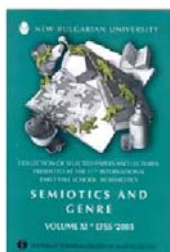


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CONTEXTUAL ASPECTS OF THE SAYING FOR THE BOILING POT – Ezekiel, 24

MONY ALMALECH

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* שְׂאוֹל (sh^e'ōl). The notion for שְׂאוֹל (sh^e'ōl) is a “dark place”, “grave”, “place of the dead”. In Greek it is translated with ᾍδης 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*, *преизподня* or *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 גֵּי-הֶנּוֹם [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 phrase גֵּי-הֶנּוֹם [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 *gay' hinnōm* (via Aramaic) into Greek and applied the term *gēenna* γέεννα to the place of eternal punishment. A beloved term is also *hell of fire* - γέενναν τοῦ πυρός:

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**.

BYZ ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός

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. *ταρταρώω* 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; (1) **Gk [Tartaros]**

BYZ Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου *ταρταρώσας* παρέδωκεν εἰς κρίσιν τηρουμένους

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, mourn, 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 one 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 behaviour. 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 חֶלְאָה (ḥel'â).

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 כֹּה אָמַר אֲדֹנָי יְהוִה אוֹי עִיר הַדָּמִים סִיר אֲשֶׁר

מִמֶּנָּה לְנִתְחִיהָ לְנִתְחִיהָ הוֹצִיָאָהּ לֹא-נִפְלָ עָלֶיהָ חֶלְאָתָהּ בָּהּ וְחֶלְאָתָהּ לֹא יִצָּאָהּ
גּוֹרָל:

BUL Защото така казва Господ Иеова: Горко на кръвопролитния град, на котела, чиято ръжда е на него, и чиято ръжда не се е очистила от него! Извади 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.

וְנִתְּכָה בְּתוֹכָהּ מִמְּאֵתָהּ תִּתֵּם חֲלָאֲתָהּ: WTT Ezekiel 24:11

וְנִתְּכָה בְּתוֹכָהּ מִמְּאֵתָהּ תִּתֵּם חֲלָאֲתָהּ:

BUL Тогава тури котела празен на въглищата за да се нажежи медта му и да изгори, и да се стопи в него нечистотата му, за да се изгори ръждата му.

Ezekiel 24:12

NRS In vain I have wearied myself; its thick rust does not depart. To the fire with its rust!

וּמֹרִים הָיָה חֲלָאֲתָהּ וְלֹא־תֵצֵא מִמֶּנָּה רַבַּת חֲלָאֲתָהּ בְּאֵשׁ חֲלָאֲתָהּ: WTT Ezekiel 24:12

Уморил се е от трудовете си, но пак многото му ръжда не се очиства из него; ръждата му даже в огъня не се очиства.

The Hebrew word used by Ezekiel for *rust* is חֲלָאֲתָהּ (ḥel'â). This is not the usual one for rust but a word which is a derivate from *sickness* מַחְלָה (maḥlâ). The routine word for *rust* in Hebrew is חֲלֵד [hèled]. Why Ezekiel did not use the routine word for *rust* but preferred the word חֲלָאֲתָהּ (ḥel'â)?

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

Here is the data from BibleWorks98 on *rust* חֲלָאֲתָהּ (ḥel'â) and its root:

חֲלָאֲתָהּ Het-Lamed-Aleph (ḥl') Assumed root of the following:

חֲלָאֲתָהּ (ḥel'â) **rust** (Ezek 24:6, 12) noun common feminine singular construct , suffix 3rd person feminine singular.

חָלָא (ḥālā') **be diseased, suffer.** verb qal waw consee imperfect 3rd person masculine singular.

תַּחֲלָאִים (taḥlū'im) **diseases.** The word occurs five times, always in the plural.

חָלָה (ḥālâ) **be or become sick, weak, diseased, grieved, sorry, et al.**

חֲלִי (ḥōlî) **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)

מַחְלָה (maḥlâh) **disease, infirmity.** Used twice (2Chr 21:15; Prov 18:14).

מַחְלָה (maḥlâ) **sickness.**

מַחְלָתִי (maḥlâtî) **Sickness or wound.**

"The basic meaning of this root is "to be(come) 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 kōaḥ, 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 **הָלַא** (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, 847-51. E. Y." [BibleWorks98]

The rutine word for *rust* in Hebrew is **חֶלֶד** [hèled]. This word is very ambiguous.

Here is the data from BibleWorks98 on **חֶלֶד** cheled {kheh'-led} and its root

חלד *Het-Lamed-Daleth* (hld):

Het-Lamed-Daleth חלד (hld): Assumed root of the following.

