



THE UNIVERSAL PATH

THE SEVEN LAWS
OF NOAH

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The Seven Laws of Noah

The Ancient Covenant Between the Creator and All Humanity

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The Seven Laws of Noah

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This book is intended for educational purposes.
It is not a comprehensive halachic guide and does not replace
guidance from a qualified Orthodox rabbi.

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May this work contribute to the fulfillment of the prophecy:

*"For then I will change the nations to a pure language,
that they may all call upon the name of the Lord,
to serve Him with one accord."*

— Zephaniah 3:9

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PART ONE

Introduction

Foreword

Dear Friend,

If you have come to read this booklet, it is a sign that there is a spark within you. A spark of searching, of questions, of a deep feeling that there is something beyond what the eye can see.

You are not alone in this search. Billions of human beings throughout history have sought answers to the same questions that trouble you. Where did we come from? Where are we going? What is the meaning of it all? Is there someone listening?

This booklet offers answers. Not answers invented by someone a hundred or a thousand years ago, but answers more ancient than that, answers given to humanity from its very beginning, answers faithfully preserved by the Jewish people for thousands of years.

Our goal is to help those seeking honest answers, and to introduce a path they may not yet have considered, an ancient, simple, and logical way.

Read with an open heart. Ask questions. Examine things. And then—decide for yourself.

With blessings,
The 7NOAH.TV Team

What This Booklet Offers

Not a New Religion

This book is meant for education and inspiration. It is not intended as a full halachic manual for Noahides and does not replace guidance from a qualified teacher or rabbi. It does not offer a new religion, ask you to follow a charismatic leader, or require joining a cult. Instead, it invites you to return to the source: the ancient covenant that the Creator established with all humanity—a path open to anyone seeking to live with integrity, purpose, and ethical awareness.

You are not being asked to convert, to become Jewish, or to radically change your identity. The Seven Noahide Laws are a simple, universal moral code, accessible to anyone, anywhere, in any culture or language.

A Way Forward

This book explores how the Seven Noahide Laws can guide ethical living, help you find meaning in your actions, and foster a deeper connection with the Creator, creation, and humanity. Rather than presenting rules to follow, it offers principles to guide your conscience, inviting reflection on your choices, ethical action, and personal growth. By applying these timeless principles in everyday life, you can cultivate hope, character, and understanding, without pressure, without dogma, and entirely at your own pace.

The Human Search for Truth

The Eternal Questions of Humanity

Since the dawn of humanity, since the first human looked at the stars and wondered about their place in the universe, human beings have asked the same great questions. These are questions that cannot be avoided, questions that arise again and again in every culture, every generation, and at every point on the face of the earth.

Where Did We Come From?

This is the first question every child asks: "Mommy, where did I come from?" Parents answer the simple question, but the deeper question remains: Where did humanity come from? Where did the universe come from? What was there before everything began?

Science can suggest an assumption, the Big Bang, the development of stars, the formation of Earth, the evolution of life. But science cannot answer the question: Why is there something rather than nothing? What is the reason that the universe exists at all?

Where Are We Going?

Does everything end when the body stops functioning? Does my consciousness, my thoughts, my memories, my personality, simply disappear into nothingness?

Most human beings, in all cultures and at all times, have refused to believe that death is the end. The pyramids of Egypt, the ancient tombs with objects for the afterlife, beliefs in reincarnation, all these testify to a deep feeling that there is continuation.

What Is the Meaning?

Even if a person succeeds in life, has a family, career, money, health, the question arises: "And then what? Why all this?" The psychiatrist Viktor Frankl, a Holocaust survivor, identified the need for meaning as a basic human need, even more important than the need for pleasure or power.

"He who has a 'why' to live for can bear almost any 'how.'"

— Viktor Frankl

People who lose their sense of meaning fall into depression, a feeling of emptiness, sometimes even addiction or suicidal thoughts. The need for meaning is not a philosophical luxury; it is an existential necessity.

Is There a Creator?

This is perhaps the most central question. If there is a Creator, everything changes. There is a source to the universe, there is purpose to existence, there is someone who cares. If there is no Creator, the universe is a cold and indifferent accident, and humanity is alone in a vast and meaningless cosmos.

What Is Right and What Is Wrong?

Is there absolute truth, or is everything relative? Are "good" and "evil" real concepts, or just cultural inventions? If there is no absolute truth, how can anything be judged as immoral? If everything is relative, why not steal, murder, if one can only avoid punishment?

Why the Answers Matter

Some say, "*What does it matter? Let's just live life without worrying about philosophical questions.*" Yet the truth is that the answers to these questions shape every aspect of our lives, whether we are aware of it or not.

If you believe there is nothing after death, that belief will influence how you live today. You may chase fleeting pleasures, or feel a quiet, gnawing anxiety about the meaning of it all. If you believe in reward and punishment, it will guide your moral choices, you will pause and think twice before doing wrong, even when no one is watching. If you see life as mere chance, it can be difficult to find lasting purpose, for meaning feels fragile when everything seems random.

But if you believe in a Creator who loves you, everything changes. You are not alone. There is someone who listens. There is purpose. Your actions, struggles, and joys take on a deeper significance.

Religion vs. Covenant

The Essential Difference

What Is Religion?

