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CONTEXTUAL ASPECTS OF THE SAYING FOR THE BOILING POT –
Ezekiel, 24

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There are cultural and lexical contexts of the notion for hell. The lexical context could be divided to micro- and macrolexical context. The microlexical context should cover the prophet’s use of an exact word but not of any other word from a set of synonyms. The macrocontext should cover the uses of the same word in the whole Old Testament but not only by a profit. The cultural context covers a set of conditions. Some of them include the picture of the world represented in one natural language (Hebrew, Greek or Bulgarian); some of the conditions are related to the specific culture features of an ethnic character (polytheism or monotheism); and some of them include the art and science of translation, i.e. the translanguage preserving the main content of the Testament. By translating from a Semitic to an Indo-European language we take decisions which are already a comment.

1. The Old Testament term for Hell is Sheol יָבֹא (sh‘ol). The notion for יָבֹא (sh‘ol) is a “dark place”, “grave”, “place of the dead”. In Greek it is translated with ἡδήν Hades which is very appropriate because of the common semantic features “dark place” and “place of the dead”. In English it is translated with the proper name Sheol, Hades and very rare as hell. In Bulgarian it is Шеол, преизходна или ад. No fire, no boiling pot and sinners in the boiling pots.

2. In the New Testament there is a new term and new notion for hell. This is the Hebrew proper name גֶּהֶמֶם [Ge-Henom] which became a common name Gehenna. The term and the notion of Gehenna have two Old Testament sources. The first source is geographically, historically, and linguistically based. It is the noun frase גֶּהֶמֶם [Ge-Henom] which literary means “the valey of Enom”. The Valley of Hinnom is just south of Jerusalem. Here Moloch was worshipped with immolations of children (2Chr. 28:3; 2Chr. 33:6). After king Josiah abolished this practice and desecrated the valley (2Kings 23:10), it came to be associated with the judgment of
sinners (Jer. 7:32; Jer. 19:6). Later in Old Testament times the place was made a garbage dump. The New Testament writers transliterated γῆς ἁμαρτίας (via Aramaic) into Greek and applied the term γῆς ἁμαρτίας to the place of eternal punishment. A beloved term is also hell of fire - γῆς ἁμαρτίας τοῦ πῦρος.

Matthew 5:22
NRS But I say to you that if you are angry with a brother or sister, (1) you will be liable to judgment; and if you insult (2) a brother or sister, (3) you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire.

Also in Matthew 18:9; Mark 9:43; James 3:6.

The second source is a mental and it can be found in the “Saying for the boiling pot” by Ezekiel.

In 2 Peter 2:4 is used a third term for hell based on the Old Greek culture - ταρταρώσας verb part. aor. act. nom. masc. sing. ταρταρώσα put in hell.

2 Peter 2:4
NRS For if God did not spare the angels when they sinned, but cast them into hell (1) and committed them to chains of deepest darkness to be kept until the judgment; (2) Gk [Tartaros] BYZ Εἴπαι δὲ θεοὶ ἀγέλης ἀμαρτητῶν ὠκε λασεῖα οὐκ ἔ δει αἰώνια τοῖς ἑ κ συνθείροντες εἰς τὸν ταρταρόσα τοῦ πῦρος.

If we take a look at the text of Ezekiel, 24 we can find at the string of the order of the sentences a set of words and phrases which are key words and key phrases in our contemporary notion for Hell – pot, bones, boil, seethe, bones, bloody, rust, rust, no choice at all, blood she shed is inside it, vengeance, blood she shed, fire, boil the meat well, let the bones be burned, its rust be consumed, rust, fire, rust, judge, mour, weep, tears, mourners, mourners, mourn, weep.

