

The Christ, the son of God

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This is the third book in the series of “The common ground between Islam & Christianity” the first book was about: A dialogue in the All-Arab broadcasting “which was conducted very politely by the famous broadcaster Dr: Negm Abdekerim with the author & the second book was clarifying the Christian concept of “God is one in holy trinity” showing that this creed is not a disbelief or polytheism as we clarified this from the quran verses & the utterances of Islamic scholars

In this third book we will also clarify the Christian concept of another basic creed which is
“The Christ, the son of God”

From the first impression the reader will think that this is absolutely a disbelief having no other explanation or interpretation, but you will realize by the definite proofs from the quran verses & the utterances of Islamic scholars that this creed is not a disbelief or polytheism in oneness of God, who begets not, nor was he begotten, and there is none co-equal or comparable unto him

We will explain to you our Christian creed through 3 aspects;

- 1) The Christ who is God embodied in human body
- 2) The Christ who is the incarnated word of God
- 3) The Christ who is the incarnated son of God

Do these 3 aspects differ from each other? Or in other words is the Christ three persons?? Definitely not, you will see that these three aspects of Christ; God embodied in human body, he is the incarnated word of God & the incarnated son of God confirm one fact which is the title of this book;” The Christ, is the son of God “,as it will be revealed clearly from the explanation in this book

It may come to the mind that saying son of God means the biological son by the natural human reproduction, God forbids having a son by this meaning, and we will discuss all these subjects and clarify every doubt in this holy creed

I am friendly inviting you to go with me through the following chapter to discover yourself the truth of what I am telling you & I am sure that God will reveal to you his secrets God which look mysterious, if you are really honest in seeking knowledge & understanding, God with you

Chapter 1

The Christ is the incarnated God (or God embodied in human body)
According to the Christian creed

Please my dear reader don't be shocked as you read this title as it is definitely strange to your thinking, but don't worry please keep reading to know the other point of view which looks different to what you think, I am sure If you are honestly seeking the truth you will keep reading

We as Christians believe that the Christ physically is a complete human carrying all the human characters, eating, drinking, feeling tired & sleeping exactly like a human but without a sin, this is the first aspect of our Christian creed in the Christ as regards his human nature.

But we also believe that the soul of God or his divinity appeared in this pure human body without any mixing, mingling or change of either of these two natures (the human & the divine nature) & that is the other aspect of our creed in the Christ regarding his divine nature

So the Christ is a complete human in which the divinity revealed or appeared That's what the bible said in: (Without controversy, the mystery of godliness is great: God was revealed in the flesh) 1Timothy 3:16

The question now is how the almighty God appeared in human body or in a physical substance?

As we are discussing in this chapter the Christian point of view only, let us explain that from, the Christian point of view, postponing the discussion of the Islamic point of view to the next chapter

Fortunately our ancestor saints explained this in a wonderful example saying that; this union is similar to the union of a piece of iron with fire, (when a piece of iron is put in a fire) as by such union the iron unites with fire without mixing with it, so neither the iron nor the fire changes in its nature or mix with the other , meaning that the iron doesn't become a fire & the fire doesn't become an iron but they are in union without mixing, so the fire united with the iron keeping its nature can burn , in the same time the iron unites with fire keeping its nature can be hammered & remodeled

On that scale the revelation of God in the body of the Christ is similar to the revelation of fire in the iron as the divine nature is united with human nature without any mixing or mingling of either of these two natures & without any change so neither the divine nature became human nor the human nature became divine

This is our faith in the Christ who is" God incarnated in human " It may be difficult for non Christians to understand or accept this but for our muslim brothers there is a common ground between us, the muslim can realize simply this fact & the common ground here I mean is the God revelation to Prophet Moses in a bush burned with fire in the desert & God was talking to him through this bush, this story was mentioned in every detail in the holy bible & also in the quran

I will mention this story here from the holy bible & in the next chapter I will mention it as written in the quran

We read in Exodus 3:1-6 (Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. The angel of the lord appeared to him in a flame

of fire out of the midst of a bush. He looked, and beholds, the bush burned with fire, and the bush was not consumed. Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt." When God saw that he turned aside to see, God called to him out of the midst of the bush, and said, "Moses! Moses!" He said, "Here I am." He said, "Don't come close. Take your sandals off of your feet, for the place you are standing on is holy ground." Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God...)

