

**Principles of Spiritual Life**

**Did Christ say, I am God, worship me?**

**By**

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Did Christ say, I am God, worship me?

**By:** Servants at Godlovehostel for Expatriate Students

**Translated by:** Beshoy Shokry

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**\* We have a hope in Christ that this series reach the hand of every Christian youth at the lowest cost.**

**\* You can share us in this hope by gifting it to your friends and loved ones.**

**Note:** To get the full benefit of this series, please read it in order as reading it out of order can lead to confusion. Additionally, discontinuation may cause frustration.

**H.H Pope Tawadros II, 118<sup>th</sup> Pope of Alexandria and the See of St. Mark**

While I was walking to the monastery, I met the only person who answers my questions and comforts me when I am troubled by my own thoughts. Today, I am really troubled by a sudden question that popped into my head, which is “Did Christ say ‘I am God, worship me?’”. While I have answered many of the questions I had so far, this question is giving me a hard time, so when I saw my godfather today, I decided to ask him my question. So, I said: Peace and blessing, Father.

He said: Peace, grace and blessing, my son.

I said: Thank God I found you today because I have a question that baffled and worried me, and

I want you to please be patient with me until I understand.

He said: Go ahead son, ask me what you want.

I said: Father, is Christ God?

He said: Yes son, Christ is God appearing in the flesh<sup>1</sup> for God. God is everywhere in the universe, and when he wanted to communicate with the people and redeem mankind, he appeared in the flesh, so we could hear him, speak with him and feel his love.

I said: what if someone asked me and said “Is there one saying in the Gospels in which Christ said, “I am God, so worship me?””

He said: The truth is, my son, this phrase is not literally found in the Gospels

I interrupted him and said: If Christ did not say that “I am God, worship me”, then why do we believe that he is God?

I said: I am sorry for interrupting you, Father.

He said: It is important to understand that the difference in concepts lead to different meanings for the same word. Let me tell you a story to clarify this concept before I answer your question.

There were two kids who grew up in the same village, but the father of one of them was cold hearted and humiliated his son as if he was his slave, while the father of the other kid was tender and treated his son with love and kindness. When the two boys went to school, the teacher would always tell them that the principal is a second father for them. Everyday the principal would go check on the classes and the students, and the teacher noticed something odd every time the principal does that. He noticed that every time the principal goes into the class one of the two kids cries and is scared to look the principal in the eye, while the other kid is happy and talks with the principal.

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<sup>1</sup> Great is the mystery of godliness: God was manifest in the flesh (1 Timothy 3:16)

Do you know why this happens?

I said: yes, it is definitely because the father figure is different for both of them.

He said: yes, it is. Although the title was the same “father,” the meaning was expressed by two different persons, with completely different qualities.

Now, my son, I will answer your question in three points:

First: What is the meaning of Jesus saying that?

Second: The difference in the concept of God in Christianity.

Third: the difference in the meaning of worship in Christianity.

I said: It seems like this topic is complex and needs focus!

He said: It surely is son, so pay attention to understand what I am about to say.

**First: What is the meaning of Jesus saying that?**

To be honest, the phrase “I am God, worship me” is so abstract that it does not have meaning, or power, or effectiveness.

I said: what do you mean by it does not have meaning or effectiveness?

He said: Imagine that one of your neighbors stood in the middle of the street and started shouting “people of my city, my clan and beloved ones, hear me, hear me,” so that everyone gathered around him and started asking “what do you want us to hear?” And he answered and said to them “I am God, worship me.” So, the people around him tried to calm him down, but he was shouting and shouting, “Trust me!” “Believe me!” “I am God.” “I am God.” What would you expect them to say when he would not stop shouting these phrases?

I said: Of course, they will laugh at him and mock him, and some of them would say that he is insane and a “disbelieved”. His family or relatives might even take him to a psychiatrist to get him checked out.

He said: Therefore, the phrase "I am God, worship me" is abstract and carries no meaning or message to the people other than that whoever says it is a person who needs psychiatric treatment or is someone who has lost faith. This is when Christ did not say this phrase.

I said: But why do we believe that Christ is God?

