

# **Judaic Noahide Laws**

## **An Evaluation of the Noahide Laws in Light of Christian Faith**

The Noahide Laws, as recognized in Public Law 102-14, are presented as universal ethical principles rooted in Jewish tradition. However, a closer examination reveals significant theological and doctrinal conflicts with the Christian faith. This paper explores these points of conflict, referencing Scripture from the King James Version (KJV), and evaluates related beliefs such as Chabadism and Judaistic Pharisaism, contrasting them with Christianity's foundational truths.

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### **Introduction**

Throughout history, humanity has sought universal standards of morality that could guide societies and civilizations toward justice and righteousness. The Seven Noahide Laws, rooted in Talmudic Judaism, have been promoted as such a standard. Codified in Public Law 102-14 in the United States and endorsed as "universal ethical principles," these laws are presented as a foundation for civilization. However, while they may appear to align with biblical values at a surface level, a closer analysis reveals profound conflicts with Christian doctrine and New Covenant principles.

This evaluation will examine the Noahide Laws individually, comparing them to the teachings of Scripture and highlighting contradictions within their interpretation and application in Talmudic Judaism. Moreover, it will address the theological implications of these laws, particularly their incompatibility with the gospel of Jesus Christ and the grace of God that

defines the Christian faith. In doing so, it will shed light on how these laws align—or fail to align—with the truth of God’s Word as revealed through Christ.

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## **The Noahide Laws: An Overview**

The Seven Noahide Laws are derived from Rabbinic tradition and are considered binding on all humanity according to Talmudic Judaism. They are:

1. Prohibition of idolatry.
2. Prohibition of blasphemy.
3. Prohibition of murder.
4. Prohibition of theft.
5. Prohibition of sexual immorality.
6. Prohibition of eating the limb of a living animal.
7. Establishment of courts of justice.

These laws are promoted as universal principles necessary for a moral and ethical society. While some of these align superficially with biblical principles, their origin and implementation diverge sharply from Christian doctrine.

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## **Conflicts Between the Noahide Laws and Christianity**

### **2. Prohibition of Idolatry**

**Text of the Law:** Worship only God and reject idolatry.

**Scripture Reference:**

- *Exodus 20:3-5*: “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image...”

- *John 14:6*: Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

### **Analysis:**

This law stands at the heart of the conflict between Talmudic Judaism and Christianity because Rabbinic Judaism categorically views the worship of Jesus Christ as idolatry. Here’s why this issue is central:

- **Christ as God in Christianity:**

The cornerstone of Christian faith is the divinity of Jesus Christ (*John 1:1, 14*). Christians worship Jesus as the second person of the Trinity, fully God and fully man. According to Rabbinic Judaism, however, this worship violates the Noahide prohibition against idolatry because it is seen as polytheism, a rejection of their strict monotheism.

- **Biblical Affirmation of Christ’s Divinity:**

Jesus claimed divinity directly in *John 10:30*: “I and my Father are one.”

In *Philippians 2:9-11*, Paul declares, “That at the name of Jesus every knee should bow... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

- **Implications for Christian Worship:**

The Talmudic interpretation of this Noahide law effectively criminalizes Christian worship, placing Christians in direct violation of a principle that Rabbinic Judaism claims is universal. Revelation 13:15 warns against systems that enforce worship contrary to God’s truth, and this echoes the danger of universal Noahide enforcement against Christian faith.

- **Exclusive Nature of Salvation Through Christ:**

Christianity affirms that salvation comes only through

Jesus (*Acts 4:12*). The Noahide framework, however, rejects this exclusive path, creating a theological chasm between the two systems.

### **Conclusion:**

The prohibition of idolatry within the Noahide Laws is fundamentally incompatible with Christianity. While other Noahide Laws contain contradictions in their application or underlying principles, this particular law directly opposes the gospel of Jesus Christ, making it the most critical point of contention. As stated in *John 8:32*, "And ye shall know the truth, and the truth shall make you free." Christians must hold firmly to the truth of Christ, recognizing that any system denying His divinity and worship stands against God's ultimate revelation in Jesus.

