



# 7 NOAHIDE LAWS

---

why they should terrify you!

# Universal Theocratic Law for Non-Jews

(620 commandments)

Compiled by Jon-Are Pedersen  
for Education and Information about False Teachings.  
Visit <https://theholylemnant.blogspot.com>



# Table of Contents

## Table of Contents

Overview of Theocratic Law.....	18
1. Commandments Against Idolatry.....	19
Prohibition of: IDOLATRY.....	19
Positive Commandments.....	20
+1) To acknowledge G-d's existence.....	20
+2) To acknowledge G-d's unity (that He is only One, and Infinite).....	21
+11) To teach and study Torah.....	22
+172) To heed and obey every true prophet.....	24
+174) To obey the judges of the Sanhedrin.....	26
+185) To destroy all idols, their temples, and other idolatrous items.....	27
+209) To honor Torah sages.....	29
Negative Commandments.....	29
-1) Not to believe in the existence of any gods other than G-d.....	29
-2) No having idols made for oneself.....	30
-3) No making idols for others.....	31
-4) No making human statues or figures.....	32
-5) No idol-worship in four standard ways.....	33
Death penalty.....	33
-6) No idol-worship according to its established rituals.....	34
Death penalty.....	34
-7) No offering one's children for <i>Molech</i> -worship rituals.....	35
Death penalty.....	35
-8) No practicing the cult of <i>Ov</i> .....	36
Death penalty.....	36
-9) No practicing the cult of <i>Yidoni</i> .....	36
Death penalty.....	36
-10) No studying idolatrous rituals.....	37
-11) No erecting a pillar for worship purposes.....	38
-12) No making a stone pavement for bowing.....	39
-13) No planting trees as religious decorations.....	40
-14) No swearing in the names of false gods.....	41
-16) No enticing another person to idolatry.....	42
Death penalty.....	42
-17) No loving an idolatry-enticer.....	43
-18) No minimizing hatred of an idolatry-enticer.....	44
-19) No rescuing an idolatry-enticer from danger.....	45
-20) No vindicating an idolatry-enticer in his court trial.....	45
-21) No withholding evidence on an idolatry-enticer in his court trial.....	46
-22) No benefiting from idol adornments.....	47
-25) No owning idolatrous items.....	48
-26) No prophesying in the name of a false god.....	49
Death penalty.....	49
-27) No false prophecy, even in the name of the true G-d.....	50
Death penalty.....	50
-28) No listening to the prophet of a false god.....	51
-29) No being afraid to punish a false prophet.....	52
-31) No divination or fortune telling.....	55

-32) No astrology or magical illusion.....	56
-33) No omen reading.....	57
-34) No witchcraft.....	58
Death penalty.....	58
-35) No charming or bewitching.....	59
-36) No inquiring of an <i>Ov</i> .....	60
-37) No inquiring of a <i>Yidoni</i> .....	61
-38) No necromancy.....	62
-39) No women wearing men's clothes.....	62
-39) No women wearing men's clothes.....	64
-41) No tattooing.....	65
-43) No shaving off the temples (upper sideburns).....	66
-44) No shaving the beard.....	67
-45) No cutting oneself in mourning.....	68
-47) No indulging wayward thoughts or sights.....	69
-50) No compassion for idol worshipers.....	71
-64) Not to test G-d's promises through His prophets.....	72
-73) No Temple service or Torah teaching while drunk.....	73
-171) No tearing out one's hair in mourning.....	74
-194) Not to drink idolatrous wine of libation.....	75
-310) Not to allow a witch to live.....	76
-313) No adding to the written or oral Torah.....	77
-314) No subtracting from the written or oral Torah.....	78
2. Commandments Against Blasphemy.....	79
Prohibition of: BLASPHEMY.....	79
Positive Commandments.....	80
+3) To love G-d.....	80
+4) To fear G-d.....	82
+5) To worship (pray to) G-d.....	83
+19) To recite grace after meals.....	84
+21) To fear and respect the Temple.....	85
+63) To follow certain procedures for burnt offerings.....	89
+86) To redeem consecrated animals that are blemished.....	93
+87) To sanctify a substitute animal.....	96
+94) To fulfill every oath and vow.....	97
+145) To give consecrated property to the priests and Temple.....	99
Negative Commandments.....	100
-60) No blasphemy against G-d's Name.....	100
Death penalty.....	100
-61) No violating an oath.....	100
-62) No making a vain oath.....	101
-65) Not to damage or destroy holy items.....	102
-74) For non-priests not to perform Temple service.....	103
-78) For certain impure people not to enter the Temple mount.....	104
-91) No consecrating blemished animals.....	105
-92) No slaughtering blemished animals for sacrifices.....	108
-93) Not to sprinkle the sacrificial blood of blemished animals.....	110
-94) No burning sacrifices of blemished animals.....	111
-96) No offering blemished sacrifices from gentiles.....	113
-97) No causing blemishes in consecrated animals.....	114
-100) Not to offer the payment for prostitution or for a dog as sacrifices.....	117
-106) No exchanging or substituting consecrated animals.....	119

-110) No selling consecrated property.....	119
-113) Not to use consecrated animals for work.....	121
-114) Not to shear wool from consecrated animals.....	122
-126) No feeding the Passover lamb to any gentile.....	123
-133) For non-priests not to eat priestly portions.....	124
-146) Not to eat burnt offerings or commit sacrilege.....	125
-149) For non-priests not to eat the holiest sacrifices.....	127
-157) No violating a vow.....	130
-209) No shaving a Nazirite's hair.....	132
-309) No farming the ravine where an atonement heifer was killed.....	133
3. Commandments Against Murder.....	134
Prohibition of: MURDER.....	134
Positive Commandments.....	135
+225) To exile a manslayer to a city of refuge.....	135
+247) To save the pursued, even by killing the pursuer.....	136
Negative Commandments.....	138
-289) No murdering.....	138
Death penalty.....	138
-293) No sparing the life of a pursuer.....	139
-295) No accepting indemnity for a murderer.....	141
-297) No standing by without saving a person in danger.....	142
4. Commandments Against Theft.....	144
Ingen text.....	144
Positive Commandments.....	144
+138) To return land to its inheritors in the Jubilee year.....	144
+139) To redeem houses in Israel only within one year.....	145
+194) To return stolen property.....	146
+200) To pay wages on the same day as the labor.....	147
+201) To allow a farm worker to eat from his harvest work.....	148
+204) To return a lost object to its owner.....	149
+208) To make accurate all weights, scales, and measures.....	150
+218) To penalize a rapist.....	151
Death penalty for rape.....	151
+220) To penalize the seducer of a virgin.....	152
Death penalty for seduction.....	152
+232) To treat a Jewish man-slave by certain rules.....	152
+236) To penalize a person who harmed another.....	154
+237) To judge an owner's liability for damage by his animals.....	156
+238) To judge a person's liability for digging an open pit.....	159
+239) To penalize a thief.....	162
Death penalty for theft.....	162
+240) To judge an owner's liability for his trespassing animals.....	163
+241) To judge a person's liability for starting a fire.....	165
Negative Commandments.....	168
-227) No selling land in Israel permanently.....	168
-238) No delaying the wages of hired workers.....	169
Death penalty.....	169
-243) No kidnapping.....	170
Death penalty.....	170
-244) No stealing.....	170
Death penalty.....	170
-245) No robbery.....	171

