**OldTestamentCenter.org** [**http://outreachjudaism.org/category/articles/**](http://outreachjudaism.org/category/articles/)

**Before the Ten Commandments were given and accepted by Moses & the Children of Israel, G-d taught his ways, decrees, instructions, commandments and covenants to Adam & Eve & their children and also to Noah & his children. There was evil, sinning, wickedness, judgement and punishment.**

**Man & Woman Marriage, fornication, promiscuity and sexual relations: Genesis 2:18-24 (NIV)** 18The Lord God said, “**It is not good for the man to be alone. I will make a helper suitable for him.**” But for Adam[[a](https://www.biblegateway.com/passage/?search=genesis+2%3A18-24&version=NIV#fen-NIV-51a)] no suitable helper was found. 21So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs[[b](https://www.biblegateway.com/passage/?search=genesis+2%3A18-24&version=NIV#fen-NIV-52b)] and then closed up the place with flesh. 22Then the Lord God made a woman from the rib[[c](https://www.biblegateway.com/passage/?search=genesis+2%3A18-24&version=NIV#fen-NIV-53c)] he had taken out of the man, and he brought her to the man. 23The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” **24That is why a man leaves his father and mother and is united to his wife, and they become one flesh.**

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| **Repentance, Do Not Murder:** **Genesis 4: 5** But to Cain and to his offering He did not turn, and it annoyed Cain exceedingly, and his countenance fell. **[6](https://www.chabad.org/library/bible_cdo/aid/8168" \l "v=6)**And the Lord said to Cain, "Why are you annoyed, and why has your countenance fallen? [**7**](https://www.chabad.org/library/bible_cdo/aid/8168#v=7)**Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it."** [**8**](https://www.chabad.org/library/bible_cdo/aid/8168#v=8)And Cain spoke to Abel his brother, and it came to pass when they were in the field, that **Cain rose up against Abel his brother and slew him**. [**10**](https://www.chabad.org/library/bible_cdo/aid/8168#v=10)And He said, "What have you done? Hark! **Your brother's blood cries out to Me from the earth**. [**13**](https://www.chabad.org/library/bible_cdo/aid/8168#v=13)And Cain said to the Lord, "Is **my iniquity** too great to bear? |
| **Genesis 6:5-14 (NIV)** 5The Lord saw how **great the wickedness of the human race** had become on the earth, and that **every inclination of the thoughts of the human heart was only evil all the time.** 6The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. 7So the Lord said, “I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.” 8But Noah found favor in the eyes of the Lord. 9This is the account of Noah and his family. **Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.** 10Noah had three sons: Shem, Ham and Japheth. 11Now **the earth was corrupt in God’s sight and was full of violence.** 12God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. 13So God said to Noah, “I am going to put an end to all people, for the earth is **filled with violence** because of them. I am surely going to destroy both them and the earth. 14So make yourself an ark of cypress[[a](https://www.biblegateway.com/passage/?search=genesis+6%3A5-14&version=NIV#fen-NIV-152a)] wood; make rooms in it and coat it with pitch inside and out. |
| **Genesis 6:18 (NIV)** 18But **I will establish my covenant with you**, and you will enter the ark—you and your sons and your wife and your sons’ wives with you. |
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**Do not eat living meat. Do not murder: Genesis 9:1-17 (NIV)** 9 Then God blessed Noah and his sons, saying to them, **“Be fruitful and increase in number and fill the earth.** 2The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. 3Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything. **4“But you must not eat meat that has its lifeblood still in it. 5And for your lifeblood I will surely demand an accounting.** I will demand an accounting from every animal. **And from each human being, too, I will demand an accounting for the life of another human being. 6“Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.** 7As for you, be fruitful and increase in number; multiply on the earth and increase upon it.” 8Then God said to Noah and to his sons with him: **9“I now establish my covenant with you and with your descendants after you** 10and with every living creature that was with you—the birds, the livestock and all the wild animals, all those that came out of the ark with you—every living creature on earth. 11I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.” 12And God said, “**This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: 13I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.** 14Whenever I bring clouds over the earth and the rainbow appears in the clouds, 15I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. 16Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.” 17So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”

**Genesis 13:13 (NIV)** 13**Now the people of Sodom were wicked and were sinning greatly** against the Lord.

**No Kidnapping, No Stealing, Private Property, Self Defense, G-d Most High, No other G’d: Genesis 14:12-20 (NIV)** 12They also carried off Abram’s nephew Lot and his possessions, since he was living in Sodom. 13A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother[[a](https://www.biblegateway.com/passage/?search=genesis+14%3A12-20&version=NIV#fen-NIV-350a)] of Eshkol and Aner, all of whom were allied with Abram. 14When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. 15During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. 16He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people. 17After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King’s Valley). 18Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. 20And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.