By reading this chapter of the holy bible, God appeared to Moses in a bush turned in fire & he told him frankly I am the God of Abraham, Isaac & Jacob and Moses hid his face; for he was afraid to look upon God

The same story was mentioned in the quran & as there are lot of quran verses & muslim scholars utterances explaining how God reveals himself in a substance or person let us go together through this to verify by ourselves if this is true or not

Chapter 2

The testimony of Islam for the fact that the Christ is God embodied in human body

We mentioned in the previous chapter that we as christens believe that Christ is God embodied in human body & we postponed explaining the Islamic answer to the critical question: It is possible that God embodied in human body?

Someone may say this is strange & impossible from the Islamic point of view

Dear honest reader who is honest in your motivations , honest with yourself & seeking the truth without temperament , let us see what the quran & the great Islamic scholars said about this issue

The testimony of the quran

When we read the story of Prophet Moses in the Story chapter (Surat al-Qasas), Ta Ha chapter (Surat Ta Ha) & he Ants chapter (Surat An-Naml) we can see that God revealed to Moses in a tree:

1-The Story Chapter (Surat Al-Qasas) 29-30:

(So when Moses had fulfilled the term and was travelling with his family, he saw a fire in the direction of the tur (the tur Mountain). He said to his family, wait; I have seen a fire. Perhaps I may bring to you from there some information, or a burning firebrand, that you may warm yourselves. So when he reached to it (the fire),he was called from the right of the valley, in the blessed place, from the tree: O Moses, Verify I am Allah (God), the Lord of all Being.)'

As you see here the voice came from the blessed place from the tree

This subject was more clarified in:

2- Ta-Ha Chapter (Surat Ta-Ha) 8-13:

(you received the story of Moses? When he saw a fire, and said to his family, 'Wait verify; I have seen a fire. Perhaps I can bring you some burning brand thereform, or

find some guidance at the fire.& When he came to it(the fire),he was called by name,O 'Moses, Verify I am your Lord; so take off your shoes;you are in the sacred valley,Tuwa.(then name of the valley)

This subject was more clarified in:

3- The Ants Chapter (Surat An-Naml)7-9 :

(When Moses said to his household verify 'I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves.' But when, he came to it, he was called: 'Blessed is whosoever is in the fire, and whosoever is around it & Glorified be God, the Lord of all Being! Moses, verify, it is I, Allah (God), the All-mighty, the All-wise.)

from these verses it is obvious that God revealed himself to Moses in a tree & spoke to him saying I am God, the Lord of all Being (in The Story chapter) & ordered him to take off his shoes for he is in the holy valley,Towa (the valley which became sared by the revelation of God in it), then he confirmed the same thing to him saying I am God; there is no God but I (Ta Ha chapter) & in The Ants chapter he said 'Blessed is he who is in the fire, and he who is about it & it is I, God, the All-mighty, the All-wise

Let me ask you a simple question who is the speaker in these verses ?

Actually ,I asked an islamic scholar this question & after a long thinking he replied by: Moses imagined that God spoke to him from the tree

Then I asked him to mention the poof from the veres to his saying that Moses imagined that God spoke to him , he gave no answer , then I asked him gently & polietly about the confirmation patterns in the arabic language as he is one of the specialists in this language

I mean by confirmation patterns ,if we want to confirm something what are the expressions we us to confirm the correctness of this subject ?

He wisely asked me to answer this question, I told him in the arabic language the confirmation patterns as I remember are;

1)The confirmation by using (I am & it is I) which was mentioned in the three chapters mentioned before In the Story chapter: I am, Allah (God), In Ta Ha chapter : I am the Lordin The Ants chapter : it is I, ,Allah (God),

2)The confirmation by repeating the word wheather it is a noun or pronoun & that pattern was also used in these verses :In The Story chapter: I am , Allah (God), the

Lord of all Being, In Ta Ha chapter : I am the Lord & I am Allah (God), In The Ants chapter: it is I, Allah (God), the All-mighty, the All-wise.

3)-The confirmation by exclusion : By excluding the meaning on one person & no one else, this was also used in Ta Ha chapter as he said : I am , Allah (God),; there is no god but I

So it is very obvious by all available confirmation patterns that the one who was speaking to Moses was God himself

From here we came to the second question which is the most important :

From where did this voice heard by Moses come ?

