

# **The Book of the Bee**

## **The Syriac Text**

**Edited from the Manuscripts in London, Oxford, and Munich**



CHRISTIAN  
MUSICOLOGICAL  
SOCIETY OF INDIA

**With an English Translation**

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## Preface

OF the author of 'the Book of the Bee,' the bishop Shelêmôn or Solomon, but very little is known. He was a native of Khilât or Akhlât (in Armenia, at the western end of lake Vân), and by religious profession a Nestorian. He became metropolitan bishop of al-Basra (in al-'Irâk, on the right bank of the united streams of the Tigris and Euphrates) about A.D. 1222, in which year he was present at the consecration of the catholicus or Nestorian patriarch Sabr-îshô` (Hope-in-Jesus) (see Assemânî, *Bibl. Orient.*, t. ii, p. 453, no. 75; Barhebraeus, *Chron. Eccl.*, t. ii, p. 371). In the Catalogue of Ecclesiastical Works compiled by 'Ebêd-yêshû` or 'Abd-îshô` (the-Servant-of-Jesus) he is stated to have written, besides 'the Bee,' a treatise on the figure of the heavens and the earth, and sundry short discourses and prayers (see Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 309, where there is a lengthy analysis of the contents of 'the Bee'). A Latin translation of 'the Bee' by Dr. J. M. Schoenfelder appeared at Bamberg in 1866; it is based upon the Munich MS. only, and is faulty in many places.

The text of 'the Bee,' as contained in this volume, is edited from four MSS., indicated respectively by the letters A, B, C and D.

The MS. A2 belongs to the Library of the Royal Asiatic Society of Great Britain and Ireland. It is dated A.Gr. 1880 = A.D. 1569, and consists of 188 paper leaves, measuring about 8 in. by 5¾. Each page is occupied by one column of writing, generally containing 25 lines. This MS. is so stained and damaged by water in parts that some of the writing is illegible. The quires are twenty-one in number and, excepting the last two, are signed with letters. Leaves are wanting after folios 6, 21, 49, 125, 166 and 172; and in several pages there are lacunae of one, two and more lines. The volume is written in a good Nestorian hand, with numerous vowel-points. Originally it was the property of the priest Wardâ, son of the deacon Moses, who was prior of the convent of Mâr Ezekiel. Later on, it belonged to one Mâr John of Enzelli (near Resht, on the south shore of the Caspian Sea). In the year A.Gr. 1916 = A.D. 1605 it was bound by a person whose name has been erased. The Book of the Bee occupies foll. 26a to 92b, and the colophon runs:

By the help of our Lord and our God, this Book of the Bee was completed on the 16th day of the month of Tammuz, on the Saturday that ushers in the Sunday which is called Nûsârdêl, in the year 1880 of the blessed Greeks, by the hands of the sinful servant the faulty Elias. Amen.

The MS. B is on paper, and is numbered Add. 25,875 in the British Museum. See Wright's *Catal.*, p. 1064, no. dccccxii, ff. 81 b-158 a. It is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A.Gr. 2020 = A.D. 1709. The colophon runs:

It was finished in the year 2020 of the Greeks, on Friday the 22nd of the blessed month Tammûz, by the wretched sinner, the deacon Hômo of Alkôsh. I entreat you to pray for him that perchance he may obtain mercy with those upon whom mercy is freely shewn in the Day of Judgment; Amen. And to Jah be the glory, Amen.

The illustrious priest and pure verger, the priest Joseph, the son of the late deacon Hormizd of Hôrdaphnê, took pains and was careful to have this book written: may Christ make his portion in the kingdom of heaven! Amen. He had it written for the holy church called after the name of our Lady Mary the pure and virgin mother, which is in the blessed and happy village of Hôrdaphnê in the district of `Amêdîa. From now and henceforth this book remains the property of the (above-) mentioned church, and no man shall have power over it to carry it off for any reprehensible cause of theft or robbery, or to give it away without the consent of its owners, or to abstract it and not to return it to its place. Whosoever shall do this, he shall be banned and cursed and execrated by the word of our Lord; and all corporeal and incorporeal beings shall say "Yea and Amen."

