

**Occurrences of "Son of God" in Mazhar Mollohi's and Al Kalima's,
The True Meaning of the Gospel of Christ (revised version, 2016/2017 (المعنى الصحيح لانجيل المسيح) and
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."

	Ref.	Back translation into English	True Meaning (page number) ----- Bold Proclamation (page number and line within corresponding section)
1.	Mt. 4:3	the spiritual son of God or the spiritual son to God	الابن الروحي لله (182)
2.	Mt. 4:6	the spiritual son of God or the spiritual son to God	الابن الروحي لله (182)
3.	Mt. 8:29	the spiritual son of God or the spiritual son to God	الابن الروحي لله (196)
4.	Mt. 14:33	the spiritual son of God or the spiritual son to God	الابن الروحي لله (215)
5.	Mt. 16:16	the spiritual son of God or the spiritual son to God	الابن الروحي لله (219)
6.	Mt. 26:63	the spiritual son of God or the spiritual son to God	الابن الروحي لله (248)
7.	Mt. 27:40	the son [who belongs] to God	الابن لله (251)
8.	Mt. 27:43	the spiritual son to him the exalted one	الابن الروحي له تعالى (251)
9.	Mt. 27:54	a spiritual son to God	ابناً روحياً لله (252)
10.	Mk. 1:1	the spiritual son of God or the spiritual son to God	الابن الروحي لله (257)
11.	Mk. 3:11	the spiritual son of God or the spiritual son to God	الابن الروحي لله (264)
12.	Mk. 5:7	the spiritual son of God most high or the spiritual son to God most high	الابن الروحي لله العلي (268)
13.	Mk. 15:39	the spiritual son of God or the spiritual son to God	الابن الروحي لله (302)
14.	Lk. 1:35	the spiritual son of God or the spiritual son to God	الابن الروحي لله (310)
15.	Lk. 4:3	the spiritual son of God or the spiritual son to God	الابن الروحي لله (320)
16.	Lk. 4:9	the spiritual son of God or the spiritual son to God	الابن الروحي لله (320)
17.	Lk. 4:41	the spiritual son of God or the spiritual son to God	الابن الروحي لله (323)
18.	Lk. 8:28	the spiritual son of God most high or the spiritual son to God most high	الابن الروحي لله العلي (338)

19.	Lk. 22:70	the spiritual son of God or the spiritual son to God	الابن الروحي لله (384)
20.	Jn. 1:34	the pure one of God	صفيّ الله (399)
21.	Jn. 1:49	the spiritual son of God or the spiritual son to God	الابن الروحي لله (400)
22.	Jn. 3:18	the unique spiritual son to him the exalted one	الابن الروحي الفريد له تعالى (405)
23.	Jn. 5:25	the spiritual son of God or the spiritual son to God	الابن الروحي لله (410)
24.	Jn. 10:36	the spiritual son of God or the spiritual son to God	الابن الروحي لله (426)
25.	Jn. 11:4	the spiritual son of God or the spiritual son to God	الابن الروحي لله (427)
26.	Jn. 11:27	the spiritual son of God or the spiritual son to God	الابن الروحي لله (428)
27.	Jn. 19:7	the spiritual son of God or the spiritual son to God	الابن الروحي لله (446)
28.	Jn. 20:31	the spiritual son of God or the spiritual son to God	الابن الروحي لله (451)
29.	Acts 8:37	the spiritual son of God or the spiritual son to God	الابن الروحي لله (478)
30.	Acts 9:20	the spiritual son of God or the spiritual son to God	الابن الروحي لله (479)
31.	Rom. 1:4	the spiritual son of God or the spiritual son to God	الابن الروحي لله (99, line 6)
32.	2 Cor. 1:19	the spiritual son of God or the spiritual son to God	الابن الروحي لله (179, lines 12-13)
33.	Gal. 2:20	the spiritual son of God or the spiritual son to God	الابن الروحي لله (209, line 12)
34.	Eph. 4:13	the spiritual son of God or the spiritual son to God	الابن الروحي لله (230, line 9)
35.	Heb. 4:14	the spiritual son of God or the spiritual son to God	الابن الروحي لله (318, line 1)
36.	Heb. 6:6	the spiritual son of God or the spiritual son to God	الابن الروحي لله (321, lines 6-7)
37.	Heb. 7:3	the spiritual son of God or the spiritual son to God	الابن الروحي لله (322, line 6)
38.	Heb. 10:29	the spiritual son of God or the spiritual son to God	الابن الروحي لله (331, line 1)
39.	1 Jn. 3:8	the spiritual son of God or the spiritual son to God	الابن الروحي لله (377, lines 11-12)
40.	1 Jn. 4:15	the spiritual son of God or the spiritual son to God	الابن الروحي لله (380, line 2)
41.	1 Jn. 5:5	the spiritual son of God or the spiritual son to God	الابن الروحي لله (381, line 1)

42.	1 Jn. 5:10	the spiritual son of God or the spiritual son to God	الابن الروحي لله (381, line 7)
43.	1 Jn. 5:12	the spiritual son of God or the spiritual son to God	الابن الروحي لله (381, line 11)
44.	1 Jn. 5:13	the spiritual son of God or the spiritual son to God	الابن الروحي لله (381, line 1)
45.	1 Jn. 5:20	the spiritual son of God or the spiritual son to God	الابن الروحي لله (382, line 7)
46.	Rev. 2:18	the spiritual son of God or the spiritual son to God	الابن الروحي لله (403, line 2)

46 total possible occurrences based on the Greek text (NA 27) and the addition of Acts 8:37.