THE SAYING FOR THE BOILING POT - EZEKIEL 24

NRS Ezekiel 24:
1 In the ninth year, in the tenth month, on the tenth day of the month, the word of the LORD came to me: 2 Mortal, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day. 3 And utter an allegory to the rebellious house and say to them, Thus says the Lord GOD: Set on the pot, set it on, pour in water also; 4 put in it the pieces, all the good pieces, the thigh and the shoulder; fill it with choice bones. 5 Take the choicest of the flock, pile the logs under it; boil its pieces, seethe also its bones in it. 6 Therefore thus says the Lord GOD: Woe to the bloody city, the pot whose rust is in it, whose rust has not gone out of it! Empty it piece by piece, making no choice at all. 7 For the blood she shed is inside it; she placed it on a bare rock; she did not pour it out on the ground, to cover it with earth. 8 To rouse my wrath, to take vengeance, I have placed the blood she shed on a bare rock, so that it may not be covered. 9 Therefore thus says the Lord GOD: Woe to the bloody city! I will even make the pile great. 10 Heap up the logs, kindle the fire; boil the meat well, mix in the spices, let the bones be burned. 11 Stand it empty upon the coals, so that it may become hot, its copper glow, its filth melt in it, its rust be consumed. 12 In vain I have wearied myself; its thick rust does not depart. To the fire with its rust! 13 Yet, when I cleansed you in your filthy lewdness, you did not become clean from your filth; you shall not again be cleansed until I have satisfied my fury upon you. 14 I the LORD have spoken; the time is coming, I will act. I will not refrain, I will not spare, I will not relent. According to your ways and your doings I will judge you, says the Lord GOD. 15 The word of the
LORD came to me: 16 Mortal, with one blow I am about to take away from you the delight of your eyes; yet you shall not mourn or weep, nor shall your tears run down. 17 Sigh, but not aloud; make no mourning for the dead. Bind on your turban, and put your sandals on your feet; do not cover your upper lip or eat the bread of mourners. 18 So I spoke to the people in the morning, and at evening my wife died. And on the next morning I did as I was commanded. 19 Then the people said to me, "Will you not tell us what these things mean for us, that you are acting this way?" 20 Then I said to them: The word of the LORD came to me: 21 Say to the house of Israel, Thus says the Lord GOD: I will profane my sanctuary, the pride of your power, the delight of your eyes, and your heart's desire; and your sons and your daughters whom you left behind shall fall by the sword. 22 And you shall do as I have done; you shall not cover your upper lip or eat the bread of mourners. 23 Your turbans shall be on your heads and your sandals on your feet; you shall not mourn or weep, but you shall pine away in your iniquities and groan to one another. 24 Thus Ezekiel shall be a sign to you; you shall do just as he has done. When this comes, then you shall know that I am the Lord GOD.

It seems that the term rust has a strong sign function in the text.

MICROLEXICAL ASPECT OF THE SAYING FOR BOILING POT
Ezekiel, 24

THE HEBREW TERMS FOR RUST

The bloody city which is judged in Ezekiel, 24 is Jerusalem. Jerusalem, as place chosen by God, is compared here to a pot. The rust on this pot is the unclean, unmoral human, Jewish behaviouir. If God decided to clean its own copper pot – Jerusalem – by the mighty strength of a burning fire which melting the copper and the rust, and the rust is still there - the picture could be frightened. The rust is used as a synonym of “impure”, “unclean”. In all three uses are of the word הָלֶא (he'la).

My concern in the Saying for the boiling pot is the Hebrew word for rust in Ezekiel, 24. I should bold that usually in the Byblical Dictionaries and Encyclopedia we can find the symbolic meanings of the light, fire, rain, grass et.c., but there is no information on the contextual meanings and the symbolism of the rust. May be because in the Old Testament there are only three uses of rust, and in the New Testament there are only four uses.

It is interesting which these words are.

Ezekiel 24:6

NRS Therefore thus says the Lord GOD: Woe to the bloody city, the pot whose rust is in it, whose rust has not gone out of it! Empty it piece by piece, making no choice at all.

WTT Ezekiel 24:6

BUL Защото така казва Господ Иеова: Горко на кръвопролитния град, на котела, чието ръжда е на него, и чието ръжда не се е очистила от него! Изпади от него късовете му, без да се хвърли жребие за тях.

