



# ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.  
*Exodus 12:49*

Zerubbabel ben Emunah  
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רֵאָה

**Re'eh**

(Behold)

**D'varim [Deuteronomy] 11:26-16:17**

**What is Food?**

***D'varim (Deuteronomy) 14:3***

***"You shall not eat any detestable thing."***

Perhaps some people, when they read this commandment see it as being highly subjective, seeing that what is "detestable" to one person is not necessarily "detestable" to another person. First, let us examine this word from the Hebrew text to see what it means exactly.

The Hebrew word is תוֹעֵבָה – "to'evah" (with the "e" having a long "a" sound). This word is most often translated as "abomination." The root word is תֵּעַב – "ta'av" which means "abominable, to cause revulsion." Some of the things which are תֵּעַב to YHWH are those who practice sorcery, idols and idolatry, leading another away from YHWH, giving to YHWH our second best or leftovers, and several other things. The thing is that YHWH is quite specific as to what He considers to be an abomination. He tells us what is abominable to Him and He wants those same things to be abominable to us.

In the above verse we find this also to be the case. If one takes this verse only, then one could wrongly make an argument for it being subjective. However, when we read it in context, the verses which follow this verse tell us exactly what YHWH considers to be food for us and what

He considers to be abominable. So, what this will boil down to is whether or not one is willing to listen to YHWH and be in agreement with Him. Or, do whatever is right in his own eyes. It is up to each individual.

***D'varim (Deuteronomy) 14:4-6***

***4 "These are the beasts which you may eat: the ox, the sheep, and the goat,***

***5 the deer, and the gazelle, and the roebuck, and the wild goat, and the ibex, and the antelope, and the chamois.***

***6 and every beast that divides the hoof, and has the hoof split in two, and chews the cud, among the beasts, those you may eat."***

YHWH first names ten animals which are food for us before giving us the general principle on how to determine what a clean animal is and should be considered food. So why did He name ten animals? Why didn't He name eleven or twelve or some other number? There is a hidden meaning in this number. The number ten is highly suggestive of the ten northern tribes. So why should YHWH want to call these animals to the attention of the ten northern tribes? Well, as we know, after the ten northern tribes were carried off into captivity and lost their inheritance, part of that inheritance which they lost was that they began to eat things which were abominable to YHWH. If those who are descendants of the ten northern tribes today are to reclaim their inheritance, then one of the things that they will have to do is to take heed of this message to eat only those things which YHWH has said they may eat.

***D'varim (Deuteronomy) 14:7***

***"Nevertheless these you shall not eat of them that chew the cud, or of them that have the hoof split: the camel, and the hare, and the coney; because they chew the cud but do not divide the hoof, they are unclean to you."***

YHWH then names those animals which chew the cud, but do not have a split hoof. These animals are not to be considered as food for us. They are animals, but they are not food.

***D'varim (Deuteronomy) 14:8***

***"And the swine, because he divides the hoof but does not chew the cud, he is unclean to you; of their flesh you shall not eat, and their carcasses you shall not touch."***

YHWH then tells us through Moshe that not only are swine unclean, but He makes a special prohibition concerning swine in that YHWH commands us that we are not even to touch a swine carcass, let alone eat it! Of all the animals that YHWH says are unclean, He singles out the pig with a specific set of commandments. Please take careful note of the following passages dealing with pigs and what YHWH states will happen to those who eat it.

***Yeshayah (Isaiah) 65:3-4; 12***

***3 "a people that provoke Me to My face continually, sacrificing in gardens, and burning incense upon bricks;***

***4 that sit among the graves, and lodge in the secret places; that eat swine's flesh, and broth of abominable things is in their vessels;***

***12 I will destine you to the sword, and you shall all bow down to the slaughter; because when I called, you did not answer; when I spoke, you did not hear; but you did that which was evil in My eyes, and chose that which I did not delight in."***

One of the things that provokes YHWH to wrath is eating pig and other abominable things. These words are the words of YHWH as recorded through the prophet Yeshayah. Those who provoke YHWH in this manner, YHWH clearly states shall be slaughtered. Now I ask you, is eating pork worth that risk?