Definitely no one can deny that the voice came from the tree & precisely from a specific spot as mentioned in the Story chapter (So when he reached to it (the fire), he was called from the right of the valley, in the blessed place, from the tree: : O Moses, Verify I am Allah (God), the Lord of all Being.)'

From all mentioned above we realized that God himself revealed to Moses in a substance (a tree) & he spoke to him from that tree

So dear, if God revealed himself in a tree is it a disbelieving to say that God embodied in human body & spoke through it & it is well known that human is superior to the plant kingdom in the order of the living creatures

The testimony of the Islamic Scholars

We have seen from the previous issue how Quran declared the revelation of almighty God in a tree & now we will mention some of the utterances of Islamic scholars about the possibility of God revelation in a material

1) The Nasirian & Ishakian rites:

These are two approved Islamic rites they are saying : the incarnation of a spiritual essence in a material body can't be denied & they gave examples as they said: The revelation of the angel Gabriel in a human form (Almelal Walahoa Welnehal (The denominations & Rites) part 2 page 25)

They mean by this what was mentioned in:

Mary Chapter (Surat Maryam) 16-17:

(And mention in the Book Maryam (Mary) when she withdrew in seclusion from her people to a place facing east, she places a screen from them; We sent to her Our Ruh (Spirit) & he appeared before her in the form of a man in all aspects.)

From here it is clear that the angel who is a spiritual essence revealed in a human form, is it difficult for almighty God to reveal in a human form also? & he said in Mary chapter 9, 21 (Lord has said: "it is easy for me)

So the The Nasirian & Ishakian people concluded this wonderful conclusion as they said : almighty God revealed in human form

(Almelal Walahoa Welnehal (The denominations &Rites) part 2 page 25)

2) Sheikh Abu El Fadl alkorashi:

He said the Divinity revealed in the Christ & this not against the faith of No God but Allah(The margin of sheikh alkorashi book on the exegesis of Imam el- baydawy (Tafsir el- baydawy) part 2 page 143)

From all mentioned dear reader it's obvious that the revelation of God in a human body is not strange or a misbelieving & this is clear by the testimony of he quran & the Islamic Scholars & leaders

Part 2

The Christ who is the incarnated son of God

Chapter 1: In Christianity

Chapter 2: In Islam

In part1 of this book we spoke about the Christ from the aspect of being God revealed in human form & in this part we will discuss the same issue from different aspect for getting things clearer

This time we will clarify that the Christ is the incarnated son of God, we will clarify this from the Christian view then we will discuss the testimony of Islam

Chapter 1

The Christ who is the incarnated son of God

In the Christian creed

I don't know my dear reader if you read my book (God is one in holy trinity) or not, actually if you have read it will save for my much effort in understanding our current subject but if you didn't read it, or read it since long time & forget what was written in it let me extract from it the part which will help us understanding the issue of the Christ being the son of God

We as Christians believe that the Christ is the word of God as the holy bible said in:

John 1:1(In the beginning, the Word existed. &, and the Word was God.)

The bible continues explaining that the word of God incarnated in a human body saying in: John 1:14 (The Word became flesh) meaning that the word of God incarnated in the Christ body & revealed in it

We notice here in the Arabic version of the bible, it is said the word in a masculine pronoun pattern meaning it points to God himself (same thing also in John 1:1) & doesn't mean the mere "word "as word is feminine & not masculine, and as the word here came as masculine so what is meant by it is God himself, as it is mentioned in John 1:1(., and the Word was God.)

We will see in the following pages how Islam approves this & doesn't consider this disbelief or polytheism

Let us see now the testimony of Islam about the Christ who is the incarnated son of God

Chapter 2 The Christ who is the incarnated son of God

By the testimony of Islam

Does Islam testify that the Christ is the son of God?
Does it testify that the Christ is the incarnated son of God?