He answered and said: We believe that Christ is God because **Christ did works that only God can do.** Let's say that the guy who shouted in the street "I am God, worship me" did not do that, but instead he healed a paralyzed hand of someone whom he found in the street by grabbing it and instantly curing it?! And some people in a nearby city heard of the miracle so they carried their quadriplegic friend and brought him to this person so that he might cure him. However, he did not heal him but instead said to him "Your sins are forgiven", which annoyed the attendees and made them say to themselves "How can this man forgive sins, and only God alone forgive sins!!! Is it because God gave him the ability to heal the sick that he thinks himself capable of forgiving the sins as if he were God, he is a disbeliever?" They were then surprised that he knew what they were thinking in their hearts and said to them "Do you want to know if I have the true authority to forgive

sins?" and called to the paralyzed man, so the man got up and said to him "Take up your bed and go." The attendees were shocked and could not say a word.<sup>2</sup>

While he was walking in a different place, he saw a born blind man, so he made mud and put it on the eyes of the blind. When the people saw that they said "He was born blind man. Should he put mud in his eyes in order to give him eye sight! What a strange act this is?! It seems that the blindness is beyond his ability?" But he finished his work and asked the born blind to wash his eyes. The man washed his eyes and started seeing immediately, and he went back and worshiped him for healing him, and he accepted his worship.<sup>3</sup>

While he was walking, he saw some people carrying a deceased to bury him, so he stopped them and called the deceased by his name who got up from his death and started talking.

And when he passed by the graves, he saw two sisters crying over their brother who died four days ago. He had compassion on them and told them to raise the stone from the grave of the dead. The two sisters were afraid and said, "Lord, by now he stinks. It has already been four days." But he continued his

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<sup>2</sup> Mark 2

<sup>3</sup> John 9

work with confidence and called for the dead, so he came out of the grave with his shrouds bound. All were astonished and said “A dead person rises after you stink! This man is incredible!”.<sup>4</sup>

Imagine someone who made all of these things is living in our generation, would the people say about him? What would you say about him?

I said: What do you mean Father? He did not say that he is God, but he did the work that only God can do?!

He said: Yes, son. If Christ said I am God before doing what proves that he actually is, people would have not accepted his words or believed in them because anyone could say “I am God, worship me”, even crazy ones could say these words. However, doing things like miracles that no one except God could do is what made Christ God without having to say that, and whoever does not believe that he is God is on himself/herself not on the lack of proof. This is exactly what Christ said to those who did not believe “If I had not done among them the works which none other man did, they had not had sin” (John 15:24).

**It is the works of Christ that bear witness that he is God, and they are what make us believe in him.**

I said: Forgive me Father, but it is possible that we could say that some of the prophets made these things when they were alive, so why would not Christ be just a prophet like them?

He said: Christ is not a prophet, but he is God in the flesh for many reasons:

**1- Because he did things that only God can do.** He created two eyes for the blind, and he raised the dead after stinking in the grave for four days, and cast out demons...

I said interrupting him: but some of the prophets did similar things too.

He said: Everything that Christ did was done with his personal authority. The prophets needed to pray and ask God to enable them to make miracles, but Christ used to do all of this with complete authority and power from himself, by his personal order and with just one word or sometimes even by will without any words<sup>5</sup>. Did any of the prophets do miracles with his own authority or with just a word or with his own will?

I said: No, all of them needed to ask God and pray to him to do any miracle.

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<sup>4</sup> John 11

<sup>5</sup> Healing the Bleeding Woman (Luke 8: 46)

He said: Exactly! They all needed to pray and ask God for the miracle to take place, while Christ was through his personal command and authority miracles were done because he is God. The second point that proves that Christ is God and not just a prophet is:

## 2- **Forgiveness of sins.**

Can a human being forgive sins?

I said: Of course not! God only is capable of forgiving sins.

He said: Exactly! Only God can do such a thing, and that is why when Christ said "Your sins are forgiven" the Jews hated him, accused him of blasphemy<sup>6</sup>, and wanted to kill him because they knew that only God could forgive sins. Also, when they objected to him, he did not tell them "I am not God," but rather he was proving his ability to forgive sins by performing superb miracles. This is what happened when Christ said to the paralyzed (paralyzed quadriplegic) your sins forgiven you and the Jews complained about him. It is written "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*? **But that ye may know that the Son of man hath power on earth to forgive sins,** (then saith he to the sick of the palsy,) *Arise, take up thy bed, and go unto thine house*" (Matthew 9: 4-6). Did any of the prophets dare and say to someone "Your sins are forgiven"?