The word "religion" comes from Latin and is often explained as meaning "to bind" or "custom." From a Jewish theological perspective, most of the world's religions developed through human initiative, either through a charismatic founder who claimed a personal revelation, or through the gradual formation of traditions and myths. In such systems, followers are generally asked to accept the founder's experience or teaching as authoritative.

What Is a Covenant?

A Covenant is something fundamentally different. Rather than humanity reaching upward toward the Divine, a covenant is described as the Creator initiating a relationship by revealing His will.

The Torah tells of two foundational events:

- 1. The Covenant with Noah (for all humanity):** After the Flood, the Creator made a covenant with Noah and his descendants, all of humanity. He gave seven basic commandments and swore never again to destroy the world by flood. The rainbow became the sign of this eternal covenant. Within Jewish tradition, this covenant defines the moral framework expected of non-Jews (Noachides).
- 2. The Revelation at Mount Sinai (for Israel):** Approximately 800 years after Noah, the Creator revealed Himself to the people of Israel. This revelation was experienced by an entire nation rather than by a single individual. The Torah was given to Israel at this event, and within Jewish law, the Torah also serves as the authoritative source that explains the Seven Noahide Laws.

According to the Torah, the Seven Noahide Laws are binding because they were reaffirmed through Moses at Sinai. This is what gives them their authority, even if people also discuss broader questions about revelation.

Private vs. Public Revelation

When a single individual claims that G-d spoke to them, others must rely on trust in that person's testimony. From a Jewish philosophical standpoint, this raises questions about verification and certainty.

When an entire nation claims to have experienced a revelation, that is completely different. Jewish tradition presents this as a distinctive feature of the Sinai narrative, arguing that a collective memory of this kind could not plausibly arise if the event had not occurred. If it did not happen, the parents would have told their children, "*We do not remember any such thing.*"

No other religion claims such a public revelation. This is unique.

PART TWO

The Seven Laws in Detail

The Historical Source and Authority

In the year 1656 (-2105) the world experienced a terrible disaster. Humanity had corrupted its way to such an extent that the Creator decided to start anew.

"Now the earth was corrupt in God's sight, and the earth was filled with violence (hamas). And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said to Noah, 'The end of all flesh has come before Me, for the earth is filled with violence because of them; behold, I will destroy them along with the earth.'"

— Genesis 6:11-13

The Flood wiped out all life, except for Noah, his family, and the animals in the Ark. Through them, the six precepts that God had originally commanded to Adam were preserved for humanity. These six precepts are:

1. The prohibition against worshiping false gods.
2. The prohibition against cursing God.
3. The prohibition against murder.
4. The prohibition against incest and adultery.
5. The prohibition against theft.
6. The command to establish laws and courts of justice.

These precepts are recorded in Mishneh Torah, Kings and Wars 9, and they represent the ethical foundation that God intended for all humanity.

When Noah emerged from the Ark, he built an altar to God and, taking every pure animal and bird, offered burnt offerings. God smelled the pleasing aroma and resolved:

"Never again will I doom the earth because of humankind, since the devising of the human mind are evil from youth; nor will I ever again destroy every living being as I have done."

— Genesis 8:20-21

Through Noah and his family, the original ethical precepts given to Adam were preserved for humanity. After the Flood, God added one additional commandment:

"You must not eat flesh with its life-blood in it."

— Genesis 9:4

Then the Creator made a covenant with Noah:

"And I, behold, I establish My covenant with you and with your offspring after you... I have set My rainbow in the cloud, and it shall be a sign of the covenant between Me and the earth."

— Genesis 9:9, 13

This covenant is not dependent on mankind's observance of the precepts. It was God's promise to all living creatures that He would never again destroy all land-life from the world (Genesis 9:11). It also has a spiritual meaning: God will always accept sincere personal repentance, giving humanity the freedom and strength to overcome self-centered desires and choose good.

The rainbow reminds us of this: sunlight shining through clouds creates its colors, teaching us about repentance. When we correct our mistakes and return to God, we bring light into our lives. Its colors represent kindness, judgment, and mercy. By performing genuine repentance, we help improve the world and prepare for the coming of the Moshiach.

(Chassidic Discourse by the Rebbe, Rabbi Menachem M. Schneerson, Sept. '82, Brooklyn, New York – see for the whole explanation - <https://asknoah.org/essay/the-covenant-of-the-rainbow>)

The Seven Laws

1. The prohibition against worshiping false gods
2. The prohibition against cursing God
3. The prohibition against murder
4. The prohibition against incest and adultery
5. The prohibition against theft
6. The command to establish laws and courts of justice
7. The prohibition of eating from a living animal

LAW 1

Prohibition of Idolatry

The Basic Law

It is forbidden to worship anything other than the one and only Creator. This is the most fundamental commandment, as it establishes the entire relationship between humanity and the Creator.

"The foundation of all knowledge and the pillar of wisdom is the recognition that there is a Primary Being who brought all existence into being. All beings in the heavens, on the earth, and everything in between came into existence solely through the truth of His being."

— Mishneh Torah, Foundations of the Torah 1

The positive aspect of this commandment is the belief in G-d.

What Is Considered Idolatry?

At times, people search for the divine in things they can see and touch. They carve wood or stone into statues, adorn them with gold and silver, and whisper prayers, as if life itself could dwell within what they have made. Others lift their eyes to the sky and find something sacred in the sun, the moon, and the stars, turning the forces of nature into objects of worship. Though the forms differ, all of these are manifestations of **idolatry**, placing trust, reverence, or ultimate meaning in anything other than the One Creator.