From the manner in which B ends, it would seem either that the MS. from which it was copied was imperfect, or that the scribe Hômo omitted to transcribe the last leaf of the MS. before him, probably because it contained views on man's future state which did not coincide with his own.

The MS. C, belonging to the Royal Library at Munich, consists of 146 paper leaves, measuring about 12 1/8 in. by 8 1/4. There are two columns, of twenty-four lines each, to a page; the right-hand column is Syriac, the left Kârshûnî or Arabic in Syriac characters. The MS. is beautifully written in a fine Nestorian hand, and vowels and diacritical points have been added abundantly. The headings of the chapters are in Estrangelâ. The last two or three leaves have been torn out, and on fol. 147 a there are eighteen lines of Kârshûnî in another hand, which contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24.

On the fly-leaf are five lines of Arabic, which run:

This book is the property of the church of Mâr Cyriacus the Martyr at Batnâye. The deacon Peter bar Saumô has purchased it for the church with its own money, and therefore it has become the lawful property of the church. Whosoever taketh it away without the consent of the directors of the church, committeth sin and is bound to restore it. This was on the 17th of the month of Âdhâr in the year of our Lord 1839, in the protected city of Mosul.

Dr. Schoenfelder in the preface to his translation, assigns this MS. to the fourteenth century ('ad saeculum decimum quartum procul dubio pertinet'). From this view,



## List of the Chapters in This Book

- I. Of God's eternal intention in respect of the creation of the universe.
- II. Of the creation of the seven natures (substances) in silence.
- III. Of earth, water, air, and fire.
- IV. Of heaven.
- V. Of the angels.
- VI. Of darkness.
- VII. Of effused (circumambient) light.
- VIII. Of the firmament.
- IX. Of the creation of trees and plants, and the making of seas and rivers.
- X. Of the making of the luminaries.
- XI. Of the creation of sea-monsters, fish, winged fowl, and the reptiles that are in the seas.
- XII. Of the creation of beasts and animals.
- XIII. Of the formation of Adam.
- XIV. Of the making of Eve.
- XV. Of Paradise.
- XVI. Of the sin of Adam.
- XVII. Of the expulsion of Adam and Eve from Paradise.
- XVIII. Of Adam's knowing Eve.
- XIX. Of the invention of the instruments for working in iron.
- XX. Of Noah and the Flood.
- XXI. Of Melchizedek.
- XXII. Of the generations of Noah, how seventy-two families sprang from three sons.
- XXIII. Of the succession of generations from the Flood until now.
- XXIV. Of the building of the Tower.
- XXV. Of Abraham.
- XXVI. Of the temptation of Job.
- XXVII. Of Isaac's blessing upon Jacob.
- XXVIII. Of Joseph.
- XXIX. Of Moses and the Children of Israel.
- XXX. Of Moses' rod.
- XXXI. Of Joshua the son of Nun, and the Judges, and brief notices of the Kings of the Children of Israel.
- XXXII. Of the death of the Prophets; how they died, and (where) they were buried.
- XXXIII. Of the divine dispensation which was wrought in the New Testament, and of the genealogy of Christ.
- XXXIV. Of the announcement of the angel to Jonachir (Joachim) in respect of Mary.
- XXXV. Of the annunciation of Gabriel to Mary in respect of her conception of our Lord.
- XXXVI. Of our Lord's birth in the flesh.