I said: No, there is no prophet who forgave sins with his own authority. Rather, any prophet used to say "ask forgiveness of God," whether for himself or for others.

He said: Only Christ had the authority to forgive sins, and if this indicates anything, then it indicates that Christ is God. As for the third thing that proves that Christ is God and not just a prophet, it is:

## 3- **He ascribed to himself the attributes of God.**

I asked: What are the attributes of God that Christ ascribed to himself?

He said: Many of them, and I will only mention three, due to the lack of time. And the first characteristic that Jesus said about himself is:

### 1- **Eternal:**

On one occasion, Jesus spoke to the Jews about the father of the fathers, Abraham, so he said to them: "Before Abraham was, I am" (John 8:58), in the sense that he is "eternal - he has no beginning". Is there anyone who is eternal besides God alone?!

I said: No, there is not. Only God is eternal, but is it possible that he might have meant something else?

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<sup>6</sup> "And, behold, certain of the scribes said within themselves, This *man* blasphemeth" (Matthew 9:3).



He said: No, he did not. When Jesus said that, the Jews accused him of blasphemy and wanted to stone him. If he meant something else, he would have apologized and said to them, "You understood a mistake, I did not mean that." But he left them and went. Was any of the prophets able to say that he was an "eternal" being?

I said: No. No prophet has ever said that he is eternal.

He said: That is why when Christ says he is "Eternal", it only indicates that he is God. Another attribute of God that Christ ascribed to himself is:

## **2- Infinite**

I said: Did Christ actually say that he is infinite?

He said: Indeed, Christ said of himself that he is infinite. He said that he is on earth and at the same time he is in heaven; he said: "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven" (John 3: 13). Did anyone of the prophets say that he is infinite and that he is present in heaven and on earth at the same time?!

I said: No, none of the prophets ever said that.

He said: Christ also says: "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Is it possible for an ordinary person or any of the prophets to be found anywhere, at any time, in the midst of those who meet in his name?

I said: Of course not; it's impossible. Any person is limited, even the prophets. God alone can exist anywhere, at any time at the same time.

He said: Christ says of himself that he is infinite and is present in every time and place and that is only because he is God. The third attribute of God that Christ ascribed for himself is:

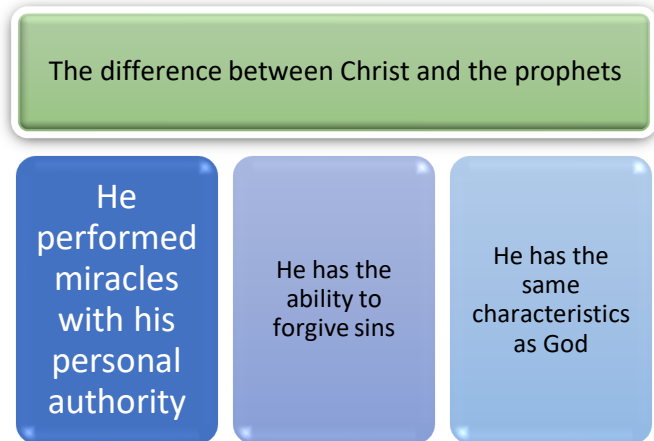
## **3- Accepting prostration:**

Christ accepted prostration from many and did not refuse or rebuke it, and prostration is required only by God. None of the prophets accepted that.

I said: But maybe it was a prostration of respect not worship?

He said: No, it was not prostration of respect, but it was prostration of worship. Prostration was at times when Christ showed his power, and it was also accompanied by confession by those who offered prostration. When he rebuked the winds and sea storms with only one word, and nature responded, and the sea and waves calmed down, the disciples were afraid and said: "What manner of man is this, that even the wind and the sea obey him?" (Mark 4: 41), and they came and worshiped him and said: "Of a truth thou art the Son of God" (Matthew 14:33). Also, when Christ healed the born blind man and he went back to Christ, Christ asked him "Do you believe in the Son of God?" He answered him and said: "Lord, I believe. And he worshipped him" (John 9:38).

