

**"Son of God" as rendered in Mallouhi's, Al-ma'ana Al-SaHIH Li Injil Al-masIH,  
or, "The True Meaning of the Gospel of Christ"  
(back translation and chart by Adam Simnowitz)**

The phrase "Son of God" is for the most part retained but with a disclaimer. Every time that "Son of God" appears, it is followed by the parenthetical explanation, "beloved of God\*," occasionally with additional explanations. This inserted explanation, which is not original to the Greek manuscripts, is nothing more than the committee's interpretation and inconsistent with the plain reading of the Bible as well as how "Son of God" has been historically understood.

The idea of "Son of God" referring to Jesus' divinity is completely absent in the footnotes. Additionally, because of the deficient rendering of "Son of Man" as "Master of humanity," the God-inspired parallelism between these two terms is lost since "Son" is not used in this latter phrase, keeping the reader from making the connection between these two terms in order to arrive at the proper conclusion that Jesus is both divine and human. The similar chart on "Son" should be read in conjunction with this paper.

There are at least 4 explanatory footnotes for the phrase, "Son of God," which are as follows:

Matthew 3:17, p. 167, footnote 2: This expression will often appear. Literally, it is "Son of God." It does not at all point to sonship of a human nature. God forbid! This was certainly a metaphorical title pointing to the chosen king which had to be from the descendants of the Prophet David. Upon him be peace!\* In the descent of God's Spirit on our Master Jesus, God made clear that he had chosen him to be the Messiah-King over the Lordly Kingdom. However, the seating of the Messiah on the throne will take place after 3 1/2 years, at his resurrection from the dead. The voice coming from heaven points to the words of God directed to the chosen king and which were mentioned in the second Psalm in the [book of] Psalms,\*\* just as it points, at the same time, to the prophecy of Isaiah about the awaited Messiah (the book of Isaiah, chapter 42).

\*The phrase "upon him be peace" is a saying that Muslims are supposed to use after the name of a prophet other than Muhammad is spoken and/or written (Muhammad has a distinctly different expression that is considered better than the one said/written after the rest of the prophets). Since Muslims consider Jesus to only be a prophet, it is used after the mention of his name. It should also be pointed out that this is ultimately a prayer for the dead and is based on the false idea that dead people can benefit from the prayers of the living.

\*\*The historically Biblical Arabic term for psalms is used the first time and the Koranic term for "Psalms" the second time.

Mark 1:1, p. 241, footnote 1: This expression will often appear. Literally, it is "Son of God." It does not at all point to sonship of a human nature. God forbid! This was certainly a metaphorical title pointing to the chosen king which had to be from the descendants of the Prophet David. Upon him be peace!\*

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Luke 1:35, p. 293, footnote 5: This expression will often appear and is literally, "Son of God," but it does not at all point to sexual reproduction. God forbid! This metaphorical title certainly points to the chosen king which had to be from the descendants of the Prophet David. This is what Luke, who recorded the inspired message, intended and this is how the Jewish hearers at that time also understood it.

John 1:18,\* p. 378, footnote 2: This expression will often appear. Literally, it is "Son of God." It does not at all point to sonship of a human nature. God forbid! This was certainly a metaphorical title pointing to the chosen king which had to be from the descendants of the Prophet David. Upon him be peace!\*\*\*

\*For whatever reason, the committee members rendered this verse with "Son of God" rather than simply "Son" (see the King James Version).