The prophet Jeremiah illustrates the futility of this practice vividly: people make idols from wood, carve them with skill, and decorate them, yet these images have eyes but cannot see, ears but cannot hear, mouths but cannot speak, and hands but cannot touch. They must be carried because they cannot move. God warns that these idols neither benefit nor harm anyone, highlighting the emptiness of worship directed toward lifeless objects (Jeremiah 10:3-5).

This shows that idolatry is not only about worshiping carved images, but about the condition of the heart, turning away from the Creator to invest ultimate allegiance in what is powerless and blind.

There are moments when a human being is elevated to godlike status, admired or feared until they stand above all others. And sometimes it is not a figure at all, but an idea that takes this place, an ideology that demands total devotion, shaping lives as though it were a god in its own right. When our hearts become bound to anything in this way, we have turned it into an idol, blind to the truth and deaf to the guidance of the Creator.

Modern Implications

Sometimes devotion gathers around a single figure. A leader is admired so intensely that flaws are denied and mistakes become unthinkable, whether in the case of figures like Hitler, Stalin, Mao, or even modern celebrities elevated beyond criticism.

At other times, money takes on the role of an idol. It becomes the highest good, the measure of success and worth, so powerful that people are willing to sacrifice principles, relationships, or even their own humanity in its pursuit.

There are also ideologies that begin to resemble religions. They develop their own saints and heretics, rigid dogmas that must not be questioned, and a moral certainty that leaves no room for doubt or dialogue.

And perhaps most subtly, worship turns inward. The self is placed at the center, “me first”, until the ego becomes the highest authority, demanding loyalty and shaping every decision.

How to Fulfill This Commandment

Recognize and believe in the one Creator. It is our duty to obey G-d, through the observance of the Seven Noahide Laws for the descendants of Noah, and the 613 commandments for the Jewish people. Direct your prayers solely to the Creator. Do not worship anything or anyone else besides G-d, not even in combination with Him. This includes the prohibition against making or selling idols and the practice of idolatrous customs. Examine yourself honestly, what is truly most important to you?

LAW 2

Prohibition of Blasphemy

The Basic Law

It is forbidden to curse the Creator. The Creator gave us life, breath, and everything we have.

According to Targum Onkelos, in Genesis 2:7, God formed man from the dust of the ground and breathed into his nostrils the breath of life. Thus, man became a living, speaking soul, not merely a living soul.

It is God who has granted us the gift of life and the ability to speak. To curse Him is like spitting in the face of the One who gave you everything. It is an open act of rebellion against God and against the goodness He continually bestows upon humanity and all of creation. Moreover, it reflects a lack of trust and faith in Him and in His benevolence.

The positive aspect of this commandment is to thank and bless God for the good He has given us.

Before listing practical guidance, it is important to note that the following practices come from Jewish custom and express reverence for God. They are recommended, but they are not formal obligations for Noahides.

Modern Implications

In moments of anger or frustration, the temptation to curse is strong. When difficult things happen, anger often rises naturally, but even then, one is called to restraint.

Cursing, using swear words as an outlet for rage, should be avoided, even when those words are commonly accepted and no longer consciously linked to God. All the more so, it is forbidden to curse the Creator (Heaven forbid).

Job stands as a powerful example: he lost everything, yet he refused to curse God, choosing self-control and faith over anger. Speech should not become a reflex of rage, but remain an expression of discipline, reverence, and inner strength.

Respect God's Name

The following practices come from Jewish custom and express reverence for God. They are recommended as expressions of respect, but they are not formal obligations for Noahides.

God's Name should be treated with care and reverence. In Jewish practice, the four-letter Name of God is not spoken aloud; instead, substitutes such as *Hashem* ("the Name") are used. Other names of God are traditionally pronounced only during prayer or when reading the Torah. When writing God's name, it is customary to do so with respect and care. Practices intended to prevent accidental pronunciation reflect Jewish custom and stringency and are not binding requirements for Noahides.

As an additional expression of gratitude and reverence, it is recommended to thank God after eating with the blessing that Abraham taught his guests:

"Blessed is the God of the universe, from Whose bounty we have eaten."

LAW 3

Prohibition of Murder and Injury

The Basic Law

It is forbidden to murder a person.

"Whoever sheds the blood of man, by man shall his blood be shed, for God made man in His own image."

— Genesis 9:6

The positive aspect of this commandment is that it encourages caring for the most vulnerable in society, for example by visiting and looking after the sick. (as God Himself visited Abraham, Genesis 18).

Why Is This So Severe?

Human life is sacred and a gift from God. Moreover, every person is created in the image of God and therefore possesses a dimension of holiness. When a person is murdered, the image of God that they bear is taken from the world, making murder a form of damaging the Creator's image.

What Is Considered Murder?

Human life is sacred, and taking it is among the gravest of wrongs. This includes not only direct murder, but also indirect forms of killing, such as hiring another to commit the act. Responsibility extends further still, encompassing situations in which a life is lost through negligence, as well as cases where one fails to save another person despite having the clear ability to do so.

There are, however, limited and serious exceptions. Taking life may be permitted in cases of genuine self-defense, in the context of a just war, or through the death penalty when carried out by a legitimate and lawful court.

What Is Considered Injury?

Serious physical injury, endangering a life, slander, emotional harm, and public embarrassment are all severe offenses.