- XXXVII. Of the prophecy of Zarâdôsh, that is Baruch the scribe.
- XXXVIII. Of the star which appeared in the East on the day of our Lord's birth.
- XXXIX. Of the coming of the Magi from Persia, and the slaughter of the infants.
- XL. Of the going down of our Lord into Egypt.
- XLI. Of John the Baptist and his baptism of our Lord.
- XLII. Of our Lord's fast and His contest with Satan.
- XLIII. Of the passover of our Lord.
- XLIV. Of the passion of our Lord.
- XLV. Of the resurrection of our Lord.
- XLVI. Of the ascension of our Lord.
- XLVII. Of the descent of the Holy Ghost upon the Apostles in the upper chamber.
- XLVIII. Of the teaching of the Apostles, their deaths, and the place where each of them (was buried).
- XLIX. The names of the twelve Apostles and the seventy (Disciples), one after another in (his) grade.
- L. Of minor matters; those of the Apostles who were married, etc.
- LI. The names of the Eastern Patriarchs, and the places where they were buried.
- LII. The names of the kings who have reigned in the world from the Flood to the present time, and the (number of the) years of the reign of each of them. The names of the kings of the Medes and the Egyptians; the names of the seventy old men who brought out the Scriptures and translated them; the names of the Roman emperors, and of the kings of Persia.
- LIII. Of the end of times and the change of kingdoms. From the book of Methodius, the bishop of Rome.
- LIV. Of Gog and Magog, who are imprisoned in the North.
- LV. Of the coming of Antichrist, the son of perdition.
- LVI. Of death and the departure of the soul from the body.
- LVII. Of the rising of the dead and the general resurrection, the end of the material world, and the beginning of the new world.
- LVIII. Of the manner in which men will rise in the day of the resurrection.
- LIX. Of the happiness of the righteous, and the torture of sinners; and of the manner in which they will exist yonder.
- LX. Of the demons and sinners in Gehenna, whether after they have been punished and have suffered and received their sentence, they will have mercy shewn to them or not; and if mercy be shewn to them, when it will be.



## "Debhûrîthâ" (The "Bee" — A "Book of Gleanings")

By the Saint of God, Mâr Shelêmôn (Solomon), Metropolitan of Perath-Maishân, that is Bassorah (al-Basrah)

TRUSTING in the power of our Lord Jesus Christ, we begin to write this book of gleanings called 'The Bee,' which was composed by the saint of God, Mâr Solomon, metropolitan of Perath-Maishân, that is Bassorah (al-Basrah), one of His companions. O Lord, in Thy mercy help me. Amen.

### First, the Apology

'The children ought not to lay up treasures for the parents, but the parents for the spiritual children,' saith the blessed Paul; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mâr Narses, bishop of Khônî-Shâbôr Bêth-Wâzik. We remember thy solicitude for us, and thy zeal for our service, which thou didst fulfil with fervent love and Christ-like humility. And when we had loving meetings with each other from time to time, thou wert wont to ask questions and to make enquiries about the various things which God hath wrought in His dispensation in this material world, and also as to the things that He is about to do in the world of light. But since we were afflicted with the Mosaic defect of hesitancy of speech, we were unable to inform thee fully concerning the profitable matters about which, as was right, thou didst enquire; and for this reason we were prevented from profitable discourse upon the holy Books. Since, then, God has willed and ruled our separation from each other, and the sign of old age, which is the messenger of death, hath appeared in us, and we have grown old and come into years, it has seemed good to us, with the reed for a tongue and with ink for lips, to inform thee briefly concerning God's dispensation in the two worlds. And, behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the



east, and the moon in the west; while others say that they were made in the evening, and that the sun was placed in the west, and the moon in the east; and therefore the Jews celebrate the fourteenth in the evening. Others say that all the luminaries when they were created were placed in the east; the sun completed his course by day, while the moon waited until eventide, and then began her course. The path of the luminaries is beneath the firmament, and they are not fixed as men have foolishly stated, but the angels guide them. Mâr Isaac says, 'The sun performs his course from the east to the west, and goes behind the lofty northern mountains the whole night until he rises in the east.' And the philosophers say that during the night the luminaries perform their course under the earth.

## **Chapter XI**

### **Of the Creation of Sea-Monsters, Fish, Winged Fowl, and the Reptiles That Are In the Seas**

ON the fifth day of the week God made from the waters mighty sea-monsters, fish, winged fowl, swimming beasts, and the reptiles that are in the seas. He created the winged fowl that are in the waters from the waters; for, like fish, they lay eggs and swim. Now, fish swim in the waters, and winged fowl in the air; but some of the latter in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth; still they consist of parts of all the other elements. Those, however, that are of the waters, have the greater part of their composition made of water; while the greater part of those whose origin is earth, consists of earth: but none of them lack the four elements.