For the first look we think that it is impossible, but we will prove that it is possible from the Quran verses & the utterances of the Islamic Scholars

First: the testimony of the Quran:

1) Women chapter (Surat An-Nisa) 171: (The Messiah, son of Maryam was a Messenger of God and his word which he bestowed on Maryam & a spirit from him)

2) The family of Imran chapter (Surat Al-Imran) 39: (Allah (God), gives you glad tiding of Yahya (john), confirming the word from God)

Imam Abu-Elsaud explained this saying (confirming the word from God, meaning Isa (Jesus) peace upon him as it was said that Yahya (john) was the first one to believe in him & that he is the word of God & a spirit from him

Al-Sadi said that: the mother of Yahya (john), met the mother of Isa (Jesus) & told her did you feel my pregnancy, Maryam replied I am also pregnant then the mother of Yahya said I felt who is inside my womb kneeling to the one inside your womb (this was the meaning of the verse: confirming the word from God (Surat Al-Imran) 39)

(Imam Abu-Elsaud Mohammed bin Mohammed Al-emadi exegesis (Tafsir), page233)

3) The family of Imran chapter (Surat Al-Imran) 45:

(The angels said O Maryam, Verify Allah (God) gives you the glad tiding of a word from him & he is Isa (Jesus) the son of Maryam)

(in the original Arabic text he said a (word from him, his name is Isa) so word here is in a masculine pronoun pattern meaning it points to Isa & it is not possible to point to the word as a mere" word "as it's feminine so linguistically the word mentioned in the verse points to Isa (Jesus), the same applied to the word mentioned in the Arabic bible in John 1:1,14 (In the beginning was the Word, and the Word was with God, and the Word was God.)

So it is clear that the Christ is the word of God
But can the word of God reveal or incarnate in human?
This what we will discuss in the next point

Second: the testimony of the Islamic Scholars

We will mention here some of the utterances of the Islamic Scholars & famous Islamic rites testifying by the fact that the Christ is the word of God & the word of God revealed or incarnated in a substance namely the Christ:

1) Sheikh Mohi El-din El-arabi said:

The word is Allah (God) revealed & it is the essence of Allah (God) & nothing else
(The book of fosoos al-hokm – part 2, page 35)

& he said also: the word is the divinity (same previous reference page 143)

So the word is Allah (God), or the divinity

2) The Moatazela (one of the Islamic rites):

speaking about the story of the revelation of God to Moses mentioned in the chapters of the story, the ants & Ta Ha they said : the speech of God revealed in the tree or incarnated in it

So accordingly if the speaking of God incarnated in the tree, so it is not difficult to incarnate

In a human

3) The Haetyah Rite (another Islamic rite) :

Imam Ahmed bin Alhaet the Imam of the Haetyah rite said that:

The Christ had worn the body as a shield, (i.e. shielded by the body) & he is the old timeless word as said by the Christian

(Almelal walahoaa welnehal (The denominations & Rites) part 1 page 77)

From this it is obvious that the word is a masculine word (as in the Arabic text) meaning God himself

& the (word of God) incarnated in materials as what happened in the Moses' tree & in human as The Christ

& this doesn't mean disbelief or polytheism

Part 3

The Christ who is the incarnated son of God (from the Christian point of view)

Chapter 1: In Christianity

Chapter 2: In Islam

In the first Chapter we spoke about the nature of the Christ being God embodied in human body

In the second Chapter we discussed the nature of the Christ from different aspects for more clarity & we verified that the Christ is (the incarnated son of God)

In this Chapter we will discuss the nature of the Christ from a third aspect which is the Christ being the son of God

We will handle this aspect from the Christian point of view first, then the testimony of Islam

Chapter 1:

The Christ who is the incarnated son of God

In the Christian creed

In the holy bible it was mentioned many times about the Christ as he is “the son of God “

We will mention some of these verses explaining this, then we will explained what is meant by this title

- 1) Mathew 3:17: On the Jordan River, on the time of Jesus baptism a voice from heaven was heard saying (This is my beloved Son, with whom I am well pleased.)
- 2) Mathew 17:5: in the day of Jesus transfiguration on the mountain “a bright cloud overshadowed them: and a voice out of the cloud, saying, this is my beloved Son, in whom I am well pleased”.
- 3) Mark 9:7: A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."
- 4) 2 Peter 1:17: the voice came to him from the Majestic Glory, "This is my beloved Son, in whom I am well pleased."
- 5) Luke 3:22: and the Holy Spirit descended in a bodily form as a dove on him; and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased."
- 6) John 1:18: No one has seen God at any time. The one and only Son, who is in the bosom of the Father, he has declared him.
- 7) John 3:35 &36 The Father loves the Son, and has given all things into his hand. One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him.
- 8) 1John 4:14 &15 we have seen and testify that the Father has sent the Son as the Saviour of the world. Whoever confesses that Jesus is the Son of God, God remains in him, and he in God.

