

This lesson is about how to re-discover the gospel message that was clear to the Prophet Muhammad but lost shortly after he died. Islam had to try to make sense of the Koran's message without the first 2 volumes of God's message.

As mentioned earlier, simple Arabic words took on different meanings. Two were covered last time. The two additional words covered in this lesson will allow believers to see the accomplishment and actual result of the ransom that saved Abraham, covered in part one. These words tell a wonderful tale.

That next word is the Arabic verb for "pay in full", which is *waffa*. This verb is modified by Arabic grammar when it is used to further advance the gospel in the Koran<sup>1</sup>. Modified to *ta* plus *waffa*—*tawaffa*.

There are 10 different Arabic verb forms that tweak verb meanings in interesting ways. The *ta* sound in front, is verb form number 5, which usually puts a reflexive bend on it. So the pay-in-full idea takes the sense that, whatever the payment is, comes from something of the payer himself rather than paying with something like a credit card.

This reflexive payer concept fits perfectly with the whole ransoming idea covered in part I. If you are *tawaffa*-ing something then it's like you have to pay from or with yourself.

The Koran often uses this verb as relating to death (004:097 et al., Kassis p. 1260-1261) rather than using the actual Arabic word for death, which is *mawt*. The Author obviously indicating that everyone has to pay something, from their very being, in full, at the time of death.

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Anyone who has read much in any of the 3 volumes of God's Trilogy knows what this means. Death brings with it an eternal death in a lake of fire (Hosea 13:14, Rev 20:14-15, 003:131) because of sin that is so horrendous to the

eternally perfect God that nothing we have can pay for it at all. . .much less in full—ever. That is, nothing **we** have can pay it. But then there's this—*ma-tawaffa*.

Another neat and, in this case, vitally important Arabic tweak is what happens when you put the “m” sound at the beginning of a word. Some quality of the word becomes actualized when the “m” precedes. *Qafl*, the Arabic verb “to shut”, becomes *muqfool*, closed. *ta'am*, food, becomes *mata'am*, restaurant. That is, a concept becomes actualized.

So then what is the *ma-tawaffa*? The concept of paying in full becomes the actual payment in full. This word is unique. It is used exactly once in all the Koran (003:055). Moreover, if you know the Gospel you know what **the** payment in full is. So, yes, the Koran's verse is God Most High accepting Jesus Christ, called *'Essa MaseeH* in the Koran, as His, as God's payment in full.

This has to mean, can only mean, the marvelous sacrifice that saved Abraham, and future generations, covered in part I, is none other than the *ma-tawaffa*. God's payment in full He uses to ransom all believers.

In an awesome and beautiful symmetry we have the historical episode of God promising a man a ransoming peace with Abraham. Then God, responding to a man, a unique and perfect man, the Messiah, whose last word on the cross offers that full payment when he said “it is finished” or, as Jesus likely said in Aramaic, “paid in full” (christianpost.com, Michael Brown op-ed, March 26,2016; and others).

The last Arabic word we'll look at, that establishes the gospel in the Koran, is *kaffara*. Actually *kaffara 'an* which is “to atone for”. This occurs a dozen times or so in the text where God Almighty tells believers He will himself pay for their sins (008:029, et al.).

This concept and reality of atonement for believers, that is mentioned only a time or two in the New Testament, is part of the landscape for the Koran, not only in these verses just cited but, as in the first lesson, the bismillah, the theme verse beginning all but one of the chapters in the Koran.

This grace of God Himself, ransoming believers is the best possible news. That's why the story of the Messiah and his sacrificial death which allows our just God to be able to pay for, to atone for sin is called the Gospel, which simply means good news.

What you've just heard is plainly present in the Koran's text. It does not twist words or concepts. Actually it untwists them to conform with the actual Arabic and the other 2 volumes of God's revelation. Although it makes sense that when the Prophet of Islam first received the Koran, the Gospel was bright and clear to him. But there are many and serious reasons this lost understanding will be hard to accept for Muslims, for Christians, for Jews and for anyone, really.

If you are intrigued by this new exploration of the timeless Word of God, this Trilogy of God, then you should check it out as best you can. Maybe send in questions or complaints. If you are a believer, definitely pray. If God is willing, we can look into this more and better and all to his glory. Thanks for listening.

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1. The *waffa* verb root "to pay in full" is used almost 20 times in the text of the Qur'an almost exclusively to describe the just nature of God, indicating God retains a full accounting of the lives of all men that will be accounted for on the last day (A Concordance of the Qur'an by Kassis Univ of California Press, 1983). The Qur'an's Author incorporated the syllogistic *waffa; ta-waffa; ma-ta-waffa* series into the text as layers of theologic revelation that are beyond the discussion of this short lesson.