Death penalty.....	171
-246) No stealing land by shifting boundaries.....	172
Death penalty.....	172
-247) No refusing to pay debts.....	173
Death penalty.....	173
-248) No denying a debt.....	174
Death penalty.....	174
-249) No denying a debt under oath.....	175
Death penalty.....	175
-250) No over- or undercharging in commerce.....	176
Death penalty.....	176
-257) Not to make a Jewish slave do demeaning work.....	177
-258) Not to sell a Jewish slave similarly to other slaves.....	178
-259) Not to make a Jewish slave do unnecessary work.....	179
-260) Not to allow gentiles to oppress their Jewish slaves.....	180
-265) No coveting the property of others.....	180
-266) No desiring the property of others.....	181
-267) For a farm worker not to eat unharvested produce he is working on.....	182
Death penalty.....	182
-268) For a farm worker not to take more than he can eat while harvesting.....	183
Death penalty.....	183
-269) No ignoring a lost object.....	184
-271) No using false weights or measures.....	185
Death penalty.....	185
-272) No owning inaccurate weights or measures.....	186
5. Commandments Against Immoral Relations.....	187
Ingen text.....	187
Positive Commandments.....	187
+212) To have multiple children.....	187
+213) To marry a woman.....	188
+214) For a groom to rejoice with his wife for one year.....	189
Negative Commandments.....	191
-52) No intermarriage between Jews and gentiles.....	191
-262) Not to withhold food, clothing, or intercourse from one's wife.....	192
-311) Not to send a groom to duties away from home in his 1st year of marriage.....	193
-330) No relations with one's mother.....	194
Death penalty.....	194
-331) No relations with one's father's wife.....	194
Death penalty.....	194
-332) No relations with one's sister.....	195
-333) No relations with one's father's daughter.....	195
-334) No relations with one's son's daughter.....	196
-335) No relations with one's daughter's daughter.....	197
-336) No relations with one's daughter.....	197
-337) No relations with a woman and with her daughter.....	198
-338) No relations with a woman and with her son's daughter.....	199
-339) No relations with a woman and with her daughter's daughter.....	199
-340) No relations with one's father's sister.....	200
-341) No relations with one's mother's sister.....	201
-342) No relations with the wife of one's father's brother.....	201
-343) No relations with the wife of one's son.....	202
-344) No relations with the wife of one's brother.....	203

-345) No relations with the sister of one's wife.....	204
-346) No relations with a woman in her monthly period.....	204
-347) No adultery with a married woman.....	205
Death penalty.....	206
-348) For a man not to have relations with an animal.....	206
Death penalty.....	206
-349) For a woman not to have relations with an animal.....	207
Death penalty.....	207
-350) No homosexual relations.....	207
Death penalty.....	208
-351) No homosexual relations with one's father.....	208
Death penalty.....	208
-352) No homosexual relations with the brother of one's father.....	209
Death penalty.....	209
-353) No immodest contact that draws close to forbidden relations.....	209
-353) No immodest contact that draws close to forbidden relations.....	211
-355) Not to have intercourse outside of formal marriage.....	213
-356) Not to remarry one's divorced wife after she has remarried.....	214
6. Commandments Against Eating Living Animals.....	215
Ingen text.....	215
Negative Commandments.....	215
-181) Not to eat an animal that was seriously injured.....	215
-182) Not to eat a limb from a living animal.....	216
Death penalty.....	216
-361) No castrating any male creature.....	217
7. Commandments For Legal Justice.....	219
Ingen text.....	219
Positive Commandments.....	219
+173) To appoint a king.....	219
+176) To appoint judges.....	220
+177) To treat litigants fairly and equally.....	221
+178) To bring all testimony before judges.....	222
+179) To cross-examine witnesses carefully.....	223
+180) To punish false witnesses.....	224
+188) To annihilate all the seed of the nation of Amalek.....	225
+189) To arouse hatred against the nation of Amalek.....	228
+226) To execute certain transgressors by the sword.....	228
+242) To judge disputes with unpaid custodians.....	230
+243) To judge disputes with renters and paid custodians.....	231
+244) To judge disputes with borrowers of items.....	233
+245) To judge disputes in buying and selling.....	235
+246) To judge civil disputes between litigants.....	237
+248) To allocate inheritances by certain rules.....	238
Negative Commandments.....	238
-58) Not to fear the enemy in war.....	238
-59) Never to forget the evil of the nation of Amalek.....	239
-273) Not to deviate from Torah standards in judging liabilities and guilt.....	240
Death penalty.....	240
-274) For judges not to take bribes.....	241
Death penalty.....	241
-275) Not to favor an honored litigant.....	242
Death penalty.....	242

-276) Not to fear dangerous litigants.....	242
Death penalty.....	243
-277) Not to favor a poor litigant over a wealthy one.....	243
Death penalty.....	243
-278) Not to be biased against a wicked litigant.....	244
Death penalty.....	244
-279) Not to pity a defendant and reduce his punishment.....	245
-281) Not to hear one litigant without the other.....	245
-284) Not to appoint judges who are not Torah scholars.....	246
-285) Not to testify falsely.....	247
-286) Not to accept the testimony of wicked men.....	249
-290) Not to convict based on circumstantial evidence.....	250
-291) For witnesses not to advocate any judgment.....	252
-292) No executing a transgressor without a court trial.....	253
Death penalty.....	253
-294) Not to punish a coerced transgressor.....	254
-315) No cursing a judge.....	255
-316) No cursing the king.....	256
-363) For the king not to own extra horses.....	257
-364) For the king not to have more than 18 wives.....	257
-365) For the king not to own more money than necessary.....	258
General Commandments for Orderly Society.....	258
Positive Commandments.....	259
+6) To cleave to G-d by cleaving to Torah scholars.....	259
+8) To imitate G-d's traits.....	259
+37) To mourn for dead relatives.....	261
+73) To confess verbally one's sins.....	262
+184) To build safety rails and remove physical dangers where people live.....	264
+192) To designate an outhouse area outside a military encampment.....	266
+193) For every soldier to carry a digging tool.....	267
+195) To give to the poor.....	267
+197) To lend to the poor.....	269
+205) To rebuke a sinner.....	271
+206) To love others as oneself.....	272
+210) To honor one's parents.....	272
+211) To fear one's parents.....	273
+231) To bury bodies on the day of death.....	274
Negative Commandments.....	276
-57) Not to kill fruit trees or commit wanton destruction.....	276
-188) Not to eat an ox sentenced to death.....	277
-215) No sowing mixed seeds or cross-grafting trees.....	277
-217) No cross-breeding animals.....	278
-232) Not to avoid giving to the poor.....	279
-251) No offending others with words.....	280
-256) No mistreating orphans or widows.....	281
-298) No leaving physical dangers where people live.....	282
-299) No causing others to sin, nor giving bad advice.....	284
-301) No gossiping or slander.....	286
-302) No hating others secretly.....	286
-303) No shaming others publicly.....	287
-304) No taking revenge.....	288
-305) No bearing a grudge.....	289



