

Occurrences of "Son" in Mazhar Mallouhi's and Al Kalima's,
The True Meaning of the Gospel of Christ (revised version, 2016/2017 (المعنى الصحيح لانجيل المسيح
The Bold Proclamation of the Apostles of Christ (first ed., 2015/2016 (البيان الصريح حواربي المسيح
 by Adam Simnowitz

Comments and translation of footnotes appear after the chart. For further information see the companion charts for "Father" and "Son of God."

| | Ref. | Back translation into English | True Meaning (page number) ----- Bold Proclamation (page number and line within corresponding section) |
|-----|-------------|---|---|
| 1. | Mt. 1:21 | a male | ذكراً (177) |
| 2. | Mt. 1:23 | a male | ذكر (177) |
| 3. | Mt. 1:25 | her baby boy | وليدها (177) |
| 4. | Mt. 2:15 | the spiritual son to me | الابن الروحي لي (179) |
| 5. | Mt. 3:17 | the beloved, the spiritual son to me | الحبيب الابن الروحي لي (181) |
| 6. | Mt. 11:27 | my truth | حقيقتي (205) |
| 7. | Mt. 11:27 | I am the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | انا الابن الروحي له تعالى (205) |
| 8. | Mt. 11:27 | I will | اردت (205) |
| 9. | Mt. 17:5 | the beloved, the spiritual son to me | الحبيب الابن الروحي لي (221) |
| 10. | Mt. 24:36 | master of humanity (this is how "Son of Man" is also rendered) | سيد البشر (241) |
| 11. | Mt. 28:19 | the spiritual son to him | الابن الروحي له (254) |
| 12. | Mk. 1:11 | the beloved, the spiritual son to me | الحبيب الابن الروحي لي (258) |
| 13. | Mk. 9:7 | the beloved, the spiritual son to me | الحبيب الابن الروحي لي (279) |
| 14. | Mk. 13:32 | master of humanity (this is how "Son of Man" is also rendered) | سيد البشر (294) |
| 15. | Mk. 14:61 | the spiritual son to God the blessed and exalted one (both latter descriptions are well-known names for God in Islam) | الابن الروحي لله تبارك و تعالى (298) |
| 16. | Lk. 1:32 | the spiritual son to God the most high (the latter description is a well-known name for God in Islam) | الابن الروحي لله العلي (310) |
| 17. | Lk. 3:22 | the beloved, the spiritual son to me | الحبيب الابن الروحي لي (319) |
| 18. | Lk. 9:35 | the chosen one, the spiritual son to me | المصطفى الابن الروحي لي (343) |
| 19. | Lk. 10:22 | my truth | حقيقتي (347) |

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| 20. | Lk. 10:22 | I am the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | انا الابن الروحي له تعالى (347) |
| 21. | Lk. 10:22 | I will | اردت (347) |
| 22. | Jn. 3:16 | the unique spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي الفريد له تعالى (404) |
| 23. | Jn. 3:17 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (404-405) |
| 24. | Jn. 3:35 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (406) |
| 25. | Jn. 3:36 | the spiritual son to God | لابن الروحي لله (406) |
| 26. | Jn. 3:36 | That [one] | ذلك (406) |
| 27. | Jn. 5:19 | the spiritual son to God | لابن الروحي لله (410) |
| 28. | Jn. 5:19 | I...imitate | انا...احاكي (410) |
| 29. | Jn. 5:20 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (410) |
| 30. | Jn. 5:21 | the spiritual son | الابن الروحي (410) |
| 31. | Jn. 5:22 | the spiritual son | الابن الروحي (410) |
| 32. | Jn. 5:23 | he honors him | يكرمه (410) |
| 33. | Jn. 5:23 | the spiritual son | الابن الروحي (410) |
| 34. | Jn. 5:26 | the spiritual son, the master of humanity | الابن الروحي سيّد البشر (410) |
| 35. | Jn. 6:40 | the spiritual son | الابن الروحي (414) |
| 36. | Jn. 8:36 | I set you free | حررتكم انا (421) |
| 37. | Jn. 14:13 | the spiritual son to God | الابن الروحي لله (436) |
| 38. | Jn. 17:1 | the spiritual son | الابن الروحي (440) |
| 39. | Jn. 17:1 | the spiritual son | الابن الروحي (440) |
| 40. | Acts 13:33 | you are closer to me than the father is to his son and today we seated you upon the throne The use of "we" here is taken from the Qur'an which often uses "we" in its declarations. Muslims interpret this to mean that God is figuratively speaking as would a king who uses the first person plural pronouns ("we"; "us"; "our"; and "ours") instead of the singular ("I"; "me"; "my"; "mine") as a way to show his authority and power. | انت اقرب اليّ من الابن من ابيه و اليوم على العرش اجلسناك (491) |