The situations in which people bow down to Christ indicate that it is a prostration of worship and not a mere prostration of respect that is offered to an ordinary person at an ordinary time. Rather, they were situations in which Christ worked supernatural matters and with his complete authority.



**When Christ performs miracles with his personal authority, forgives sins, says about himself that he is infinite and eternal, and accepts prostration, if this indicates something, it indicates that Christ is God.**

**That is why one of the philosophers says: "that either Christ is God or one of the madmen, but an ordinary person or one of the prophets, this is what can never be said".**

I said: Indeed, Father! After all this evidence, no one can deny the fact that Christ is God, except for someone who does not want to believe in his full will and choice. But I have a question Father. When people worshiped Christ, they did not acknowledge that he was God, but said that he was the Son of God. And Christ also said of himself that he is the Son of God<sup>7</sup>. Why is that?

He said: This is the second point in our conversation, and it is very important. This point is

### **The difference in the concept of God in Christianity**

In Christianity, God is one in substance and three in hypostases

I said: What do the words "substance" and "hypostases" mean?

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<sup>7</sup> "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" (John 9: 35)

He answered: The substance of God means the nature of God. As for the word hypostasis, it is a Syriac word meaning self-adjective. There are two types of traits.

I asked: What are they?

He said: extrinsic qualities that appear when I am dealing and interacting with people, like when I say I am "loving, generous, stingy, etc.".

I said: Yes, I know those ones really well, but how about the intrinsic ones?

He said: Intrinsic traits are the qualities without which an entity would not exist. Just as I say I am "body, spirit and soul": the physical body is the one that eats, drinks, and sleeps. The spirit is the blow from God, which after a person dies, we say, "His soul has gone up to heaven." As for the soul, it is "the mind, perception, and feelings." Am I thus being one person or three?!

I said: One person, who is made up of body, spirit, and soul.

He said: Exactly, I am just one person with three intrinsic qualities, and I will not exist without one of them.

Another example: the sun is made up of a disk, a ray, and heat, so is there one sun or three suns?!

I said: One sun.

He said: One sun, but it has three intrinsic qualities, without one of them the sun would not exist. Also, but with the difference in the analogy:

**God is one in nature but three in hypostases.**

I said: But there is nothing similar to God?

He said: Indeed, God has no match in anything; therefore, in whatever proverbs we say, we say "with the difference in the simile" because we cannot limit God. However, the examples that we say to clarify that the existence of a single entity with three intrinsic characteristics is not against reason or logic.

I said: Is there anything in the Bible that proves that God is three hypostases?

He said: Yes, my son. There are many verses, like when Christ said to the disciples "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28: 19). He did not say "in the names" but said "in the name" because God is one in substance but three in hypostases. There are many more verses that we could talk about in more detail another time.

I said: But what does it mean that Christ is the Son of God? Did God get married and have children?!

He said: God forbid. Whoever says this indicates that his mind **is a physical, physical thought**. There are four types of filiation: physical filiation, metaphorical filiation, adopted sonship, and natural filiation.

I said: and what does that mean?

He answered: Physical filiation is when someone gets married and has children.

I said: This one is easy and well known.

He said: The second type is metaphorical filiation, it is like when we say “the son of the Nile, the son of Egypt, etc.” Did the Nile get married and have a small baby Nile?

I said: Of course not; it is just and metaphorical filiation.

He said: The third one is adopted sonship, which means that a person would adopt a child. As for natural filiation, **it means that the son is of the nature of the entity without him being separated from it.**

I said: Give me an example, Father.

He said: As we say "the ray was generated from the disk of the sun". Does this mean that the disc married and gave birth to a ray?!

I said: Of course not.

He said: And after the ray was born from the disc, did it leave the sun and separate?

I said: No.

He said: Likewise, the Son was born from the Father before all ages, as we say in the Christian Creed “Light of light.”

I said: Does father and son mean that one is before the other or one is older than the other?

He said: Definitely not! Natural filiation does not have a time difference. Let’s say a match was lit, do I need to wait for ten or fifteen minutes to say “Oh, there is fire!”? Or at the same time that fire is formed, the ray that I see is born and the heat that I feel is emitted?