# **No other G-d, One G-d: Genesis 17:1** (NIV) 17 When Abram was ninety-nine years old, the Lord appeared to him and said, “**I am God Almighty[**[**a**](https://www.biblegateway.com/passage/?search=genesis+17%3A1&version=NIV#fen-NIV-399a)**]; walk before me faithfully and be blameless**.

# **No other G-d, One G-d: Genesis 17:7** (NIV) 7I will establish my covenant as **an everlasting covenant** between me and you and your descendants after you for the generations to come, **to be your God and the God of your descendants after you.**

[**https://www.chabad.org/library/bible\_cdo/aid/8213**](https://www.chabad.org/library/bible_cdo/aid/8213)

**Charity, Righteousness, Justice, Just Laws: Genesis 18:17-21** **[18](https://www.chabad.org/library/bible_cdo/aid/8213" \l "v=18)**And Abraham will become a great and powerful nation, and **all the nations of the world will be blessed in him**. **[19](https://www.chabad.org/library/bible_cdo/aid/8213" \l "v=19)**For **I have known him because he commands his sons and his household after him, that they should keep the way of the Lord to perform righteousness and justice**, in order that the Lord bring upon Abraham that which He spoke concerning him." **[20](https://www.chabad.org/library/bible_cdo/aid/8213" \l "v=20)**And the Lord said, "Since **the cry of Sodom and Gomorrah has become great, and since their sin has become very grave** **[21](https://www.chabad.org/library/bible_cdo/aid/8213" \l "v=21)**I will descend now and see, whether according to her cry, which has come to Me, they have done; [I will wreak] destruction [upon them]; and if not, I will know."

**No homosexuality, No violent mobs, No rapes: Genesis 19:1-13 (NLT)** 19 That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there, and when he saw them, he stood up to meet them. Then he welcomed them and bowed with his face to the ground. 2“My lords,” he said, “come to my home to wash your feet, and be my guests for the night. You may then get up early in the morning and be on your way again.” “Oh no,” they replied. “We’ll just spend the night out here in the city square.” 3But Lot insisted, so at last they went home with him. Lot prepared a feast for them, complete with fresh bread made without yeast, and they ate. 4But before they retired for the night, **all the men of Sodom, young and old, came from all over the city and surrounded the house. 5They shouted to Lot, “Where are the men who came to spend the night with you? Bring them out to us so we can have sex with them!**” 6So Lot stepped outside to talk to them, shutting the door behind him. 7“**Please, my brothers,” he begged, “don’t do such a wicked thing.** 8Look, I have two virgin daughters. Let me bring them out to you, and you can do with them as you wish. **But please, leave these men alone**, for they are my guests and are under my protection.” 9“Stand back!” they shouted. “This fellow came to town as an outsider, and now he’s acting like our judge! **We’ll treat you far worse than those other men!**” And they lunged toward Lot to break down the door. **10But the two angels[**[**a**](https://www.biblegateway.com/passage/?search=genesis+19%3A1-13&version=NLT#fen-NLT-468a)**] reached out, pulled Lot into the house, and bolted the door.** 11Then they blinded all the men, young and old, who were at the door of the house, so they gave up trying to get inside. 12Meanwhile, the angels questioned Lot. “Do you have any other relatives here in the city?” they asked. “**Get them out of this place—your sons-in-law, sons, daughters, or anyone else.** 13**For we are about to destroy this city completely. The outcry against this place is so great it has reached the Lord, and he has sent us to destroy it.”**

**No Adultery, No Kidnapping, Man & Woman marriage**: **Genesis 20:2-9** (NLT) 2Abraham introduced **his wife, Sarah**, by saying, “She is my sister.” So King Abimelech of Gerar sent for Sarah and had her brought to him at his palace. 3But that night **God came to Abimelech in a dream and told him, “You are a dead man, for that woman you have taken is already married!” 4But Abimelech had not slept with her yet**, so he said, “Lord, will you destroy an innocent nation? 5Didn’t Abraham tell me, ‘She is my sister’? And she herself said, ‘Yes, he is my brother.’ I acted in complete innocence! My hands are clean.” **6In the dream God responded, “Yes, I know you are innocent. That’s why I kept you from sinning against me, and why I did not let you touch her. 7Now return the woman to her husband**, and he will pray for you, for he is a prophet. Then you will live. **But if you don’t return her to him, you can be sure that you and all your people will die.”**  8Abimelech got up early the next morning and quickly called all his servants together. When he told them what had happened, his men were terrified. 9Then Abimelech called for Abraham. “What have you done to us?” he demanded. “**What crime have I committed that deserves treatment like this, making me and my kingdom guilty of this great sin?** No one should ever do what you have done!