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| 41. | Rom. 1:3 | the spiritual son to God | الابن الروحي لله (99, line 6) |
| 42. | Rom. 1:9 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (100, line 3) |
| 43. | Rom. 5:10 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (109, line 6) |
| 44. | Rom. 8:3 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (114, lines 4-5) |
| 45. | Rom. 8:29 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (116, line 6) |
| 46. | Rom. 8:32 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (116, line 2) |
| 47. | 1 Cor. 1:9 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (137, lines 7-8) |
| 48. | 1 Cor. 15:28 | the Messiah (or the Christ) | المسيح (171, line 5) |
| 49. | Gal. 1:16 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (205, line 6 - 206, line 1) |
| 50. | Gal. 4:4 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (214, line 3) |
| 51. | Gal. 4:6 | the spiritual son to God | الابن الروحي لله (214, line 6) |
| 52. | Col. 1:13 | the beloved, the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الحبيب الابن الروحي له تعالى (253, line 2) |
| 53. | 1 Th. 1:10 | the spiritual son to God | الابن الروحي لله (264, lines 5-6) |
| 54. | Heb. 1:2 | the beloved, the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الحبيب الابن الروحي له تعالى (312, line 3) |
| 55. | Heb. 1:5 | you are closer to me than the father is to his son and today we seated you upon the throne The use of “we” here is taken from the Qur’an which often uses “we” in its declarations. Muslims interpret this to mean that God is figuratively speaking as would a king who uses the first person plural pronouns (“we”; “us”; | انت اقرب اليّ من الابن لابيّه و اليوم على العرش اجلسناك (313, lines 1-2) |

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| | | “our”; and “ours”) instead of the singular (“I”; “me”; “my”; “mine”) as a way to show his authority and power. | |
| 56. | Heb. 1:5 | he will be in status my spiritual son | هو يكون في مقام ابني الروحي (313, line 4) |
| 57. | Heb. 1:8 | the spiritual son to God | الابن الروحي لله (313, line 7) |
| 58. | Heb. 3:6 | As the son seeks to please his father | كما يسعى الابن لإرضاء ابيه (316, line 8) |
| 59. | Heb. 5:5 | you are closer to me than the father is to his son and today we seated you upon the throne The use of “we” here is taken from the Qur’an which often uses “we” in its declarations. Muslims interpret this to mean that God is figuratively speaking as would a king who uses the first person plural pronouns (“we”; “us”; “our”; and “ours”) instead of the singular (“I”; “me”; “my”; “mine”) as a way to show his authority and power. | انت اقرب اليّ من الابن لابيّه و اليوم على العرش اجلسناك (319, lines 9-8) |
| 60. | Heb. 5:8 | the spiritual son to God | الابن الروحي لله (320, line 3) |
| 61. | Heb. 7:28 | the spiritual son to God | الابن الروحي لله (324, line 15) |
| 62. | 2 Pet. 1:17 | the beloved, the spiritual son to me | الحبيب الابن الروحي لي (365, line 8) |
| 63. | 1 Jn. 1:3 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (372, lines 6-7) |
| 64. | 1 Jn. 1:7 | the spiritual son to God | الابن الروحي لله (373, line 5) |
| 65. | 1 Jn. 2:22 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (375, line 16) |
| 66. | 1 Jn. 2:23 | the spiritual son | الابن الروحي (375, line 16) |
| 67. | 1 Jn. 2:23 | the spiritual son | الابن الروحي (376, line 1) |
| 68. | 1 Jn. 2:24 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (376, lines 4-5) |
| 69. | 1 Jn. 3:23 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (378, line 11) |

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| 70. | 1 Jn. 4:9 | the unique spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي الفريد له تعالى (379, line 3) |
| 71. | 1 Jn. 4:10 | the spiritual son | الابن الروحي (379, line 5) |
| 72. | 1 Jn. 4:14 | the spiritual son | الابن الروحي (380, line 1) |
| 73. | 1 Jn. 5:9 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (381, line 5) |
| 74. | 1 Jn. 5:10 | the spiritual son to God | الابن الروحي لله (381, line 7) |
| 75. | 1 Jn. 5:11 | the spiritual son | الابن الروحي (381, line 10) |
| 76. | 1 Jn. 5:12 | the spiritual son | الابن الروحي (381, line 10) |
| 77. | 1 Jn. 5:20 | the spiritual son to God | الابن الروحي لله (382, line 7) |
| 78. | 2 Jn. 1:3 | the spiritual son to God | الابن الروحي لله (385, line 6) |
| 79. | 2 Jn. 1:9 | the spiritual son to him the exalted one (the latter description is a well-known name for God in Islam) | الابن الروحي له تعالى (386, line 8) |

79 total possible occurrences based on the Greek text (NA 27)

“Son” is never once literally translated as “Son.” Every rendering is always accompanied by words that are not present in the Greek text.