חֶלְדַּי *Helday* – proper name

Meaning: two Israelites

Usage: Heldai (2) proper name .

חֹלֶד [holèd]

Meaning: *weasel, mole* 1a) *perhaps an extinct animal*, exact meaning unknown

Usage: mole (1).

חֶלֶד [hèled] {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 **heled** 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 **heled** 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* ¹הֶלֶד [hèled]; *rusty*; 1. *age, duration of life, this world* ²הֶלֶד [hèled]; *red-haired* הַלֹּדֶת [halùd]; 1. *to rust*; 2. *to become red-haired* הֶלֶדֶת [ehlìd]; *rust* הַלֹּדֶת [haludà].

We can conclude that Ezekiel preferred the word הֶלֶאֱ (hèl'â) for *rust* but not the usual one in Hebrew - הֶלֶד [hèled]. It is because הֶלֶאֱ (hèl'â) is a better expression of the notion of systematic unmoral and impure human's behavior. The word הֶלֶאֱ (hèl'â) is much more expressive because the semantics of this word involves the sins as a kind of מַחֲלָא (mahālâ) **sickness**. Thus מַחֲלָא (mahālâ) is much more appropriate than הֶלֶד [hèled]. The semantics of the routine word for *rust* הֶלֶד [hèled] 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 הֶלֶאֱ (hèl'â) 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 הֶלֶאֱ (hèl'â)

LXT Ezekiel 24:6 διὰ τοῦτο τάδε λέγει κύριος ὁ πόλις αἱμάτων λέβης ἐν ᾧ ἐστὶν ἰὸς ἐν αὐτῷ καὶ ὁ ἰὸς οὐκ ἐξῆλθεν ἐξ αὐτῆς κατὰ μέρος αὐτῆς ἐξήνεγκεν οὐκ ἔπεσεν ἐπ' αὐτήν κληρός

LXT Ezekiel 24:11 καὶ στή ἐπὶ τοὺς ἄνθρακας ὅπως προσκαυθῆ καὶ θερμανθῆ ὁ χαλκὸς αὐτῆς καὶ τακῆ ἐν μέσῳ ἀκαθαρσίας αὐτῆς καὶ ἐκλίπη ὁ ἰὸς αὐτῆς

LXT Ezekiel 24:12 καὶ οὐ μὴ ἐξέλθῃ ἐξ αὐτῆς πολὺς ὁ ἰὸς αὐτῆς καταισχυιθήσεται ὁ ἰὸς αὐτῆς
Septuginta prefers the word ἰὸς. The word ἰὸς 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 Μὴ θησαυρίζετε ἑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

BNT Μὴ θησαυρίζετε ἑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

SCR Μὴ θησαυρίζετε ἑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι·

BYZ Μὴ θησαυρίζετε ἑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

STE Μὴ θησαυρίζετε ἑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

WHO Μὴ θησαυρίζετε ἑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

VUL nolite thesaurizare vobis thesauros in terra ubi erugo et tinea demolitur ubi fures effodiunt et furantur

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

BFC «Ne vous amassez 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 amassez pas des trésors sur la terre, où la teigne et la rouille gâtent, et où les voleurs percent et dérobent;

RVA "No acumuléis para 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 einbrechen und sie stehlen,

UKR Не складайте скарбів собі на землі, де нищать їх міль та іржа, і де злодії підкопуються й викрадають.

RST Matthew 6:19 Не собирайте себе сокровищ на земле, где моль и ржа истребляют и где воры подкапывают и крадут,

Matthew 6:20

BUL Но събирайте си съкровища на небето, гдето молец и ръжда не ги изяжда, и гдето крадци не подкапават 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 ^atreasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

NRS but store up for yourselves treasures in heaven, where neither moth nor rust (1) consumes and where thieves do not break in and steal. {(1) Gk [eating]}

NKJ "but lay 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 δὲ ἑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

BNT θησαυρίζετε δὲ ἑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

SCR θησαυρίζετε δὲ ἑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

BYZ θησαυρίζετε δὲ ἑμῖν θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

STE θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε **βρῶσις** ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
 WHO θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε **βρῶσις** ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
 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 thesaurus in caelo ubi neque erugo neque tineae 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 Accumulàtevi 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 détruire, 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 percent 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 Складайте ж собі скарби на небі, де ні міль, ні **іржа** їх не нищать, і де злодії до них не підкопуються та не крадуть.
 RST но собирайте себе сокровища на небе, где ни моль, ни **ржа** не истребляют и где воры не подкапывают и не крадут,