These verses & others in the holy bible show that: the title of the Christ is also the son of God but in which way, is it through the natural human reproduction, definitely not, but it is the spiritual son hood as will be shown in details later in the next Chapter

Chapter 2:

The Christ who is the incarnated son of God in the Islamic creed

Now we cam to the biggest shock for the Muslim reader as he doesn't accept by any mean the expression of “God has a son”

First how can God have a son?

The quran criticized the existence of a son of God in many verses

- 1) The women chapter (Surat An-Nisa)171:For Allah (God), is one Illah (God),glory is to him above having a son

- 2) **The Cattle chapter(Surat Al-An' am) 101**; He is the originator of the heavens and the earth, How can he have a son & he has no wife he created everything & he is the All-knower of everything
- 3) **Mary chapter (Surat Maryam) 35**: it befits not Allah that he shout beget a son, glorified be he
- 4) **The believers chapter (Surat Al-Mu'minun) 91**: No son did Allah begets, nor is there any illah along with him

& other verses with the same meaning as Mary chapter 88, 91, 92, the cave chapter 4, the Jinn chapter 3, the prophets chapter 26, Salvation chapter2, Jonah chapter 68
The night Journey chapter 111, the cow chapter 116, Ornaments chapter 81

After all of these verses how dare the Christian to say that: the Christ is the incarnated son of God

Actually brother, our faith doesn't contradict with all of these verses
Then you will ask how our faith doesn't contradict with all of these clear verses that need no explanation

The answer is so simple & logic & doesn't need any effort to clarify it
The key is: by saying son of God we didn't men at all any physical, or reproduction relationship, or God "glorified be he "had a wife which is rejected by The quran in The Cattle chapter(Surat Al-An' am) 101 when he said "How can he have a son & he has no wife" God forbids

That's why I said that these quran verses don't contradict with our faith at all

Someone may say from where we got the expression of the Christ is the son of God?

Actually this expression is not a human invention but it is mentioned clearly in the holy bible when it said to Virgin Mary: "Therefore also the holy one who is born from you will be called the Son of God. "

But what we mean by this name?
This leads us to clarifying it

Second: The meaning of the Son of God

To clarify this let us get some of the meanings of the word son,

The word son in spite of being linked in the people minds by the physical, reproductive delivery, actually it has lot of meanings we will mention some of them

The word son means having the same nature &essence:

The son of man means a human having the same human nature of meaning has a flesh & blood like his father, so he has his nature &essence

So for God to express to us that his incarnated word in the Christ has his same nature &essence that was never seen before ,he expressed that by saying the Son of God

So we say in the assize of faith (we believe in one God the father we believe in one lord Jesus_Christ the sole Son of God....light from light (meaning of the same nature &essence)

About this Mr: Abass Al-akad said in his book “God” page 171: the divine nature is one essence, the word & the father is one existence

Also the word son means confirmation of the meaning:

So if we say (this person is arabic, a son of an arabic), so we try to confirm his genuine Arab hood, as he is really arabic

On that scale when we say the Christ is the Son of God, we confirm that the Christ, from his divine nature is genuinely the same nature of God, so we say in the assize of faith (truly God from truly God)

Also the word son means the equality:

So if we say this person is a son of ten years, we mean that he is ten years old
On that scale when we say the Christ is the Son of God, we mean that the Christ, from his divine nature is equal to God, so we say in the assize of faith about the Christ :equal to God in essence (or nature)

Also the word son means the same thing revealed or expressed:

So the expression the daughters of the thinking means the thinking revealed or expressed
On that scale when we say the Christ is the Son of God, we mean that the Christ, from his divine nature is God revealed or expressed in human form so the holy bible says about the Christ: who is the image of the invisible God (Col 1:15) & also says: He is the reflection of God's glory and the exact likeness of his being (Heb 1:3)
And that is the same saying of Sheikh Mohi El-din El-arabi_(The word is Allah (God) revealed & it is the essence of Allah (God) & nothing else (The book of fusoos al-hokm – part 2, page 35)

Also the word son means the non-separation:

In the cow chapter (Surat Al-Baqarah): I bring the money for the relatives & the son of the road (Ibn El-sabil): this was explained by Imam Al-nasfy (Ibn El-sabil means the traveler as he is on the road stuck to it & inseparable from it as he is traveling a lot in his life
On that scale when we say the Christ is the Son of God, we mean that the Christ, from his divine nature is stuck to God & inseparable from him although he is in a human body, so we say in the holy mass (truly we believe that his divinity is inseparable from his human nature not even for a moment or eye blink)