- “Son” is rendered by 20 different renderings (see below for the complete list)
- 8 renderings do not contain “son” at all (this does not include the rendering in which “son” and “humanity” are juxtaposed)
- 2 renderings turn “Son” into a comparison with human sons to their fathers (as rendered they do not lead the reader to correctly conclude that “son” in reference to Jesus is literal)
- 10 renderings always insert the adjective “spiritual” with “Son” (contrary to the Greek text)
- “Son” is rendered 3 times by “master of humanity,” the same non-literal rendering used for “Son of Man.” It seems that those responsible for the renderings of “Son” understand it to be an abbreviation for “Son of Man.” This understanding is in complete agreement with what Rick Brown of Wycliffe Bible Translators-SIL (WBT-SIL) wrote in his article, “The ‘Son of God’: Understanding the Messianic Titles of Jesus.” *International Journal of Frontier Missions* 17, no. 1 (Spring 2000): 41-52:

the inclusivist heavenly savior title, ‘the Son of Man’ or the shortened form ‘the Son’... (48)

The fact that Jesus is never quoted as calling himself ‘the Son of God’ in the Synoptic Gospels indicates that ‘the Son’ is his shortened form of ‘the Son of Man’ title... (50)

Where one finds Jesus calling himself ‘God’s Son’ in John, it is generally in association

with being the ‘Son of Man’ (Jn. 5:25-27; 3:13-17)...So one can explain ‘the Son’ as an abbreviation of ‘Son of Man’, meaning the one sent from heaven as king and savior for all mankind. (51)

List or renderings for “Son”:

1. a male: 2x (Mt. 1:21, 23)
2. her baby boy: 1x (Mt. 1:25)
3. master of humanity (this is the same rendering used for “Son of Man”): 2x (Mt. 24:36; Mk. 13:32; cf. Jn. 5:26)
4. the spiritual son, the master of humanity: 1x (Jn. 5:26)
5. the Messiah (or Christ): 1x (1 Cor. 15:28)
6. my truth: 2x (Mt. 11:27; Lk. 10:22)
7. “I” as part of a conjugated verb: 4x (Mt. 11:27; Lk. 10:22; Jn. 5:19; Jn. 8:36)
8. that [one]: 1x (Jn. 3:36)
9. “him” as an attached suffix to a conjugated verb: 1x (Jn. 5:23)
10. the spiritual son: 12x (Jn. 5:21, 22, 23; 6:40; 17:1 (2x); 1 Jn. 2:23 (2x); 4:10, 14; 5:11, 12)
11. the spiritual son to me: 8x (Mt. 2:15; 3:17; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35; 2 Pet. 1:17)
12. the spiritual son to him: 1x (Mt. 28:19)
13. the spiritual son to God: 13x (Jn. 3:36; 5:19; 14:13; Rom. 1:3; Gal. 4:6; 1 Th. 1:10; Heb. 1:8; 5:8; 7:28; 1 Jn. 1:7; 5:10, 20; 2 Jn. 1:3)
14. the spiritual son to God the most high: 1x (Lk. 1:32)
15. the spiritual son to him the exalted one: 21x (Mt. 11:27; Lk. 10:22; Jn. 3:17, 35; 5:20; Rom. 1:9; 5:10; 8:3, 29, 32; 1 Cor. 1:9; Gal. 1:16; 4:4; Col. 1:13; Heb. 1:2; 1 Jn. 1:3; 2:22, 24; 3:23; 1 Jn. 5:9; 2 Jn. 1:9)
16. unique spiritual son to him the exalted one: 2x (Jn. 3:16; 1 Jn. 4:9)
17. the spiritual son to God the blessed and exalted one: 1x (Mk. 14:61)
18. he will be in status my spiritual son: 1x (Heb. 1:5)
19. you are closer to me than the father is to his son and today we seated you upon the throne: 3x (Acts 13:33; Heb. 1:5; 5:5)
20. As the son seeks to please his father: 1x (Heb. 3:6)