Ezekiel 24:11

NRS Stand it empty upon the coals, so that it may become hot, its copper glow, its filth melt in it, its rust be consumed.
NRS In vain I have wearied myself; its thick rust does not depart. To the fire with its rust!

The Hebrew word used by Ezekiel for rust is נָּלַל (nâlûl) (he'llâ). This is not the usual one for rust but a word which is a derivate from sickness נָּלָל (mahâlûl) (mahâlâ). The routine word for rust in Hebrew is נָלִּל (nâlîl) (heled). Why Ezekiel did not use the routine word for rust but preferred the word נָּלַל (he'llâ)?

May be the semantics of the roots of both words will show to us a good reason:

Here is the data from BibleWorks98 on נָּלַל (he'llâ) and its root:

 reklı (hélâ) rust (Ezek 24:6, 12) noun common feminine singular construct, suffix 3rd person feminine singular.

nîlî (hâlî) be diseased, suffer. verb qal waw consec imperfect 3rd person masculine singular.

nîlû (tâhâlîrîn) diseases. The word occurs five times, always in the plural.

hêlî (hâlî) be or become sick, weak, diseased, grieved, sorry, et al.

hêlî (hêlî) sickness, disease, illness. Sickness, disease, illness. This noun follows the verb in meaning "sickness" whether from physical causes (the fall of Ahaziah, 2Kings 1:2), or from disease (in Asa's feet, 2Chr 16:12; in the bowels of Jehoram, 2Chr 21:15

mahâleh (mahâlî) disease, infirmity. Used twice (2Chr 21:15; Prov 18:14).

mahâlûl (mahâlûl) sickness.

mahâlûl (mahâlûl) Sickness or wound.

"The basic meaning of this root is "to be(com)e sick" or "faint." The verb is used fifty-nine times. Due to the nature of the verb there is seldom any difference in translating with the auxiliary "be" or "become."

In many contexts (e.g. Gen 48:1; Ezek 34:16) no distinction need to be made between "sick" or "weak," the latter resulting from the former. But in Jud 16:7, 17 sickness cannot be involved because "to be weak" (in opposition to kûbh, strength) here is explicitly stated to be "as another man" or "like any man. Thus in Isa 57:10 the word is applied to what is probably the natural result of a long journey (ASV and RSV, "be faint"); KJV, "Grieved"). To be "sick" includes the condition brought about by physical injury or wounding: by beating (Prov 23:35 KJV:ASV and RSV
"hurt"), from battle wounds (2Kings 8:29), from a fall (2Kings 1:2). It is used in a general sense (like the English) for illness regardless of cause, sometimes leading to death: Jacob (Gen 48:1), Hezekiah (2Kings 20:1). It is used more specifically of disease: as with Asa's feet (1Kings 15:23). It is used of animals such as those which are unsuitable for sacrifice (Mal 1:8, 13). The verb הָלָל (hālā') is also used in the sense of "sick of heart" or "mind," as a girl sick with love (Song 2:5; Song 5:8). Saul complained that nobody was "sick," i.e. "felt sorry" for him (1Sam 22:8). The non-physical form of sickness is more evident in the Niphal. Amos speaks of those who are "at ease in Zion" but "are not grieved (i.e. "made sick") for the affliction of Joseph" (Amos 6:6) and Isaiah speaks of a "day of being sick" (translated "day of grief," Isa 17:11). But the Niphal is also used for the "diseased" (Ezek 34:4) and "faint" (Jer 12:13). In the latter reference Jeremiah uses the word for the effort to sow wheat (which results in reaping thorns). The KJV and ASV translate "put themselves to pain," but the RSV, "tire themselves out." The Niphal participle is also used in the sense of "severe" when referring to wounds or blows (Jer 10:19).