Our sages teach that humiliating someone in public is especially severe. As explained in the Talmud (Bava Metzia 58b), public humiliation is compared to shedding blood: when a person is deeply shamed, the redness leaves their face and turns pale, as if the blood has drained from them.

From this we learn how serious it is to cause another person public shame. Preserving a person's dignity is a fundamental moral obligation.

Modern Implications

Social media can amplify harm, making it easy to speak ill of others, shame them publicly, or incite harm, even leading to serious violence in extreme cases.

How to Fulfill This Commandment

Life is sacred, and human beings are entrusted with the responsibility to protect it. Abortion, for example, is generally prohibited. Yet in complex situations, such as when the mother's life is at risk, opinions vary within Noahide thought. Any decision in these cases must carefully consider medical, ethical, and legal factors. This is a nuanced moral issue rather than a simple, settled ruling.

Euthanasia, or actively ending a life to relieve suffering, is generally forbidden. Turning off life-support while a person is still alive is not permitted. At the same time, one is not required to artificially prolong dying if a patient is clearly terminal and fully aware of their condition. When a patient cannot make decisions, life-saving treatment should generally be provided. These topics involve significant moral and medical complexity and may be interpreted differently among Noahide authorities.

Suicide is also prohibited, as life is a deposit from the Creator and not ours to take. Beyond these, causing personal injury, inflicting harm, or endangering lives is forbidden. This can include many situations, from reckless driving to skiing in areas where it is prohibited. Respect for life means taking responsibility for our actions and being mindful of how they may affect others.

Guiding Principle.

These are serious moral issues, discussed at length in rabbinic sources. How they apply to Noahides depends on the situation, medical facts, and local law, and should be approached with care. In complex or unclear situations, it is recommended to consult an Orthodox rabbi who is knowledgeable in Noahide laws to provide guidance.

LAW 4

Prohibition of Forbidden Relations

The Basic Law

It is forbidden to engage in forbidden sexual relations.

What Is Forbidden?

There are six illicit sexual relations forbidden to a Noachide:

- a) His mother
- b) His father's wife
- c) A married woman
- d) His maternal sister
- e) Relations with a male
- f) Relations with an animal

These prohibitions are derived from the Torah:

"Therefore, a man shall leave his father and his mother and cling to his wife, and they shall become one flesh."

— Genesis 2:24

“His father” alludes to his father’s wife.

“His mother” is understood literally.

“Cling to his wife”, one must not cling to another man’s wife.

“His wife”, excludes relations with a male.

“They shall become one flesh”, excludes any domesticated animal, beast, or fowl, for man can never become one flesh with them.

The prohibition against relations with a maternal sister is derived from Genesis 20:13: *“She is my sister, my father’s daughter, but not my mother’s. Thus, she became my wife.”* (Mishneh Torah, Kings and Wars 9)

The positive aspect is to be faithful to your partner and to follow the recommendation to get married. According to Kohelet Rabbah 7:2:3, God Himself adorned the bride, showed her to Adam, and blessed the groom, performing the first “wedding” rituals.

Why These Prohibitions?

It is forbidden to engage in forbidden sexual relations. Why? Because they protect the integrity of individual lives, uphold the family unit, preserve the sanctity of marriage, and maintain social order, reflecting the Creator’s will. The family is the foundation of society, and sexuality, the source of life, is deeply sacred. When respected, it nurtures both the individual and the community; when abused, it can be profoundly destructive, harming the person, the family (especially the children), and destabilizing

society. Marital fidelity is central, as betrayal represents a deep breach of trust, while faithfulness is an investment in the relationship. Protecting children is paramount, since sexual abuse is among the most serious of crimes. Marriage provides the ideal framework for sexuality, establishing a public and permanent commitment that safeguards both personal and communal well-being.

Modern Implications

In many Western societies, marriage is no longer the default, and it is common for couples to live together without formal marriage. Scholars and rabbis do not always agree on how such modern arrangements relate to these prohibitions; each situation may need careful consideration. When a man and a woman cohabit for an extended period, they may sometimes be regarded as “betrothed” or even considered married in certain contexts, in which case the prohibitions and obligations related to marriage, including those against adultery, may apply.

How to Fulfill This Commandment

The text above clearly outlines which sexual behaviors are prohibited. It is important to approach this matter carefully and to establish safeguards for oneself and for others. For Noahides, this can include observing appropriate dress codes and practicing general modesty. It is also wise to avoid being alone in private spaces with someone with whom one might be tempted to engage in a sexual relationship, or where others might mistakenly assume such a relationship could occur. These measures help maintain personal integrity, protect others, and prevent situations that could lead to prohibited behavior.

LAW 5

Prohibition of Theft

The Basic Law

It is forbidden to steal, rob, or defraud.

The positive aspect is to return to people what rightfully belongs to them.

What Is Included?

Taking what belongs to others is forbidden in many forms. This includes secret theft, robbery through force, fraud, and failing to pay debts or wages owed to workers. It also covers trespassing, using false measurements, deceiving or misleading people, and even kidnapping. All of these acts violate the trust and rights of others, undermining the fairness and integrity that hold a community together.

Modern Implications

Respecting the rights and property of others extends beyond physical goods. Intellectual property, for example, must be honored: downloading software, music, or movies without paying deprives creators of the compensation they deserve for their labor.

