

# YAIY NEWS



## Purifying all 'Meats'?

Does the Strong's Concordance always give us a clear answer? Let's consider the following passage to see if it is saying what is typically taught in many theological schools today. The question really is, in context, "Does defecation purify all meats?"

*"And He saith unto [His disciples], 'Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?'"* (Mark 7:18-19 KJV).

<sup>19</sup>	ὅτι	οὐκ	εἰσπορεύεται	αὐτοῦ	εἰς	τὴν	καρδίαν	ἀλλ'	εἰς	τὴν	
	Because	not	it entereth	into	his	heart,	but	into	the		
	<a href="#">3754</a>	<a href="#">3756</a>	<a href="#">1531</a>	<a href="#">846</a>	<a href="#">1519</a>	<a href="#">9999</a>	<a href="#">3588</a>	<a href="#">2588</a>	<a href="#">235</a>	<a href="#">1519</a>	<a href="#">3588</a>
	hóti	ouk	eisporéuetai	autoú	eis	teén	kardían	all	eis	teén	
	κοιλίαν,	καὶ	εἰς	τὸν	ἀφεδρώνα	ἐκπορεύεται,	καθαρίζων	πάντα	τὰ	βρώματα;	
	belly,	and	into	the	draught,	goeth out	purging	all	meats?		
	<a href="#">2836</a>	<a href="#">2532</a>	<a href="#">1519</a>	<a href="#">3588</a>	<a href="#">856</a>	<a href="#">1607</a>	<a href="#">2511</a>	<a href="#">3956</a>	<a href="#">3588</a>	<a href="#">1033</a>	
	koilian	kai	eis	ton	afedroóna	ekporéuetai	katharízoon	pánta	tá	broómata	

The word, draught, "is *aphedron*; meaning a place of sitting apart, i.e. a privy."

A "draught" is a privy ... a toilet! Many versions of the Bible do not even include this word in the text, and even add words to the effect that the word, *katharizoon*, means purify. If this is true, then the next time you have a bowel movement, look into the toilet. And, there is proof that the clean food laws of the Bible have been done away with.

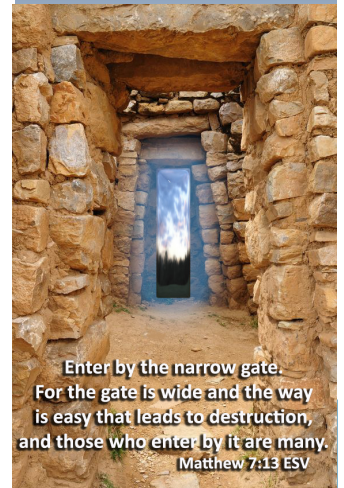
The word, "meats," is the Greek word, *broma*; meaning food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law. The word, "meats," means food, not the flesh of an animal; that is, "meats," here, does not mean "meat" in the modern sense.

Note that *The New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary*, Copyright (c) 1994, states this word "especially" applies to "articles allowed or forbidden by Jewish law." "Articles," of course, is referring to clean or unclean meat. But, WHY would this Concordance define "meats" this way, when NOWHERE in the Torah, Writings, Prophets or the New Testament Letters is the word "meat" connected to the word "clean" or "unclean"!?

Here's why: Because **the Concordant definition of Biblical Greek**

You are to distinguish between the holy and the common, and between the unclean and the clean.

Leviticus 10:10–11 ESV



Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. Matthew 7:13 ESV

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## Purifying all 'Meats'? ...cont.

words is permanently attached to the **TRANSLATION** of the Hebrew and Greek text - **NOT** the actual **LANGUAGE** of Hebrew and Greek. This means that IF the translation is incorrect (either by accident or design), the **MEANING** of that word is legitimized, in spite of the fact that it may be wrong!



The correct translation of this verse should be: *"because it does not enter into his heart, but into his stomach, and goes into the toilet, expelling all food,"* Mark 7:19 KJV.

There is nothing in this verse that concerns clean versus unclean foods. And, translators also continue to ignore the word, draught, often excluding it from the verse entirely. Here are a variety of translations of Mark 7 and verse 19:

**NKJV** - *"because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"*

**NASU** - *"because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)*

**ASV** - *because it goeth not into his heart, but into his belly, and goeth out into the draught? (This He said), making all meats clean.*

**RSV** - *"since it enters, not his heart but his stomach, and so passes on?" (Thus He declared all foods clean.)*

**TLB** - *"For food doesn't come in contact with your heart, but only passes through the digestive system." (By saying this He showed that every kind of food is kosher.)*

**NIV** - *"For it doesn't go into his heart but into his stomach, and then out of his body." (In saying this, Yahshua declared all foods "clean.")*

**AMP** - *Since it does not reach and enter his heart but [only his] digestive tract, and so passes on [into the place designed to receive waste]? Thus He was making and declaring all foods [ceremonially] clean [that is, abolishing the ceremonial distinctions of the Levitical Law].*

**Darby** - *because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?*

**YLT** - *'because it doth not enter into his heart, but into the belly, and into the drain it doth go out, purifying all the meats.'*

To answer the question, "Does the Strong's Concordance always give us a clear answer?" The answer is "No." "Does defecation purify all meats?" The answer is, also, "No." Be aware theological students! And feel free to order the free booklet, *Yahweh's Food Laws*.

