

# Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

## Education Day, U.S.A.

The Seven Noahide or Universal Laws

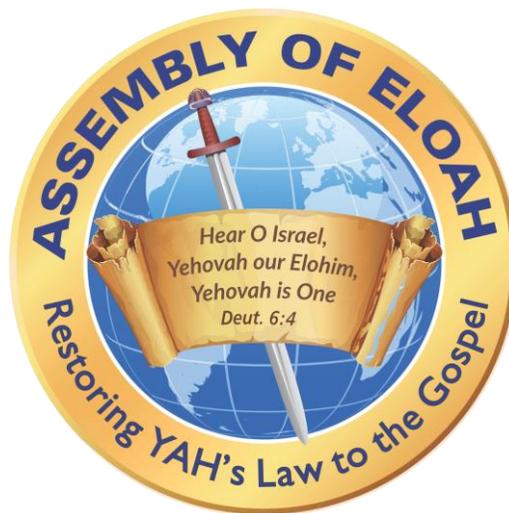
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Edition 1

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On March 20, 1991 President Bush signed into law a Congressional Joint Resolution entitled, "A Joint Resolution To Designate March 26, 1991, As Education Day, USA". This Joint Resolution became U.S. Public Law 102-14.

Did Americans keep this Education Day, USA as law and therefore accept the Seven Noahide Laws to govern them, but not the rest of Scripture? Are they enforceable?



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**APPENDIX ONE 105 STAT. 44**

PUBLIC LAW 102-14- MARCH 20, 1991

Public Law 102-14 102d Congress Joint Resolution March 20, 1991 [H.J Res 104]. 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:

Now, therefore, be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that March 26, 1991, the start of the ninetieth year of Rabbi Menachem Schneerson, leader of the worldwide Lubavitch movement, is designated as "Education Day. U.S.A.". The President is requested to issue a proclamation calling upon the people of the United States to observe such day with appropriate ceremonies and activities".

**PUBLIC LAW 102-14 - MAR. 20, 1991 105 STAT. 45**

Approved March 20, 1991  
LEGISLATIVE HISTORY-H. J Res 104  
CONGRESSIONAL RECORD. Vol 137.  
(1991)

March 5. considered and passed -  
House

March 7. considered and passed -  
Senate

[Congressional reference](#)

**The Seven Noahide Laws**

"G-d gave Noah and all his descendants (B'nei Noach or "children of Noah") seven commandments to obey. These Seven Universal Laws (also known as the "Seven Noahide Laws") were reaffirmed with Moses and the Jewish people at Mt. Sinai, so that observance of these laws should now be done according to the Oral Torah (the revelation at Sinai). These seven commandments (mitzvos) are not

arbitrary laws, but rather G-d's plan for mankind. (To the Jewish people, G-d gave the entire Torah [teaching] as their Law. They therefore have a special responsibility—with special commandments—to be the priesthood of the world, a "light unto the nations.")

Non-Jews who (1) reject all idolatrous ideas and accept the kingship of the One G-d, (2) accept the priesthood of the Jewish people as the guardians and teachers of Torah, and (3) commit to following the Seven Noahide Laws as revealed in the Oral Torah from Mt. Sinai are "Hasidic Gentiles" or "Noahides." The term "Hasidic Gentile" is derived from a classic commentary by the Rambam, Rav Moshe ben Maimon (Maimonides), in The Laws of Kings 8:11:

"Anyone who accepts upon himself the fulfillment of these Seven Mitzvos [commandments] and is precise in their observance is considered one of the hasidei umos ha'olam ["Hasidim of the nations of the world"] and will merit a share in the World to Come."

The Seven Noahide Laws are the minimal observance for non-Jews. The source of these laws and the basis of their understanding is the Oral Torah, which G-d gave to the Jewish people at Mount Sinai along with His Written Law. According to the explanation of the Lubavitcher Rebbe, Hasidic Gentiles are also expected to perform additional mitzvos (commandments, laws, good deeds), such as giving to charity, praying regularly, and studying Torah. By learning from the Jews and performing the mitzvos, non-Jews have a crucial role in repairing and developing G-d's Creation.