**One G-d only:** **Genesis 21:33** (NLT) 33Then Abraham planted a tamarisk tree at Beersheba, and **there he worshiped the Lord, the Eternal God.**[[a](https://www.biblegateway.com/passage/?search=genesis+21%3A33&version=NLT#fen-NLT-547a)]

**Genesis 22:18 (NIV)** 18and through your offspring[[a](https://www.biblegateway.com/passage/?search=genesis+22%3A18&version=NIV#fen-NIV-566a)] **all nations on earth will be blessed,[**[**b**](https://www.biblegateway.com/passage/?search=genesis+22%3A18&version=NIV#fen-NIV-566b)**] because you have obeyed me.”**

# **Private Property: Genesis 23:14-18** (NIV) 14Ephron answered Abraham, 15“Listen to me, my lord; the land is worth four hundred shekels[[a](https://www.biblegateway.com/passage/?search=genesis+23%3A14-18&version=NIV#fen-NIV-587a)] of silver, but what is that between you and me? Bury your dead.” 16**Abraham agreed to Ephron’s terms and weighed out for him the price he had named** in the hearing of the Hittites: four hundred shekels of silver, according to the weight current among the merchants. 17So Ephron’s field in Machpelah near Mamre—both the field and the cave in it, and all the trees within the borders of the field—was **deeded 18to Abraham as his property** in the presence of all the Hittites who had come to the gate of the city.

# **No Murder, Man & Woman Marriage, No Adultery, No Violence, Private Property, No Stealing, Just Laws: Genesis 26:1-14** (NIV) 26 Now there was a famine in the land—besides the previous famine in Abraham’s time—and Isaac went to Abimelek king of the Philistines in Gerar. 2**The Lord appeared to Isaac and said**, “Do not go down to Egypt; live in the land where I tell you to live. 3Stay in this land for a while, and **I will be with you and will bless you**. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. 4I will make your descendants as numerous as the stars in the sky and will give them all these lands, and **through your offspring[**[**a**](https://www.biblegateway.com/passage/?search=genesis+26%3A1-14&version=NIV#fen-NIV-697a)**] all nations on earth will be blessed,[**[**b**](https://www.biblegateway.com/passage/?search=genesis+26%3A1-14&version=NIV#fen-NIV-697b)**] 5because Abraham obeyed me and did everything I required of him, keeping my commands, my decrees and my instructions.”** 6So Isaac stayed in Gerar. 7When the men of that place asked him about his wife, he said, “She is my sister,” because he was afraid to say, “She is my wife.” He thought, “**The men of this place might kill me on account of Rebekah, because she is beautiful**.” 8When Isaac had been there a long time, Abimelek king of the Philistines looked down from a window and saw Isaac caressing his wife Rebekah. 9So Abimelek summoned Isaac and said, “She is really your wife! Why did you say, ‘She is my sister’?” Isaac answered him, “Because I thought I might lose my life on account of her.” 10**Then Abimelek said, “What is this you have done to us? One of the men might well have slept with your wife, and you would have brought guilt upon us.” 11So Abimelek gave orders to all the people: “Anyone who harms this man or his wife shall surely be put to death.”** 12Isaac planted crops in that land and the same year reaped a hundredfold, **because the Lord blessed him. 13The man became rich, and his wealth continued to grow until he became very wealthy.** 14He had so many flocks and herds and servants that the **Philistines envied him**.

**One G-d, Revere G-d’s Name: Genesis 26:24-25 (NIV)** 24That night the Lord appeared to him and said, “**I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you** and will increase the number of your descendants for the sake of **my servant Abraham**.” 25Isaac **built an altar there and called on the name of the Lord**. There he pitched his tent, and there his servants dug a well.