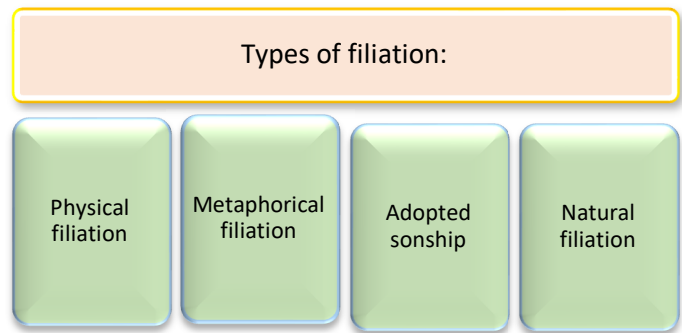
I said: At the same time that fire is formed, beams are born and heat is released.

He said: It is the same thing with the difference in the analogy.

**From eternity, the Son was born from the Father, and the Holy Spirit was emanated from the Father. However, the three are one God and one entity before the beginning of time.**

Therefore, when we say that Christ is the Son of God, it is the same as if we say that Christ is God.

This was what the Jews understood pretty well. So when Jesus said to them, "He is the Son of God," they wanted to kill him because they understood that the word "Son of God" was equivalent to "God". This is written in John 5:18, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, **but said also that God was his Father, making himself equal with God.**"



When a person understands the concept of "trinitarianism and monotheism" in Christianity, then he can easily understand that when Christ says that he is the "Son of God," this means that he is God.

I said: It is true. Without knowing the concept of God in Christianity, a person would not understand that when we say Christ "Son of God", we mean that he is "God."

He said: There is also a third important point that explains why Jesus did not say "I am God, worship me", which is:

### **Third: the difference in the concept of worship in Christianity:**

The concept of worship in Christianity is different due to the different understanding of the attributes of God. As we mentioned in the story of the two children, although the word "father" is one word for the two children, it has a different meaning for each of them, due to the difference in personality and characteristics. The first attribute of God in Christianity is:

#### **1- God is love:**

God's priority in Christianity is for us to love him, not to offer him rituals, duties and acts of worship. When someone asked Christ and said to him, "What is the greatest commandment in the law," he did not say to him the first commandment is "to worship God," but he said to him the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (John 22:37).

In Christianity, God is love. He who abides in love abides in God. Christ came to proclaim love to us, so Christ did not say, "I am God, so worship me." Instead, he said: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The second attribute of God in Christianity is:

#### **2- God is Father:**

In Christianity, God is Father, and this is a very important difference and distinction between Christianity and other religions. Have you ever heard that any human being can dare to say that God is his Father except in Christianity?

I said: To be honest, I never did, Father.

He said: In Christianity, God wants us to be his children not his slaves. Christ said, "[Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you](#)" (John 15:15). He also said, "If the Son set you free, you would be free" and "When ye pray, say, Our Father which art in heaven" (Luke 11: 2). Is there a prayer - other than in Christianity, in which people can say God "Our Father"?

I said: No, I have never heard of that.

He said: The first word in the Christian prayer is "Our Father," which means "Dad."

**Only in Christianity, one is able to call God his father and say "Dad."**

Is it possible that a father would say to his children "Listen, you servile slaves, you must respect me and offer me the obligation of obedience every day that I will command you to do so, and if you do not do as I say, I will torture you and take revenge on you." Is this a father?

I said: No, this is a cruel master, not a father.

He said: This is the distinction of Christianity, for God is a father in Christianity, and the relationship with him is based on the love of children, not the fear of slaves. Therefore, Christ did not say, "I am God, worship me," but because God is our Father, He said: When you pray say "Our Father".

I said: Does not this diminish the esteem and respect of God?

He said: Would the love of the son to his Father and calling him "Dad" reduce his respect to him?

I said: Of course not!

He said: Would the son respect the Father who loves him or the cruel person who scares him?

I said: Of course, he will love the Father who loves him, while hate and stays away from the one who scares him.

He said: This is also the case in Christianity because God is our Father, we love him, and we want to always be with him.