The Seven Noahide Laws are the following:

Prohibition of idolatry

Prohibition of blasphemy

Prohibition of murder

Prohibition of theft

Prohibition of illicit relations

Prohibition of eating live meat

Prohibition of failing to establish courts of justice

The Seven Noahide Laws actually encompass numerous details and applications that are not explained here (by one opinion, 66 laws, but could comprise hundreds of laws, each with specific applications). One should also keep in mind that these laws are only the minimal basis for a Hasidic gentile's service to G-d, since there are many Jewish mitzvos that non-Jews are encouraged to adopt to accomplish more, thereby refining oneself and the Creation as a whole."

#### [The Noahide 7 Laws](#)

#### **Comment:**

Menachem Schneerson's followers are the Hassidic Chabad-Lubavitcher Jews. At the time of Bush's resolution, they believed he was the Messiah. When Schneerson, a "direct descendant of King David," failed to rise from the dead three days after he died on June 12, 1994, it was clear that he wasn't the Messiah, although Lubavitchers still await his resurrection.

Schneerson lived in Brooklyn, New York. We can see from this why there has been a concern of a long-term Zionist conspiracy to control, if not take over, the government of America and present a New World Zionist Order.

The work being done with DNA has shown that Genghis Khan has some 37 million direct descendants.

Priests descended from Aaron have been identified and are being trained in preparation for service in the rebuilt Temple. It should also show that many of the Ashkenazim Jews are descended from Ashkenaz, who was Gomer's son and from Japheth, not Shem (Gen. 10: 2-3). See [Abraham's legacy](#)

The penalty for violating any of these Noahide Laws is spelled out on page 1192 of the Encyclopedia Judaica, "... violation of any one of the seven laws subjects the Noahide to capital punishment by decapitation.

This capital punishment can to be done on the evidence of one righteous witness alone. The court may decide who is a righteous witness and accept his/her testimony or who is unrighteous and reject theirs. This is close to what happened in the courts of inquisition where you may not face your accuser or cross examine their testimony.

Num. 35:30 'If anyone kills a person, the murderer shall be put to death at the evidence of witnesses, but no person shall be put to death on the testimony of one witness.

Deut. 17:6 "On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

It also is a capital offence for righteous Gentiles to keep the Sabbaths and Holy Days before these courts. The descendants of Jacob / Israel are

erroneously called or believed to be Jews, a nickname for descendants of Judah and not Israel, which is made up of 10 tribes.

This is modern American law. You must observe Rebbe Schneerseen's birthday and observe the 7 laws, which are incumbent on non-Jews. Jews will observe the 613 laws.

Brethren, our Father does not have two standards, one for Rabbinic, Talmudic Judaism and another for the descendants of Noah.

Ex. 12:49 The law is the same for him who is an Israelite by birth and for the man from a strange country who is living with you.

Lev. 24:22 You are to have the same law for a man of another nation living among you as for an Israelite; for I am the Lord your God.

Num. 15:15 There is to be one law for you and for the man of another country living with you, one law for ever from generation to generation; as you are, so is he to be before the Lord. 16 The law and the rule are to be the same for you and for those from other lands living with you.

"Our Rabbis taught: [Any man that curseth his God, shall bear his sin. It would have been sufficient to say], 'A man, etc.:' What is taught by the expression any man? The inclusion of heathens, to whom blasphemy is prohibited just as to Israelites, and they are executed by decapitation; for every death penalty decreed for the sons of Noah is only by decapitation." *Babylonian Talmud, Tractate Sanhedrin 56a*

"If a heathen [son of Noah] blasphemed, employing substitutes of the ineffable Name, he is in the opinion of the Sages punishable by death. Why so? — Because

it is written, as well the stranger, as he that is born in the land [when he blasphemeth the name of the Lord, shall be put to death]". *Babylonian Talmud, Tractate Sanhedrin 56a*

### Comment:

The word *ineffable* means "incapable of being expressed or described in words; inexpressible: *ineffable joy* or not to be spoken because of its sacredness; unutterable: the ineffable name of the deity." *Random House Unabridged*.