<https://www.congress.gov/bill/102nd-congress/house-joint-resolution/104/text>

To designate March 26, 1991, as `Education Day, U.S.A.'. Whereas Congress recognizes ***the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded; Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws***; Whereas without these ethical values and principles the edifice of civilization stands in serious peril of returning to chaos;

Whereas society is profoundly concerned with the recent weakening of these principles that has resulted in crises that beleaguer and threaten the fabric of civilized society; Whereas the justified preoccupation with these crises must not let the citizens of this Nation lose sight of their responsibility to transmit these historical ethical values from our distinguished past to the generations of the future;

Whereas the Lubavitch movement has fostered and promoted these ethical values and principles throughout the world; Whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, is universally respected and revered and his eighty-ninth birthday falls on March 26, 1991;

Whereas in tribute to this great spiritual leader, `the rebbe', this, his ninetieth year will be seen as one of `education and giving', the year in which we turn to education and charity to return the world to the ***moral and ethical values contained in the Seven Noahide Laws***; and Whereas this will be reflected in an international scroll of honor signed by the President of the United States and other heads of state..

**The 66 subdivisions of the 7 Noachide commandments**

Although there are only Seven Noachide Commandments, it is possible to subdivide them into 66 subdivisions according to Dr. Aaron Lichtenstein in his book 'The Seven Laws of Noah'. He bases these subdivisions on Rabbi Moses Maimonides' 613 commandments for Jews. Of these subdivisions there are 52 Negative and 14 Positive.

**For further explanation of this you should consult your Local Orthodox Rabbi or the new Shulchan Aruch for Bnei Noach: ‘**[**The Divine Code**](http://asknoah.org/books/the-divine-code)**’.**

[**http://www.jewishanswers.org/ask-the-rabbi-1806/seven-noahide-laws/**](http://www.jewishanswers.org/ask-the-rabbi-1806/seven-noahide-laws/)

[**https://outreachjudaism.org/former-christian-minister-convert/**](https://outreachjudaism.org/former-christian-minister-convert/)

What should a former Christian do when he discovers that the Almighty’s salvation program has never changed, and the path to express His eternal truth is still uniquely realized within the Jewish faith? This is a dilemma which confronts so many seeking souls who have emerged from the Church and have embarked on the very same spiritual journey you have.

According to Jewish law, non-Jews are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah. Those who devote their lives to the observance of these laws are referred to as B’nai Noach , Children of Noah.

This Torah-based code is a set of moral imperatives that, according to the Talmud,[1](https://outreachjudaism.org/former-christian-minister-convert/" \l "fn1-2853" \o "Talmud Sanhedrin 56a) were given by God as a binding set of laws for the “children of Noah”—that is, all of humankind. According to Judaism, any non-Jew who lives according to these laws is regarded as a righteous gentile, and is assured of a place in the World to Come (Olam Haba), the final reward of the righteous.[2](https://outreachjudaism.org/former-christian-minister-convert/#fn2-2853)

Judaism does not promote conversion to Judaism but does, on the other hand, believe that the Jewish people have a duty to provide information to those interested in fulfilling the Noahide Laws. Some Jewish groups, in fact, have been particularly active in promoting the Seven Laws.

Technically, the Hebrew term B’nai Noach applies to all non-Jews as descendants of Noah. However, nowadays it is also used to refer specifically to those non-Jews who observe the Noahide Laws.

Remember that you were created in the image of God, and called to walk in the path of the righteous gentile. This journey is realized by your commitment to observe the seven Laws of Noah. While their numbers are uncertain, there are many thousands of men and women with your religious background who have come to proudly identify as a Noachide, or B’nai Noah. They diligently remain on this sacred path of observance of the Seven Noachide Laws, which will ultimately bring each of them into the presence of God for all eternity.

Be mindful that as you observe these seven mitzvoth, do not say in your heart, “I am performing these commandments because they make sense to my intellect and understanding.” Rather, proclaim that you are fulfilling them because the God of Israel commanded you to keep them.

**The seven Noachide Laws are:**

1. The prohibition of idolatry
2. The prohibition of blasphemy
3. The prohibition of murder
4. The prohibition of theft
5. The prohibition of immoral sexual relations
6. The prohibition of eating the limb of a living animal
7. The commandment to establish courts to enforce the commandments

It is a mistake to suppose that since the children of Israel have 613 commandments and the children of Noah have seven commandments, that the ratio of spiritual worth of a gentile to a Jew is proportionally 7 to 613.

In reality, the seven Noachide Laws are general categories of commandments, each containing many components and details, whereas the 613 commandments of the Torah are precise, each relating to one basic detail of the law of the Torah. Therefore, the numerical disparity in no way reflects the relative spiritual worth of the two systems of commandments.