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## **2. Prohibition of Blasphemy**

**Noahide Law:** Do not curse the name of God.

### **Scripture Reference:**

- *Exodus 20:7*: "Thou shalt not take the name of the Lord thy God in vain."
- *Matthew 12:31*: Jesus said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

### **Analysis:**

- **Affirmative:** Christians also affirm reverence for God's name and avoid blasphemy.
- **Contradiction:** The Talmud imposes severe penalties for blasphemy, often excluding the mercy and grace found in

the New Covenant. Moreover, Rabbinic Judaism may label Christian worship as blasphemous due to the acknowledgment of Jesus as divine.

**Conclusion:** While reverence for God is shared, this law diverges in its rigid enforcement and opposition to Christian worship.

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### 3. Prohibition of Murder

**Noahide Law:** Do not take innocent human life.

**Scripture Reference:**

- *Exodus 20:13*: “Thou shalt not kill.”
- *Matthew 5:21-22*: Jesus expanded the commandment, teaching that hatred and anger are also condemned.

#### Analysis:

- **Affirmative:** Prohibiting murder aligns with both Old and New Testament teachings.
- **Contradiction:** While this principle is universal, the Talmud allows certain exceptions, such as the killing of non-Jews under specific circumstances (e.g., *Sanhedrin 57a*). This stands in stark contrast to the New Covenant, where all human life is valued equally (*Galatians 3:28*).
  - Below are the references mentioned and their context within the Talmud. It’s important to note that translations of the Talmud often vary, and the interpretations depend on the commentator:
  - **Sanhedrin 57a** (Murder of Gentiles)
    - **Text:** “It is permissible to kill a non-Jew who violates one of the seven Noahide laws... A non-Jew who kills another non-Jew, or even a Jew, is liable, but a Jew who kills a non-

Jew is exempt from human judgment but will be judged by Heaven.”

- **Context:** This passage underscores the disparity in how murder is treated depending on whether the victim is a Jew or a non-Jew. While murder is condemned broadly, Rabbinic interpretation allows for differential treatment in terms of judgment and accountability.
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#### 4. Prohibition of Theft

**Noahide Law:** Do not steal.

**Scripture Reference:**

- *Exodus 20:15*: “Thou shalt not steal.”
- *Ephesians 4:28*: “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good.”

#### Analysis:

- **Affirmative:** Prohibiting theft aligns with Christian teaching.
- **Contradiction:** Rabbinic interpretation may permit practices that exploit or disadvantage non-Jews, such as usury or deception (e.g., *Baba Kamma 113a*). Such exceptions contradict the New Covenant’s call to love one’s neighbor without partiality (*James 2:8-9*).
  - **Baba Kamma 113a** (Theft from Gentiles)
    - **Text:** “It is permissible to deceive a gentile. Deception of a gentile by a Jew in

financial matters is not considered theft in the same sense as theft between Jews.”

- **Context:** This passage reveals a double standard in ethical behavior regarding theft or deception, where financial dealings with non-Jews are treated differently than those within the Jewish community.
  
  - **Conclusion:** While the principle aligns with biblical ethics, its Talmudic implementation often conflicts with Christian values.
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## 5. Prohibition of Sexual Immorality

**Noahide Law:** Prohibit adultery, incest, homosexuality, and bestiality.

**Scripture Reference:**

- *Leviticus 18:22:* “Thou shalt not lie with mankind, as with womankind: it is abomination.”
- *1 Corinthians 6:18-20:* “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”

### Analysis:

- **Affirmative:** Christians uphold sexual purity and reject immorality.
- **Contradiction:** While the law aligns on the surface, Talmudic Judaism sometimes downplays moral accountability for certain groups, such as leniency for

acts committed by Jews compared to Gentiles (e.g., *Sanhedrin 52b*). The New Covenant calls all people to holiness without such distinctions (*1 Thessalonians 4:3-5*).