This thinking, that even using the name of God was blasphemy, comes from a pagan Sacred Names theology that Jews brought back from Babylon.

In *Vine's Expository Dictionary of Biblical Words*, in the Old Testament words section on page 96, we find under God:

"In the ancient world, knowledge of a person's name was believed to give one power over that person. A knowledge of the character and attributes of pagan "gods" was thought to enable the worshippers to manipulate or influence the deities in a more effective way than they could have if the deities name remained unknown. To that extent, the vagueness of the term *el* frustrated persons who hoped to obtain some sort of power over the deity, since the name gave little or no indication of the god's character.

We do know that the name Yaho was used at the beginning of the fourth century BCE after the return of the exiles and at the construction of the Temple at Jerusalem.

The term *HaShem*, meaning *The Name*, came also from this point in time. The *Stone Edition of the Chumash*, preface/xiv states:

We use "Hashem" or "The Name" as the translation of the Tetragrammaton, the sacred Hebrew Four-letter Name of God. In the commentary, we frequently refer to it as "The Four-letter Name." (xxvi) ... This Name is *never* pronounced as it is spelled. During prayer, or when it is recited, or when a Torah verse is read, the Four-letter Name should be pronounced as if it were spelled Adonai, the Name that identifies God as Master of all. At other times, it should be pronounced Hashem, literally "The Name".

In the H Danby translation of the *Mishnah* (second century BCE to the second century CE), we have it declared that:

on Atonement, this Name was pronounced by the High Priest as it was written and not using a pseudonym. Yoma 3:8, 6:2; Tamid 7:2.

See the paper [Abracadabra, The Meaning of Names](#)

We see in these few references that most of rabbinical Judaism uses pseudonyms for *Yod Hey Vav Hey*, which are pronounced *Yahwey* or *Yahovay* in English, but are not spoken or even written in Hebrew.

*Elohim* is plural. *El* is used as the root for qualitative description of God. It is only Eloah Who is the God Who wills and Who is the one object of worship of His people (see the *Companion Bible*, App. 4).

Appendix 32 lists the 134 passages where the Sopherim or scribes changed the name of *Y<sup>e</sup>hovah* to *Adonai*. These changes which caused subsequent misidentification in translation of the Being in Scripture is blasphemy (Rev. 22:18-19).

*EI* is thought of as The God Who knows all (first occurring in Gen. 14:18-22), and sees all (Gen. 16:13), and performs all things for His people (Ps. 57:2), and in Whom all the divine attributes are concentrated (Companion Bible, *ibid.*). There is, however, the fact that *EI* is the root that occurs in names and titles, which indicates that it is simply the root from which qualitative difference is demonstrated in the entities that act under delegation. For example, the "Angel of Y<sup>e</sup>hovah" is also the "El Bethel" or the "God of the House of God."

In other words, it demonstrates authority within structure. Only Eloah is the singular extension of worship.

***El Elyon* is the name** applied to Eloah as the Most High El. He is the Most High God. He is God the Father, as we know from the Greek rendering of the name in Luke 1:35. El Elyon is the entity who divided the nations (Deut. 32:8). He gave Israel as Y<sup>e</sup>hovah's portion. Thus Y<sup>e</sup>hovah, here, is the Y<sup>e</sup>hovah of Israel and subordinate to Eloah or the El Elyon.

It is Eloah or Elyon that is the object of worship. Israel did not worship its subordinate elohim (See *the Name of God*).

We must be sure of how we speak to and about our object of worship, Y<sup>e</sup>hovah. We are judged by our words (Mat. 12:36-37) and it is a misrepresentation of His character that will cause blasphemy, not a mispronunciation or even correct use of His true name.

Accepting the works of law and accepting reincarnation and the Talmudic oral law to earn salvation makes the perpetrators of this law enemies of God. Yet, the leader of the western world order, who should know better, has ordered us all to hold these people in reverence. We say to them all, "No, we won't."