**Bibliography:** Harrison, R. K., "Disease," in IDB, I, 847-5 1  E. Y.” [BibleWorks98]

The runtime word for **rust** in Hebrew is הָלָל [hālāl]. This word is very ambiguous. Here is the data from BibleWorks98 on הָלָל cheled {kheh'led} and its root

**Hēlāl** Het-Lamed-Dalet (hld):

- **Het-Lamed-Dalet** הָלָל (hālāl): Assumed root of the following.
  - **Helday** – proper name
  - **Meaning:** two Israelites
  - **Usage:** Heldai (2) proper name.

- **Holel** [holel]
  - **Meaning:** weasel, mole 1a) perhaps an extinct animal, exact meaning unknown
  - **Usage:** mole (1).

- **Holel** [holel] {kheh'led}
  - **Meaning:** age, duration of life, the world
  - **Usage:** AV - age 2, world 2, time 1; 5

Zophar admonishes Job that if he (Job) will do right and put away evil his "life will be brighter than the noonday." (Job 11:17). The Psalmist laments over how fleeting his life is. "You made my day like a few handbreadths; my life is as nothing in your presence" (Psa 39:5 [H 6]). Psalm 89:47 [H 48] strikes a similar note, "Remember, how short (of what duration) my life is." The other meaning of הָלָל is related to the former. The world is used not meaning just the earth, but rather the total scene of life and action on the earth. Psalm 49:1 uses the word clearly with this meaning "Hear this all you people; listen, all who live in the world." The translation of Psa 17:14 is more difficult but most agree הָלָל also means "world" in this verse.
The meaning is either "by your hand, O Lord, destroy them from the world" or "save me (v. 13) by your hand, O Lord, from men of the world." E.B.S. [BibleWorks98]

In Modern Hebrew the word is used as in spoken Biblical Hebrew with the meanings: rust רָעָל [heled]; rusty: 1. age, duration of life, this world רָעָל [heled]; red-haired רָעָל [halud]; 1. to rust; 2. to become red-haired רָעָל [ehlid]; rust רָעָל [halud].

We can conclude that Ezekiel preferred the word רָעָל (hel’ā) for rust but not the usual one in Hebrew - רָעָל [heled]. It is because רָעָל (hel’ā) is a better expression of the notion of systematic immoral and impure human’s behavior. The word רָעָל (hel’ā) is much more expressive because the semantics of this word involves the sins as a kind of רָעָל (mahălā) sickness. Thus רָעָל (mahălā) is much more appropriate than רָעָל [heled]. The semantics of the routine word for rust רָעָל [heled] is associated with something short-lived as the human life. Thus the impureness of human’s behavior could be associated incorrectly to a short-term matter. But the unmorality and impureness of human’s behavior should be not cleaned in a short term. It must be remembered and punished. According Ezekiel, 24 the sins of humans are like sickness which are so bad that it can not be melted even from the burning fire...Thus the word רָעָל (hel’ā) became more appropriate than the routine word for rust. This expresses the prophetic symbolism of the rust as sickness and wickedness.

GREEK TRANSLATION OF HEBREW רָעָל (hel’ā)

LXT Ezekiel 24:6 διὰ τοῦτο τάδε λέγει κύριος ὡς πάλις αἰματών λέβης ἐν ὧν ἦσαν ίος ἐν αὐτῷ καὶ ὁ ίος αὐτὸς ἐξελάθη ἓκ αὐτῆς κατὰ μέλος αὐτῆς ἐξελάθη αὐτῆς ἐκ τῆς ἀμήν κύριος
LXT Ezekiel 24:11 καὶ στὴ ἐκ τῶν ἄγγελων ὅπως προσκυνᾶτο καὶ θερμανθῇ ὁ καλός αὐτῆς καὶ ταχύ ἐν μέσῳ ἀκαταρασίας αὐτῆς καὶ ἐκλίθη ὁ ίος αὐτῆς
LXT Ezekiel 24:12 καὶ οὐ μὴ ἐξελάθῃ ἓκ αὐτῆς πολύς ὁ ίος αὐτῆς κατασαρκώθηκεν ὁ ίος αὐτῆς Septuaginta prefers the word ίος. The word ίος means poison, venom; rust. Does the New Testament use the same word in the four uses of rust?