## **Chapter XII**

### **Of the Creation of Beasts and Animals**

ON Friday eve God created them, and therefore animals can see at night as well as in the day time. Others say that they were all created in the morning, and that God created Adam after them on the sixth day, which is Friday.

## **Chapter XIII**

### **Of the Formation of Adam**

ON the Friday, after the making of all created things, God said, 'Come, let us make man in our image and in our likeness.' The Jews have interpreted the expression 'Come, let us make,' as referring to the angels; though God (adored be His glory!) needs not help from



His creatures: but the expositors of the Church indicate the Persons of the adorable Trinity. Some say that when God said 'Come, let us make man in our image and in our likeness,' the angels by the eye of the Spirit saw the right hand (of God) spread out over the whole world, and there were in it parts of all the creatures both spiritual and corporeal. And God took from these parts, and fashioned Adam with His holy hands, and breathed into him the breath of life, and man became a living soul. Others say that God took earth from the four quarters of the world, and formed Adam outside paradise; while others say that God fashioned him in the middle of the earth, on the spot where our Lord was crucified, and that there also was Adam's skull laid. After God had formed Adam outside Paradise, He brought him in as a king, and made him king over all the creatures, and commanded him to give a name to each of them. God did not gather together unto Adam all cattle, nor (all) that swim in the sea, nor (all) the birds of the air, that he might give them names; but he received dominion and power over them to make use of them as he pleased, and to give them names, as a master to his slaves. And when God had brought him into Paradise, He commanded him to till it and to guard it. Why did God say 'to till it and to guard it'?--for Paradise needed no guarding, and was adorned with fruit of all kinds, and there was none to injure it--unless it were to exhort him to keep His commandments, and to till it that he might not become a lover of idleness. Because Adam had not seen his own formation, and was not acquainted with the power of his Maker, it was necessary that, when Eve was taken from him in his own likeness, he should perceive his Maker, and should acknowledge that He who made Eve also made him, and that they two were bound to be obedient to Him.

## **Chapter XIV**

### **Of the Making of Eve**

GOD said, 'Let us make a helper for Adam.' And He threw upon Adam a sleep and stupor, and took one of his ribs from his left side, and put flesh in its place, and of it He formed Eve. He did not make her of earth, that she might not be considered something alien to him in nature; and He did not take her from Adam's fore-parts, that she might not uplift herself against him; nor from his hind-parts, that she might not be accounted despicable; nor from his right side, that she might not have pre-eminence over him; nor from his head, that she might not seek authority over him; nor from his feet, that she might not be trodden down and scorned in the eyes of her husband: but (He took her) from his left side, for the side is the place which unites and joins both front and back.--Concerning the sleep which God cast upon Adam, He made him to be half asleep and half awake, that he might not feel pain when the rib was taken from him, and look upon the woman as a hateful thing; and yet not without pain, that he might not think that she was not meet for him in matters of nature. When Adam came to himself, he prophesied and said, 'This is bone of my bones, and flesh of my flesh; this shall be called woman': and they were both clothed in light, and saw not each other's nakedness.





## Second Part of the Book of Gleanings, called "The Bee"

Again, by the Divine power, we write the second part of the book of gleanings called 'the Bee,' regarding the Divine dispensation which was wrought in the new (covenant).