"R. Huna, Rab Judah, and all the disciples of Rab maintained: A heathen is executed for the violation of the seven Noachian laws; the Divine Law having revealed this of one [murder], it applies to all." Babylonian Talmud, Tractate Sanhedrin 57a

**Mishnah Torah, "Laws of Witnesses,"** chapter 11, law 2

PART TWO: Laws concerning Witnesses

1. A person may be convicted in a Noahide court by the testimony of a single witness, but only if the witness is known to be righteous. If the character of the witness is not known, it takes two witnesses to be able to convict the accused. It is permissible for the witnesses as well as the judge to be relatives of the accused.

2. A person may testify against himself in a court of law, but since he is the accused, his character is definitely in question, and a second witness is necessary to be able to convict him.

3. The witnesses must be subjected to a

thorough and systematic scrutiny to reveal any inconsistencies or other flaws in their testimony.

4. One is commanded to give truthful testimony in a court of law even if he knows the testimony will damage a friend or exonerate an enemy. And, this refers to civil litigation or criminal matters. In a criminal case, he is commanded to come forth and give testimony even if the court does not request him to do so.

5. There are ten classifications that are disqualified as witnesses or as judges in a court of law:

- \* Women
- \* Slaves
- \* Small children
- \* Fools and the insane
- \* The deaf and the mute
- \* The blind, even if they recognize voices
- \* Known transgressors
- \* People who care not how they behave in public
- \* Husbands of women involved in the trial

6. People who would benefit from a decision in the case. A wicked person is disqualified as a witness. This means that the testimony of anyone who is known to transgress the Seven Universal Laws is inadmissible.

7. The courts should not admit the testimony of anyone unless it is ascertained that this person is involved in keeping the Seven Universal Laws and does acts of kindness and conducts himself in a straight way and is honest and upright.

8. The judge who admits testimony from a witness before it is ascertained whether the witness is qualified to testify is held responsible. This judge is considered as one who perverts justice.

9. Whoever disgraces himself publicly is disqualified as a witness. These are people who walk and eat in a coarse,

impolite fashion in public, or who go naked in public, or who are involved in any disgusting work or activity, or anyone who feels no self-embarrassment. All these people are considered on the level of dogs, and one cannot trust them to be stringent against giving false testimony.

10. Even if a multitude of wise, God-fearing people tell someone that they saw such-and-such a person commit such-and-such a crime, and even though he believes it in his heart to be true, he is forbidden to testify in court unless he saw the incident with his own eyes. Anyone who testifies on the hearsay of others is considered a false witness, which is tantamount to conspiring against another, and this is a grave transgression.

(Note: One who gives false testimony, which convicts a person and causes him to be executed receives the death penalty.)

See: [Wikipedia](#)

The quote below is from the 1987 book, *The Path of the Righteous Gentile* by Feldheim Publishers.

Some of the book is available to read online at: [Google Books](#)

### **The Path of the Righteous Gentile:**

An Introduction to the Seven Laws of the Children of Noah  
By Chaim Clorfene, Yakov Rogalsky

Applicability of the Seven Laws, permission to observe other laws of the Torah, permission and prohibition to learn Torah; proper intention concerning performance of Seven Laws; honoring parents; charity;

interbreeding animals; grafting plants; circumcision; creating religions or new religious ritual observance; having children; burial.

The Path of the Righteous Gentile is an original treatise on the Seven Laws of Noah. Within its pages, the reader will find a clear and faithful rendering of these earliest teachings of God, a spiritual treasure which remains ever-new and dynamic and largely still unknown except to a few Jewish scholars.

1. With respect to God's commandments, all of humanity is divided into two general classifications: the Children of Israel and the Children of Noah.

2. The Children of Israel are the Jews, the descendants of the Patriarch Jacob. They are commanded to fulfill the 613 Commandments of the Torah.

3. The Children of Noah comprise the seventy original nations of the world and their branches. They are commanded concerning the Seven Universal Laws, also known as the Seven Laws of the Children of Noah or the Seven Noahide Laws. These Seven Universal Laws pertain to idolatry, blasphemy, murder, theft, sexual relations, eating the limb of a living animal, and establishing courts of law.