MACROLEXICAL ASPECTS OF THE SAYING FOR BOILING POT

Ezekiel, 24

New Testament’s rust.

In the New Testament there are only four uses of rust. Three of them are the noun rust and the forth is the verb rust.

Matthew 6:19

KJV Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

NAU "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

NRS "Do not store up for yourselves treasures on earth, where moth and rust (1) consume and where thieves break in and steal; {[(1) Gk [eating]}

NKJ Matthew 6:19 " Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;
NAB "Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal.

GNT Μή θησαυρίζετε ἵματι θησαυροῦς ἐπὶ τῆς γῆς, ὅπου οὐκ οἱ καὶ θρόνοις ἀφανίζει καὶ ὅπου κλέπται διαφύσασιν καὶ κλέπταιναι.

BNT Mē thēsaúrizeite i̱mēn thēsaúroûs epî tēs gēs, ōpou ouk oih kai thronoi̱s aphanîzei kai ópou kletai̱ diaphýsasinen kai kletai̱nai̱n.

SCR Mē thēsaúrizeite ἵματι θησαυροῦς ἐπὶ τῆς γῆς, ὅπου οὐκ οἱ καὶ θρόνοις ἀφανίζει καὶ ὅπου κλέπται διαφύσασιν καὶ κλέπταιναι.

BYZ Mē thēsaúrizeite ἵματι θησαυροῦς ἐπὶ τῆς γῆς, ὅπου οὐκ οἱ καὶ θρόνοις ἀφανίζει καὶ ὅπου κλέπται διαφύσασιν καὶ κλέπταιναι.

STE Mē thēsaúrizeite ἵματι θησαυροῦς ἐπὶ τῆς γῆς, ὅπου οὐκ οἱ καὶ θρόνοις ἀφανίζει καὶ ὅπου κλέπται διαφύσασιν καὶ κλέπταιναι.

VUL nolite thesaurizare vosob thesauros in terra ubi erugo et tinea demoliatur ubi fures effodiunt et furantur.

FBJ "Ne vous armez point de trésors sur la terre, où la mite et le ver consument, où les voleurs percent et cambriolent.

BFC "Ne vous armez pas des richesses dans ce monde, où les vers et la rouille détruisent, où les cambrioleurs forcent les serrures pour voler.

DRB Matthew 6:19 Ne vous armez pas des trésors sur la terre, où la teigne et la rouille gâtent, et où les voleurs percent et dérobent;

RVA "Non accumuláre vosotros tesoros en la tierra, donde la polilla y el óxido corrompen, y donde los ladrones se meten y roban.

LUT Ihr sollt euch nicht Schätze sammeln auf Erden, wo sie die Motten und der Rost fressen und wo die Diebe einbrechen und stehlen.

EIN Sammelt euch nicht Schätze hier auf der Erde, wo Motte und Wurm sie zerstören und wo Diebe eindringen und sie stehlen,

UKR Нє складайте скарбів собі на землі, де впинять їх муля та іржа, і де злодії підкопуються й викрадають.

RST Matthew 6:19 Не собирайте себе сокровищ на земле, где моль и иржа вредят и где воры подкапывают и крадут.

Matthew 6:20

BUL Нє собирайте си съкровища на небето, где толыц и ръжда не ги изядда, и где то крадат не подкопават нито крадат;

KJV But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

NAU "But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

NKJ "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ((1) Gk [eating])

NRS but store up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal;

NAB But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal.

GNT θησαυρίζετε δε ἵματι θησαυροῦς ἐν οὐρανῷ, ὅπου οὐκ οἱ βλάχοις ἀφανίζει καὶ οἵπου κλέπται αὐ̃ διαφύσασιν αὐ̃ δὲ κλέπταιναι.

BNT θησαυρίζεте δε ἵματι θησαυροῦς ἐν οὐρανῷ, ὅπου οὐκ οἱ βλάχοις ἀφανίζει καὶ ὅπου κλέπται αὐ̃ διαφύσασιν αὐ̃ δὲ κλέπταιναι.