Similarly, evading taxes harms the community, as taxes fund essential public services and resources. In the workplace, taking office supplies or using work time for personal matters violates the trust of an employer.

Businesses too must act with honesty, selling defective products, hiding crucial information, or engaging in misleading advertising all constitute forms of deception that exploit others for personal gain.

How to Fulfill This Commandment

The branches of this prohibition are extensive, and it is important to thoroughly study the halachic details regarding it. This is especially true because it does not always concern only material things, but also immaterial matters. It also involves lost objects and what one must do to return them to their owner, or whether one is allowed to keep the item. The distinction between “mine” and “yours” is very subtle. Therefore, in order to handle this properly, one must carefully research and study it in the designated books. (See the list of books at the end of this brochure).

LAW 6

Prohibition of Eating from a Living Animal

Ever Min Ha-Chai

The Basic Law

It is forbidden to eat meat that was removed from a land mammal or bird while it was still alive. As Genesis teaches:

"But you shall not eat flesh with its life, that is, its blood."

— Genesis 9:4

An animal is considered dead only when its heart no longer exhibits any beating or pulsating movement. Observing this law ensures that one does not cause unnecessary pain or suffering to living creatures.

Ever Min Ha-Chai forbids harming animals in this specific way. The positive counterpart to this prohibition is the ethical call to treat animals with care and to avoid causing them unnecessary pain, which, though not legally required, reflects the spirit of the law.

Why Is This Important?

From Noah onward, God permitted the killing of animals for consumption, but with clear limits. A person who is cruel to animals will also be cruel to humans. This law, given specifically to Noah, is mentioned alongside the prohibition against killing humans.

"But for your own life-blood I will require a reckoning: I will require it of every beast; of humankind, too, will I require a reckoning for human life, of everyone for each other! Whoever sheds human blood, by human [hands] shall that one's blood be shed; For in the image of God was humankind made."

— Genesis 9:5-6

This teaches a broader moral truth: respecting life, whether human or animal, is fundamental. If a person can be cruel to the defenseless, it is likely they will lack compassion toward fellow human beings as well.

The Broader Principle

Beyond the strict prohibition itself, Torah teachings stress compassion and responsible treatment of animals. Even when something is permitted, there are limits: having power over weaker beings does not give one free rein to cause suffering. This principle also extends to respecting the natural order, for example in the careful treatment of plants and animals. By acting thoughtfully, we honor the world God has created.

Modern Implications

Today, these principles remain highly relevant. Industrial farming often subjects animals to crowded, stressful conditions, causing unnecessary suffering. Ethical issues arise in modern food practices, such as cooking lobsters or crabs alive or consuming parts of living animals. While Bnei Noach are not bound by Jewish dietary laws, these examples serve as guidance for ethical sensitivity and responsible behavior toward living creatures.

How to Fulfill This Commandment

Be mindful of what you eat and ensure animals are fully deceased before consumption. Show compassion toward all living beings, treating pets, livestock, and wildlife responsibly. Consider your actions carefully, respecting creation and the natural order, and striving to avoid unnecessary suffering.

By following both the letter of the law and its ethical spirit, we demonstrate reverence for life and contribute to a harmonious relationship with the world around us.

LAW 7

Establishing Courts of Justice

The Basic Law

According to the Rambam (Mishneh Torah, Hilchot Melachim 9:14), the Noahides are obligated to establish a just legal system. This means they must appoint judges and magistrates in every major city to adjudicate matters concerning the seven Noahide commandments, and to admonish the people regarding their observance. In this way, justice and order are maintained, and compliance with the commandments is overseen.

It is important to note that it was God Himself who showed Noah in Genesis 9:6 that a system of justice must exist. Without a system of judicial authority, it is impossible to properly uphold the seven laws in society. Only through just and fair legal governance can a society exist that is good and righteous in the eyes of God.
The Law of the Land.

There is no Noahide Court of Justice in these Days

While no countries currently have courts specifically based on the Noahide Commandments, many legal systems do incorporate elements of these divine laws. However, regular courts that are not based on Torah issue judgments that don't necessarily align with the principles of the Noahide Commandments.

The question then arises: what is the status in Torah of secular national legal systems? To address this, it is useful to examine how Jews in the diaspora are told to relate to the laws of the countries in which they live. Pirkei Avot 3:2 states:

"Pray for the welfare of the government, for were it not for the fear of it, a man would swallow his fellow alive."

— Pirkei Avot 3:2

This underscores the importance of a functioning legal system. The statement by the Sages that "*dina d'malkhuta dina*", literally, that "the law (*dina*) of the ruling government (*malkhuta*) is law", is the name in Aramaic for a general principle in Torah law, that there are certain types of *monetary* laws that civilized societies will enact for the sake of fair and just commerce, and these are binding on all the citizens.

Modern Implications/ How to Fulfill This Commandment

Obey the laws of the country in which you reside, unless they contradict Torah law. Seek, through democratic means, to promote and establish legislation in your country that is increasingly based on the principles of the Torah. If you are called to testify in a court case, always speak the truth. If you are summoned to court, it is forbidden to bribe the judge. Whenever possible, try to avoid legal disputes and resolve conflicts through settlement and peaceful means.

What Is a "Righteous Among the Nations"?