4. All Seven Universal Laws are prohibitions. Do not wonder at this. Negative commandments are of a higher order than positive commandments, and their fulfillment, which takes more effort than positive commandments, earns a greater reward.

5. Men and women are equal in their responsibility to observe the seven commandments.

6. It is a matter of dispute as to when a person becomes responsible for his or her actions under these laws. One opinion holds that it depends on the intellectual

development of the individual. According to this opinion, as soon as a child has attained the maturity to understand the meaning and significance of the Seven Universal Laws, he is obligated to the fullest extent of the law. The other opinion is that a boy reaches the age of legal responsibility at his thirteenth birthday and a girl at her twelfth birthday.

7. The Children of Noah are permanently warned concerning the Seven Universal Laws. This means that ignorance of the law is not a valid defense. One cannot claim, for example, that he did not know that idolatry was one of the seven commandments. Nor can he claim that he did not know that bowing down to an idol constitutes idolatry. (He can, however, claim that he did not know that such and such was an idol, for this is not ignorance of the law.) Therefore, one is duty bound to study the Seven Universal Laws to the best of one's ability and to teach the knowledge of them to one's children.

8. When one of the Children of Noah resolves to fulfill the Seven Universal Commandments, his or her soul is elevated. This person becomes one of the Chasidei Umot ha; Olam, the Pious Ones of the Nations, and receives a share of the Eternal World. The Holy Scriptures call one who accepts the yoke of fulfilling the Seven Universal Laws a *ger toshav*, a proselyte of the gate. This person is permitted to live in the Land of Israel and to enter the Holy Temple in Jerusalem and to offer sacrifices to the God of Israel.

9. Although the Children of Noah are commanded only concerning the Seven Universal Commandments, they are permitted to observe any of the 613 Commandments of the Torah for the sake of receiving divine reward.

The exceptions to this are:

a. Observing the Sabbath in the manner of the Jews (resting from the actions that were needed for the building of the

Tabernacle during the Exodus from Egypt)

b. Observing the Jewish holy days in the manner of the Jews (resting in a similar manner to the Sabbath)

c. Studying those parts of the Torah that do not apply to the Noahides' service of God

d. Writing a Torah scroll (the Five Books of Moses) or receiving an aliyah to the Torah (reading a portion of the Torah at a public gathering)

e. Making, writing, or wearing tefilin, the phylacteries worn during prayer that contain portions of the Torah

f. Writing or affixing a mezuzah, the parchment containing portions of the Torah, to one's doorposts or gateposts

(Note: A prime purpose of the Seven Universal Laws is to teach the Children of Noah about the Oneness of God, and therefore those parts of Torah that pertain to this knowledge are permissible for him to study. This includes the entirety of the twenty-four books of the Hebrew Scriptures. Also, the study of any part of the Torah that brings one to greater knowledge concerning the performance of the Seven Noahide Commandments is permissible. But Talmudic or Halakhic study of subjects that pertain exclusively to the Jew's service of God is forbidden. The Noahide who studies portions of the Torah that do not pertain to him damages his soul.

10. If a Noahide is striving in the learning of Torah or keeping the Sabbath in the manner of Jews or reveals new aspects of Torah, he may be physically restrained and informed that he is liable for capital punishment, but is not put to death.

(Note: The action taken against him is only meant to dissuade him from doing

forbidden acts. If the court that is established in consonance with the Seven Universal Laws gives the death penalty to a Noahide, the execution is an atonement for this person's transgression, and consequently one who transgresses and is punished by the court can merit a portion in the World to Come. Furthermore, the Noahide must experience reincarnation to be able to atone for transgressions he had done.)

11. The responsibility of The Seven Noahide Laws is a yoke of faith in God. This means that the laws must be observed solely because God commanded them. If the Children of Noah observe these Seven Universal Laws for any reason or intention other than to fulfill God's will, the performance is invalid and no divine reward is received. This means that if one of the Children of Noah says, "These laws seem sensible and beneficial; therefore, I will observe them," his actions accomplish nothing and he receives no reward.