This saying is matching what Mr: Abass El-akad said:

The divine nature is one , so the word & the father is only one existence & when we say the father we don't speak about an existence separate from the son as the divine nature is not composite (meaning that the divine nature is not composed of several parts) { the book of Allah (GOD) page 171 }

From the above it is obvious that:

- 1) the word “the Son of God” doesn't mean the literal sexual reproduction
- 2) the word “the Son of God” is an expression used by the divine revelation to explain the relation of the divinity of God which revealed in the Christ with God who was never seen by anyone , meaning that they are one in the essence

- 3) **the word “the Son of God” means that the Christ regarding his divine nature is equal to God**
- 4) **the word “the Son of God” means that the Christ regarding his divine nature is God Incarnated or revealed in a human body**
- 5) **The word “the Son of God” means that the Christ regarding his divine nature is inseparable
From God in spite of being in the human body**
- 6) **From this it we don’t contradict the quran in saying the Son of God as we don’t mean the meaning which was attacked by the quran which is the physical reproduction as a result of marriage. God absolutely forbids**

Part 4

The Challenges & the answers

- First Challenge: Does the expression the “Son of God” befit God?**
Second Challenge; how is it possible for him to be God & Son of God?
Third Challenge : To whom the Christ belongs?
Fourth Challenge: During the incarnation was the sky empty?
Fifth Challenge: What is the purpose of the incarnation?

Dear we have now some questions & answers to some of the challenges to finally clarify the whole issue & to abolish every doubt about our true creed about the Christ being God , the Son of God, the word of God incarnated in human body

Of course there are a lot of questions but we mention here the most important

- Does the expression the “Son of God” befit God?**
How is it possible for him to be God & Son of God?
To whom the Christ belongs?
During the incarnation was the sky empty?
What is the purpose of the incarnation?

First Challenge:

Does the expression the “Son of God” befit God?

Lot of people challenge this term Son of God saying that it doesn’t befit almighty God who is far above these similitudes

First we have to know that the holy revelation didn’t mean the literal physical meanings of these similitudes

As regards the befitting of these expressions for almighty God who is far above them, so what do you say about the quran expressions in the following verses:

Ta ha chapter (Surat Ta-ha) 5:

(The most gracious (Allah) rose over the throne),

The literal meaning of these words is God sat over the king’s throne similar to the sitting of a man, does this befit God? Does God like a man sit on a chair?

It is clear here that the meaning is not the literal meaning of the words but means that God is like a king mastering the universe & this expression was to clarify the meaning

The iron chapter (Surat A;-Hadid) 29:

(The grace is in his hand)

The literal meaning of these words is: God is like a man has hands, does this benefit God?

What is meant here is not the literal meaning of the words but means that God has the full dominance & power & this expression was to clarify the meaning

The cow chapter (Surat Al-Baqurah) 115:

(So whenever they turn there is the face of Allah (God))

The literal meaning of these words is: God is like a man has a face, does this benefit God?

What is meant here is not the literal meaning of the words but means that God is present everywhere

On that scale when we say Son of God, what we mean is not the literal meaning of the words of the sexual reproduction but the divine meaning as mentioned before as the divinity of the Christ is the same as the divinity of God & nothing in this meaning is not befitting to God

Second Challenge

How is it possible for him to be God & Son of God?

Lot of people are challenging by saying: How is it possible for him to be God & Son of God in the same time?

For answering this I ask the reader can go back to the previous chapter about "the meaning of the Son of God" you will find the divine nature of the Christ is the same God's nature,

So there is no contradiction between saying God incarnated in body & the son of God (same nature of God) incarnated in body

Third Challenge

To whom the Christ belongs?

Some are challenging by saying: there is no other word to express the incarnation of God in human except the "Son" expression?

Answering this & for simplicity we say every newborn is a son so God incarnated through delivery from Virgin Mary has to be called a son because he is newborn

Every son must have a father & how is the father of the Christ?

& as the Christ has no biological father so he is belonging to God, hence called the son of God

Fourth Challenge:

During the incarnation was the sky empty from God?

Some are asking: during the incarnation were the sky & the whole universe empty from God?