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Reference	KJV	Arabic Text	Literal translation from Arabic to English
Matt 4:3	If thou be the Son of God	أَنْتَ ابْنُ اللَّهِ (حَبِيبُ اللَّهِ)	You are the Son of God (beloved of God)
Matt 4:6	If thou be the Son of God	أَلَسْتَ ابْنُ اللَّهِ (حَبِيبُ اللَّهِ)	Are you not the Son of God (beloved of God)?
Matt 8:29	And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God?	فَأَخَذَا يَصْرَخَانِ فِي وَجْهِ عِيسَى - سَلَامُهُ عَلَيْنَا - قَائِلِينَ: "مَا شَأْنُكَ بِنَا يَا ابْنَ اللَّهِ (حَبِيبُ اللَّهِ)"	Then they began screaming in Jesus' face - his peace be upon us - saying: "What do we have to do with us, O Son of God (beloved of God)?  *The Koranic version of Jesus' name (Isa) is used as opposed to the more accurate transliteration of the Greek version of Jesus' name historically used in Arabic Bible translations (Yasua).  **After Muhammad's name is written or mentioned, it should be followed by a phrase in Arabic that literally means, "God prayed for him and delivered [him]." It is willfully mistranslated in English as "Peace be upon him" so as to gloss over the embarrassment of God praying for someone. It is ultimately a prayer for the dead and based on superstition. Why debase our Lord Jesus Christ like this?
Matt 14:33	Of a truth thou art the Son of God.	إِنَّكَ حَقًّا ابْنُ اللَّهِ (حَبِيبُ اللَّهِ)	Truly you are the Son of God (beloved of God)
Matt 26:63	I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.	هَلْ أَنْتَ هُوَ الْمَسِيحُ الْمُنْتَظَرُ ابْنُ اللَّهِ (حَبِيبُ اللَّهِ)	Are you the awaited Messiah, the Son of God (beloved of God)?
Matt 27:40	If thou be the Son of God	إِنْ كُنْتَ ابْنُ اللَّهِ (حَبِيبُ اللَّهِ)	If you are the Son of God (beloved of God)

Matt 27:43	I am the Son of God.	أنا ابن الله (حبيب الله)	I am the Son of God (beloved of God)
Matt 27:54	Truly this was the Son of God.	لقد كان حقاً ابن الله (حبيب الله)	Truly he was the Son of God (beloved of God)
Mark 1:1	The beginning of the gospel of Jesus Christ, the Son of God;	هنا تبدأ سيرة ابن الله الوحيد (حبيب الله الوحيد)	Here begins the biography of the only/unique Son of God (the only/unique beloved of God)
Mark 3:11	Thou art the Son of God.	أنت ابن الله الوحيد (حبيب الله الوحيد)	You are the only/unique Son of God (the only/unique beloved of God)
Mark 15:39	Truly this man was the Son of God.	نعم لقد كان هذا الإنسان ابن الله (حبيب الله) حقاً.	Yes, this person was truly the Son of God (beloved of God)
Luke 1:35	shall be called the Son of God.	و يكون له لقب ابن الله العليّ (حبيب الله العليّ)	And his nickname will be the Son of God, most high (beloved of God, most high)
Luke 3:38	Adam, which was the son of God.	سيدنا آدم الذي خلقه الله	Our master Adam whom God created
Luke 4:3	If thou be the Son of God	فأنت ابن الله (حبيب الله)	Then you are the Son of God (beloved of God)
Luke 4:9	If thou be the Son of God	إنك ابن الله (حبيب الله)	Indeed you are the Son of God (beloved of God)
Luke 4:41	Thou art Christ the Son of God	أنت ابن الله (حبيب الله)	You are the Son of God (beloved of God)
Luke 8:28	Jesus, thou Son of God most high?	يا عيسى يا ابن الله العليّ (حبيب الله العليّ)	O Jesus*, O Son of God most high (beloved of God most high) *The Koranic version of Jesus' name (Isa) is used as opposed to the more accurate transliteration of the Greek version of Jesus' name historically used in Arabic Bible translations (Yasua).
Luke 22:70	Art thou then the Son of God?	أترعّم إذاً أنك ابن الله (حبيب الله)	Do you claim then that you are the Son of God (beloved of God)?
John 1:34	that this is the Son of God	أته ابن الله الوحيد (حبيب الله الوحيد)	That he is the only/unique Son of God (the only/unique beloved of God)
John 1:49	Rabbi, thou art the Son of God; thou art the King of Israel.	أيا مولانا، إنك حقاً لابن الله المختار (حبيب الله المختار)، فأنت الملك الذي	O our master, you are truly and definitely the Son of God, the Chosen One (the beloved of God, the Chosen One); you then are the King whom the