Many people may naturally find many of the above commandments reasonable and follow them. However, it is important to accept the laws because they come from God and were confirmed by Moses at Mount Sinai. This means recognizing God as their divine source and ultimate authority, and does not require adopting the entire Jewish legal system or entering into Jewish religious or legal institutions. Rather, it concerns one's intent and acknowledgment of that divine authority, not the acceptance of a full halachic decisional system.

Laws followed merely because they seem logical are easily changed if counterarguments are presented. The laws of God, however, are eternal and unchanging. Therefore, it is essential that the commandments are performed because God wills them, not just because we consider them logical.

Maimonides teach.

" Anyone who accepts upon himself the fulfillment of these seven mitzvot and is precise in their observance is considered one of 'the pious among the gentiles' and will merit a share in the world to come. This applies only when a person accepts and fulfills them because the Holy One, blessed be He, commanded them in the Torah and informed us through Moses that Noah's descendants were previously commanded to fulfill them. If someone fulfills them merely out of intellectual conviction, they are not considered a resident alien, nor one of "the pious among the gentiles," nor among their wise men."

— Maimonides, *Mishneh Torah, Kings and Wars 8:11*

This is tremendous news: the path to eternal life is open to every person, if he chooses so.

Historical Figures

Noahides Throughout the Ages

Throughout history there have been people, non-Jews, who recognized the one Creator and lived according to the moral principles of the 7 Laws of Noah. These figures prove: it is possible to be a righteous Noahide and merit the World to Come.

Biblical Figures

Noah: Father of the New Humanity

"Noah was a righteous man, blameless in his generation; Noah walked with God."

— Genesis 6:9

In an age filled with corruption and moral collapse, Noah stood as a solitary beacon of righteousness. For 120 years he built the ark and warned his generation, choosing steadfast obedience even when mocked or ignored. After the flood he received the covenant of the rainbow, God's promise to all humanity. Noah's life teaches us the importance of moral courage, perseverance, responsibility toward others, and gratitude to God.

Melchizedek: Priest of God Most High

Melchizedek, the king of Salem (Jerusalem), appears briefly yet powerfully in the Torah as "priest of God Most High" (Genesis 14:18). Although not a Hebrew, he recognized the one God, blessed Abraham, and was honored by receiving a tithe from him. Rashi on this verse gives a Midrashic explanation that Melchizedek is identical with Shem, the son of Noah (Nedarim 32b) His example reminds us that the knowledge of God is not limited to Israel alone; righteous individuals can be found in every nation, and even Abraham acknowledged Melchizedek's spiritual greatness.

Job: The Righteous Man of Uz

Job, who lived in the land of Uz and was not part of Israel, is described as "blameless and upright, one who feared God and turned away from evil" (Job 1:1). Despite losing his wealth, his children, and his health, Job refused to curse God. He asked difficult questions, struggled honestly with suffering, and ultimately accepted God's sovereignty with humility. Job stands as a timeless example of a righteous Gentile whose faith endured the deepest trials.

Naaman the Aramean

Naaman, the commander of the Aramean army, suffered from leprosy. When he followed the prophet Elisha's instruction to immerse in the Jordan River, he was miraculously healed. In response he proclaimed, "There is no God in all the earth but in Israel" (2 Kings 5:15). Naaman's story demonstrates that genuine recognition of God can emerge anywhere, and that humility and willingness to change are at the heart of spiritual growth.

Ruth the Moabite

Ruth, a Moabite woman was a Jewish convert, chose loyalty and truth over comfort and familiarity. Her words to Naomi—“Your people shall be my people, and your God my God” (Ruth 1:16)—express a profound act of free choice. Ruth embraced the God of Israel and ultimately became the grandmother of King David and an ancestor of the Messiah. Her journey shows that all people, regardless of origin, can find a place within God’s unfolding plan.

Jethro: Moses' Father-in-Law

Jethro, the priest of Midian, was a sincere seeker of truth. When he heard about the miracles that God had done for Israel, he came to the Israelite camp to learn more. The Midrash (Tanchuma, Yitro 7) teaches that when the Torah says “*Jethro rejoiced*” (Exodus 18:9), it can also mean that he became a *Yehudi*, a convert to Judaism. Jethro said, “*Now I know that the Lord is greater than all gods*” (Exodus 18:11), explaining that he had tried every form of idol worship in the world, but none compared to the God of Israel. Before he returned to Midian, he converted and accepted the God of Israel. He also gave Moses important advice on how to set up a fair and organized court system. Jethro’s story teaches us about openness, honesty, and the willingness to change when one finds the truth.

Although Ruth and Jethro ultimately converted to Judaism, this does not mean that Bnei Noah are required to do so. Every Noahide who sincerely follows the Seven Laws of Noah and their related principles, because God gave them, has a full and personal relationship with God and a place in the World to Come.)

The Modern Noahide Movement

Since the 1980s, an organized movement of Noahides has developed worldwide. The Lubavitcher Rebbe encouraged spreading knowledge of the Seven Laws.

People around the world, mainly former Christians, discovered that the New Testament does not fit with the Hebrew Bible, and found the Seven Commandments.

Communities Today

Noahide communities exist across the globe, connecting people who seek to live ethically according to the Seven Laws. In the United States, vibrant communities can be found in Texas, Tennessee, Georgia, Florida, California, and many other states. Brazil hosts one of the largest communities outside the U.S., while the Philippines has a growing community numbering in the thousands. Nigeria also has large and expanding groups, and smaller but active communities are found in countries including India, Japan, Russia, Europe, Australia, and across South America.