It may be said that the Noachide movement is the oldest religion in the world.

Because of their profound spiritual connection to the nation of Israel, many righteous gentiles symbolically commemorate some aspect of the Jewish festivals. For example, it is not uncommon for B’nai Noah to in some way celebrate the holiday of Rosh Hashanah, the Jewish New Year and Day of Judgment. This festival is of particular interest to the righteous gentile because God judges all of mankind on that day—the Jew as well as the gentile. Rosh Hashanah is also the day Adam, the first man, was created by God. Just as all mankind is descended from Adam, we are all also descendants from Noah.

The holiday of Shevuoth (the Festival of Weeks) is also of unique interest to the Noachide because the descendants of Noah received their commandments as binding at that time as well. When the evening of Shevuoth arrives, righteous gentiles often

spend the entire night contemplating the momentous occasion of the giving of the Torah to the children of Israel at Mt. Sinai. In essence, the affinity that the truly righteous gentile feels for the Jewish people ignites within his soul a fervent desire to cling to the God of Israel and His people.

Bear in mind though, whichever observances B’nai Noah choose to keep, they must not keep the Shabbat according to Jewish Law, for the observance of the Shabbat was set aside for the Jewish people alone.

(16) The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an eternal covenant. (17) It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested.

(Exodus 31:16-17)

There are gentiles, however, whose connection to the children of Israel runs much deeper than a devotion to the God of Israel and a feeling of profound affection for the Jew and his Torah. Often, these special individuals felt an irresistible longing and unquenchable desire to be a part of the Jewish people throughout their lives. In fact, one middle aged woman recently confided in me that she inexplicably knew she was Jewish for as long as she could remember. This is not an uncommon phenomenon. Because the vast majority of B’nai Noah were brought up within the Christian religion, their attachment to the nation of Israel has always meant far more than just a passing interest or ephemeral fascination.

Since in its most primitive stage, Christianity emerged as a heresy of Judaism, “Jews” play more than an incidental role in Church literature. While this role is rarely a flattering one, for some the mere mention of the Jew was enough to ignite a fervid and inquisitive spark within the soul of the destined convert. The discussion about the nation of Israel may have occurred at home or even a church. Nevertheless, a simple passing discussion of the children of Israel generates an almost unbridled, and sometimes inexplicable enchantment with the Jewish people. These are the gentiles who experience an irresistible calling to convert to Judaism.

Ironically, there are some gentiles who have this undeniable yearning to somehow connect to the Jewish people, and mistakenly stumble into the Messianic movement. When at first they hear about Christians who worship employing Jewish symbols and liturgy, their hearts become filled with excitement and joy. They conclude that the messianic movement is precisely what they were looking for. They believe that they

can finally express their desire to associate with Judaism by attending Messianic congregations. Once they immerse themselves in these groups, however, it doesn’t take long for it to dawn on them that a Messianic house of worship is nothing more than an evangelical Church, deceptively designed to appear as a synagogue for the purpose of luring Jews who might otherwise resist the Christian trappings of a Church. They eventually grasp that the Messianic movement is the very antithesis of what they thought they were joining. They finally realize that this modern movement seeks to turn Jews into Christians, using nefarious means.

In essence, they correctly conclude that while the veneer of the Messianic movement is carefully crafted to appear ethnically and culturally Jewish, it is thoroughly Christian, and then look elsewhere for authentic Jewish worship. Therefore, genuine converts to Judaism frequently associated in the past with a messianic congregation.

The sacred path that emerges out of the decision to convert to the Jewish faith differs significantly from the commitment to continue as a B’nai Noah. For whereas the Noachide has embraced the faith of the Jewish people, the righteous convert, on the other hand, has in every manner become part of the Jewish people—sharing in full their Torah, as well as their wondrous history and eternal destiny.

The distinction between the righteous convert to Judaism and the Noachide is often difficult for Christians to comprehend. For whereas Christianity and Islam are both religions of creeds alone, the Jewish people are an ethnoreligious group, comprising both a unique faith and distinct nationhood. The Jewish people define their identity through a shared, ancient covenantal ancestral heritage and destiny, and religious affiliation.

For example, if a Christian declares that he does not believe in Jesus, is he still a Christian? Or if a Moslem confesses that he does not trust in the prophet Moham- med, is he still a Moslem? Certainly not. On the other hand, if a Jew declares that he doesn’t believe in God, or he has embraced the alien deities of surrounding peoples such as Hare Krishna or Jesus, is he still a Jew? Yes, albeit a sinner who is called by the prophets to repent. Paradoxically, the word religion appears nowhere throughout the Bible. The Jewish people are referred to as an “Am,” a nation.