SCR θησαυρίζετε δε ἵματι θησαυροῦς ἐν οὐρανῷ, ὅπου οὐκ οἱ βλάχοις ἀφανίζει καὶ ὅπου κλέπται αὐ̃ διαφύσασιν αὐ̃ δὲ κλέπταιναι.

BYZ θησαυρίζετε δε ἵματι θησαυροῦς ἐν οὐρανῷ ὅπου οὐκ οἱ βλάχοις ἀφανίζει καὶ ὅπου κλέπται αὐ̃ διαφύσασιν αὐ̃ δὲ κλέπταιναι.
James 5:3

BUL Златото ви и среброто ви ръждисаха; и ръждата им ще свидетелствува против вас и ще подаде месата ви като огън. Вие сте събирале съкровища в последните дни.

KJV Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

NAU Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

NAB your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like fire. You have stored up treasure for the last days.

NRS Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure (1) for the last days. (2) Or [will eat your flesh, since you have stored up fire]!

NKJ Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

STE θησαυρίζετε δὲ ἕμιν θησαυροὺς ἐν ἄργυρῳ ὃπου αὕτη σῇς ἐστὶ βρώσις ἀφαίρεται καὶ ὑπὸν κλέπται αὐτοὶ διερέθασαν αὐτὸ κλέπταις.

WHO θησαυρίζετε δὲ ἕμιν θησαυροὺς ἐν ἀργυρῷ, ὃπου αὕτη σῇς ἐστὶ βρώσις ἀφαίρεται, καὶ ὑπὸν κλέπται αὐτοὶ διερέθασαν αὐτὸ κλέπταις.

LUT Sammelt euch aber Schätze im Himmel, wo sie weder Motten noch Rost fressen und wo die Diebe nicht einbrechen und stehlen.

EIN sondern sammelt euch Schätze im Himmel, wo weder Motte noch Wurm sie zerstören und keine Diebe einbrechen und sie stehlen.

VUL thesaurizate autem vobis thesauros in caelo ubi neque erugo neque linea demolitur et ubi fures non effodiunt nec furantur.

NRV ma fatevi tesori in cielo, dove né tignola né ruggine consumano, e dove i ladri non scassinano né rubano.

IEP Accumulatévi tesori in cielo, dove tignola e ruggine non consumano né ladri scassinano e portano via.

FBJ Mais amassez-vous des trésors dans le ciel: là, point de mite ni de ver qui consument, point de voleurs qui perforent et cambriolent.

BFC Amassez-vous plutôt des richesses dans le ciel, où il n'y a ni vers ni rouille pour déturer, ni cambrioleurs pour forcer les serrures et voler.

DRB mais amassez-vous des trésors dans le ciel, où ni la teigne ni la rouille ne gâtent, et où les voleurs ne percer ni ne dérobent;

RVA Más bien, acumulad para vosotros tesoros en el cielo, donde ni la polilla ni el óxido corrompen, y donde los ladrones no se meten ni roban.

UKR Складуйте ж собі скарб на небі, де ві мільй, ці ж ржава не випішеть, і де злодії до влас не підходять і не крадуть.

RST но собирайте себе сокровища на небесе, где ни моль, где ни ржава не встретятся и где воры не подкапываются и не крадут.
EIN Euer Gold und Silber verrostet; ihr Rost wird als Zeuge gegen euch auftreten und euer Fleisch verzehren wie Feuer. Noch in den letzten Tagen sammelt ihr Schätze.

VUL aurum et argentum vestrum eruginavit et erugo eorum in testimonium vobis erit et manducabit carnes vestras sicut ignis thesaurizastis in novissimis diebus.

NRV Il vostro oro e il vostro argento sono arrugginiti, e la loro ruggine sarà una testimonianza contro di voi e divorerà le vostre carni come un fuoco. Avete accumulato tesori negli ultimi giorni.