-317) No cursing a Jew.....	290
-318) No cursing one's parents.....	291
-319) No striking one's parents.....	292
Death penalty in some cases.....	292
Optional Commandments.....	293
Positive Commandments.....	293
+10) To recite the " <i>Shma</i> " twice daily.....	293
+16) To attend the king's public Torah reading every 7th year.....	294
+54) To rejoice during every festival.....	295
+59) To blow trumpets on festivals and in distresses.....	297
+62) To offer salt with all sacrifices.....	299
+118) To pay for accidentally profaning consecrated items, plus a penalty.....	300
+142) To press debtors who are gentile idolaters.....	302
+149) To determine that an animal is kosher before eating it.....	304
+150) To determine that a bird is kosher before eating it.....	305
+151) To determine that a locust is kosher before eating it.....	305
+152) To determine that a fish is kosher before eating it.....	306
+155) To bless the Sabbath day.....	307
+168) To live in a <i>sukkah</i> during <i>Sukkos</i> .....	308
+198) To impose interest on loans to gentile idolaters.....	309
+199) To return collateral while the owner needs it.....	311
+202) To help unload the burden of a collapsed animal.....	313
+203) To help reload a burden onto an animal.....	314
Negative Commandments.....	314
-42) No wearing a garment containing both wool and linen.....	314
-46) Not to live in Egypt.....	315
-83) Not to imitate the anointing oil.....	316
-85) Not to imitate the Temple incense.....	317
-95) No offering temporarily blemished animals as sacrifices.....	318
-98) No offering leaven or honey on the altar.....	319
-99) No offering sacrifices without salt.....	320
-172) Not to eat an unkosher species of animal.....	322
-173) Not to eat an unkosher species of fish or other seafood.....	322
-174) Not to eat an unkosher species of bird or flying creature.....	323
-175) Not to eat insects that fly.....	323
-176) Not to eat breeding insects that creep on the earth.....	324
-177) Not to eat colonial insects that creep on the earth.....	325
-178) Not to eat insects born in fruits or seeds.....	326
-179) Not to eat any insect.....	326
-184) Not to eat blood.....	327
-186) Not to cook milk and meat together.....	328
-187) Not to eat milk and meat together.....	329
-216) No sowing produce in a vineyard.....	330
-219) Not to prevent animals from eating what they are working on.....	331
-234) Not to press a debtor who cannot pay.....	332
-235) Not to lend money at interest.....	333
-236) Not to borrow money at interest.....	334
-237) Not to assist others in lending money at interest.....	336
-239) Not to seize collateral without court authority.....	337
-240) Not to withhold collateral while the owner needs it.....	339
-241) Not to take collateral from a widow.....	341
-242) Not to take tools of food preparation as collateral.....	342

-270) Not to leave an animal pinned down under its burden.....	344
Rabbinical #1) To recite various blessings.....	345
Rabbinical #3) To light Sabbath candles.....	345
Rabbinical #5) To recite the “ <i>Hallel</i> ” Psalms on holidays.....	346
Rabbinical #6) To light Chanukah candles.....	347
Rabbinical #7) To recite the Esther scroll on Purim.....	348
Positive Commandments.....	349
+15) To post a <i>mezuzah</i> -scroll on one’s doorpost.....	349
+32) To honor Levitical priests.....	351
+53) To sacrifice a burnt offering at every festival.....	351
+84) To offer sacrifices only in the Temple.....	353
+85) To bring sacrifices from outside Israel to the Temple.....	353
+119) To sanctify the fruit of a tree’s fourth year.....	354
+120) To leave the corners of a field unharvested.....	355
+121) To leave loose gleanings during the harvest.....	356
+122) To leave forgotten sheaves during the harvest.....	356
+123) To leave the remnants of the grape harvest.....	357
+124) To leave grapes that fell during the harvest.....	358
+126) To set aside the priestly portion.....	358
+127) To set aside a tithe from produce.....	359
+128) To set aside a second tithe from produce.....	360
+130) To make a second tithe for the poor.....	361
+137) To blow a ram’s horn in the Jubilee year.....	362
+143) To give Levitical priests certain parts of slaughtered animals.....	363
+144) To give Levitical priests the first shearing of wool.....	364
+146) To slaughter animals ritually before eating them.....	365
+147) To cover the blood of slaughtering.....	366
+148) To send away a mother bird before taking its young.....	367
+156) To remove all leavened products on Passover eve.....	368
+157) To recount the exodus from Egypt on Passover.....	369
+158) To eat <i>matza</i> on the 1st night of Passover.....	370
+161) To count the days from the barley-offering of Passover until <i>Shavuos</i> .....	370
+169) To wave four plant species together on <i>Sukkos</i> .....	371
+170) To listen to the ram’s horn blown on <i>Rosh Hashanah</i> .....	372
+196) To give gifts to a Jewish slave upon his release.....	373
+215) To be circumcised.....	374
+216) For a man to marry his brother’s widow (levirate marriage).....	375
Negative Commandments.....	375
-89) No offering sacrifices outside the Temple.....	375
-90) Not to slaughter consecrated animals outside the Temple.....	376
-101) Not to slaughter an animal and its young on the same day.....	378
-153) Not to eat untithed produce.....	379
-154) Not to separate priestly portions and tithes out of order.....	380
-156) Not to go to Jerusalem for the festivals without the required sacrifices.....	381
-180) Not to eat animals that were not ritually slaughtered.....	383
-183) Not to eat the thigh sinew of an animal.....	384
-185) Not to eat certain fats of kosher beasts.....	385
-189) Not to eat bread from the new grain crop.....	385
-190) Not to eat parched grain from the new crop.....	386
-191) Not to eat fresh grain from the new crop.....	386
-192) Not to eat fruits from a tree’s first three years.....	387
-193) Not to eat produce from mixed-seed vineyards.....	388

-197) Not to eat leavened bread during Passover.....	388
-198) Not to eat food with leavened ingredients during Passover.....	389
-199) Not to eat leavened products after noon on Passover eve.....	390
-200) No owning leavened products in one's dwelling during Passover.....	390
-201) No owning leavened products outside one's dwelling during Passover.....	391
-210) No harvesting the corners of a field.....	392
-211) No retrieving loose gleanings during the harvest.....	392
-212) Not to harvest the remnants of the vineyard.....	393
-213) No gathering grapes that fell during the harvest.....	393
-214) No to retrieve forgotten sheaves during the harvest.....	394
-218) No working different species of beasts together.....	394
-233) Not to release a Jewish slave without giving him gifts.....	395
-306) Not to take a mother bird and its young together.....	396
Positive Commandments.....	396
+12) To wear a prayer phylactery on the head.....	396
+13) To wear a prayer phylactery on the arm.....	398
+14) To wear <i>tzitzis</i> -fringes on certain garments.....	399
+18) To own a Torah scroll.....	400
Irrelevant / Forbidden Commandments.....	401
Positive Commandments.....	401
+17) For the king to write an additional Torah scroll for himself.....	401
+20) To build the Temple.....	402
+22) To guard the Temple.....	404
+23) For Levites to serve in the Temple.....	404
+24) For Levitical priests to wash ritually before serving.....	405
+25) To keep the Temple menorah lit constantly.....	405
+26) For the priests to bless the Jews daily.....	406
+27) To place showbread in the Temple.....	406
+28) To burn incense twice daily on the incense altar.....	407
+29) To keep fire constantly burning on the altar.....	407
+30) To remove the ashes from the altar daily.....	408
+31) To remove impure people from the Temple.....	408
+33) For Levitical priests to wear holy garments.....	409
+34) To carry the holy ark by the shoulders.....	409
+35) To prepare the anointing oil.....	410
+36) For Levitical priests to serve in rotating periods.....	410
+38) For a Levitical high priest to marry a virgin.....	411
+39) To offer daily communal sacrifices.....	412
+40) For the Levitical high priest to offer daily meal-offerings.....	413
+41) To offer additional communal sacrifices on the Sabbath.....	413
+42) To offer additional communal sacrifices on <i>Rosh Chodesh</i> .....	414
+43) To offer additional communal sacrifices during Passover.....	415
+44) To offer the communal barley sacrifice on the 2nd day of Passover.....	416
+45) To offer additional communal sacrifices on <i>Shavuos</i> .....	417
+46) To offer a special community sacrifice of bread loaves and sheep on <i>Shavuos</i> .....	418
+47) To offer additional communal sacrifices on <i>Rosh Hashanah</i> .....	420
+48) To offer additional communal sacrifices on <i>Yom Kippur</i> .....	421
+49) To perform the special Temple service of <i>Yom Kippur</i> .....	422
+50) To offer additional communal sacrifices during <i>Sukkos</i> .....	422
+51) To offer additional communal sacrifices on <i>Shemini Atzeres</i> .....	423
+64) To follow certain procedures for sin-offerings.....	424
+65) To follow certain procedures for guilt-offerings.....	426