In addition to local communities, a worldwide online network exists under the guidance of Orthodox rabbis, exemplified by Sukkat Shalom Bnei Noach. Platforms like 7NOAH.TV reach hundreds of thousands of people around the globe, offering educational classes and resources. The website has seen over 400,000 visits, with 200,000 participants engaging in classes, spanning countries from the U.S., Canada, and Australia to Cuba, Nigeria, Argentina, India, Japan, Iran, and many more.

Through both local gatherings and online platforms, Noahide communities provide support, guidance, and connection for those seeking to live a life of ethical purpose, regardless of where they are in the world.

PART THREE

Questions & Answers

Questions and Answers

Questions About Foundations

How do you know this is the truth?

Most religions are based on private revelation, but the Torah describes a public revelation at Mount Sinai to about three million people—a story that could not have been invented. Moreover, the Torah has been preserved for over 3,300 years, and the Dead Sea Scrolls show that its text has hardly changed. Finally, the Seven Laws of Noah do not require belief in anything illogical, which demonstrates the Torah’s rational foundation.

Why doesn't God reveal Himself more clearly?

God did reveal Himself at Mount Sinai. However, if He constantly revealed Himself, humans would lack free choice. He also reveals Himself to those who seek Him, as it is written: “Seek the Lord while He may be found” (Isaiah 55:6).

If God is good, why is there suffering?

Much suffering is caused by humans exercising free choice. At times, suffering can refine character, and from our limited perspective, we cannot see the full picture. When considering eternal life, temporary suffering takes on a different proportion.

Why specifically the Jews?

The Jewish people were chosen for a special mission: to preserve the Torah, to serve as a model, and to spread knowledge of the Creator. This role carries great responsibility, expressed in the 613 commandments. A righteous Noahide has a share in the World to Come, just like a righteous Jew.

Isn't the Torah outdated?

Truth does not age. The commandment “Do not murder” was true 3,000 years ago and remains true today. The 20th century, despite its technological advancement, was also the most murderous. Modern does not automatically mean better.

Practical Questions

How do you start?

The journey begins with an inner decision: recognizing and believing in the one true Creator, and accepting His commandments as the foundation of life. Understanding alone is not enough, so one must also learn the Seven Laws and reflect on how they can be applied in daily life, turning knowledge into meaningful action.

Along the way, honest self-examination is essential. One asks: Am I living in accordance with these principles? Are there aspects of my character that need refinement? Mistakes of the past are acknowledged, and through sincere repentance, one resolves not to repeat them, giving words to this commitment to strengthen intention.

Prayer then becomes a personal dialogue with God, spoken in one's own language and words, a way to nurture connection and devotion. Continuous learning, through the study of the Bible, commentaries, and ethical teachings, deepens understanding and guides moral growth. And though the path is personal, it need not be walked alone: finding a community offers support, guidance, and a shared sense of purpose, reinforcing the journey at every step.

How does a Noahide pray?

Bringing structure to your prayers can be very helpful. This means praying regularly, whether once a week or once a day, and trying to pray in the same place each time. For Noahides, all such prayer routines are optional spiritual practices and are not normative obligations. For those who want more structure and wish to use a Noahide prayer book, see the suggestions in the appendices. While completely optional, the following two prayers can be a beneficial habit.

While completely optional, the following two prayers can be a beneficial habit:

Morning: *"Master of the Universe, I thank You for this new day. Help me to be a good person. Amen."*

Evening: *"Thank You for this day. Forgive me if I sinned. Help me to be better tomorrow. Amen."*

What is the difference between a Noahide and a Jew?

Jews have 613; Noahides have 7. For example, among the 613 commandments, Jews are required to observe the Sabbath and to follow the laws of kashrut (dietary laws). Noahides are not required to observe the Sabbath as Jews do, nor are they required to follow kosher dietary laws.

Many Jewish holidays are directly connected to the history of the Jewish people and have no direct relevance for non-Jews, although some Jewish holidays also have universal significance. Bnei Noah do not celebrate these holidays in the same way Jews do, for example, building a sukkah or eating unleavened bread during Passover.

The Jewish people have been given the direct command from God to study the Torah and teach it to the world. Bnei Noah, on the other hand, have been tasked with making the world a livable place. Studying the Torah and making the world inhabitable both lead to creating a place where God can dwell. Therefore, it is not necessary for a Bnei Noah to convert to Judaism, as each group has its own specific and important mission from God in this world.

Existential Questions

What happens after death?

According to the Rambam, a righteous Noahide has a share in the World to Come only if they accept and observe the Seven Noahide Laws because God commanded them through the Torah and Moses. One who follows the laws solely out of moral reasoning is not considered “righteous among the nations” and does not receive this reward. (Rambam, *Mishneh Torah, Hilchot Melachim* 8:11)

What is the purpose of life?

The purpose of life is to serve the Creator, not as slavery, but as a meaningful connection. It is to repair the world, to grow personally and spiritually, and to prepare the soul for the World to Come. Life is also meant to be enjoyed, of course, but always within proper boundaries.

I have done terrible things. Is there forgiveness?

“*Though your sins are like scarlet, they shall be as white as snow.*”

— Isaiah 1:18

Genuine repentance erases the past. The door is always open.

What if I fall?