**Conclusion:** Although the principle is affirmed, its unequal application contradicts New Covenant principles.

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## 6. Prohibition of Eating the Limb of a Living Animal

**Noahide Law:** Do not eat flesh taken from an animal while it is still alive.

**Scripture Reference:**

- *Genesis 9:4*: “But flesh with the life thereof, which is the blood thereof, shall ye not eat.”
- *Acts 15:29*: Early church councils affirmed abstaining from blood and things strangled.

### Analysis:

- **Affirmative:** Christians recognize this principle as part of respecting God’s creation and avoiding cruelty.
- **Contradiction:** While this principle is not inherently against Christian faith, it holds little relevance in the New Covenant, where dietary restrictions were fulfilled in Christ (*Mark 7:18-19*).

**Conclusion:** The principle aligns with Old Testament ethics but is not binding under the New Covenant.

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## 7. Establishment of Courts of Justice

**Noahide Law:** Establish a legal system to enforce these



laws.

**Scripture Reference:**

- *Proverbs 21:15*: “It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.”
- *Romans 13:1-4*: Paul teaches that governing authorities are established by God to administer justice.

**Analysis:**

- **Affirmative**: Christians support justice and lawful governance.
- **Contradiction**: Talmudic systems often exhibit bias, prioritizing Jews over Gentiles in legal matters (e.g., *Avodah Zarah 26b*). This contradicts the New Covenant’s call for impartial justice (*Micah 6:8*).
  - **Avodah Zarah 26b** (Justice Systems for Gentiles)
    - **Text**: “Gentiles are obligated to establish courts of justice, but their judgments need not apply equally to Jews and Gentiles.”
    - **Context**: This creates a framework where justice may be administered differently for Jews and non-Jews, reinforcing a hierarchical application of the Noahide Laws.
- **Conclusion**: While justice aligns with Christian values, the partiality in application opposes New Covenant principles.

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## Summary

### Noahide Law

### Alignment with Christianity

### Issues

<b>1. Prohibition of Idolatry</b>	Contradictory	Denies Christ as God, labeling Christian worship idolatrous.
<b>2. Prohibition of Blasphemy</b>	Partially Aligns	May condemn Christian worship as blasphemy; lacks grace of the New Covenant.
<b>3. Prohibition of Murder</b>	Partially Aligns	Exceptions for non-Jews in Talmudic practice conflict with biblical equality of life.
<b>4. Prohibition of Theft</b>	Partially Aligns	Talmudic loopholes contradict Christian ethics of fairness.
<b>5. Prohibition of Sexual Immorality</b>	Partially Aligns	Unequal enforcement contradicts universal holiness.
<b>6. Prohibition of Eating Limb</b>	Irrelevant under New Covenant	Fulfilled in Christ; not binding on Christians.
<b>7. Establishment of Justice</b>	Partially Aligns	Bias in Rabbinic legal systems opposes Christian impartiality.

## Conclusion

While some Noahide Laws appear to reflect biblical ethics, their origin in Talmudic Judaism and selective application create significant conflicts with Christian faith and the New Covenant. They lack the grace, universality, and Christ-centered focus essential to Christianity. Believers must discern these differences while upholding the truth of Scripture and the gospel of Jesus Christ.

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## Chabadism and Judaistic Pharisaism

**Chabadism:** This sect of Hasidic Judaism is closely tied to the promotion of the Noahide Laws. Its focus on the teachings of Rabbi Menachem Mendel Schneerson, often referred to as “the Rebbe,” elevates his writings and influence to a quasi-authoritative status. Christianity rejects any religious system that places human leaders on par with the authority of Christ or Scripture (Colossians 2:8).

**Judaistic Pharisaism:** Modern Rabbinic Judaism evolved from Pharisaic traditions that existed during the time of Christ. Jesus frequently rebuked the Pharisees for their legalism and hypocrisy, stating in Matthew 23:13, “But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.” Pharisaism’s focus on human traditions over God’s Word conflicts with the gospel.