+68) For the court to offer a sacrifice for an accidentally false decision.....	427
+69) To sacrifice a sin-offering for certain accidental sins.....	428
+70) To sacrifice a guilt-offering for certain potential sins.....	429
+71) To sacrifice a guilt-offering for certain definite sins.....	429
+72) To sacrifice a variable guilt-offering for certain sins.....	430
+74) For a “gonorrheal” man to sacrifice sin- and burnt-offerings upon healing.....	431
+75) For a “gonorrheal” woman to sacrifice sin- and burnt-offerings upon healing.....	433
+76) For a new mother to sacrifice sin- and burnt-offerings.....	434
+77) For a “leper” to sacrifice burnt, sin-, and guilt-offerings upon healing.....	435
+78) To set aside a tithe of newborn kosher animals.....	437
+79) To sanctify first-born males of every animal.....	438
+80) To redeem first-born men.....	439
+81) To redeem first-born donkeys.....	439
+82) To break the neck of an unredeemed first-born donkey.....	440
+88) For Levitical priests to eat a portion of the meal-offering.....	441
+89) To eat portions of sin- and guilt-offerings.....	441
+92) For a Nazirite to let his hair grow.....	442
+93) For a Nazirite to shave and sacrifice when his vow is over.....	443
+96) To follow the rules regarding the ritual impurity of a dead animal.....	444
+97) To follow the rules regarding the ritual impurity of certain reptiles and rodents.....	445
+98) To follow the rules regarding the ritual purity of food and drink.....	446
+99) To follow the rules regarding the ritual impurity of a woman in her monthly period .....	447
+100) To follow the rules regarding the ritual impurity of a new mother.....	448
+101) To follow the rules regarding the ritual impurity of a “leper”.....	448
+102) To follow the rules regarding the ritual impurity of a “leprous” garment.....	449
+103) To follow the rules regarding the ritual impurity of a “leprous” house.....	450
+104) To follow the rules regarding the ritual impurity of a “gonorrheal” man.....	451
+105) To follow the rules regarding the ritual impurity of semen.....	452
+106) To follow the rules regarding the ritual impurity of a “gonorrheal” woman.....	453
+107) To follow the rules regarding the ritual impurity of a corpse.....	454
+108) To follow the rules of ritual purification using ashes of the red heifer.....	455
+109) To follow certain procedures for achieving purity in ritual baths.....	455
+110) To follow a certain procedure in ritually purifying after healing from “leprosy”....	456
+111) For a healed “leper” to shave off all his hair.....	457
+112) For “lepers” and other ritually impure people to warn others.....	458
+113) To prepare the ashes of the red heifer.....	459
+114) To value humans for Temple gifts.....	459
+115) To value unkosher animals for Temple gifts.....	460
+116) To value houses for Temple gifts.....	461
+117) To value fields for Temple gifts.....	462
+125) To set aside first fruits for the Levitical priests.....	463
+129) For Levites to set aside a tithe.....	464
+131) To announce having performed all tithings.....	465
+132) To say a recital over the first fruits.....	466
+133) To set aside a portion of bread dough for the Levitical priests.....	466
+140) To count the years of the Sabbatical cycle.....	467
+153) To sanctify the lunar month.....	468
+171) To give a half-shekel annually to the Jerusalem Temple.....	468
+175) To render verdicts and decisions by judicial majority.....	470
+181) To decapitate a heifer for an unsolved homicide.....	470
+182) To designate cities of refuge in Israel.....	471

+183) To reserve cities in Israel for the Levites.....	472
+186) To destroy a city turned to idolatry.....	472
+191) To appoint a priest to give a war speech.....	473
+207) To love converts to Judaism.....	474
+217) To perform the <i>chalitza</i> ceremony on a man who refuses a levirate marriage.....	474
+219) To penalize the slanderer of his bride's virginity.....	475
+222) To divorce only by written document.....	476
+223) To test a wife suspected of adultery.....	476
+233) To marry one's Jewish female slave.....	477
+234) To redeem one's Jewish female slave.....	478
+235) To own a non-Jewish slave permanently.....	479
Negative Commandments.....	480
-15) No seducing the population of an entire city to idolatry.....	480
-48) No treaty with the seven Canaanite nations.....	481
-51) No allowing idol worshipers to settle in the land of Israel.....	482
-53) No marriage with Ammonite or Moabite male converts to Judaism.....	482
-54) No excluding grandchildren of Edomite converts to Judaism.....	483
-55) No excluding grandchildren of Egyptian converts to Judaism.....	484
-56) Not to offer peace to the nations of Ammon or Moab.....	485
-67) No leaving the Temple unguarded.....	485
-68) For Levitical priests not to enter the Temple sanctuary outside of service.....	486
-69) For blemished Levitical priests not to enter the inner Temple.....	486
-70) For permanently blemished Levitical priests not to serve.....	487
-71) For temporarily blemished Levitical priests not to serve.....	487
-72) For Levites and Levitical priests not to exchange roles.....	488
-75) For impure Levitical priests not to serve.....	488
-76) For newly purified Levitical priests not to serve before sunset.....	489
-77) For impure people not to enter the Temple courtyard.....	489
-79) Not to build the altar from hewn stones.....	490
-80) Not to ascend the altar in large steps.....	490
-81) Not to extinguish the fire on the altar.....	491
-82) Not to bring sacrifices on the incense altar.....	491
-84) Not to anoint anyone but Levitical high priests and kings.....	492
-86) Not to remove the poles from the holy ark's rings.....	493
-87) Not to remove the breastplate from the Levitical high priests's garment.....	493
-88) Not to tear the neck of the Levitical high priest's robe.....	494
-102) Not to place oil on a meal-offering for sin.....	494
-103) Not to place frankincense on a meal-offering for sin.....	495
-104) Not to place oil on a meal-offering for suspected adultery.....	496
-105) Not to place frankincense on a meal-offering for suspected adultery.....	497
-108) Not to redeem first-born kosher animals.....	497
-109) Not to redeem a tithed animal.....	498
-111) No redeeming consecrated land.....	499
-112) Not to sever the head of a bird sin-offering.....	500
-115) Not to slaughter the Passover lamb while owning leavened foods.....	501
-116) Not to leave the fats of the Passover lamb unsacrificed past their time limit.....	502
-117) Not to leave the Passover lamb uneaten until morning.....	502
-119) Not to leave the sacrificial lamb of the 2nd Passover uneaten until morning.....	503
-121) No breaking the bones of the Passover lamb.....	504
-122) No breaking the bones of the sacrificial lamb of the 2nd Passover.....	504
-123) No removing flesh of the Passover lamb from its designated area.....	505
-124) Not to bake leavened the eaten portion of a meal-offering.....	505