		يَنْتَظِرُهُ بَنُو يَعْقُوبَ	sons of Jacob await
John 3:18	because he hath not believed in the name of the only begotten Son of God	لَأَنَّهُ رَفَضَ ابْنَ اللَّهِ الْوَحِيدَ (حَبِيبِ اللَّهِ الْوَحِيدِ)	Because he has rejected the singular Son of God (the singular, beloved of God)
John 5:25	the voice of the Son of God	صَوْتِ ابْنِ اللَّهِ (حَبِيبِ اللَّهِ)	The voice of the Son of God (beloved of God)
John 10:36	I am the Son of God?	بَأَنِّي ابْنُ اللَّهِ (حَبِيبِ اللَّهِ)	That I am the Son of God (beloved of God)
John 11:4	that the Son of God might be glorified thereby.	إِذْ بِهِ يُرْفَعُ ذِكْرُ ابْنِ اللَّهِ (حَبِيبِ اللَّهِ)	That the mention* of the Son of God (beloved of God) is lifted up by it  *In Islam "the mention of God" means to say God's name out loud, usually repeatedly. The idea behind this is that there is spiritual merit to calling on God's name. Jesus spoke against useless repetition in Matthew 6:7.
John 11:27	thou art the Christ, the Son of God	أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ (حَبِيبِ اللَّهِ)	You are the Messiah/Christ, the Son of God (beloved of God)
John 19:7	because he made himself the Son of God.	لَأَنَّهُ ادَّعَى بَأَنَّهُ الْمَسِيحُ ابْنُ اللَّهِ الْمُنْتَذِرِ (حَبِيبِ اللَّهِ الْمُنْتَذِرِ)	For he claimed that he was the Messiah/Christ, the Son of God, the Chosen One (beloved of God, the Chosen One)
John 20:31	But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.	فِي هَذَا الْكِتَابِ إِنَّمَا لَتَكُونُوا عَلَى يَقِينٍ بِأَنَّ عَيْسَى - سَلَامَهُ عَلَيْنَا - هُوَ الْمَسِيحُ الْمُنْتَذِرِ، ابْنَ اللَّهِ (حَبِيبِ اللَّهِ)، فَتَحْصُلُوا بِفَضْلِ إِيْمَانِكُمْ بِهِ عَلَى نِعْمَةِ الْحَيَاةِ الْخَالِدَةِ.	In this book, so that you may be certain that Jesus* - his peace be upon us** - is the Messiah/Christ, the Chosen One, the Son of God (beloved of God), that you obtain the grace of eternal life through the overflowing of your faith in him.  *See note to Matthew 8:29 **See note to Matthew 8:29
Acts 8:37	I believe that Jesus Christ is the Son of God.	إِنِّي أُوْمِنُ بِأَنَّ عَيْسَى هُوَ الْمَسِيحُ ابْنَ اللَّهِ (حَبِيبِ اللَّهِ)	I surely believe that Jesus* is the Messiah/Christ, the Son of God (beloved of God)  *The Koranic version of Jesus' name (Isa) is used as opposed to the more accurate transliteration of the Greek version of Jesus' name historically used in Arabic Bible translations (Yasua).
Acts 9:20		هُوَ الْمَسِيحُ ابْنُ اللَّهِ (حَبِيبِ اللَّهِ)	He is the Messiah/Christ, the Son of God (the beloved of)

	he is the Son of God		(الله God)
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\*Son of God is almost always translated literally but always followed by a parenthetical explanation, normally, "Beloved of God." This REDEFINES "Son of God" to mean something other than what the Bible teaches. Consider the following:

- Dt. 33:12, Benjamin is referred to as "beloved of the Lord"
- Neh. 13:26, Solomon was "beloved of his God"
- Ps. 60:5; 108:6; 127:2 all refer to the speaker of each Psalm as "beloved" by God
- Is. 5:1; Jer. 11:15, God refers to the people of Judah and Jerusalem as "my beloved"
- Jer. 12:7, God refers to His people as "dearly beloved"
- Dan. 9:23; 10:11, 19, all refer to Daniel as "greatly beloved" by God
- Rom. 1:7, the church in Rome is referred to as "beloved of God"
- Col. 3:12, refers to the church in Colosse as "the elect of God, holy and beloved"

In all of these cases "beloved [of God] refers to people. In reference to the Lord of glory, Jesus Christ, God the Father would always speak of "beloved Son." Without "Son" as a qualifier, the uniqueness of Jesus Christ is lost on the reader.

Another thing that I feel is important is that Mazhar Mallouhi describes himself in Paul Gordon-Chandler's book, "Pilgrims of Christ on the Muslim Road," as a "Sufi Muslim follower of Christ." In Sufism, "beloved of God" (habeeb allah) is a phrase used esp. of Muhammad. In other words, from both a biblical standpoint and a Sufi standpoint, Jesus is lowered to the state of a HUMAN BEING by this redefinition.