Jewish tradition holds that genuine converts possess a migrating Jewish soul, and therefore tirelessly cry out to God for clarity of his or her true identity.

A rabbi never takes the request of a gentile to convert to Judaism lightly. On the contrary, this petition is considered with the utmost concern and apprehension. The rabbi who is asked to perform a conversion will in almost all situations repeatedly attempt to dissuade the petitioner from going on with his conversion and send the potential convert away. This effort of dissuasion will continue throughout the conversion process. For once a gentile has converted to Judaism, there is no going back. There can be no undoing of this eternal decision. Once the conversion has occurred, the convert is forever a Jew.

Bear in mind that it is no sin for a gentile to eat pork or perform work on the Sabbath day. Once his or her conversion ceremony is completed, however, the Jew by choice is required to observe all the 613 commandments as any other Jew.

If a convert backslides and returns to his former heathen ways, Heaven forbid, the conversion that he has endured has now become his spiritual affliction. In a sense, he would have been far better off had he not converted, for before the conversion these acts were not considered sinful, but as a Jew they are forbidden. Rabbis are extremely sensitive to this, and carefully screen potential converts.

We see this principle outlined in the Bible as well.

When Ruth entreated her mother-in-law, Naomi to return with her to the land of Israel and join the Jewish people, Naomi made three attempts to dissuade her daughter-in-law. Only after Naomi realized that Ruth was unshakable in her commitment to return did Naomi relent and bring her to her home in Bethlehem (Ruth 1:8-18). Ruth emerged as one of the most extraordinary women in Jewish history, and the grandmother of King David.

May the Merciful One guide you on your own sacred path.

Sincerely yours,

Rabbi Tovia Singer

<https://outreachjudaism.org/category/faq/>

<https://outreachjudaism.org/shop/support-us/>

[**http://www.noachide.org.uk/html/66\_commandments.html**](http://www.noachide.org.uk/html/66_commandments.html)

I. No Idolatry

**1.** "Against entertaining the thought that there exists a deity  except HaShem."

Negative Mitzvah 1

Exodus 20:3 "You shall have no other gods besides Me"

**2.** "Against making any graven image [& against having  anyone else make one for us]."

Negative Mitzvah 2

Exodus 20:3 "You shall have no other gods besides Me"

**3.** "Against making idols for use by others."

Negative Mitzvah 3

Leviticus 19:4 "Do not make gods out of metal, for  yourselves"

**4.** "Against making any forbidden statues [even when they are  for ornamental purposes]."

Negative Mitzvah 4

Exodus 20:20 "Do not make with Me gods of silver, neither  shall you make for yourselves gods of gold"

**5.** "Against bowing to any idol [& not to sacrifice nor to  pour libation nor to burn incense before any idol, even where it is not  the customary manner of worship to the particular idol]."

Negative Mitzvah 5

Exodus 20:5 "Do not bow down to them"

**6.** "Against worshipping idols in any of their customary manners  of worship."

Negative Mitzvah 6

Exodus 20:5 "Do not worship them"

**7.** "Against causing our children to pass [through the fire] in  the worship of Molech." In ancient times, the worship of  "Molech" - an Ammonite G-d - was very common, and it required that  children be used for the ritual ceremony.

Negative Mitzvah 7

Leviticus 18:21 "Do not give any of your children to set  them apart to Molech"

**8.** "Against practicing Ov." [Ov is Divination using a mantra to  obtain a  meditative trance to commune with the dead]

Negative Mitzvah 8

Leviticus 19:31 "Do not turn to mediums"

**9.** "Against practicing Yiddoni." [A Yiddoni involves ritual  acts and meditation as a means of imaginary prophecy]

Negative Mitzvah 9

Leviticus 19:31 "Do not turn to oracles"

**10.** "Against turning to idolatry [in word, in thought, in deed,  or by any observance that may draw us to its worship]."