“Son of God” is never once literally translated as “Son of God.” The literal translation only appears in the footnotes and is described as the “usual” or “historical” way of translating the Greek into Arabic.

The following are the 3 renderings used:

- the spiritual son of God/the spiritual son to God: 44x

This rendering inserts a word not found in the Greek text: the adjective "spiritual." The insertion of “spiritual” allows for a number of theological aberrations. That the “translators” of this text do not understand “Son of God” to refer to the eternal existence and identity of Jesus Christ, see the footnotes below for Mark 1:1; Romans 1:4; 2 Corinthians 1:19; and Revelation 2:8 (cf. the companion chart for “Son” along with the footnotes).

The use of the preposition “to” (or “for”) does not properly indicate in Arabic the possession found in the Greek text for the phrase, “Son of God.” The possessive construction of this phrase in Greek (known as the genitive) needs to be rendered in Arabic by what is known as the “construct state” in order for the translation to be accurate and faithful. By use of the preposition “to” (or “for”), an ambiguity is created in Arabic. The Arabic rendering can be understood by some to mean: "the spiritual Son of God;" however, it can also be understood as "the spiritual son to God." The two are not identical in meaning. For confirmation that those responsible for rendering this phrase in Arabic intended to separate “Son” from “God,” see Matthew 27:40 (“the son to God”). When “spiritual” is not inserted it is very clear in Arabic that “the son” is not in a construct state with “God.” This intentional separation is also very clear in the rendering of the heavenly declaration by God the Father to Jesus at His baptism and transfiguration. Instead of, “You are my beloved Son...” it is rendered, “the beloved, the spiritual son to me” (Matt 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 2 Pet 1:17; cf. Luke 9:35).

- a spiritual son to God: 1x (Mt. 27:54)
- pure one of God: 1x (Jn. 1:34; based on a ms variant)

Footnotes for "Son":

Mark 1:1, p. 257, fn. 1

The term [used] here, "the spiritual son of God/the spiritual son to God," is the arabization for the term which is usually translated by "Son of God." However, in its meaning, there is no relationship at all within the inspired Greek language to the customary procreative process; God forbid [lit. the refuge of

God)! It is rather the title of the chosen king who must be from the line of the prophet David, so 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 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 see how the Messiah - his peace be upon us - has the authority over God's household [lit. "the house of God"] as the authority of the firstborn son with people.

John 1:34, p. 399, fn. 5

Some of the ancient manuscripts point to the meaning, "the pure one of God," while other texts point to the term which is historically translated by the term, "Son of God," but it seems that the original reading points to it [being], "the pure one of God."

Romans 1:4, p. 99, 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 from the form, "Son of God." People from the Roman era understood this expression in different ways according to the multitude of their backgrounds. Pagan Romans considered that this phrase pointed to the master Messiah [being] a rival to the Emperor who bore the same title at that time. This phrase had been linked to the writings of the ancient prophets with the kings from the line of the prophet David (upon him be peace), specifically the awaited Messiah king, he being the greatest and last of them (see [the note for] 1:3 of this letter; 2 Samuel 7:14; the book of Psalms: Psalm 2:7; Psalm 89:27). The apostle John [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], by this phrase, points to the master Messiah, the eternal word which became human, and to the intimate relationship between our master Jesus [Isa, i.e. the quranic name for Jesus] (his peace be upon us) and God. [God] the exalted one loved him with a love that surpasses in its greatness the love of a father for his son [lit. the father for his son]. 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] describes the resurrection of our master Messiah (his peace be upon us), as a coronation, by which God set a king upon his everlasting kingdom, and the leader of all who rise [to] everlasting [life] on the Day of Judgment.

2 Corinthians 1:19, p. 179, lines 12-13, fn. 2

The phrase appearing here, "the spiritual son of God/the spiritual son to God," (or Son of God in other translations) is used in the writings of the ancient prophets as the title for the king of the sons of Jacob whom God had chosen. It does not then point to procreation, but to the intimate relationship between our master Messiah and God. The status of our master Jesus [Isa, i.e. the quranic name for Jesus] before God is the status of the firstborn son within the family. He is also the eternal word of God which God cast upon the virgin Mary.

Revelation 2:18, page 403, line 2, fn. 1

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. This does not point to human reproduction, but points to the close relationship our master Jesus Christ with God [Isa, i.e. the quranic name for Jesus]. His status before his Lord is the status of the firstborn within the family. Some see in this a hint that the master Messiah is the eternal word of God and its [i.e. the word] sending to the to become human born of the virgin Mary had been completed.