

Biblical source of Noahide Laws

Know G-d

Knowledge of the One True G-d

Man, the weakest of creatures, is surrounded by forces of life and death far greater than himself. Confronted with the vastness of these universal forces, man might well try to 'serve them' in order to protect himself, and better his lot. The essence of life, however, is to recognize the Supreme Being who created the Universe and accept His laws with awe and love. We must remember that He is aware of all our deeds, rewarding goodness and punishing evil. We are dependent on Him, and to Him alone do we owe allegiance.

To imagine that there could be any other power that could protect us or provide for our needs perverts the purpose of life, and, as history has shown, potentially unleashes untold forces of evil in ourselves, and in the world.

Respect G-d

Respect G-d's Holy Name

When we feel disappointed with life, when things do not work out as they should, how easy it is to point an accusing finger and blame...everyone...everything...even G-D. Loyalty and trust are crucial in life. To blame G-d, curse, or to curse others in His name, is an act of disloyalty – akin to treason. It is an act which undermines the basis of all order and stability, on which a just society must stand.

Respect Life

Respect the Sanctity of Human Life

The record of man's inhumanity to man begins with the story of Cain and Abel. Man is indeed his brother's keeper. The prohibition against manslaughter comes to protect man from the bestial tendency which lies within him. Man the attacker, denies the sanctity of human life, and ultimately attacks G-d, who created us in His image.

Respect Marriage

Respect the Traditional Family

The Bible states, "It is not good for man to be alone," so G-d made a

helpmate for Adam and in marriage “He blessed them.” In a wholesome family, man’s creativity finds meaningful expression. Wholesome families are the cornerstone of healthy communities, nations, and societies. Nations which have condoned immorality have never lasted long. Sexual immorality is the sign of an inner decay which spawns a ruthless society, bringing confusion into G-d’s life plan.

Respect Property

Respect the Property of Others

Since our sustenance comes from G-d, we should seek to earn it honestly, with dignity, and not through false means. To violate the property of others, by robbing or cheating, is a fundamental attack on their humanity. This breeds anarchy, plunging mankind into the depths of selfishness and cruelty. It was for this sin, above all, that the Flood was brought upon the world.

Respect Animals

Respect All Creatures

G-d gives man “dominion over the fish of the sea, the fowl of the heaven, over cattle, and over all of the earth.” We are caretakers of G-d’s creation. Ultimately our responsibility extends beyond our family, even beyond society, to include the world of nature.

Eating meat so fresh that the animal is still alive, may be healthy, but it is cruel, even barbaric, displaying a decadent insensitivity to the pain of others. This law is the touchstone, if you will, that measures how well the other six laws are being observed. When man fulfills his potential, the whole of creation is nurtured and elevated to realize its goal. This transforms the world into a beautiful gem – a place where G-d can dwell.

Preserve Justice

Establish a Righteous Judicial System

A robust and healthy legal system, administering justice fairly, creates a society worthy of G-d’s blessings. Establishing a system of judges, courts, and officials to maintain and enforce the law is a far-reaching responsibility. This precept translates the ideals of our personal life into a formal order for society at large. It is the extension and guarantee of all the preceding laws.

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Biblical source of the seven Noahide laws

By Rabbi YD Cohen

What's the Biblical source of the seven noahide laws?

1. "Va'Ytzav" – this refers to Dinim, as it says "Asher Yetzaveh Es Banav (...La'asos Tzedakah u'Mishpat)"
2. "Hash-m" refers to blasphemy – "V'Nokev Shem Hash-m..."
3. "Elokim" refers to idolatry – "Lo Yihyeh Lecha Elokim Acherim"
4. "Leimor" refers to Arayos – "Leimor Hen Yeshalach Ish Es Ishto...v'Haysah l'Ish Acher"
5. "Al ha'Adam" refers to murder – "Shofech Dam ha'Adam"
6. "Mi'Kol Etz ha'Gan" – not from theft
7. "Achol Tochal" – not a limb of a living animal

Bereshit 2:16

Va'Ytzav Hash-m Elokim Al ha'Adam Leimor Mi'Kol Etz ha'Gan Achol Tochal

Genesis 2:16 And the LORD God commanded the man, saying: 'Of every tree of the garden thou mayest freely eat'

From The Kuzari (3:73)

“God, the Almighty commanded Adam saying, ‘From all the trees of the garden you may eat’” (Bereishis, 2:16) is an allusion to the seven Noachide commandments.

The interpretation of this verse is as follows:

“commanded” refers to laws (concerning monetary matters),

“God” refers to blasphemy,

“Almighty” refers to idolatry,

“Adam” refers to murder,

“saying” refers to adultery,

“from all the trees of the garden” refers to thievery,

“you may eat” refers to eating the flesh of a live animal.

{It is quite obvious} that the verse has little connection with the above laws. However, the Sages intended {their references} as a hint which helps one remember something which the entire nation knows—the seven Noachide commandments.

From Talmud Bavli Sanhedrin 56b

(English translation by Soncino)

Whence do we know this? – R. Johanan answered: The Writ saith: And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. 1 And [He] commanded, refers to [the observance of] social laws, and thus it is written, For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment. 2 The Lord – is [a

prohibition against] blasphemy, and thus it is written, and he that blasphemeth the name of the Lord, he shall surely be put to death. 3 God – is [an injunction against] idolatry, and thus it is written, Thou shalt have no other gods before Me. 4 The man – refers to bloodshed [murder], and thus it is written, Whoso sheddeth man's blood, by man shall his blood be shed. 5 Saying – refers to adultery, and thus it is written, They say, If a man put away his wife, and she go from him, and became another man's. 6 Of every tree of the garden – but not of robbery. 7 Thou mayest freely eat – but not flesh cut from a living animal. 8

notes

Gen. 2:16

Gen. 18:19. Thus 'command' relates to justice and judgment.

Lev. 24:16 – 'The Lord' being used in connection with blasphemy.

Ex. 20:3.

Gen. 9: 6.

Jer. 3:1. Thus 'saying' is used in connection with adultery.

Since it was necessary to authorize Adam to eat of the trees of the garden, it follows that without such authorisation – i.e., when something belongs to another – it is forbidden.

By interpreting thus: Thou mayest eat that which is now ready for eating, but not whilst the animal is alive. It is perhaps remarkable that a verse, the literal meaning of which is obviously permission to enjoy, should be interpreted as a series of prohibitions. Yet it is quite in keeping with the character of the Talmud: freedom to enjoy must be limited by moral and social considerations, and indeed only attains its highest value when so limited. Cf. Ab. VI, 2: No man is free but he who labours in the Torah.