Negative Mitzvah 10

Leviticus 19:4 "Do not turn to  idols"

II. No  blasphemy

**1.** "To acknowledge the existence of  G-d."

Positive Mitzvah 1

Exodus 20:2 "I am the L-rd,  your G-d"

**2.** "To fear G-d."

Positive Mitzvah 4

Deuteronomy 6:13 "You shall  fear the L-rd, your G-d"

**3.** "To pray to Him."

Positive Mitzvah 5

Exodus 23:25 "And you shall  serve the L-rd, your G-d"

**4.** "To sanctify G-d's name [in face of death, where  appropriate]."

Positive Mitzvah 9

Leviticus 22:32 "But I will be  sanctified among the Children of Israel"

**5.** "Against desecrating G-d's name [even in face of  death, when appropriate]." "Chillul HaShem"

Negative Mitzvah 63

Leviticus 22:32 "Neither shall  you profane My holy name"

**6.** "To study the Torah."

Positive Mitzvah 11

Deuteronomy 6:7 "And you shall  teach them diligently to your children."

**7.** "To honour the scholars, and to revere one's  teacher."

Positive Mitzvah 209

Leviticus 19:32 "You shall  stand up before an elderly person and give respect to a sage"

**8.** "Against blaspheming.," "Birkat  HaShem"

Negative Mitzvah 60

Exodus 22:27 "Do not curse  G-d"

III. No theft

**1.** "Against stealing, [i.e., by stealth]"

Negative Mitzvah 244

Leviticus 19:11 "Do not steal"

**2.** "Against committing robbery, [i.e.,  openly]"

Negative Mitzvah 245

Leviticus 19:13 "Do not commit robbery"

**3.** "Against shifting a landmark."

Negative Mitzvah 246

Deuteronomy 19:14 "You shall not remove your neighbor's  boundary marker"

**4.** "Against cheating."

Negative Mitzvah 247

Leviticus 19:13 "You shall not defraud your neighbor"

**5.** "Against repudiating a claim of money  owed."

Negative Mitzvah 248

Leviticus 19:11 "You shall not reply falsely"

**6.** "Against overcharging."

Negative Mitzvah 250

Leviticus 25:14 "You shall not defraud one another"

**7.** "Against coveting."

Negative Mitzvah 265

Exodus 20:14 "You shall not covet your neighbor's  house"

**8.** "Against desiring."

Negative Mitzvah 266

Deuteronomy 5:18 "You shall not desire your neighbor's  house"

**9.** "A labourer shall be allowed to eat of the  fruits among which he works [under certain conditions]."

Positive Mitzvah 201

Deuteronomy 23:2 "When you come (to work) in your neighbor's  vineyard, you may eat the grapes...you may Pluck the ears"

**10.** "Against a labourer eating of such fruit  [when certain conditions are not met]."

Negative Mitzvah 267

Deuteronomy 23:26 "You shall not waive a sickle to your  neighbor's standing grain"

**11.** "Against a labourer taking of such fruit  home."

Negative Mitzvah 268

Deuteronomy 23:25 "When you come into your neighbor's  vineyard, then you may eat your fill of grapes at your desire; but you  shall not put any in your container"

**12.** "Against kidnapping."

Negative Mitzvah 243

Exodus 20:13 "Do not steal"

**13.** "Against the use of false weights &  measures."

Negative Mitzvah 271

Leviticus 19:35 "You shall do no unrighteousness in  judgment; in length, in weight or in measure"

**14.** "Against the possession of false weights  & measures."

Negative Mitzvah 272

Deuteronomy 25:13 "You shall not have in your bag diverse  weights, one large and one small"

**15** "That one shall be exact in the use of  weights & measures."

Positive Mitzvah 208

Leviticus 19:36 "Honest balance, honest weights, an honest  dry measure and an honest liquid measure, you shall have"

**16.** "That the robber shall return  [or pay for] the stolen object."

Positive Mitzvah 194

Leviticus 5:23 "He shall return that which he  stole"

IV. No murder

**1.** "Against any person murdering  anyone"

Negative Mitzvah 289

Exodus 20:13 "You shall not  murder"

V. No  adultery

**1.** "Against [a man] having union  with his mother."

Negative Mitzvah 330

Leviticus 18:7 "She is your  mother, do not act immodestly with her"

**2.** "Against [a man] having union  with his sister."

Negative Mitzvah 331

Leviticus 18:9 "Do not act  immodestly...with your sister"

**3.** "Against [a man] having union  with the wife of his father."

Negative Mitzvah 332

Leviticus 18:8 "Do not act  immodestly with your father's wife"

**4.** "Against [a man] having union  with another man's wife."

Negative Mitzvah 347

Exodus 20:13 "You shall not  commit adultery"

**5.** "Against [a man] copulating  with a beast."

Negative Mitzvah 348

Leviticus 18:23 "Do not act  indecently with an animal"