-125) No eating the Passover lamb any way but roasted.....	507
-127) For uncircumcised men not to eat the Passover lamb.....	508
-128) No feeding the Passover lamb to an apostate Jew.....	509
-129) For an impure person not to eat consecrated food.....	509
-134) For Jewish slaves of priests not to eat priestly portions.....	512
-135) For the uncircumcised not to eat priestly portions.....	513
-136) For ritually impure priests not to eat priestly portions.....	513
-137) For profaned daughters of priests not to eat priestly portions.....	513
-138) Not to eat meal-offerings of other Levitical priests.....	514
-139) Not to eat certain sin-offerings.....	514
-144) Not to eat unblemished first-born animals outside Jerusalem.....	516
-148) For Levitical priests not to eat first fruits outside Jerusalem.....	517
-158) No marriage between a Levitical priest and an unfit woman.....	517
-159) No marriage between a Levitical priest and a profaned woman.....	518
-160) No marriage between a Levitical priest and a divorced woman.....	518
-161) No marriage between a Levitical high priest and a widow.....	519
-162) No relations between a Levitical high priest and a widow.....	519
-163) For Levitical priests not to enter the Temple with unkempt hair.....	520
-164) For Levitical priests not to enter the Temple with torn clothes.....	520
-165) For Levitical priests not to leave the Temple during service.....	521
-166) For Levitical priests not to impurify themselves with the dead except relatives.....	521
-167) For the Levitical high priest not to enter the tent of the dead.....	522
-168) For the Levitical high priest not to impurify himself with the dead.....	522
-169) For the Levites not to have a portion of the land of Israel.....	523
-170) For the Levites not to share in the spoils of conquest.....	524
-195) Not to be a gluttonous, rebellious son.....	524
-202) For a Nazirite not to drink wine.....	525
-203) For a Nazirite not to eat fresh grapes.....	526
-204) For a Nazirite not to eat raisins.....	527
-205) For a Nazirite not to eat grape seeds.....	528
-206) For a Nazirite not to eat grape peels.....	529
-207) For a Nazirite not to expose himself to the impurity of the dead.....	530
-208) For a Nazirite not to enter the tent of the dead.....	532
-228) No selling land surrounding Levitical cities.....	533
-229) Not to fail to include Levites in festival-rejoicing.....	533
-231) No failing to lend because of the Sabbatical year.....	534
-252) No offending a convert to Judaism with words.....	534
-253) No overcharging a convert to Judaism in commerce.....	535
-254) Not to return a gentile slave who fled to Israel.....	536
-255) Not to offend with words a gentile slave who fled to Israel.....	537
-261) Not to sell a Jewish female slave.....	537
-263) Not to sell a woman captured in war after relations.....	538
-264) Not to enslave a woman captured in war after relations.....	539
-280) For judges not to be unjust to orphans or converts to Judaism.....	540
-282) Not to convict a defendant by a majority of only one judge.....	540
-283) For judges not to rely on their colleague's opinions.....	541
-296) No accepting indemnity for a manslaughterer.....	542
-300) Not to decree too many lashes on a transgressor.....	542
-307) Not to shave off hairs in lesions of "leprosy".....	543
-308) Not to alter or remove lesions of "leprosy".....	544
-312) Not to rebel against the judges of the Sanhedrin.....	545
-354) No relations between illegitimate seed and a Jewish woman.....	545

-357) Not to have relations with another man's levirate woman.....	546
-358) For a rapist never to divorce his victim.....	547
-359) For a slanderer (of his bride's virginity) never to divorce her.....	547
-360) No relations between a castrated man and a Jewish woman.....	548
-362) Not to appoint a convert to Judaism as king.....	548
Rabbinical #2) To perform ritual hand-washing.....	549
Rabbinical #4) To arrange a Sabbath amalgamation.....	550
Positive Commandments.....	551
+55) To sacrifice the Passover lamb.....	551
+56) To eat the sacrificial lamb on the 1st night of Passover.....	551
+57) To slaughter the sacrificial lamb of the 2nd Passover.....	552
+58) To eat the sacrificial lamb of the 2nd Passover.....	553
+134) To abandon the produce of the Sabbatical year.....	554
+135) To cease working the land in the Sabbatical year.....	556
+136) To cease working the land in the Jubilee year.....	558
+154) To avoid certain activities on the Sabbath.....	561
+159) To avoid certain activities on the 1st day of Passover.....	562
+160) To avoid certain activities on the 7th day of Passover.....	563
+162) To avoid certain activities on the holiday of <i>Shavuot</i> .....	564
+163) To avoid certain activities on <i>Rosh Hashanah</i> (the New Year).....	565
+165) To avoid certain activities on <i>Yom Kippur</i> .....	565
+166) To avoid certain activities on the 1st day of <i>Sukkos</i> (the Festival of Huts).....	566
+167) To avoid certain activities on the holiday of <i>Shemini Atzeres</i> .....	567
+187) To annihilate the seven Canaanite nations.....	568
+190) To wage wars of conquest by certain rules.....	569
+221) To treat a captured woman by certain rules.....	570
Death penalty in some cases for following this commandment.....	570
+224) To punish certain transgressors with lashes.....	571
+227) To execute certain transgressors by strangulation.....	571
+228) To execute certain transgressors by burning.....	572
+229) To execute certain transgressors by stoning.....	574
Negative Commandments.....	575
-49) No allowing any member of the seven Canaanite nations to live.....	575
-220) No working the earth in the Sabbatical year.....	576
-221) No pruning trees in the Sabbatical year.....	578
-222) No harvesting produce normally in the Sabbatical year.....	580
-223) No harvesting fruit normally in the Sabbatical year.....	582
-224) No working the earth in the Jubilee year.....	584
-225) No harvesting produce normally in the Jubilee year.....	586
-226) No harvesting fruit normally in the Jubilee year.....	589
-287) Not to accept the testimony of a defendant's relatives.....	591
-288) Not to convict based on the testimony of only one witness.....	592
-320) Not to perform certain activities on the Sabbath.....	592
-321) No journeying outside certain bounds on the Sabbath.....	593
-322) No punishing on the Sabbath.....	594
-323) Not to perform certain activities on the 1st day of Passover.....	595
-324) Not to perform certain activities on the 7th day of Passover.....	595
-325) Not to perform certain activities on the holiday of <i>Shavuot</i> .....	596
-326) Not to perform certain activities on <i>Rosh Hashanah</i> (the New Year).....	597
-327) Not to perform certain activities on the 1st day of <i>Sukkos</i> (the Festival of Huts)....	597
-328) Not to perform certain activities on the holiday of <i>Shemini Atzeres</i> .....	598
-329) Not to perform certain activities on <i>Yom Kippur</i> .....	599