12. When one of the Children of Noah engages in the study of the Seven Universal Laws, he is able to attain a spiritual level higher than the High Priest of the Jews, who alone has the sanctity to enter the Holy of Holies in the Temple in Jerusalem.

13. If one of the Children of Noah wishes to accept the full responsibility of the Torah and the 613 Commandments, he or she can convert and become a Jew in every respect. One who elects to do this is called a ger tzedek, a righteous proselyte. It is a principle of Judaism, however, not to seek converts, and one who requests conversion is generally discouraged. Should the person persist in the desire to convert, counsel should be taken only with an Orthodox rabbi or scholar, for conversion not in accord with Halakha, Torah Law, is no conversion at all, and conversion supervised and bestowed by

rabbis who themselves do not follow the laws of the Torah are null and void, neither recognized in heaven nor by any God fearing Jew.

14. It is incorrect to think that since the Children of Israel have 613 Commandments and the Children of Noah have seven commandments, the ratio of spiritual worth is proportionally 613 to seven. The truth is that the Seven Universal Laws are general commandments, each containing many parts and details, whereas the 613 Commandments of the Torah are specific, each relating to one basic detail of the Divine Law. Therefore, the numerical disparity in no way reflects the relative spiritual worth of the two systems of commandments. The prime difference in the service of the Israelite and that of the Noahide is that the Noahide sees the existence of existence, that is, he refines the world, whereas the Israelite sees the nonexistence of existence, that is, he reveals the Godliness in the world. Of course, refining the world reveals its inherent Godliness and revealing Godliness automatically refines the world.

15. The statutory punishment for transgressing any one of the Seven Laws of Noah is capital punishment. According to some, punishment is the same whether one transgresses with knowledge of the law or is ignorant of the law. According to others, a transgressor of the Noahide Law who is ignorant of the law receives the death penalty only in the case of murder.

16. If the courts cannot punish an individual for lack of witnesses or any other reason (see the chapter on Courts of Law), the transgressor will be punished by Divine Decree.

17. Besides the Seven Universal Commandments, the Children of Noah have traditionally taken it upon themselves to fulfill the commandment of honoring father and mother. (See the chapter on Honoring Father and Mother).

18. Some authorities are of the opinion that the Children of Noah are obligated to fulfill the commandment of giving charity. Others state that it is proper and meritorious for the Children of Noah to give charity but that it is not actually commanded of them.

19. If a Noahide who follows the Seven Universal Laws gives charity, the Israelites accept it from him and give it to the poor of Israel, since through the merit of giving charity to the poor among the Jewish people one is given life by God and saved from death. But a Noahide who does not accept the yoke of the Seven Noahide Laws and gives charity is not permitted to give it to the needy of Israel. His charity may be given to poor Noahides only.

20. If one of the Children of Noah arises and performs a miracle and says that God sent him, then instructs others to add to or subtract from any of the Seven Universal Laws or explains them in a way not heard at Mount Sinai, or claims that the 613 Commandments given to the Jews are not eternal, but limited to a fixed period of time, this person is deemed a false prophet and incurs the death penalty.

21. There is an oral tradition that the Children of Noah are forbidden to interbreed animals of different species or to graft trees of different kinds, although some authorities hold that they are permitted to do either. However, they may wear shaatnez (clothing containing both wool and linen) and they may plant different seeds such as grape and wheat in the same field, which are acts forbidden to Jews. Forbidden interbreeding and grafting are not punishable in courts of law.

22. The Sages of Israel state that Children of Ketura (the sons of Abraham's concubine, Hagar) who were born after Ishmael and Isaac must by law be circumcised. Since today the descendants of Ishmael are intermixed with the descendants of the other sons of Hagar, all are obligated to be circumcised on the

eighth day after they are born. Those transgressing this are not liable for the death penalty. This law applies only to Semitic peoples, although all other nations are allowed to circumcise, if they desire.