***Yeshayah 66:16-17***

***16 "For by fire will YHWH execute judgment, and by His sword, upon all flesh; and the slain of YHWH shall be many.***

***17 They that sanctify themselves and purify themselves to go to the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together," says YHWH.***

Do you think that you can easily disregard the word of YHWH through His prophets with impunity? Why would a person presume upon His grace and compassion in such a way?

***Mishle (Proverbs) 1:29***

***For that they hated knowledge,  
And did not choose the fear of YHWH.***

YHWH has spoken to us through His word. Will you hear Him; and even more to the point: will you obey Him?

But, one will say to me: we have been taught that Messiah did away with the Law (Torah) and we do not have to keep it any longer. Is this not true? And what about those passages in the New Testament that say that we can eat anything we want?

Let us carefully examine those passages to see what they actually say. You are about to discover that they do not say that at all, but that these passages have been twisted by unrighteous men who rush to their own destruction and desire to drag as many as possible along with them wishing to justify their own sinful behavior.

***Ma'aseh (Acts) 10:9-16***

***9 Now on the morrow, as they were on their journey, and drew near to the city, Kepha went up upon the housetop to pray, about the sixth hour;***

***10 and he became hungry, and desired to eat; but while they made ready, he fell into a trance;***

**11 and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth;**

**12 wherein were all manner of four footed beasts and creeping things of the earth and birds of the heaven.**

**13 And there came a voice to him, "Rise, Kepha; kill and eat."**

**14 But Kepha said, "Not so, Adonai; for I have never eaten anything that is common and unclean."**

**15 And a voice came to him again the second time, "What Elohim has cleansed, you do not call unclean."**

**16 And this was done three times; and straightway the vessel was received up into heaven.**

First, we must not forget that this is a vision. Therefore, it will have a proper interpretation. In modern day Christianity it is taught that in this vision all animals were made clean to eat. But is this being honest with the text? Or, does the text itself give the proper interpretation? To be sure, it does.

**Ma'aseh (Acts) 10:17-20**

**17 Now while Kepha was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Shimon's house, stood before the gate,**

**18 and called and asked whether Shimon, who was surnamed Kepha, was lodging there.**

**19 And while Kepha thought on the vision, the Spirit said to him, "Behold, three men seek you.**

**20 But arise, and go downstairs, and go with them, nothing doubting; for I have sent them."**

Here is our first clue as to the true meaning of this vision. The vision was repeated three times and here we have three men, gentiles, whom Kepha would have considered to be unclean previous to the vision. But the Spirit is giving him understanding and a proper interpretation of the vision. Kepha was to go with these men.

**Ma'aseh (Acts) 10:28**

**And he said to them, "You yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come to one of another nation; and yet to me has Elohim shown that I should not call any man common or unclean."**

It is here that Kepha tells us through the Spirit of YHWH what the true meaning of the vision that he was given is; it was that no man is unclean just because he is not a Jew. The vision was not about food at all. The vision was about the restoration of those who had been scattered into the nations from the northern kingdom of Israel and returning them back to YHWH and His Torah through Mashiach Yeshua.

**Romans 14:2-3**

**2 One man has faith that he may eat all things, but he who is weak eats vegetables only.**

***3 Let not him who eats regard with contempt him who does not eat, and let him who does not eat judge him who eats, for Elohim has accepted him.***

It is commonly taught that this passage as well teaches that it is okay to eat anything we want. But is that what is actually being said? No it is not! We can see this when we understand what the context of this passage is.

Notice that Shaul is making a contrast between one who is strong in faith and one who is weak in faith. First, let us define what Shaul is meaning concerning the weak in faith. Notice that the one who is weak in faith eats only vegetables. This is contrasted with the one who is strong in faith who eats not only vegetables, but meat as well. That is all this passage, in fact, the whole chapter, is addressing.

Let us keep in mind that Shaul was an observant Pharisee. The context of his letters was such that he kept Torah and taught others to do the same. In fact, he was actually accused of teaching others not to keep the Torah. But look what happened.