IEP il vostro oro e il vostro argento si sono arrugginiti: la loro ruggine sarà testimonianza contro di voi e divorerà le vostre carni come fuoco. Avete accumulato tesori per gli ultimi giorni!

FBJ Votre or et votre argent sont rouillés, et leur rouille témoinera contre vous: elle dévorerà vos chairs: c'est un feu que vous avez thésaurisé dans les derniers jours!

BFC Votre or et votre argent sont couverts de rouille, une rouille qui servira de témoignage contre vous; elle dévorerà votre chair comme un feu. Vous avez amassé des trésors à la fin des temps.

DRB votre or et votre argent sont rouillés, et leur rouille sera en témoignage contre vous et dévorerà votre chair comme le feu: vous avez amassé un trésor dans les derniers jours.

RVA Vuestro oro y plata están enmohecidos; su moho servirá de testimonio contra vosotros y devorará vuestra carne como fuego. ¿Habéis amontonado tesoros en los últimos días?

BCG! El vuestro oro y la vostre plata s han rovellat, i el seu rovell farà de testmoni contra vosaltres, i us menjarà la carn com un foc. És així el que heu acumulat per a la fi dels temps!

UKR Золото ваше та срібло ржавніло, а тіло ви убиваєте сього часу, і постаєте тіло, що з'їсть ваше тіло, вашою землею! Ви склали собі свої останні дні!

RST James 5:3 Золото ваше в середо ржавніло, і ржа ви буде свідчити проти вас, і постійно ваше тіло, що з'їсть вашу, як огонь: ви собрали себе сокровище на останні дні.

GREEK TERMS FOR RUST

The Greek terms for rust (the noun and the verb) in the New Testament are crucial for our understanding. The Greek words are:

I. βρώσις (bro-sis): Meaning: 1) act of eating 1a) in a wider sense, corrosion 2) that which is eaten, food, ailment 2a) of the soul's food, either which refreshes the soul, and nourishes and supports it. Usage: meat 6, rust 2, morsel of meat 1, eating 1, food 1; 11

II. κατφωτάι {katiota} verb ind perf pass 3rd per sing. Meaning: rust. Usage for κατφωτάι: I. κατφωτά (verb ind perf pass 3rd per sing.) 1


The Septuagint’s translation of the rust from Ezekiel, 24 is a checkpoint for the semantics and symbolism of the rust.

LXT Ezekiel 24:6 διὰ τοῦτο τὰ ἐκεῖνα λέγει κύριος ὁ πῦρ αὐτῆς ἐξῆλθε· ἔφυγεν ἡ ἱδος ἐν αὐτῷ καὶ ἡ ἱδος ἐξῆλθεν ἐξ αὐτῆς καταμέλειας αὐτῆς ἐξῆλθεν ἐν τῇ ἁλειπτῇ κύριος ἐξῆλθεν ἐξ αὐτῆς καταμέλειας αὐτῆς καὶ ἡ ἱδος ἐξῆλθεν ἐξ αὐτῆς καταμέλειας αὐτῆς. Ἡ ἱδος ἐξῆλθεν ἐξ αὐτῆς.

The word ἱδος - poison, venom; rust - had been chosen as the most appropriate for the Hebrew כְּנָנָיְהָ (hel'á). If we compare the three Greek uses of the noun rust in the New Testament to the three translations in Greek of Hebrew כְּנָנָיְהָ (hel'á), we can see that in the New Testament two of all three are βρώσις but not ἱδος. NRS informs that we should understand βρώσις as eating in Matthew 6:19, but I am not quite sure that we should do this. The third use in the New Testament is analogous to the Old Testament Greek ἱδος. In James 5:3 is the fourth use of rust. Here is a verb
denoting the process of rusting. *Have rusted, cankered or corroded* are the English translations of the Greek verb *κατιοται* {katiotai}.