23. One opinion holds that only the six sons of Hagar and not their descendants were obligated to be circumcised.

24. In accord with the Seven Universal Commandments, man is enjoined against creating any religion based on his own intellect. He either develops religion based on these Divine Laws or becomes a righteous proselyte, a Jew, and accepts all 613 commandments of the Torah.

(Note: Concerning making holidays for themselves, Noahides may participate in the celebration of certain Jewish holidays, such as Shavuot, celebrating the Giving of the Torah, since the Children of Noah received their commandments at the same time, or Rosh Hashanah, the Jewish New Year and Day of Judgment, since all mankind is judged by God on that day, so it should therefore be important to the Noahide as well as the Israelite. Rosh Hashanah is also the day that Adam, the First Man, was created by God, and all mankind is descended from Adam, just as it is from Noah. However, the Noahide celebrates even these only in order to bring additional merit and reward to himself, and he may not rest in the manner of the Jews. Moreover, the Noahide is strictly forbidden to create a new holiday that has religious significance and claim that it is part of his own religion, even if the religion is the observance of the Seven Noahide Laws. For example, it would be forbidden to make a holiday celebrating the subsiding of the waters of the Flood of Noah or anything of the like. And, all the more so, it would be forbidden to institute holidays that ascribe religious significance to events outside the purview of the Seven Noahide Commandments. Celebrating secular activities and

commemorating historical events, even if they involve a festive meal, are permissible.)

25. The nations of the world acknowledge the existence of God and they do not transgress the will of God. Their failing is an inability to be nullified to God, and they deny His Oneness by thinking that they themselves are separate entities, calling Him the God of gods. Therefore, we find that when they transgress the Seven Noahide Commandments, it is only because the spirit of folly enters them and covers the truth, concealing it from them. But from their essential being, they are not able to transgress the Will of God. Therefore, even Balaam, the wicked prophet who had sexual relations with an animal, his ass, which is a clear transgression of the Seven Noahide Laws, said, "I am not able to transgress the word of God" (Num. 22:18).

26. The commandment to be fruitful and multiply was given to Noah, but inasmuch as it was not repeated at Mount Sinai, this commandment is not considered part of the Seven Universal Laws. However, the Children of Noah have the obligation to make the whole earth a dwelling place for mankind. This is minimally achieved by every couple giving birth to a male and a female child who are in turn capable of reproduction. Moreover, the couple that bears more children is credited with bringing more spiritual goodness into the world, assuming that these children are reared in an environment of morality by fulfilling the Seven Universal Laws.

27. A Noahide who strikes an Israelite causing even a slight wound, though he is theoretically condemned for this, does not receive the death penalty.

28. When a Noahide dies, he is to be buried in the earth, "for out of it were you taken; for you are dust and unto dust you shall return" (Gen. 3:19). This does not

mean that the Children of Noah transgress one of the Seven Commandments by utilizing another process such as cremation or cryogenic preservation, but they will lack the atonement that burial in the earth accomplishes.

29. By observing the Seven Universal Laws, mankind is given the means by which it can perfect itself. The individual, through these laws, has the power to refine his essential being, and can reach higher and higher without limit. For it is written, "I call heaven and earth to bear witness, that any individual, man or woman, Jew or Gentile, freeman or slave, can have the Holy Spirit bestowed upon him. It all depends on his deeds." And it is also written, "Ultimately, all is understood: fear God and observe His commandments, for this is the completion of man" (Eccles. 12:13).

### **Comment:**

It does not depend on humanities Talmudic endorsed deeds or works for us to receive, or have bestowed on us, the Spirit of God.

We receive God's Holy Spirit because of our repentance from sin and with baptism. This only occurs because Jesus Christ's sacrifice on our behalf was acceptable before his and our God and Father.

It is our future deeds from this point in time and which break the Spiritual Covenant, which we made with God that can bring us to a corrective judgment.

We are not judged by the false Noahide, Talmudic legislation that is now U.S. law.

This legislation fits in well with the prophetic New World Order, which will be the worst time in Adamic history.

We are not afraid of any of it or any of them.

Amen, Y<sup>e</sup>hovah