Uncertain Commandments.....	599
Positive Commandments.....	599
+9) To sanctify G-d's Name (through martyrdom).....	599
+52) To sacrifice a peace-offering at every festival.....	600
+66) To follow certain procedures for peace-offerings.....	603
+67) To follow certain procedures for meal-offerings.....	604
+90) To destroy impure sacrifices.....	606
+91) To destroy sacrifices left over past their time limit.....	608
+95) To use the right procedure to annul vows.....	611
+141) To release debts in the Sabbatical year.....	612
+164) To fast on <i>Yom Kippur</i> .....	613
+230) To hang certain bodies publicly after execution.....	614
Negative Commandments.....	615
-23) No rebuilding a city turned to idolatry.....	615
-24) No benefiting from the spoils of a city turned to idolatry.....	615
-63) Not to desecrate G-d's Name (in action).....	616
-66) Not to hang a dead body publicly overnight.....	617
-107) No switching consecrated animals to different types of sacrifices.....	617
-118) Not to leave Passover peace-offerings uneaten until the 3rd day.....	620
-120) Not to leave sacrifices uneaten past their time limit.....	622
-130) Not to eat impure sacrifices.....	626
-131) Not to eat sacrifices past their time limit.....	630
-132) Not to eat sacrifices disqualified by wrong intentions.....	633
-140) Not to eat an invalidated sacrifice.....	636
-141) Not to eat the 2nd tithe of grain outside Jerusalem.....	639
-142) Not to eat the 2nd tithe of wine outside Jerusalem.....	640
-143) Not to eat the 2nd tithe of olive oil outside Jerusalem.....	642
-145) Not to eat sacrifices outside the Temple or Jerusalem.....	643
-147) Not to eat peace-offerings before sprinkling the sacrificial blood.....	645
-150) Not to eat the unredeemed 2nd tithe in impurity.....	646
-151) Not to eat the 2nd tithe while in mourning.....	648
-152) Not to spend 2nd-tithe money on anything but food and drink.....	649
-196) Not to eat on <i>Yom Kippur</i> .....	650
-230) No claiming debts after the Sabbatical year.....	651



## **Overview of Theocratic Law**

### **1. Commandments Against Idolatry**

(57 commandments: 7 positive, 50 negative)

### **2. Commandments Against Blasphemy**

(39 commandments: 14 positive, 25 negative)

### **3. Commandments Against Murder**

(6 commandments: 2 positive, 4 negative)

### **4. Commandments Against Theft**

(37 commandments: 16 positive, 21 negative)

### **5. Commandments Against Immoral Relations**

(32 commandments: 3 positive, 29 negative)

### **6. Commandments Against Eating Living Animals**

(3 commandments: 3 negative)

### **7. Commandments For Legal Justice**

(37 commandments: 15 positive, 22 negative)

### **General Commandments for Orderly Society**

(31 commandments: 14 positive, 17 negative)

### **Optional Commandments**

(112 commandments: 51 positive, 56 negative, 5 rabbinical)

### **Irrelevant / Forbidden Commandments**

(235 commandments: 116 positive, 117 negative, 2 rabbinical)

### **Uncertain Commandments**

(31 commandments: 10 positive, 21 negative)

---

## **Overview of Theocratic Law**

Page under construction

## 1. Commandments Against Idolatry

(57 commandments: 7 positive, 50 negative)

*(57 commandments)*

Many of the commandments that apply to gentiles do not easily lend themselves to classification into any one of the “Seven Noahide Laws,” treated here as seven categories for other commandments and rules. To decide under which heading a given commandment belongs, we must first define the category according to its essence.

Strictly speaking, idolatry is believing in the power of any entity besides the one G-d, or any act of worshiping such an entity. But many commandments may seem relevant to both idolatry and blasphemy, a related concept. What differentiates idolatry from blasphemy? Lichtenstein, in his book *The Seven Laws of Noah*, tries to define them thus: “...the Idolatry area regulates man’s theistic affairs in his relationship with the mundane, and... the Blasphemy area regulates man’s theistic affairs in his relationship with the Divine” (p. 78). This scheme tries to classify commandments from the vantage point of man in the physical world, groping in the darkness and searching for G-d; it starts with the material and looks for the spiritual. It is a definition of superficial, external characteristics, and thus leaves many gray, undefined areas between idolatry and blasphemy.

*Hasidus* (the inner meaning of Torah), on the other hand, starts from “G-d’s perspective” and looks downward into the creation, defining things according to their essence.

From this vantage point, one can better define idolatry, and its close relative heresy, as: the refusal to acknowledge Truth and its sources.

Who is the idolater? He is one who credits a false deity for his success or failure; he believes a false religion, listens to false prophets and teachers, and reveres and studies false “scriptures.” He does not recognize the Truth or its sources. One who rejects idolatry, on the other hand, is one who believes in and worships only the *true* G-d, listens only to *true* prophets and teachers, and studies the *authentic* Torah only according to its true meaning.

Idolatry, then, is best defined as the rejection of Truth as such, whereas blasphemy involves ignoring or opposing the permeation of holiness into the physical world. Consequently, we classify here all commandments related to the acknowledgement of G-d’s Truth and its authentic sources.

### ***Prohibition of: IDOLATRY***

“Know this day and take into your heart that the L-rd is G-d; in the heaven above and upon the earth below, there is nothing else.” Deuteronomy 4:39

**CAN'T I BE MORAL WITHOUT G-D?** Without compunction we trap mice and crush roaches that dare invade our homes. Why? Because we do not fear invading battalions of armed avenging rodents or insects. What if we viewed another segment of the population in a similar light? No, this is not simply remote conjecture; this actually occurred in a highly enlightened and civilized society less than a century ago!... Ultimately, however, it is not wise to follow these moral principles independent of their Giver. Such a moral system may work for most of the people most of the time, but inevitably it will fail -- either societywide, or in the individual lives of citizens in certain situations. Absolute morality can only be a product of the unchanging realization that there is an absolute Divine "eye that sees, ear that hears, and all your actions are chronicled in a ledger." (taken from “Morality without G-d” by Naftali Silberberg)

We must realize that we aren't the center of the universe. As important as we are; we must not forget who bestowed this value upon us. When ethics are determined by people, who's to say which is correct? We are all part of a world community and cannot be our own judges, there must be a common code for all people at all times. Once G-d is removed from the picture, the "moral structure" will soon collapse because of lack of foundation. Our first stronghold is to recognize the Creator, and look to Him alone. Looking to "other gods" fiddles with the remaining precepts in our moral compass. Idols in our time have gone from stone statues to other things that people crave. How many times has moral decision been hindered because of bribery? All idolatry begins when the things that are meant to be a "means to an end," become "ends" in and of themselves.

"Whosoever recognizes idols has denied the entire Torah; and whosoever denies idols has recognized the entire Torah" Midrash Sifre, Deut. 54

**WHERE DID IDOLATRY COME FROM?** Two generations after Adam mankind was already on its way to depravity. Why? G-d was dropped from the picture. How did that happen? The masses were not as silly as one might think. Many understood that the sun, moon, and stars had influence on the world. The sun provided warmth, and enabled the crops to grow; the moon manipulated the tides, and so forth. The multitudes wanted to glorify G-d by praising the sun. They knew G-d formed the sun, but when requesting heat for their harvest, instead of directing their petition to the Al-mighty, they went to the sun direct. Soon after, G-d was put on hold, and the sun and the moon were the new replacements. As the generations spiraled downward the object their affection was reduced to silver, gold, and jewels. They built lavish temples and honed statues all to extol their newfound lords. Everything in the universe was meant to be a means to an end, a vehicle to bring out good, and a tool to serve the Al-mighty. When the "means" becomes the "end" that is when the trouble ensues; and how idolatry came about. In our own lives we often make assorted objects our fixation. Our drive and our pleasure is dedicated primarily to them instead of G-d. Although, this form of 'idol worship' is much more refined than the barbaric practices that accompanied idol worship of days gone by, it is nevertheless, something we need to be aware of, and in control of.

#### **BONUS COMPONENTS**

- x against entertaining the thought that there exists a deity
- x against making or owning any graven image
- x against making idols for use by others
- x against making any forbidden statues (even for ornaments)
- x against bowing to any idol
- x against worshiping idols in any of their customary manners
- x against causing our children to pass in the worship of Molech.
- x against practicing divination, occult, witchcraft, etc.

### **Positive Commandments**

#### **+1) To acknowledge G-d's existence**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To recognize in one's beliefs that G-d definitely exists and is the Creator of the universe.