Elder John Fisher

## Context of History Tidbit

"Followers of Hillel seemed more open to accommodation to the ways of the surrounding Hellenistic culture, while the Shammaites favored setting up and maintaining strict boundaries." *Remember the Future: The Pastoral Theology of Paul the Apostle*, by Jacob W. Elias.

Consider divorce and remarriage, in historical context, under the New Covenant. Jeremiah 3:8; Matthew 1:18-19, unfaithfulness is a Scriptural reason for divorce (the Shammai school of thought, which Yahshua confirms as Biblical, Matthew 19:7-9.) Hillel school said "any reason" was proper, Matthew 19:3.

## Death, Grave, and Hell

*Do not let me be ashamed, O Yahweh, for I have called upon You; let the wrong be ashamed; let them be silenced in the grave, Psalms 31:17 TS.*

Upon death everyone goes to *sheol* (grave), not hell.

The following is a description of the patriarch Jacob whose name was changed to Israel, who lost Joseph, his beloved son, for a time in Egypt, because his brothers got jealous of him and sold him to Midianite traders.

They said a wild animal had gotten him and took his coat of many colors to Jacob with goat blood on it, as evidence. Notice what Jacob said in Genesis 37:35 NIV, "*All his sons and daughters came to comfort him, but he refused to be comforted. 'No,' he said, 'I will continue to mourn until I join my son in the grave.' So his father wept for him.*" The word here for grave is the Hebrew word *sheol* (H7585). Meaning, "the grave," essentially, "the place hidden, covered. The grave or deep abyss."

There are also other Greek words, which should be considered, along with their meanings:

- *Hades* (G0085) The place hidden, covered. The grave or deep abyss.
- *Limne tou puros* (Greek wording found in Revelation 19:20b; 20:10, 14-15.) Lake of fire.
- *Gehenna* (G1067) local fire/refuge dump.



These are good words to look up and study, in context, as the word "hell" is a translation and doesn't always mean conceptually, a place of fiery destruction.

In the KJV "hell" is listed at least 50 times, but the underlying word has to be considered as well as context.

Also, not understanding Semitic flowery language (Hebrew idioms), can add to the confusion. The following has clear and not so clear language.

In Ecclesiastes 9:5 KJV, it says, "*For the living know that they shall die: but the dead know not any thing, (very clear) neither have they any*

*more a reward; for the memory of them is forgotten (not so clear)."*

The first part of this verse is one of those very clear Scriptures and it is indeed, Scripture. And this is what they had in New Testament times as their Bible.

Now there appears to be some flowery language in the second part of this with the idea that their reward is forgotten. Some scholars point out that their reward is symbolic for labors under the sun. But concerning the memory, people do tend to forget those who have died and been buried after a few generations have passed.

As an example, many of us have no recollection of our great grandparents nor do we remember what their names were, even though, we may have been told years ago.

The question which the following Scripture presents is, "*Can anyone understand in the grave? Among the dead no one proclaims Your Name. Who praises You from the grave?*" (Psalm 6:5 NIV).

This would have been the perfect time for clarification for the idea of, "once you die, you go straight to heaven or straight to hell." But it asks the question "Who praises You from the grave?" For further study of the concept of hell, as presented in many churches today, request your copy of the free in-depth and researched booklet entitled, *Understanding Hellfire*.



Philippine Youth Gathering!

# YAIY NEWS

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# 1st National YOUTH CAMP

25th-28th December 2014  
Matti, Digos City, Davao Del Sur Ages 13+

THEME: "Youth with a Passion for YAHSHUA"



## Prayer List

Elder Dick Vaow , Hap Tew, Michelle Love and Family, Dolores Parker, Terrell Frasure, Lois McDonald, David & Barbara Creel, David Jones Jr. and Family, Charlie Pelton, Robert Dorchester, Gary and Lanai DuBois, Dan & Geri O'leary, Karen van Schalkwyk, Frances Rodgers and Family, Diana Abbot, Stella and Sean Rogers, Loretta Reyes and Family, Robert Creech, Cindy Gustke, Elder George J. Baptiste, Patrick Roether, Elder Lionel and Sandra Gets, Danny O'Connor and Family,

**Finding Life's Purpose - Getting Close to YAH**

**Praise and Worship - Make New Friends**

**Connect with Each Other**

**Team Building Activities and More !!!**



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