You will fall. But rise immediately, repent, and continue your path. Do not despair, for “*the righteous falls seven times and rises*” (Proverbs 24:16). The Creator does not expect perfection; He expects sincere effort and the willingness to keep returning to the right path.

I feel alone, is this normal?

Yes, it's normal. Any change involves loneliness. But there is a community, 400,000 visits to 7NOAH.TV, 200,000 participants. Seek a community as for example Sukkat Shalom Bnei Noach, find a guiding rabbi, be patient with your family and friends. And remember: the Creator is with you.

First Steps on the Path

Welcome Home

If you have reached this far, congratulations. You may feel excitement, apprehension, confusion, or doubt. All these feelings are natural. Remember: you do not need to do everything at once. This path is a journey, not a leap. Step by step, at your own pace, and even if you stumble, rise again. The Creator does not expect perfection. He expects effort, sincerity, and a desire to grow.

Along this journey, there are many practices, prayers, and steps that can help guide you. None are strict obligations; they are suggestions meant to support your spiritual growth. Each person may approach them in their own order, choosing what resonates and when.

Some Examples of Steps You Might Take include

- **Making an Inner Declaration:** A private moment between you and the Creator, recognizing the one true God and expressing a desire to draw closer. Many people choose to make a heartfelt affirmation based on what God revealed through Moses at Mount Sinai. One expression used in Noahide affirmations for example: *“Almighty God, I accept upon myself that which is written in Your holy Torah: ‘You shall know this day and take to your heart that God alone is God, in the heavens above and on the earth below, there is none other!’ I affirm the precepts of loving and fearing You and undertaking to observe Your commandments. I take upon myself to conduct my life according to the Seven Universal Noahide Commandments, based on the Torah Instructions given by God Almighty to Moses on Mount Sinai.”* This kind of declaration acknowledges that your commitment is rooted in the universal revelation given at Sinai.
- **Self-Examination:** Reflect on the Seven Laws and your life. Which areas feel aligned? Which could benefit from change? This reflection can happen once, regularly, or whenever you feel called to pause and consider.
- **Repentance:** Acknowledge past mistakes, feel genuine regret, and commit to change. Confession can be personal and internal, and you may also seek to repair what is possible in your actions toward others.
- **Building a Routine:** Some find it helpful to establish habits of daily prayer, regular study, or weekly reflection. Others may focus on family, charity, or community work. These practices are tools, not requirements; choose what strengthens your connection and growth.
- **Connecting to Community:** Many find guidance, encouragement, and support in a community, online or in person, or from a trusted rabbi. Some start immediately, others later.

The important thing is not the order, but the intent. Each step, when taken sincerely, helps bring you closer to understanding, growth, and connection with the Creator. Take what resonates, leave what does not, and move forward at your own pace.

Dealing with Difficulties

In life, and on the spiritual path we follow, we will often encounter resistance from our environment. People may not understand our choices, or they may respond with skepticism or rejection. In such moments, patience is essential. Be respectful, let your values and actions speak through personal example, and seek support from those who understand and appreciate your path.

Doubts are also natural; they are part of any meaningful journey. Accept them, but do not let them paralyze you. Seek answers, when possible, remember why you started, pray for guidance and strength, and continue to fulfill your responsibilities and goals.

Sometimes, we fall. Making mistakes, stumbling, or losing our way temporarily is part of growth. The most important thing is to rise again, repent, avoid despair, and learn from each fall. Every setback is an opportunity to grow stronger and wiser. Persevere, and continue on your path with patience, reflection, and hope.

Closing Prayer

*Master of the Universe,
Creator of heaven and earth,
God of Abraham, Isaac, and Jacob,
You who made a covenant with Noah and all his descendants—*

*We thank You for revealing to us Your truth.
We accept upon ourselves the Seven Noahide Laws.*

*Give us wisdom to understand Your ways.
Give us strength to walk in them.
Help us not to fall, and if we fall, to rise.*

*And we pray for the day when
"The Lord will be One and His name One."
Amen.*

Final Words

You have reached the end of the booklet, but this is only the beginning of the journey. You are not alone. There is a Creator who loves you. There is a community. There are rabbis and guides ready to help.

Do not give up. Even when it is hard. Because this path is the path home.

Welcome home.

Sources for Study

Bible

Start with Genesis for Study and Psalms for Prayer.

Websites

- 7noah.tv
- noahidenations.com
- asknoah.org
- sukkatshalom-bneinoach.com

Books

- "The Divine Code" by Rabbi Moshe Weiner
- "Seven Gates of Righteous Knowledge" by Rabbi Moshe Weiner
- "Go(o)d for you" by Rabbi Moshe Weiner
- "Prayers, Blessings and Principles of Faith for Noahides" by Rabbi Moshe Weiner
- "Noahides - The Road Toward a Meaningful Life" by Dr. Amnon Hever
- "Walking the Righteous Path" by Dr. Amnon Hever
- "Simple Noahide" by Veronica Port
- "Light Onto the Torah Portions Vol.1 and 2" by Rabbi Moshe Bernstein
- "Light Onto the Nations" by Rabbi Moshe Bernstein
- "The Noach Project" by Leba Bat Noah

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Bringing Torah to the Nations



The Seven Laws of Noah represent humanity's original covenant with the Creator—a universal path of righteousness open to every person on earth.

This ancient wisdom, preserved by the Jewish people for over 3,300 years, offers a clear foundation for ethical living and spiritual connection.

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