### Examples:

- To live with the awareness that every minute detail of this world, down to the least events and tiniest particles of matter, is precisely controlled and guided by Divine Providence according to G-d's Master Plan.

### Category:

### Idolatry Commandments

### Biblical source(s) (Rambam):

Ex. 20:2; Deut. 5:6

### Biblical source (*Sefer HaChinuch*):

Ex. 20:2

### Number in *Sefer HaChinuch*:

25

### Sources explaining relevance to gentiles: ([See bibliography](#))

- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2  
Gentiles implicitly criticized for not believing in G-d's existence.
- Rambam, *Mishneh Torah, Avodas Kochavim* 1:3  
Avraham taught gentiles to recognize G-d's existence.
- Rambam, *Sefer HaMitzvos* +3  
Jews are obligated to bring gentiles to *emunah* in G-d's existence, as Avraham *avinu* did.
- Kli Yakar, *Shemos* 20:8  
This mitzvah was also addressed to gentiles; they are obligated to have *emunah* in G-d's existence and the constant renewal of creation.

## +2) To acknowledge G-d's unity (that He is only One, and Infinite)

### Application to gentiles:

### Required

### Mandated punishment for violation:

From Heaven

### Brief description:

To recognize the pure Oneness and indivisibility of G-d, and that He alone rules directly over all of His creation, spiritual and physical; also known as "accepting the yoke of the Kingdom of

Heaven.”

**Examples:**

- To reject any belief in a “trinity.”

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 6:4

Deut. 6:4

417

- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 9:4](#)  
Christian gentiles are idolaters.
- [Rambam, \*Mishneh Torah, Maachalos Asuros\* 11:7; 13:11](#)  
Muslim gentiles are not idolaters (as opposed to Christians).
- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 1:1](#)  
The original belief in other powers as partners of G-d was a “huge mistake” by gentiles.
- [Kli Yakar, \*Shemos\* 20:8](#)  
Having no false gods before G-d (mitzvah -1) was also addressed to gentiles, and they are obligated in it.
- [Rashi, \*Devarim\* 6:4](#)  
The “Shma” (the source of this mitzvah) refers to gentiles ultimately accepting the unity of G-d.

**+11) To teach and study Torah**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required; partly forbidden**

From Heaven (including death for prohibited study)

To learn the Torah, the Word of G-d, including both the written part (the Hebrew Scriptures) and the oral part (the Holy Talmud and other rabbinical traditions from

Moses, etc.). This commandment includes the obligation to teach others what one has learned.

While Jews are commanded to learn the entire Torah, Hasidic Gentiles are obligated only in those parts that pertain to the Noahide Laws and related concepts. In practice, this includes the entirety of the Hebrew Scriptures, much of the Talmud, many or most concepts in Hasidic mysticism, and most of the other rabbinical writings; it excludes mainly the teachings regarding specifically *Jewish* commandments that do not apply to gentiles, such as the numerous details of avoiding work on the Sabbath. A gentile receives great reward for studying relevant parts of Torah, but faces death from Heaven for delving deeply into forbidden parts.

Idolaters — those who follow false gods and false religions, such as Buddhism or Christianity — are forbidden to learn any part of Torah at all, except those specific teachings that will bring them to repent and become Hasidic Gentiles. We are therefore forbidden to teach idolaters any parts of Torah they are not allowed to learn.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 6:7, 31:12

Deut. 6:7

419

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
Gentiles may not be *oseik* in Torah (but learning is not specifically forbidden); gentiles must be *oseik* in learning Torah about the Noahide Laws.
- [Talmud Bavli, \*Sanhedrin\* 59a](#)  
Gentiles who are *oseik* in Torah related to the Noahide Laws achieve the holy status of the *cohen gadol*; gentiles who are *oseik* in other parts

of Torah are liable to **death penalty**.

- Talmud Bavli, Avodah Zarah 3a  
Gentiles who are *oseik* in Torah achieve the holy status of the *cohen gadol*, but are only rewarded as one who is not commanded (like all Noahide Laws at this time).
- Rambam, Mishneh Torah, Talmud Torah 4:1  
No teaching to a wicked or corrupt person (thus gentile idolaters, as opposed to Hasidic Gentiles).
- Rambam, Mishneh Torah, Melachim 8:11  
Gentiles must accept the Noahide covenant as taught in Torah.
- Rambam, Mishneh Torah, Teshuvah 3:5-6,8  
Hasidic Gentiles have a portion in *Olam HaBa*; Christians and Muslims do not, because they are *kofrim baTorah*.
- Rambam, Mishneh Torah, Teshuvah 9:2  
In Messianic times, all the earth will be filled with knowledge of G-d; all gentiles will learn Torah through *Moshiach*.
- Rambam, Mishneh Torah, Teshuvah 10:6  
*HaAdam* (Rambam includes gentiles by this term) is obligated to maximum knowledge that increases love of G-d.

## **+172) To heed and obey every true prophet**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To listen to, and obey, the message of an authentic prophet (how to deal with false



prophets is covered in commandments [-26](#), [-27](#), [-28](#), & [-29](#)). A true prophet may even add to or suspend certain rules of the Torah, but only temporarily; if he tries to do so permanently, that itself is proof he is a false prophet — even if he works miracles and tells some true prophecies.

How do we know that the Bible is part of G-d's Word? Because Moses and other true prophets (including the rabbis who compiled the Bible and wrote part of it) told us so. How do we know the Oral Teachings (now recorded in the Talmud and other books) are also part of G-d's Word? Because Moses told us so.

### Examples:

- To accept the entire Hebrew Bible as authentic Scripture.
- To accept the entire oral tradition, as preserved by the rabbis, as G-d's authoritative Word and His unchanging Law.

### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Deut. 18:15

Deut. 18:15

516

- [Rambam, \*Mishneh Torah\*, \*Yesodei HaTorah\* 7:7](#)  
Prophets are sent to gentiles, and they must heed.
- [Rambam, \*Mishneh Torah\*, \*Yesodei HaTorah\* 10:4](#)  
Sending of Yonah to Nineveh is example of gentiles heeding prophetic warning as required.
- [Rambam, \*Mishneh Torah\*, \*Melachim\* 8:11](#)  
The prophecy of Moses must be accepted by gentiles for them to be Hasidic Gentiles and have *olam haba*.

## **+174) To obey the judges of the Sanhedrin**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required, partly optional**

Death from Heaven

To follow the rules as set down by the Jewish rabbinical authorities. Under G-d's direct instructions, Moses first established the Sanhedrin, the Jewish supreme court of 71 rabbis, in the year 1312 BCE (Ex. 18:13-26; Num. 11:16-29). The Sanhedrin functioned continuously for over 1,600 years, throughout the times of the ancient Israeli kingdom and the first two Jerusalem Temples, until it was forcibly suppressed by the Roman Christians in about the year 363; at that time, the Sanhedrin delegated its G-d-given authority to all orthodox rabbis throughout the world, complete with the power to reconstitute the Sanhedrin upon the arrival of the Messiah, the Jewish king who will restore the Israeli theocracy and rebuild the Jerusalem Temple (an illegitimate organization calling itself the "Sanhedrin" was recently established in Israel under the control of "rabbis" who work directly with the Soviet Russian secret police and various Communist-front organizations and who are active in subverting the Torah, making that "Sanhedrin" entirely invalid; the true Sanhedrin will be established by legitimate orthodox rabbis in the near future, and they will undoubtedly prosecute and execute the members of the phony "Sanhedrin" as traitors).