James 5:3

BUL Златото ви и среброто ви **рѣждясаха**; и рѣждата им ще свидетелствува против вас и ще пояде месата ви като огън. Вие сте събирали 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 ^ain 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 a 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. {(1) 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.
 GNT ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατίωται** καὶ ὁ **ἰδς** αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.
 BNT ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατίωται** καὶ ὁ **ἰδς** αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.
 SCR ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατίωται**, καὶ ὁ **ἰδς** αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.
 BYZ ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατίωται** καὶ ὁ **ἰδς** αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις
 STE ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατίωται** καὶ ὁ **ἰδς** αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις
 WHO ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατίωται**, καὶ ὁ **ἰδς** αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.
 LUT Euer Gold und Silber ist **verrostet**, und ihr **Rost** wird gegen euch Zeugnis geben und wird euer Fleisch fressen wie Feuer. Ihr habt euch Schätze gesammelt in diesen letzten Tagen!

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 témoignera contre vous: elle dévorera 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 dévorera 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 dévorera 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!
 BCI El vostre or i la vostra plata s'han rovellat, i el seu rovell farà de testimoni contra vosaltres, i us menjarà la carn com un foc. És això el que heu acumulat per a la fi dels temps!
 UKR Золото ваше та срібло **поіржавіло**, а їхня **іржа** буде свідчити проти вас, і поїсть ваше тіло, немов той огонь! Ви скарби зібрали собі на останні дні!
 RST James 5:3 Золото ваше и серебро **изоржавело**, и **ржавчина** их будет свидетельством против вас и съест плоть вашу, как огонь: вы собрали себе сокровище на последние дни.

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 brosis {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, or nourishes and supports it. Usage: **meat 6, rust 2**, morsel of meat 1, **eating 1**, food 1; 11

II. κατίωται {katiotai} verb ind perf pass 3rd per sing. Meaning: **rust**; Usage for κατίωται: 1. κατιώω (verb ind perf pass 3rd per sing.) 1

III. ἰός, οὔ {iòs} noun nom masc sing. Meaning: **poison, venom; rust**; Usage for ἰός: 1. ἰός (noun nom masc sing) 2.

The Septuaginta'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 τάδε λέγει κύριος ὁ πόλις αἱμάτων λέβης ἐν ᾧ ἐστὶν ἰός ἐν αὐτῷ καὶ ὁ ἰός οὐκ ἐξήλθεν ἐξ αὐτῆς κατὰ μέλος αὐτῆς ἐξήνεγκεν οὐκ ἔπεσεν ἐπ' αὐτὴν κλῆρος

LXT Ezekiel 24:11 καὶ στή ἐπὶ τοὺς ἀνθρακας ὅπως προσκαυθῆ καὶ θερμαιθῆ ὁ χαλκὸς αὐτῆς καὶ τακῆ ἐν μέσῳ ἀκαθαρσίας αὐτῆς καὶ ἐκλίπη ὁ ἰός αὐτῆς

LXT Ezekiel 24:12 καὶ οὐ μὴ ἐξέλθῃ ἐξ αὐτῆς πολὺς ὁ ἰός αὐτῆς καταισχυθήσεται ὁ ἰός αὐτῆς

The word **ἰός** - **poison, venom; rust** - had been chosen as the most appropriate for the Hebrew **הֶלְאָה** (hel'â). If we compare the three Greek uses of the noun *rust* in the New Testament to the three translations in Greek of Hebrew **הֶלְאָה** (hel'â), we can see that in the New Testament two of all three are **βρώσις** but not **ἰός**. NRS informs that we should understand **βρώσις** as *eating* in Matthew 6:19, but I am not quite shure that we should do this. The third use in the New Testament is analogous to the Old Testament Greek **ἰός**. 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 *κατίζωται* {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 *הֶלְאָה* (hel'â) for *rust* but not the usual one in Hebrew - *הֶלֶד* [hèled]. It is because *הֶלְאָה* (hel'â) is a better expression of the notion of systematic unmoral and impure human's behavior. The word *הֶלְאָה* (hel'â) is much more expressive because the semantics of this word involves the sins as a kind of *מַחֲלָה* (mahălâ) **sickness**. The semantics of the routine word for *rust* *הֶלֶד* [hèled] 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 *הֶלְאָה* (hel'â) 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 *הֶלְאָה* (hel'â) but not the usual Hebrew word for *rust* *הֶלֶד* [hèled]. 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 than 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 visible at the area of journalism – interview, news, commentary etc.

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UKR - The Ukrainian Version (UKR) of the Bible, Copyright (c) 1996 Bob Jones University

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