### Chapter XXXIII Of the Messianic Generations

GOD created Adam. Adam begat Seth. Seth begat Enos. Enos begat Kainân. Kainân begat Mahalaleel. Mahalaleel begat Jared. Jared begat Enoch. Enoch begat Methuselah. Methuselah begat Lamech. Lamech begat Noah. Noah begat Shem. Shem begat Arphaxar. Arphaxar begat Kainân. Kainân begat Shâlâch. Shâlâch begat Eber. Eber begat Peleg. Peleg begat Reu. Reu begat Serug. Serug begat Nahor. Nahor begat Terah. Terah begat Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judah. Judah took a Canaanitish wife, whose name was Shuah. And it was very grievous to Jacob, and he said to Judah, 'The God of my fathers will not allow the seed of Canaan to be mingled with our seed, nor his family with our family.' There were born to Judah by the Canaanitish woman three sons, Er, Onan, and Shelah. Er took Tamar, the daughter of Merari the son of Levi, to wife, and he lay with her in the Sodomite way and died without children. After him his brother Onan took her, to raise up seed to his brother; he also, when he lay with her, scattered his seed outside of her on the ground, and he too died without children. Because Shelah was a child, Judah kept his daughter-in-law in widowhood, that he might give her to Shelah to raise up seed by her. But Tamar went into her father-in-law by crafty devices, and lay with him, and conceived, and gave birth to twins, Pharez and Zarah. Pharez begat Hezron. Hezron begat Aram. Aram begat Amminadab. Amminadab begat Nahshon. Eleazar the son of Aaron, the priest, took the sister of Nahshon to wife, and by her begat Phinehas; and the seed of the priesthood was mingled with the royal line. Nahshon begat Salmon. Salmon begat Boaz by Rahab. Boaz begat Obed by Ruth the Moabitess. Obed begat Jesse. Jesse begat David the king by Nahash.

Now two genealogies are handed down from David to Christ; the one from Solomon to Jacob, and the other from Nathan to Heli. David begat Solomon. Solomon begat Rehoboam. Rehoboam begat Abijah. Abijah begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat Joram. Joram begat Uzziah. Uzziah begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekiah. Hezekiah begat Manasseh. Manasseh begat Amon. Amon begat Josiah. Josiah begat Jeconiah. Jeconiah begat Salathiel. Salathiel begat Zerubbabel. Zerubbabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Zadok. Zadok begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph. Or again: David begat Nathan. Nathan begat Mattatha. Mattatha begat Mani. Mani begat Melea. Melea begat Eliakim. Eliakim begat



It is also right for us to explain the quality of the light of the righteous. The light of the righteous is not of a natural origin like this elemental light (of ours), but some of the light of our Lord--whose splendour surpasses ten thousand suns--is diffused and shed upon them. Each saint shines in proportion to his purity, and holiness and refinement and sincerity, as the blessed Paul has said, 'One star surpasseth another in glory, so also is the resurrection of the dead.' And although all the saints will be happy in one kingdom, yet he who is near to the King or the Bridegroom will be separated from him whose place is at the end of the guest-chamber, even though his place be in the same chamber. So also with the sinners in Gehenna; their sentence will not be alike, for in proportion to the sin of each will be his torment. And as the light of the sun is not to be compared with the light of the moon, nor is the light of the moon like that of the stars, so also will the happiness of the righteous be, although the name and honour of righteousness be laid upon and spread over all of them. And as the light of our Lord's humanity will pass over all our limbs without distinction, and take the place of dress and ornament for us, so also with all our members shall we perceive the suffering and torment of Gehenna. The festal garments which our Lord has prepared for His saints, the children of light, are impassibility; and the filthy garments which hinder us from entering into the spiritual bridal-chamber are the passions. In the new world there will be no distinctive names for ranks and conditions of human beings; and as every name and surname attributed to God and the angels had its origin from this world, and names for human beings were assigned and distributed by the government of this world, in the world of spiritual and intellectual natures there will be neither names nor surnames among them, nor male nor female, nor slave nor free, nor child nor old man, nor Ethiopian nor Roman (Greek); but they will all rise in the one perfect form of a man thirty-three years of age, as our Lord rose from the dead. In the world to come there will be no companies or bands but two; the one of the angels and the righteous, who will mingle and form one Church, and the other of the devils and sinners in Gehenna.