There is also another difference in the attributes of God in Christianity, which is that:

Nothing creates "pleasure and restores confidence as much as freedom from the inner torment, and where there is forgiveness of sins there is filiation, so we cannot call God "our Father" until after our sins are removed in the blessing of the holy water (the ".baptism)"  
A saying of John )  
(Chrysostomos  
A daily encounter with my God - by  
Father Tadros

## 2- God is humble:

In Christianity, God is a humble God. He treats us as a mother treats her child; she washes him, endures his sickness, and pampers him. This is the same way God treats his children, as it is written in Isaiah 66:12-13: “**then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you.**” This concept is also different and distinct in Christianity. Only in Christianity we can say things like “God treats us with humility and compassion, just as a mother treats her child, pampers him, endures us, and cleanses our filth.”

Is it possible that a mother would force her child to offer her obedience and loyalty or she would get mad and not give him food?

I said: No mother in her right mind would do such a horrible thing.

He said: Because in Christianity God is humble, Christ did not say “I am God, worship me.” Because God is humble, he said “**learn of me; for I am meek and lowly in heart**” (Matthew 11: 29) and washed the feet of his disciples and said to them “**If I then, *your Lord and Master*, have washed your feet; ye also ought to wash one another's feet**” (John 13:14).

I said: Indeed, it is the difference of concepts that is important and not just the similarity of names. The name may be similar, but it expresses a completely different substance.

He said: There is also another very important attribute of God in Christianity, and it is that:

## 3- God is a friend of man and accepts dialogue with him:

In Christianity, God accepts dialogue, for it is written “**Come now, and let us reason together, saith the LORD**” (Isaiah 1:18). In Christianity, a person can express his feelings to God, whatever they are, and **blame(admonish)** God just as a person blames his friend without fear or terror. David the Prophet once said to God “**Unto thee will I cry, O LORD my rock; be not silent to me**” (Psalm 28: 1), and Habakkuk the Prophet said to God “**O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!**” (Habakkuk 1: 2). But more intense than that is when Jeremiah the Prophet said to God “**Ah, Lord GOD! surely thou hast greatly deceived this people**” (Jeremiah 4: 10). Can anyone - except in Christianity - say that? Or can he express his feelings and his thoughts, whatever they are, freely and without fear?

I said: No. But forgive me, a question, how did the prophets dare to say such words of God? Is it not an insult to him? How can God accept it from them and not punish them or rebuke them?

He said: These were just their feelings in times of weakness they were going through, and they used to express all their feelings and admonish him as a beloved friend, and God understood and answered them.

God in Christianity is a democracy and loves dialogue with us. He accepts us when we express our feelings and answers us when we have questions - whatever they are. He is our friend.

Is it possible for a friend to take revenge on his friend when he is truthful with him, or when he admonishes him, or when he expresses his feelings towards him, and say to him, "How dare you, tramp, to address me in such a manner and tell me this?"

I said: Of course not, no true friend would say that to his friend.

He said: And because God in Christianity is a loving God and a friend of man who accepts dialogue with him, Christ did not say "I am God, worship me" but said "[Ye are my friends](#)" (John 15: 14) and "[And whatsoever ye shall ask in my name, that will I do](#)" (John 14: 13).

I said: But what is the concept of worship in Christianity?

He said: The concept of worship in Christianity is "Love," for worship is when "You love God with all of your heart, with all of your soul, and with all of your mind."

The more a person grows in love for God, the more he grows in his worship. And as Saint Augustine said "To worship God, is to love him."

I said: Is there no fear of God in Christianity?

He said: With love there is no fear, for it is written in the Bible "[There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love](#)" (1 John 4: 18).

When you love a friend, you are not afraid of him, but you fear that he would be upset. In Christianity there is no fear of God, but there is a fear of love and fear of parenthood.

**For God does not want us to be afraid of him but desires that we would love him.**

Is there a father who would want his child to be afraid and terrified of him?

I said: Of course not!

He said: Many of those who had the concept that worship was a form of fear, oppression, and tyranny from God rejected this arrogant and cruel deity and refused to worship him.

I said: Indeed! I know many of those people.

He said: But if they knew that what God wants from us is that we accept his love and exchange love with him as children and friends and not as slaves; that he wants to give us, not to take from us; and that he does not ask for our duties and rituals, but our hearts and our love, they would have loved God and enjoyed his paternity and friendship.

Another point of difference is:



- **The difference in the concept of "the kingdom of heaven" or "heaven."**

In Christianity, our joy in the kingdom of heaven is not in the place as a physical entity or in eating or drinking or anything else, but our joy is that we will be with God.

