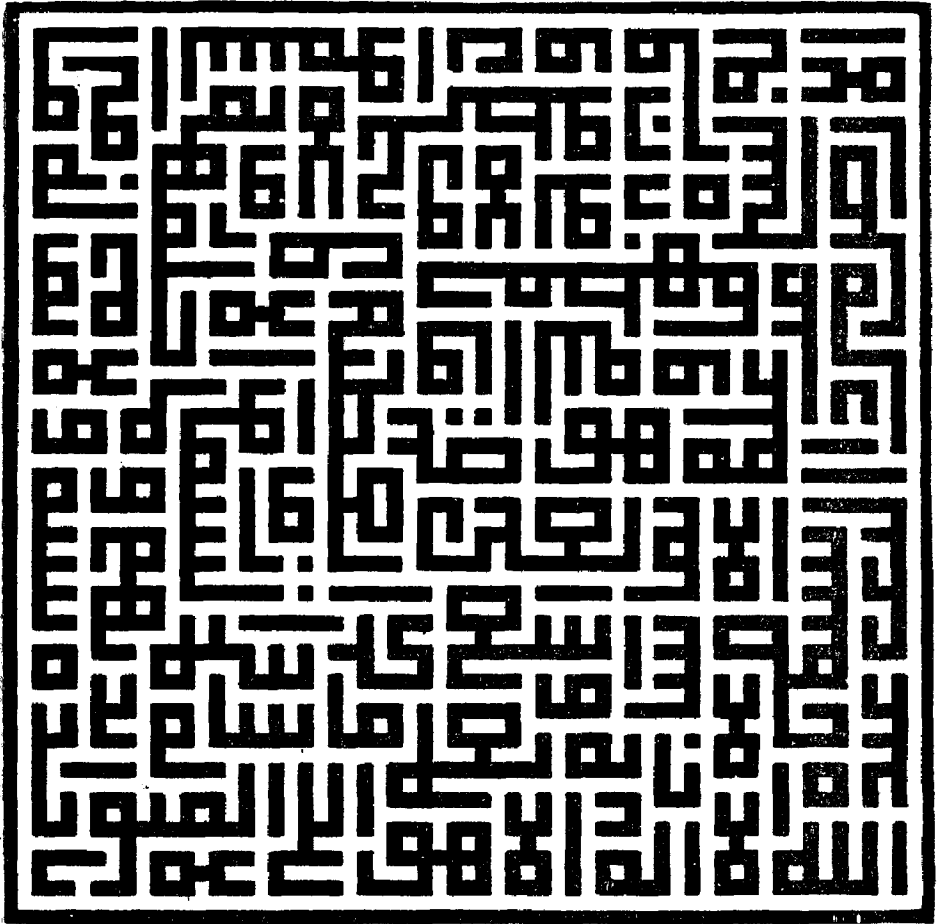


THE THRONE VERSE.



By Dr. Zwemer

(N B. This Kufic Character is read from right-hand bottom).

“GOD! There is no God but He; the Living; the Eternal; no slumber seizeth Him, nor sleep; His, whatsoever is in the Heaven and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them, yet nought of His knowledge shall they grasp, save what He willeth. His throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth him not, and He is the High, the Great.”

THE Throne Verse is credited with many great advantages by our Muslim Brethren; some of these are set forth by El-Baydawi:—

The Prophet—on him be peace—says, “The Throne Verse is by far the greatest of the whole Quran. Whoever recites it, to him will God send an angel to write up his good actions and erase from his evil doings till the morrow of that hour (i.e. Judgment Day). He said also, “Whoever recites the Throne Verse at the end of every prescribed prayer, nothing hinders him from entering Paradise but death. For none perseveres in its recitation but a pious man or a recluse. And whoever recites it and dies, afterwards, on his deathbed, to him will God grant security for his soul and the souls of his neighbour and of his neighbour’s neighbours to the third degree and of the families near to him also.” (Baydawi’s Commentary, on the margin of the Quran, page 58)

In enumerating the advantages of this verse, El Razi says: It was related from the Prophet (on him be peace) that he said, “Never is this verse recited in a house but devils desert it for thirty days and no sorcerer or witch can enter it for forty nights.” The Prophet’s disciples,

when discussing which were the best verses of the Quran, were told by Ali, that they were still very far from reaching the heights of the Throne Verse. Then he related that the apostle of God (on him be peace) said, "The Quran is the best of Literature and the Cow chapter is the best of the whole Quran, but the Throne Verse is—most certainly — the best of the Cow chapter."

There are many other advantages to this verse which cannot be dealt with here for want of space. We—the Christians — on the other hand, accept all the truths of the Throne Verse with the greatest pleasure. For it attests the oneness of God Almighty and His Power; declares his severe punishment and affirms His mercy to His creatures.

The true observer halts, however, askance at the saying; "Who is he that can intercede with Him but by His own permission?" For certainly God Almighty the most Compassionate, the most Merciful, leaveth not His creation without a mediator to save them from their sins. Then were he (the reader) to meditate a little here, he would most assuredly find that the mediator aimed at here is none other than the Lord Jesus Christ by the joint testimony of both the New Testament and the Quran. For it is written in the latter: "His name shall be Messiah Jesus the Son of Mary, illustrious in this world, and in the next. (The Family of Imran, verse 45). In explaining which El-Baydawi says: "This affirms his dignity in this world as a prophet and in the next as an intercessor."

El-Razi says also, "Interpreters of the Quran hold different views about this, some of which are, he is illustrious in this world because his prayers are accepted, raises the dead and heals leprosy: and illustrious in the next because God maketh him to be an intercessor for his

true believers and accepteth his intercession on their behalf." It is, therefore, clear that the Quran marks him out — from all others — for intercession.

The New Testament also shows us, in many places, that who sitteth on the throne of intercession and the throne of glory is none other but the Lord Jesus Christ. For it is written :

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: And not for ours only, but also for the sins of the whole world." (1 John 2 : 1,2)

The following also are some of the verses which we can designate as the Throne Verses of the Holy Bible and which all testify to the glory of the throne of Christ.

Says St Paul, the Apostle :—

(1) "For we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5 : 10.)

(2) "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the Judgment seat of Christ." (Rom. 14 : 10.)

(3) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall he gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on

his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or, when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal. (Matt. 25: 31-46)

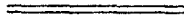
And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the

dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them and they were judged every man according to their works. (Rev. 20:11-14)

(Here follows an Arabic Hymn; the translator can adapt one from the English, dealing with the subject of The Throne, and our Mediator.)

In conclusion, would you not like, dear reader, to think over what you have just read and consider it carefully?

May God guide us all to the Truth, *before* we stand at the Judgment seat of Christ.



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U S E D

A selection of some 30 translations

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With a Preface by the
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NILE MISSION PRESS:
Nile House, Tunbridge Wells, England.