**CONCLUSIONS**

The existing words for *rust* in Hebrew and their use in the Old Testament have micro- and macrolexical aspects:

I. The microlexical aspect is that of the choice of the appropriate word. Ezekiel preferred the word *גֶּלֶד* (gelá) for *rust* but not the usual one in Hebrew - *גָּלֶד* (gled). It is because *גֶּלֶד* (gelá) is a better expression of the notion of systematic immoral and impure human’s behavior. The word *גֶּלֶד* (gelá) is much more expressive because the semantics of this word involves the sins as a kind of *מִיאָלָה* (miålah) sickness. The semantics of the routine word for *rust* *גָּלֶד* (gled) is associated with something short-lived as it is the human life. Thus the impureness of human’s behavior should be not cleaned in a short term. Human’s impurity must be remembered and punished. The word *גֶּלֶד* (gelá) expresses the prophetic symbolism of the *rust* as “sickness”.

II. The macrolexical aspect is concerned on the number of the uses as prophetic strategy kept more than 1000 years. In the Old Testament there are only three uses of the word *rust*. This very small number is already a symbol. Obviously the prophets avoid the use of the words for *rust*. The three uses are in the *Saying for the boiling pot* by Ezekiel. We already know that Ezekiel prefers the word *גֶּלֶד* (gelá) but not the usual Hebrew word for *rust* *גָּלֶד* (gled). The very special three uses of *rust* are part of a sophisticated language strategy of the prophets. There are more than three hundred uses of the word *Light and more that six hundred uses of words that express the notion of macrolight* such as *snow, milk, wool, lightening, fire*. We can conclude that the word presence of macrolight in the Old Testament is quite visible – at about 1000 uses of words suggesting light. At that macrolight background there are only three uses of *rust*.

III. The main conclusion is that the text of the Old Testament does not have rust - in the area of the symbols and by factual lexical material.

It is true that the Old Testament is the Old version of the contract between God and the people. There is also a new version of the same contract including the Jews – the New Testament. But it is remarkable that the old version has no rust – neither symbolically nor lexically.

IV. The term Genre is ambiguous and it is not a modern issue at the area of theory of literature. From other point of view - the cognitive importance of Genre is undoubtable. We can observe the *Saying for the boiling pot* passes from the Old to the New Testament’s culture on Hell issue. This Saying became part of our notions, images, art and subconsciousness through the centuries. In other words the cognitive and pragmatic side of the Genre is still important. The cognitive importance of different Genres is quite visable at the area of journalism – interview, news, commentary etc.
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KJV - Authorized Version (KJV) - 1769 Blayney Edition of the 1611 King James Version of the English Bible= Copyright (c) 1988-1997 by the Online Bible Foundation and Woodside Fellowship of Ontario, Canada. Licensed from the Institute for Creation Research. Used by permission.

NKJ - The New King James Version NKJV (NKJ), Copyright (c) 1982, Thomas Nelson, Inc. All rights reserved. Bible text from the New King James Version is not to be reproduced in copies or otherwise by any means except as permitted in writing by Thomas Nelson, Inc., 501 Nelson Place, Nashville, Tennessee, 37214-1000.


ASV - The Holy Bible, American Standard Version 1901 (ASV), similar to the English Revised Version of 1881-1885, both being based upon the Hebrew Masoretic text for the OT and upon the Westcott-Hort Greek text for the NT.


LXT - LXX Septuaginta (LXT) (Old Greek Jewish Scriptures) edited by Alfred Rahlfis, Copyright (c) 1935 by the Wurttembergische Bibelanstalt / Deutsche Bibelgesellschaft (German Bible Society), Stuttgart.


GNT - The Greek New Testament (GNT), edited by (see Online Help and see above discussion under the LXX). Long-range planning hopes to include a competent textual apparatus for the Greek NT in hypertext format.
BFC - French Bible <<en français courant>>, édition révisée, Copyright (c) 1997, Société biblique française.

DRB - The French Version Darby 1885 (DRB), Copyright (c) 1991, Bible et Publications Chretiennes, Valence FRANCE. S.V.P. Repandez la Bible Online parmi vos amis.