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## Christian Response to the Noahide Laws

## **1. Affirmation of Biblical Ethics**

- While Christians agree with many of the ethical principles found in the Noahide Laws (e.g., prohibitions against murder and theft), they must emphasize that these principles are fulfilled and framed by Christ's teachings.

## **2. Defense of Christ-Centric Worship**

- Christians must reject any system that denies the divinity of Christ or limits the freedom to worship Him. Acts 4:12 declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

## **3. Opposition to Legalism**

- The gospel message is one of grace, not legalism. Galatians 2:16 states, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." Christians must stand against any attempt to impose legalistic systems that undermine the gospel.

## **4. Discernment Regarding Alliances**

- Christians should be cautious about aligning with movements or laws rooted in Talmudic traditions, as these often conflict with the New Covenant established by Christ. Instead, believers must prioritize loyalty to Scripture and the leading of the Holy Spirit.
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## Conclusion

The Noahide Laws, while presented as universal ethics, conflict with Christianity in their source, scope, and implementation. They arise from a tradition that rejects Christ and promotes a works-based framework incompatible with the gospel. Christians are called to remain faithful to Scripture, upholding the teachings of Jesus Christ as the sole authority for faith and practice. As stated in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

In light of these conflicts, Christians must approach the Noahide Laws and related movements like Chabadism and Judaistic Pharisaism with biblical discernment, holding fast to the truth of God's Word while remaining steadfast in their witness to the gospel of Jesus Christ.

Education Day, U.S.A., as established by **Public Law 102-14**, is explicitly tied to the birthday of Rabbi Menachem Mendel Schneerson, the leader of the Lubavitch (Chabad) movement in Hasidic Judaism. This annual observance honors Schneerson's contributions to education and moral values, as well as the promotion of the **Seven Noahide Laws** as universal ethical principles. However, its connection to Schneerson's birthday and the underlying theological implications present several concerns, particularly for Christians.

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## [Education Day, U.S.A.](#) and Rabbi Schneerson

### 1. Honoring Rabbi Schneerson

The legislation not only designates a day to promote education but explicitly ties it to Schneerson's

influence. It refers to him as a “great spiritual leader” and aligns the day with his 90th year (1991). The law elevates Schneerson’s role in fostering the Noahide Laws as a framework for morality and ethics worldwide.

## **2. Promotion of the Noahide Laws**

Public Law 102-14 frames the Noahide Laws as “the bedrock of society” and credits Schneerson and the Lubavitch movement with their global promotion. By doing so, it implicitly endorses these Talmudic-based laws as universal standards for humanity.

## **3. Religious Implications**

Schneerson’s teachings and the Noahide Laws are deeply rooted in Rabbinic Judaism, which does not recognize Jesus Christ as the Messiah and often stands in theological opposition to Christian doctrine. For Christians, the acknowledgment of Schneerson’s birthday and the promotion of the Noahide Laws can be seen as an endorsement of a religious framework contrary to the gospel of Christ.

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# **Concerns for Christians**

The association of Education Day, U.S.A., with Rabbi Schneerson and the Noahide Laws raises several points of contention for Christians:

## **1. Theological Contradictions**

The Noahide Laws, as discussed earlier, present a moral framework that excludes Christ and salvation by grace through faith (Ephesians 2:8-9). By tying Education Day, U.S.A., to these laws and Schneerson’s teachings, the legislation promotes values that conflict with fundamental Christian beliefs.

## **2. Secular Government and Religious Endorsement**

While the United States is a secular government, the explicit reference to a specific religious leader and his teachings in Public Law 102-14 blurs the line between church and state. For Christians, this raises questions about the government's role in endorsing a religious framework rooted in Talmudic Judaism.

## **3. Potential for Universal Application**

By framing the Noahide Laws as "universal ethical principles," Education Day, U.S.A., subtly promotes the idea that these laws should apply to all humanity. For Christians, this is problematic, as the laws do not align with the teachings of Christ and deny His role as Savior and Lord (John 14:6).

