God. Before there were Jews or Christians or Muslims. God started with Abraham.

The Koran has this wonderful covenant with Abraham, God's first believer, that made him into a saved person. In 7 verses it gives a short but to the point

account of Abraham's rock solid commitment and obedience to God. Willing to offer his only son as a sacrifice (037:100-106). But the next 4 verses cover something that was covered in the Gospel but is more clearly stated in this section of the Koran than anywhere else in the revelation trilogy, as the Koran puts it:

And We ransomed him by means of a killing magnificent

And we left behind on him (the ransom) for the sake of the future ones

Peace on Abraham

Likewise do we allot (to) those made beautiful (037:107-110)

The Koran's readers, who should know the sacrifice God made of his own son, the Messiah, are presented now with the reality that this ransom is what saved Abraham. This is the good news, the Gospel or as the Koran calls it, the *Injeel* (003:003 Kassis, p. 836¹) applied to the saints of old in a message that can't really be mistaken for anything else.

And in those last 3 verses God decrees that this ransoming sacrifice will bring divine peace and salvation, as was given to Abraham, to the generations to come as they are made beautiful in the sight of God.

I can hardly believe my eyes when I read this. For over a thousand years since Christianity divorced young Islam, Muslims have had to read these verses without the teachings of the Gospel. They have been left to try to interpret these verses apart from the Messiah.

In this clear example of having to make the best guess without all the facts, the thinking is that this unique stupendous ransoming offering was the goat that Abraham found nearby. Of course, that is absolutely not what the real Arabic in this verse says.

The key Arabic word in this verse, the key word that, when read and understood in its basic Arabic meaning is the actual verb for ransom. It's *fa-dee-na-hoo*. A single word in Arabic. A 3 word sentence in English: "We (the honor plural) We ransomed him (him being Abraham). We ransomed him". God bought Abraham out of captivity.

That's what it says. Was Abraham a prisoner? Well, yes, if you are familiar with the Gospel, with the New Testament which teaches people are, by definition, slaves to sin (John 8:33-36). And it says God paid a high price for Abraham—this “magnificent” payment

These verses, recognizing this key word, absolutely nail this event as the starting point of the grace and mercy of God Most High, awarded to His people, that is recorded at the beginning of essentially all the sections in the Koran in the Bismillah (see lessons 1&2).

The Abraham ransom appears once in the Koran but its result is proclaimed throughout. Not only in the Bismillah but in the basic understanding of who God's people are. They're what the Koran and most evangelical Christians call “saved”.

The key Arabic word this time is *am-n*. It appears hundreds of times in various forms throughout the Koran (002:008 and many more, Kassis p.149¹). Traditionally it has been translated as belief or believer. But the Arabic word means safe, protected, kept. Those who are referred to by this word, therefore, are those who are saved.

The Koran referring to God's people with this word emphasizing that they are ransomed by a magnificent death so are kept safe. But safe from what? There's 2 more key Arabic words we'll cover to finish the picture. . .in the next installment. God willing.

1. A Concordance of the Qur'an, Kassis, University of California Press, 1983. Many of the Qur'an's Arabic words cited and referred to in these lessons can be identified and located verse by verse for study using this or any other reliable concordance.