The answer: the revelation of God in human body doesn't mean that he is confined or limited to this body, as God is soul, in spite of being embodied in human body, yet he was filling the whole universe

To explain this we will mention the following proofs:

1) The light chapter (Surat An-Nur) 35:

(Allah is the light of the heaven & the, the parable of his light is as a niche & within it a lamp in a glaze, the as it were a brilliant star)

Here the quran resembles God by a light & the parable of his light is as a niche (dip in the wall) & within it a lamp in a glaze

So does this glaze confine or limits the light of the lamp?

Of course no, as the light by its radiation character diffuse through the glaze to reach everywhere

Actually in this wonderful example in the quran, it shows the impotence of the presence of the glaze over the lamp as its presence doesn't impair the diffusion of the light of the lamp on the contrary it makes the light more brilliant for the viewers (as it were a brilliant star)

On that scale we say that the human body that God took for his incarnation didn't limit the divinity, on the contrary it made the divinity more evident for the whole world, so we say in the holy mass about the Christ (who revealed the light of the father)

Another proof also from the quran:

2) The story chapter (Surat Al-Qasas):

(he was called from the tree: O Moses, Verify I am Allah (God), the Lord of all Being)

From that it is obvious that God revealed in a tree & called Moses from it so were the sky & the earth empty from God during this revelation

Of course no, as the unlimited God was filling the whole universe at the time of his revelation in the tree

On that scale we say that when the divinity appeared in the human body that body didn't limit the divinity, so he was filling the whole universe at the same time

Another proof also from the prophetic converses mentioned in

3) Sahih Al-bukhari part 4 page 68:

Al-bukhari mentioned a famous converse said by Prophet Mohammed: Almighty God comes down every night in the lower sky & stays the last third of the night saying whoever call me I will answer him

So does the Prophet means here that the sky & the earth will be emptied from god when he comes down in the lower sky?

Of course no, as God is present everywhere in the higher & the lower sky at the same time So when we say that the God appeared in the Christ body, he is still present everywhere in the higher & the lower sky & everywhere on earth

Fifth Challenge:

What is the purpose of the incarnation?

The challenger says why did God embody in human body?

The answer: this question is very important as it is the main cornerstone of all the Christian creeds of, the trinity & monotheism & the incarnation of God

The answering of this question leads to discuss the issue of Adam's sin which was inherited by all the mankind, for which God incarnated for the redemption of the world through the cross (it will be discussed in the next subject about the Crucifixion of the Christ)

I want to give you a simple idea which through some lights on the secret of the incarnation of the Christ through this story;

One of the religious people was sitting quietly next to a wall watching a bevy of ants trying to climb over the wall & the man was surprised as he saw the ants as they climb to a certain level they fall down & they repeat the trials, with the same result every time the man noticed the secret of the failure of this bevy, as they try to raise a grain of wheat to their store on a place high up on the wall to be their stock during the cold winter time, but the gravity overcomes the weak ants efforts pulling them down & the ants who don't know the rule of the gravity keep trying the whole day over & over again

The man was watching the situation & keep thinking how to help these poor ants, will he raise the grain for them, of course this will make no benefit, as they will be scared & will flee away making things worse

He got a idea which will help them to solve their problems that's to be one of them as a big strong ant so they will not be scared from him then he will carry out their burden & solve their problems but unfortunately it is not possible for a vital reason, he will never be an ant

You may realize dear reader what I mean to say, God is seeing the mankind in a grave problem as man is trying to climb the way of the eternal life but he is pulled back by the gravity of the sin every time he tries, so God in his divine love & capability embodied in human body to help people & save them from the sin without being scared from him & that's is the secret of the incarnation

Finally

My beloved, I hope you find in this book a clarification for the Christian concept regarding the creed of "The Christ the son of god "

Hopefully you realized by the definite proofs from the verses of the quran & the utterances of the Islamic scholars that this creed is not a disbelief or polytheism in God the one, he begets not , nor was he begotten, and there is none co-equal or comparable unto him

Thanks for getting this book & reading it to the end , wish for you every spiritual blessing from God who loves you & loves everyone who did not send for us angels or prophets but he himself came to us from heaven in a humble way to show to us his absolute unlimited love & to declare to us how he cares so much for us as a father for his sons & his purpose from the incarnation is our redemption from the sin & its sentence , to set us free from the slavery of Satan & give us the eternal life with him