## Chapter LX

### **Whether Mercy will be Shewn to Sinners and the Devils in Gehenna, after they have been Tormented and Suffered and been Punished, or Not? And if Mercy is to be Shewn to Them, When will it Be?**

SOME of the Fathers terrify us beyond our strength and throw us into despair; and their opinion is well adapted to the simple-minded and transgressors of the law. Others of them encourage us and bid us rely upon Divine mercy; and their opinions are suitable and adapted to the perfect and those of settled minds and the pious. In the 'Book of Memorials' it is thus written: 'This world is the world of repentance, but the world which is to come is the world of retribution. As in this world repentance saves until the last breath, so in the world to come justice exacts to the uttermost farthing. And as it is



impossible to see here strict justice unmingled with mercy, so it is impossible to find there strict justice mingled with mercy.' Mâr Isaac says thus: 'Those who are to be scourged in Gehenna will be tortured with stripes of love; they who feel that they have sinned against love will suffer harder and more severe pangs from love than the pain that springs from fear.' Again he says: 'The recompense of sinners will be this: the resurrection itself will be their recompense instead of the recompense of justice; and at the last He will clothe those bodies which have trodden down His laws with the glory of perfection. This act of grace to us after we have sinned is greater than that which, when we were not, brought our nature into being.' Again he says: 'In the world which is to come grace will be the judge and not justice.' Mâr Theodore the Expositor says: 'Those who have here chosen fair things will receive in the world to come the pleasure of good things with praises; but the wicked who have turned aside to evil things all their life, when they are become ordered in their minds by penalties and the fear that springs from them, and choose good things, and learn how much they have sinned by having persevered in evil things and not in good things, and by means of these things receive the knowledge of the highest doctrine of the fear of God, and become instructed to lay hold of it with a good will, will be deemed worthy of the happiness of the Divine liberality. For He would never have said, "Until thou payest the uttermost farthing," unless it had been possible for us to be freed from our sins through having atoned for them by paying the penalty; neither would He have said, "he shall be beaten with many stripes," or "he shall be beaten with few stripes," unless it were that the penalties, being meted out according to the sins, should finally come to an end.' These things the Expositor has handed down in his books clearly and distinctly.

So also the blessed Diodorus, who says in the 'Book of the Dispensation:' 'A lasting reward, which is worthy of the justice of the Giver, is laid up for the good, in return for their labours; and torment for sinners, but not everlasting, that the immortality which is prepared for them may not be worthless. They must however be tormented for a short time, as they deserve, in proportion to the measure of their iniquity and wickedness, according to the amount of the wickedness of their deeds. This they will have to bear, that they suffer for a short time; but immortal and unending happiness is prepared for them. If it be then that the rewards of good deeds are as great (in proportion to them) as the times of the immortality which are prepared for them are longer than the times of the limited contests which take place in this world, the torments for many and great sins must be very much less than the greatness of mercy. So then it is not for the good only that the grace of the resurrection from the dead is intended, but also for the wicked; for the grace of God greatly honours the good, but chastises the wicked sparingly.'

Again he says: 'God pours out the wages of reward beyond the measure of the labours (wrought), and in the abundance of His goodness He lessens and diminishes the penalty of those who are to be tormented, and in His mercy He shortens and reduces the length of the time. But even thus He does not punish the whole time according to (the length



of) the time of folly, seeing that He requites them far less than they deserve, just as He does the good beyond the measure and period (of their deserts); for the reward is everlasting. It has not been revealed whether the goodness of God wishes to punish without ceasing the blameworthy who have been found guilty of evil deeds (or not), as we have already said before

But if punishment is to be weighed out according to sin, not even so would punishment be endless. For as regards that which is said in the Gospel, 'These shall go away into everlasting punishment, but the righteous into life eternal;' this word 'eternal' (le-`âlam) is not definite: for if it be not so, how did Peter say to our Lord, 'Thou shalt never wash my feet,' and yet He washed him? And of Babylon He said, 'No man shall dwell therein for ever and ever,' and behold many generations dwell therein. In the 'Book of Memorials' he says: 'I hold what the most celebrated of the holy Fathers say, that He cuts off a little from much. The penalty of Gehenna is a man's mind; for the punishment there is of two kinds, that of the body and that of the mind. That of the body is perhaps in proportion to the degree of sin, and He lessens and diminishes its duration; but that of the mind is for ever, and the judgment is for ever.' But in the New Testament le-`âlam is not without end. To Him be glory and dominion and praise and exaltation and honour for ever and ever. Amen and Amen.