Footnotes for "Son":

Matthew 3:17, p. 181, fn. 2

The phrase, "the spiritual son of God/the spiritual son to God," will be often repeated in this book. In historic Arabic translations it is "Son of God." It does not at all indicate sonship of a human nature. God forbid! This title, however, points to the chosen king which must be from the line of the prophet David - peace be upon him. This is the descent of the spirit of God on our master Jesus [i.e. Isa, the quranic name for Jesus], God showing [by this] that he had chosen him to be the Messiah, the king over the lordly kingdom [i.e. the kingdom of the Lord]. But the seating of the master Christ on the throne would happen three and a half years later, at his resurrection from the dead. The voice from the sky points to the words of God directed to the chosen king which were mentioned in the second Psalm, as well as pointing at the same time to the prophecy of Isaiah about the awaited Messiah (the book of the prophet Isaiah, chapter 42). This title points to the intimate connection between God and the master Messiah, and [it is] on this basis that the Messiah grants his followers the right to become members of God's household [lit. "the house of God"]. It is the word of God cast upon the virgin Mary and became a human by the power of the spirit of God. According to the Gospel, the Word of God is an existing attribute in his nature. From this standpoint we can understand how the master Messiah - his peace be upon us - enjoys the authority over God's household [lit. "the house of God"] as the authority of the firstborn son with people.

Acts 13:33, p. 491 fn. 2 (continues to p. 492)

The apostle Paul [the singular form of the quranic term for Jesus' apostles is used rather than the one used in accurate Arabic translations of the New Testament] here quotes Psalm 2:7, from the Psalms, and [though] some of the Arabic translations have used the following expression: "You are my son, today I have begotten you.", the original expression in the inspired Greek language does not point to a [human] reproductive birth for our master Jesus [i.e. Isa, the quranic name for Jesus] nor to his divine origin, but points to his coronation as king. The apostles [the quranic term for Jesus' apostles rather than the one used in accurate Arabic translations of the New Testament] used this metonymy in their speaking about the coronation of the Messiah king, as appears in Psalm 2, and Isaiah 9:6, and Psalm 110:3 (in the Greek translation) implied in 2 Samuel 7:12-14. The birth of our master Jesus [i.e. Isa, the quranic name for Jesus] began, by a metaphorical notion pointing to it, from the moment of his resurrection from the dead, then was completed by his ascension to the throne in heaven. Of course by this [lit. that] meaning our master Messiah did not come into existence at the time [lit. hour] of his birth, as he did not acquire his divinity at that time [lit. hour], but he was the word of God from eternity. The birth then points to his coronation as Messiah king. Although he was called a king prior to this [lit. that], it [lit. that] had not yet been publicly announced to the leaders, even as his coronation in heaven was not completed until his ascension.

Galatians 1:16, p. 206, line 1, fn. 1

The term here, "the spiritual son of God/the spiritual son to God," is the arabization of the expression which is usually translated by the term, "Son." There is no relationship at all, however, within the inspired Greek language to the customary procreative process. God forbid [lit. the refuge of God]! It is rather the metaphorical title of the chosen king who must be from the line of the prophet David. This title points to the intimate connection between God and the master Messiah, and [it is] on this basis that the Messiah grants his followers the right to become members of God's household [lit. "the house of God"]. This title also means that the awaited Messiah is he who rules the everlasting kingdom which God promised to his righteous slaves [This is the term used in the Qur'an and other Islamic literature to describe the relationship between God and the Muslim. It is directly counter to what Jesus taught in John 15:15, "No longer do I call you slaves...I have called you friends..."]. It is the word of God cast upon the virgin Mary and became a human by the power of the spirit of him the exalted one [i.e. an well-known islamic name for God]. According to the Gospel, the Word of God is an existing attribute within his nature [he who is] the exalted one [i.e. an well-known islamic name for God]. From this standpoint we can understand the authority which the Messiah possesses (his peace be upon us) over God's household [lit. "the house of God"], an authority like the authority of the firstborn son within the family. The story of the appearance of the master Messiah to the apostle Paul [the singular form of the quranic term for Jesus' apostles is used rather than the one used in accurate Arabic translations of the New Testament] in the biography [lit. "sira," the term used by Muslims for what they believe to be the biography of Muhammad], of the apostles [the quranic term for Jesus' apostles is used rather than the one used in accurate Arabic translations of the New Testament] that is, the Acts of the Apostles [It appears that this is an inadvertent use of the correct Arabic title for this book of the Bible. The irony is that the title in *The True Meaning of the Gospel of Christ*, does not use this title. There is no way for the reader to know that it is referring to *Sirat Al-Hawariyyin!*] 9:1-22; 22:3-16; 26:9-18.