***Ma'aseh (Acts) 21:19-21***

***19 And when he had greeted them, he related one by one the things which Elohim had wrought among the Gentiles through his ministry.***

***20 And they, when they heard it, glorified Elohim; and they said to him, "You see, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the Torah;***

***21 and they have been informed concerning you, that you teach all the Jews who are among the Gentiles to forsake Moshe, telling them not to circumcise their children neither to walk after the customs."***

Shaul went to Jerusalem. When he got there he went to Ya'aqov and the elders and related to them his entire ministry among the gentiles. They rejoiced in YHWH after hearing what he had to say. But there was a concern. That concern was that there were rumors that he was teaching others to disregard the Torah. The rumors were that he was teaching that the Torah had been done away with. However, these rumors were false; and to show others that these rumors were false, Shaul paid for the conclusion of the vows of these four men along with his own vow.

***Ma'aseh (Acts) 21:23-24***

***23 "Therefore do this that we say to you; we have four men that have a vow on them;***

***24 take these, and purify yourself with them, and pay their expenses for them, that they may shave their heads; and all shall know that there is no truth in the things whereof they have been informed concerning you; but that you yourself also walk orderly, keeping the Torah."***

The whole point of this was to dispel the rumor. But it did not work completely for this rumor is still around after nearly two millennia. The Scriptural record clearly teaches us that Shaul lived and taught the Torah to others. So, keeping this essential truth in mind when reading his

letters will help us to keep them in their proper context of living Torah. This is no less true in the book of Romans where Shaul is discussing the eating of food. Please note that pork is NOT food. Swine is an unclean animal whose carcass we are not even to touch!

**1<sup>st</sup> Timothy 4:4**

***For every creature of Elohim is good, and nothing is to be rejected, if it be received with thanksgiving;***

Here is another passage that many use to justify their eating any unclean thing that they can imagine. However, let us again note that this was written by Shaul. Therefore, the context of what he is writing is within the framework of Torah. Let us look at the context of this verse to see if we see something different than what is commonly taught about this verse.

**1<sup>st</sup> Timothy 4:1-5**

***1 But the Spirit says expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,***

***2 through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron;***

***3 forbidding marriage, and commanding to abstain from meats, which Elohim created to be received with thanksgiving by them that believe and know the truth.***

***4 For every creature of Elohim is good, and nothing is to be rejected, if it be received with thanksgiving;***

***5 for it is sanctified through the word of Elohim and prayer.***

As we can see this is basically the same context as the passage in Romans 14, discussing the eating of meat versus the not eating of meat. It is not discussing the eating of unclean animals. Let us further verify this by looking at verse four from the Peshitta. It reads as follows:

***Establish what all creatures are good according to Elohim, and if in thankfulness, nothing unfit shall be taken.***

As we can see, what Shaul wrote is actually teaching his readers to verify what is clean to eat according to Torah. Is it any wonder then why many do not like the Peshitta, as it is in line with Torah living just like Yeshua and Shaul taught us?

This next passage is quite similar to the previous one.

**Titus 1:15**

***To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.***

This is another verse that many attempt to use to justify their anti-Torah lifestyles in eating anything abominable that they desire. However, once again when we look at the context of this verse we find that it will not support such a premise.

**Titus 1:13-16**

**13 This testimony is true. For which cause reprove them sharply, that they may be sound in the faith,**

**14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.**

**15 To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.**

**16 They profess that they know Elohim; but by their works they deny Him, being abominable, and disobedient, and to every good work reprobate.**

The key to understanding this passage is found underlined above – “commandments of men.” Shaul, who is the author of this as well, is drawing a contrast between what men say and what YHWH says in His Torah. Let me clarify for you that it is NOT a Jewish fable that we should not eat pork. That is a direct commandment from the mouth of YHWH our Elohim. Anyone who claims that the prohibition against eating pork is a fable, is a liar and is attempting to rob you of your eternal well-being! Do not listen to such men! They will ensnare you in sin and wrongdoing according to the standards of YHWH.

There are other passages that are used to justify breaking the commandments of YHWH our Elohim when it comes to eating. However, these are the main ones and these are presented to you to show you that there is no validity to those who teach such things. Furthermore, it will give you a good basis on how to look at any other passage and see through the lies and such that do not fall in line with Mashiach Yeshua. Always remember what Yeshua said:

**Matithyah (Matthew) 5:17**

**“Do not think that I came to destroy the Torah or the prophets; I came not to destroy, but to verify it.”**

Abba YHWH, teach us to walk in all of Your ways that we might be pleasing to You; in the name of Mashiach Yeshua. Amein.

Zerubbabel ben Emunah

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