

Letter to the Noahide About to do His/Her

Noahide Declaration of Faith

These is the Background Acknowledgment of Torah's Fundamental Principles and Values you should read carefully before making your Declaration.

Dear Noahide,

We are happy to welcome you to the beginning of your authentic relationship with HaShem, the G-d of Abraham, Isaak and Jacob, the G-d of Israel, Havaya is His Holy Name.

You are fulfilling the Prophecy of Zecharia 2:15:

טו: וְנִלְווּ גוֹלִים רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְתוֹכָם וְיָדַעְתָּ כִּי־יְהוָה צָבָאוֹת שְׁלַחְנִי אֵלֶיךָ

*“And many nations **shall join the Lord** on that day (today), and they shall be My people (you become part of the People of HaShem, without converting to Judaism and not becoming a Jew of course); and I will dwell in your midst and you shall know that the Lord of Hosts sent me to you.”*

By the same token this signifies you entering into an active relationship with the Jewish People for the Study of Torah, applying the 7 commandments in the right way and to increase in acts of goodness and kindness.

As Zecharia prophesied in 14:9:

וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וַשְּׁמוֹ אֶחָד

“And the Lord (HaShem) shall become King over all the earth (we will know that He is the Only an the Totality of Reality); on that day shall the Lord be one, and His name (Havaya) one (known by all).”

As you are getting ready to do your **Declaration of Faith in the G-d of Israel** please carefully review the following parts of this document, before you do your Declaration in front of a Beit Din of three Rabbis:

- 1- Acknowledge here the fundamental definitions of Torah in what it clearly means to live as a Noahide, a Gentile who observes the Noahide Code.

- 2- Acknowledge that to be in a healthy Relationship with your Creator it is required you to be on a weekly basis relationship with a Rabbi with whom you study Torah and receive guidance for different matters in your life.
 - 3- Acknowledge that HaShem, the Jewish People and the Torah are one inseparable Unity, and that we cannot live in an illusion of having one without the other.
- By definition, a Gentile (who is born from a Gentile mother), or Noahide is by birth automatically a Ben (son) or Bat (daughter) of Noah as a Jew by birth is automatically a Jew.
 - By making this declaration you will become an observant Noahide, and according to Torah Law a Ger Toshav in every place, a Foreign Citizen, meaning a Person who is not Jewish but a Citizen of this world.
 - The Rabbinical recognition of one's Declaration of Faith and commitment to live as an Observant Noahide (i.e. a Chassid Umot Ha'Olom – Pious of the Nations of the World, as defined by Rambam in Laws of Kings 8:11) can be obtained by the Declaration of Faith and verbal affirmation in front of three Orthodox Jews, The Rabbis (here of the Noahide Academy of Israel) who are experts in the Torah's Noahide Code. When this has been affirmed to three Jews, it satisfies the requirements for public Rabbinical recognition, and delineates what the ben or bat Noah has personally accepted the Ruling of Torah, Guidance of the Jewish People and His Commitment to HaShem, the G-d of Abraham, Isaac and Jacob, the G-d of Israel.
 - Multiple members of a Noahide family (parents and children) may each make a separate Declaration of Faith. Declarations by children should not be made until after they have reached the age of Torah maturity (13 for boys, 12 for girls).
 - A Gentile who observes the Seven Noahide Commandments (7 Mitzvot) with the faith that he is so commanded by G-d through the Torah of Moses is considered to be a Chassid, Pious, (i.e. one of the Chassidei Umot Ha'Olom). Among Gentiles, the Chassidei Umot Ha'Olom merit to receive a share in the future World to Come along with the Jewish People. Even if a Noahide is not technically required to do a Formal declaration in front of three Jews, he needs to have heard from the mouth of a Jew that he was commanded by HaShem in the Torah to know, keep and uphold the 7 Commandments in order to have a share in the resurrection of the Dead and in Eternal Life in the World to Come.
 - However, when an Observant Noahide has made an affirmation to three Orthodox Jewish Rabbis he has publicized his rejection of idol worship and that he has rise to the level of reward of one who is personally commanded by G-d to observe the Noahide Laws.

The above principles are presented in Likkutei Sichot, Vol. 26, Shemot, third Sicha of Parshat Yitro, p. 132-144. They are explained in more detail by Rabbi Moshe Weiner (Jerusalem, Israel) in his preface to Sheva Mitzvot Hashem, Vol. 1 (pub. February 20'08 by Ask Noah International).

The following Explanation from Rabbi Moshe Weiner of Jerusalem, about The Torah's Principles of Faith as they relate to Noahides

Rabbi Weiner is the author of the works Sheva Mitzvot HaShem (in Hebrew) and The Divine Code, which serve as a "Shulchan Aruch" for the Torah-based principles and precepts for observance of the Noahide Code.

Rabbi Moshe Weiner Wrote:

- In the Torah itself (in regard to the Jewish commandments) we find a mitzva-commandment and its details.
- Likewise in the Seven Mitzvot for Noahides, each of them is one mitzva, with many details. The fundamental difference between counting a detail as a different and separate mitzva, or whether it is one of several details within one general mitzva, is based on the teachings of Torah Law (halacha), and this also extends to spiritual considerations.
- But at the most basic level, we can understand this as follows:
- The term "mitzva" in Hebrew is a "command." The command makes an association between the Commander (G-d) and the one who is commanded (a person). For example, a Jew is commanded to refrain from the 6 sexual relations that are forbidden for Gentiles as well. But for a Jew they are 6 different (separate) commands/connections (between G-d and the Jewish person), whereas for a Gentile those six details are all aspects of one connection (between G-d and the Gentile person).
- The 13 Principles of Rambam are correct for a non-Jew as well, since they all stem from Rambam's volume "Yesodei Ha'Torah" (Foundational Principles of the Torah), which are true for a Gentile as well. It is only that a Gentile is not *commanded* in regard to these concepts (at least for most of them), whereas a Jew is commanded. (But even for a Jew, not every one of the 13 Principle of Faith is a distinct commandment.)
- Both a Gentile and a Jew are commanded by G-d, and the essence of such a command/connection between G-d and any person is basically one thing.
- The 13 basic principles that Rambam counts teach the fundamental belief of Judaism, so therefore they apply equally for a Gentile/Noahide who believes in G-d in the way taught by traditional Judaism (i.e., according to the Torah of Moses that was given at Mt. Sinai). These basic principles teach:
 - Acceptance of the one and only G-d;
 - G-d has interest in people and He gave commandments to mankind (mankind was not created for nothing, but for the purpose of serving G-d in physical activity);

- G-d gives reward and punishment for a person's deeds;
- G-d connects Himself to mankind through prophecy;
- G-d gave commands in the Torah that are of an eternal nature and that will not change or bend forever.
- I would conclude: there is no written set of 13 Principles for a Gentile, and we are not commanded that we must convince Gentiles to believe in a particular set list of beliefs. Nevertheless, for a truly faithful Noahide who believes in the One True G-d, it is of the greatest importance to understand and meditate at length on the 13 Basic Principles of the Jewish faith, because these are the fundamental issues of faith in G-d.