Colossians 1:13, p. 253, line 2, fn. 2

The phrase appearing here, "the spiritual son of God/the spiritual son to God," is the translation of the Greek phrase which was arabized from the form, "Son of God." It is present in the writings of the former prophets and was a title for the king of the sons of Jacob whom God had chosen, and it does not mean procreation, but points to the close relationship which unites our master Jesus [Isa, i.e. the quranic name for Jesus] with God, and his status before his Lord is the status of the firstborn within the family. Some of the commentators see in this a hint that he is also the eternal word of God and was sent to the earth to become human and was born of the virgin Mary.

1 Thessalonians 1:10, p. 264, lines 5-6, fn. 3

The term here, "the spiritual son," is the arabization of the term which is usually translated by the term, "Son." In the writings of the ancient prophets this term was a title for the king of the sons of Jacob whom God had chosen. It does not then point to procreation, but to the close relationship which [is] binding [lit. binds] between our master Jesus [Isa, i.e. the quranic name for Jesus] and God. His place (his peace be upon us) with God comparable to the place of firstborn son within the family. Some see in this a hint that he is the eternal word which God cast upon the virgin Mary and he became human.

Hebrews 1:2, p. 312, line 3, fn. 1

The term here, "the spiritual son," is the arabization of the term which is usually translated by the term, "Son." There is no relationship at all to its meaning within the inspired Greek language to the customary procreative process, God forbid [lit. the refuge of God]! It is rather the metaphorical title of the chosen king who must be from the line of the prophet David. This title surely points to the kind of relationship which [is] binding [lit. binds] between God and the master Messiah. [It is] on this basis that the Messiah grants his followers the right to become members of God's household [lit. "the house of God"]. This title also means that the awaited Messiah is he who rules the everlasting kingdom which God promised to his righteous slaves [This is the term used in the Qur'an and other Islamic literature to describe the relationship between God and the Muslim. It is directly counter to what Jesus taught in John 15:15, "No longer do I call you slaves...I have called you friends..."]. It is the word of God cast upon the virgin Mary and became a human by the power of the spirit of God. According to the Gospel, the Word of God is an existing attribute within his nature, [he who is] the exalted one [i.e. an well-known islamic name for God]. From this standpoint it is possible for us to understand the authority which the master Messiah (his peace be upon us) enjoys over God's household [lit. "the house of God"] and is as the authority of the firstborn son within the family.

2 Peter 1:17, p. 365, line 8, fn. 3

The phrase appearing here, "the spiritual son of God/the spiritual son to God," is the translation of the Greek phrase which was arabized often from the form, "Son of God." It is present in the writings of the former prophets and was a title for the king of the sons of Jacob whom God had chosen. It does not point to human procreation, but points to the close relationship which unites our master Jesus [Isa, i.e. the quranic name for Jesus] and God. His status (his peace be upon us) before his Lord is like the status of the firstborn within the family. Some see in this a hint to his existence as the eternal word of God and was sent to the earth to become human and was born of the virgin Mary.

1 John 1:3, p. 372, lines 6-7, fn. 2

The phrase appearing here, "the spiritual son of God/the spiritual son to God," is the translation of the Greek phrase which was arabized often from the form, "Son of God." It is present in the writings of the former prophets, and was a title for the king of the sons of Jacob whom God had chosen. It does not point to human procreation, but points to the close relationship which binds our master Jesus [Isa, i.e. the quranic name for Jesus] with God. Surely his status before his Lord is like the status of the firstborn within the family. Some see in this a hint that he is the eternal word of God, and his sending to the earth to become human, born of the virgin Mary had been completed.

2 John 3, p. 385, line 6, fn. 2

The phrase appearing here, "the spiritual son of God/the spiritual son to God," is the translation of the Greek phrase which was arabized often from the form, "Son of God." It is present in the writings of the former prophets, and was a title for the king of the sons of Jacob whom God had chosen. It does not point to human procreation, but points to the close relationship between our master Jesus [Isa, i.e. the quranic name for Jesus] and God. Surely his status before his Lord is like the status of the firstborn within the family. Some see in this a hint that he is the eternal word of God which he sent to the earth to become human and was born of the virgin Mary.