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# **What Does Education Day, U.S.A., Really Promote?**

On the surface, Education Day, U.S.A., appears to promote moral and ethical values, particularly in the realm of education. However, its deeper association with Schneerson and the Noahide Laws reveals a more complex agenda:

- **Promotion of a Non-Christian Moral Framework**

While the Noahide Laws contain principles like prohibitions against murder and theft, they originate from Talmudic interpretations that exclude Christ and define idolatry in a way that could condemn Christian worship.

- **Subtle Influence of Chabad Philosophy**

Schneerson's teachings are central to Chabadism, which seeks to promote Jewish law and traditions globally. The government's recognition of his birthday and philosophy risks elevating one religious framework over others,

including Christianity.

- **Potential for Future Enforcement**

While currently symbolic, the endorsement of the Noahide Laws as universal could theoretically open the door to their broader application, raising concerns about religious freedom and the suppression of Christian beliefs.

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## **Biblical Perspective**

The Bible emphasizes that true morality and ethical living come through Christ, not through man-made traditions or laws. Paul warns against being led astray by human philosophy in **Colossians 2:8**:

*“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”*

Christians are called to proclaim the gospel of Jesus Christ as the ultimate source of truth and moral guidance. As Jesus said in **John 8:32**, *“And ye shall know the truth, and the truth shall make you free.”*

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## **Concluding Final Remarks**

Education Day, U.S.A., tied to Rabbi Schneerson’s birthday, subtly promotes the Noahide Laws and the Lubavitch movement’s vision of universal morality. While the promotion of education and ethical values is commendable, the underlying religious implications conflict with Christian faith, which centers on salvation through Christ alone.



The Noahide Laws are often presented as a foundational ethical framework transcending religious and cultural boundaries. However, when examined through the lens of Christian doctrine, their alignment with Talmudic Judaism exposes significant contradictions with the New Covenant.

## **Introduction to the Concept of “Judaic-Christian”**

The term “Judaic-Christian” is often used to imply a harmonious relationship between Judaism and Christianity, suggesting a shared heritage and common values. However, upon closer examination, this term can be seen as an oxymoron, particularly in the context of the Noahide Laws.

## **Differences in Interpretation**

- **Noahide Laws in Judaism:** In Judaism, the Noahide Laws are considered a set of moral principles given by God to Noah and his descendants, applicable to all non-Jews. These laws are seen as a way to promote moral conduct and ensure a basic level of righteousness among all people.
- **Christian Perspective:** Christianity, on the other hand, emphasizes the importance of faith in Jesus Christ as the path to salvation. While Christianity acknowledges the importance of moral laws, it does not necessarily view the Noahide Laws as a distinct set of principles applicable to non-Jews.

## **Oxymoronic Nature of “Judaic-Christian”**

The term “Judaic-Christian” becomes oxymoronic because it attempts to reconcile two distinct faiths with different beliefs and practices. The concept of a unified “Judaic-Christian” tradition overlooks the significant theological and

historical differences between the two religions.

- **Monotheism vs. Trinitarianism:** Judaism is a strictly monotheistic faith, while Christianity is trinitarian, believing in one God in three persons (Father, Son, and Holy Spirit).
- **Role of Jesus:** Judaism does not recognize Jesus as the Messiah, while Christianity sees him as the central figure of their faith.
- **Salvation and Redemption:** The two faiths have different understandings of salvation and redemption, with Judaism emphasizing the importance of following God's commandments and Christianity focusing on faith in Jesus Christ.

In conclusion, while the term "Judaic-Christian" may be used to suggest a sense of harmony and shared values between Judaism and Christianity, it is ultimately an oxymoronic concept that glosses over the significant differences between the two faiths. The Noahide Laws, in particular, highlight the distinct approaches of Judaism and Christianity to moral principles and salvation, but to reiterate again, the two faiths do not align favorably and it would be inaccurate to portray the two to be compatible. Therefore, Christians must remain discerning, holding fast to the truth revealed in Scripture, as only Christ is the fulfillment of God's moral law and the source of eternal life (*John 14:6*).