I said: Will there be food and drinks in heaven?

He said: We do not have such things in Christianity because we will be just like the angels of heaven.

I said: But what is the reason that makes us rejoice heaven and yearn for it?

He said: Our joy is that we will be with God!

I said: Will this be a sufficient reason for our joy?!

He said: To be honest, only those who know the attributes of God present in Christianity and know the meaning of worship in Christianity will realize this. When a person realizes that God is love and that he does not ask for our duties and rituals but overflows us with his perfect love and expects us to love him back, he will be looking forward to live with God not to eat or drink or do anything else. However, the person who will not first accept the love of God, he will not love God or look forward to his presence with him.

When a man wants to marry the woman he loves, is his goal to eat and drink and be in a comfortable apartment, or is the whole goal to live together in love?

I said: Of course, the goal is not to eat or drink. Before getting married, he would eat and drink alone, but the goal of marriage is for them to live together in love. In Christianity, is there sex in heaven?

He said: No, my son, because we will be like angels without physical bodies. As the Lord Jesus said [\*"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven"\*](#) (Matthew 22: 30). Yearning for the matters of the body or the physical needs will not be the secret of our joy, but our love for God will be.

I said: Will the absence of these things not affect our happiness in heaven?

He said: Absolutely not, because the joy of our presence with God is an unspeakable joy, something above reason and perception. Also, sex is not the only reason for human happiness and enjoyment even on earth.

I said: What do you mean by sex is not the cause of human happiness or enjoyment even on earth. How can this be?

He said: For example, an innocent child, is it because he does not understand the meaning of sex and does not practice it, his happiness or his enjoyment of life is affected?

The people of the world are under the influence of the spirit of the one evil, and it causes them to care about earthly matters. As for the Christians, they have another goal, another thought and interest, as they are from another world and .another city  
Saint Abba Makar  
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I said: of course not. The child is the happiest, most joyful and life enjoying being, and his lack of knowledge of sex does not affect him in anyway.

He said: In Christianity, heaven is to be with God as it is written “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Revelation 21: 3). This is the secret and the cause of joy, and we will not be distracted by sex, nor will we need to eat or drink because we will be like angels. And I think that this is also fair.

I said: What do you mean by the word “fair”?

He said: Fair in rewarding women and men who live in godliness and integrity here on earth, for the absence of sex in heaven makes women rejoice like men without distinction. Everyone will be like the angels of heaven and rejoice in God and His love and being in His presence.

And many more differences in the concept of the relationship with God and the concept of the attributes of God himself, and also differences in the concept of God himself, as we have explained. Without understanding these differences, there will be a justification for asking “why did Jesus not say “I am God, so worship me”?” However, if a person understood that the attributes of God, the concept of worship

and also, the concept of God himself are different in Christianity, he would easily find the answers for his questions.

I said: Father, do you think that what you said could convince a person that Christ is God?

He said: Paul the Apostle says “no man can say that Jesus is the Lord, but by the Holy Ghost” (1Corinthians 12: 3). so, for a person to believe that Christ is God, he needs two things.

I said: What are they?

He said: First: He needs to be willing to truly search, know. And follow the truth. But if he had a previous insistence on rejection, even before he searched, heard and discussed the truth, then surely, he would only reach his convictions that he resolved not to follow others.

Second: He needs grace from God in order to believe.

I said: How does this grace come about?

To worship God is “to love Him, to desire to see Him, and to hope and believe that you will see Him. This is the longing for happiness, that you reach it, if he is happiness itself, ask yourself: To what extent does your love increase? The answer is that your heart is the standard of your progress”.

(Saint Augustine)  
Book on a daily meeting with my God - by Father Tados Yaqoub Mallati, p. 188

Why did not Christ say: “I am God, worship me”?

The phrase is really vague

The difference in the concept of God in Christianity

The difference in the concept of worship in Christianity

He said: The truth is that this grace works internally in hearts, and it works in everyone's hearts without distinction because God does not leave himself without a witness (Acts 14: 17). God wants everyone to be saved (1Thessalonians 4: 2) because all human beings are his children and he does not want them to suffer. However, the final responsibility rests on the person

whether he will accept or reject the voice of God calling him to believe because life with God is a choice, not a compulsion.

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