**6.** "Against a woman copulating  with a beast."

Negative Mitzvah 349

Leviticus 18:23 "A woman may  not act indecently with an animal"

**7.** "Against [a man] lying carnally  with a male."

Negative Mitzvah 350

Leviticus 18:22 "Do not have a  relationship with a male as you would with a woman"

**8.** "Against [a man] lying carnally  with his father."

Negative Mitzvah 351

Leviticus 18:7 "Do not act  immodestly with your father"

**9.** "Against [a man] lying carnally  with his father's brother."

Negative Mitzvah 352

Leviticus 18:14 "Do not act  immodestly with your father's brother"

**10.** "Against engaging in erotic  conduct that may lead to a prohibited union. [That is, petting by persons  whose marriage would be illicit.]"

Negative Mitzvah 353

Leviticus 18:6 "No person shall  approach a close relative and act immodestly"

VI. Courts of justice

**1.** "To appoint judges and officers in each and every  community."

Positive Mitzvah 176

Deuteronomy 16:18 "Appoint  judges and officers in all your gates"

**2.** "To treat the litigants equally before the  law."

Positive Mitzvah 177

Leviticus 19:15 "With  righteousness, judge your neighbor"

**3.** "To inquire diligently into the testimony of a  witness."

Positive Mitzvah 179

Deuteronomy 13:15 "Then you  shall inquire, search, and ask diligently"

**4.** "Against the wanton miscarriage of justice by the  court."

Negative Mitzvah 273

Leviticus 19:15 "You shall do  no unrighteousness in judgment"

**5.** "Against the judge accepting a bribe or gift from a  litigant."

Negative Mitzvah 274

Exodus 23:8 "And you shall take  no bribe"

**6.** "Against the judge showing marks of honour to but  one litigant."

Negative Mitzvah 275

Leviticus 19:15 "Nor honor an  important person"

**7.** "Against the judge acting in fear of a litigant's  threats."

Negative Mitzvah 276

Deuteronomy 1:17 "You shall not  be afraid because of any man"

**8.** "Against the judge, out of compassion, favouring a  poor litigant."

Negative Mitzvah 277

Exodus 23:3 "You shall not  favor a poor man in his cause"

**9.** "Against the judge  discriminating against the litigant because he is a  sinner."

Negative Mitzvah 278

Exodus 23:6 "You shall not  pervert the judgment of the needy in his cause"

**10.** "Against the judge,  out of softness, putting aside the penalty of a mauler or  killer."

Negative Mitzvah 279

Deuteronomy 19:21 "And your eye  shall not have pity"

**11.** "Against the judge discriminating against a  stranger or an orphan."

Negative Mitzvah 280

Deuteronomy 24:17 "You shall  not pervert the judgment of the stranger or the orphan"

**12.** "Against the judge hearing one litigant in the  absence of another."

Negative Mitzvah 281

Exodus 23:1 "You shall not  raise a false report"

**13.** "Against appointing a judge who lacks knowledge of  the Law."

Negative Mitzvah 284

Deuteronomy 1:17 "Do not  respect persons in judgment"

**14.** "Against incrimination by circumstantial  evidence."

Negative Mitzvah 290

Exodus 23:7 "And the innocent  and righteous you shall not slay"

**15.** "Against punishing for a crime committed under  duress."

Negative Mitzvah 294

Deuteronomy 22:26 "But to the  girl you shall do nothing"

**16.** "That the court is to  administer the death penalty by the sword [i.e., decapitation]."

Positive Mitzvah 226

Exodus 21:20 "[The sin] shall  surely be avenged"

**17.** "Against anyone taking  the law into his own hands to kill the perpetrator of a capital crime."

Negative Mitzvah 292

Numbers 35:12 "The murderer  shall not die until he stands before the congregation in judgment"

**18.** "To testify in court."

Positive Mitzvah 178

Leviticus 5:1 "And he is  witness, whether he has seen or known of it"

**19.** "Against testifying falsely."

Negative Mitzvah 285

Exodus 20:13 "You shall not  bear false witness against your neighbor"

VII. No limb of a living  animal

**1.** "Against eating a limb severed from a living  animal, beast, or fowl."

Negative Mitzvah 182

Deuteronomy 12:23 "And you may  not eat the life with the meat"

**2.** "Against eating the  flesh of any animal which was torn by a wild beast which, in part,  prohibits the eating of such flesh as was torn off an animal while it was  still alive."

Negative Mitzvah 181

Exodus 22:30 "Neither shall you  eat any meat that is torn in the  field"