

# Is the expression of Son of God befitting God?

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Those who are challenging that expression in Christianity, should know that the same expression was used also in Islam

- In a holy converse it was said that "the poor are my children"

So is it acceptable to say that God has children and not acceptable to say about the Christ son of God?

- In Ta-Ha chapter (Surat Ta-Ha) 5: "The Most Beneficent (Allah) Istawâ (rose over) the Throne"

Does God sit? And what is that chair on which he sits? What would be its size, as God is unlimited, is the chair unlimited too?

That saying definitely doesn't mean its literal meaning

In the iron chapter (Surat Al-Hadid) 29: "Grace is in His Hand to bestow it on whomsoever He wills"

Has God a hand? Is it made of bones and flesh like ours? How does it look like? How big is it?

Definitely the meaning aimed at is the power and mightiness of God, as He is bestowing the Grace, as God is a spirit and has no hand or fingers, so the meaning is metaphoric and not literal

-In the cow chapter (Surat Al-Baqarah) 115: "wherever you turn yourselves, there is the Face of Allah"

What is the Face of Allah? How does it look like? Does He have a mouth, nose and ears like ours?

That's an eloquent expression, meaning that God is present everywhere

**Son of God doesn't mean the sexual reproduction**

The Christ has no human father, so even from the simple meaning He is Son Of God

Son of God means that He is the one came of God, and was revealed to mankind, He is the one attributed to God, the revealed mind of God

To understand that you must be in touch with God

In Islam God is the exalted Al-mighty God, there are barriers between the Muslim and God, high barriers that don't really exist, so the Muslim is denying that God can be revealed to us, He is far from that in their view

But for the Christian He is the loving father, very close to him, even closer than himself to him

The great Egyptian writer Tawfik Al-Hakim , in the late period of his life, said from now onwards till the time of my death, I will use my pen only for conversations with God, he

wrote many articles in Al-Ahram newspaper, negotiating with God; saying I told him so and he replied me so, his articles were strongly attacked by people saying to him how dare you speak with God , are you a prophet? They threatened him, and he had to stop his articles, that's the high barrier we are speaking about

There is a strong barrier between man and God in Islam  
But in Christianity, God is so close to us, we can't live without him, He is into our hearts

The bible says: if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

In the book of revelation:" I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will dine with him, and he with me" (Revelation 3:20), when man opens the door of his heart, God gets into the heart and enlightens it

We trust in God who listens to us and replies us, but as long as God is very far away from us, there is no trust

**Some Muslims say during the time of incarnation, was the sky empty of God?**

Speaking logically, in the quran in the light chapter (Surat An-Nur) 35:"Allah is the light of the heaven & the earth, the parable of his light is as a niche& within it a lamp in a glaze, as a brilliant star"

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

Of course not, as the light by its radiation character diffuses through the glaze to reach everywhere

In Sahih Al-Bokhary it was mentioned that:" 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"(1)

So does that means the upper sky will be emptied from God when he comes down in the lower sky?

Is that sounding rational? Definitely not, as God is filling the whole universe

When God was revealed to Moses in the mountain and the tree, He was filling the whole universe in the same time

So, when God was revealed in the body of the Christ, is similar to the lamp in a glaze  
The incarnation of God in a human body doesn't limit him, and when God was incarnated in the body of the Christ, he was filling and enlightening the whole universe

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(1) Sahih Al-Bokhary, part 4 page 68