The Sanhedrin, and the orthodox rabbis since its closure, have preserved the entire body of G-d's Law. This includes all commandments and their details as instructed by G-d to Moses, plus all additional rabbinical enactments. Jews are required to obey every single rule, whether from the Torah of Moses or by rabbinical decree. Gentiles, on the other hand, are bound only by the Noahide Laws as found in the Torah of Moses, and do not need to follow any other Torah rules or any of the

rabbinical enactments except as they choose optionally for extra reward. In any case, a gentile who reinterprets the details of the Noahide Laws in a way that diverges from the traditions taught by the rabbis is subject to death by the hands of G-d.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:11

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:10

**Number in *Sefer HaChinuch*:**

495

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
Gentiles are liable to death (by Heaven) for adding to, or subtracting from, the Torah in any way.
- [Rambam, \*Mishneh Torah, Melachim\* 8:11](#)  
Gentiles must follow the Noahide Laws as received by Moshe Rabbeinu (and therefore as transmitted by the sages of the Sanhedrin).
- [Rambam, \*Mishneh Torah, Nachalos\* 6:10](#)  
Gentiles are not bound by rabbinical edicts of the Jewish sages.
- [Rambam, \*Mishneh Torah, Melachim\* 10:10](#)  
A gentile who wishes to perform extra Jewish *mitzvos* optionally must do so according to their *halachos*.

### **+185) To destroy all idols, their temples, and other idolatrous items**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To destroy idols and their associated items — grinding to dust those made of stone, burning to ashes those made of wood, melting those made of metal, etc. This

applies not only to worshipped idols themselves, but also to their adornments, pedestals, temples, and sacrificial offerings given to them. Any idolatrous item that comes into a person's possession must be irrecoverably destroyed, unless the idol worshipers themselves have nullified the items by disrespectfully damaging them or converting the buildings to strictly mundane, non-religious uses.

#### **Examples:**

- To destroy statues of Buddha or Jesus, as well as crosses, and to dispose of the dust or ashes.
- To demolish Buddhist temples, Christian churches, and Freemasonic temples.
- To burn Christmas trees and their ornaments.
- To demolish the Sphinx in Egypt and scatter the dust.

#### **Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Idolatry Commandments](#)

Deut. 12:2-3, 7:5

Deut. 12:2

436

- Rambam, *Mishneh Torah, Avodas Kochavim* 8:9  
A gentile who does not believe in idolatry cannot nullify it (and is forbidden to own it; *mitzvos* -22, -25).
- Rambam, *Mishneh Torah, Avodas Kochavim* 7:7  
Apparently only the gentiles who believe in a particular idolatrous cult (“*ovdeiha*”) can nullify its idolatry.
- Rambam, *Mishneh Torah, Avodas Kochavim* 1:3  
Avraham taught gentiles that it is proper to destroy all idolatry.

## **+209) To honor Torah sages**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To respect genuine scholars of Torah and to treat them with honor. This includes rabbis of great Torah scholarship, Hasidic Gentiles who have seriously and properly learned both Written and Oral Torah, and even very elderly gentiles who do not know Torah (in the virtue of their great experience in life).

**Examples:**

- To stand up in the presence of such a person.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Lev. 19:32

Lev. 19:32

257

- Rambam, *Mishneh Torah*, *Talmud Torah* 6:9  
Jews must honor even elderly gentiles (thus all the more so gentiles must do likewise).

## **Negative Commandments**

### **-1) Not to believe in the existence of any gods other than G-d**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to believe in the power or existence of any independent force aside from the one G-d.

**Examples:**

- Not to believe that the Satan is a rebellious angel or that he runs his own realm of evil — that he in any way does anything apart from

what G-d commands him.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:3

**Biblical source (*Sefer HaChinuch*):**

Ex. 20:3

**Number in *Sefer HaChinuch*:**

26

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 9:4](#)  
Christian gentiles are idolaters.
- [Rambam, \*Mishneh Torah, Maachalos Asuros\* 11:7; 13:11](#)  
Muslim gentiles are not idolaters (as opposed to Christians).
- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 1:1](#)  
The original belief in other powers as partners of G-d was a “huge mistake” by gentiles.
- [Kli Yakar, \*Shemos\* 20:8](#)  
This mitzvah was also addressed to gentiles, and they are obligated in it.
- [Rashi, \*Devarim\* 6:4](#)  
The “Shma” (the source of mitzvah +2 on *achdus Hashem*) refers to gentiles ultimately accepting the unity of G-d.

## **-2) No having idols made for oneself**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

This is a prohibition both against making idols for oneself and against having others make idols for him, even if he does not plan to worship the idols nor does he believe in their religions. (See [commandment - 3](#) regarding making idols for *other* people.)

**Examples:**

- Not to commission someone to make a statue of Buddha or any Hindu god for oneself.
- Not to make a cross for oneself.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:4

**Biblical source (Sefer HaChinuch):**

Ex. 20:4

**Number in Sefer HaChinuch:**

27

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

### **-3) No making idols for others**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to make idols for other people, whether as gifts or for sale. This applies even if the person making them does not worship the idols or believe in them, but is simply doing it for the money.

**Examples:**

- Not to make statues of Hindu gods, Buddha, or Jesus for others.
- Not to make crosses for others.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:4

**Biblical source (Sefer HaChinuch):**

Lev. 19:4

**Number in Sefer HaChinuch:**

214

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to

gentiles.

#### **-4) No making human statues or figures**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

From Heaven

Not to make statues, figurines, or bas-reliefs of human figures, angels, or stars and constellations. This prohibition specifically addresses artistic statues that are for decoration, not idols; commandments -2 and -3 prohibit actual idols. This commandment forbids us from making three-dimensional forms of the non-idolatrous images most likely to *resemble* idolatry. For the same reason, it also prohibits the painting of flat images of the sun, moon, stars, or constellations for purely decorative purposes, although photographs, paintings, or even 3-D models of these astronomical bodies *are* permitted for intellectual or educational purposes.

Artistic or ornamental sculptures of animals, trees, and other images are permitted unless they are specifically known to be idolatrous.

#### **Examples:**

- Not to make statues or busts of U.S. presidents, kings of any nation, or any other person, even if the person is worthy of honor.
- Not to adorn one's home with human figurines, nor with water fountains in the shape of humans or angels.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Ex. 20:20

Ex. 20:20

39

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses



forbidden for Jews, even without **death penalty**, are also prohibited to gentiles; making non-idolatrous, artistic sculptures is explicitly mentioned.

## **-5) No idol-worship in four standard ways**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

Not to worship any false god in any one of four standard ways: (a) bowing, (b) making sacrificial offerings, (c) burning incense, or (d) pouring libations (such as wine or water). These four ritual acts are all involved in the worship of the true G-d in the Jerusalem Temple (once it is rebuilt from its current ruins), and thus are sanctified modes of worship that are forbidden to be exercised for any false god, even if the act is not part of the customary ritual for that false religion (whereas [commandment -6](#) deals with the established rituals specific to each false religion). Thus even if it is not an established Christian custom to offer sacrificial foods to Jesus, nor would Buddhists normally pour libations for their idol, either act would nonetheless be a capital crime.

This commandment also prohibits the verbal acceptance of any false god as one's deity, on pain of **death penalty**.

**Examples:**

- Not to verbally accept Jesus as one's god or "lord."

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**

[Idolatry Commandments](#)

Ex. 20:5; Lev. 17:7

Ex. 20:5

28

- [Rambam, \*Mishneh\*](#)

([See bibliography](#))

Torah, Melachim 9:2

All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

## **-6) No idol-worship according to its established rituals**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to worship a false god according to the customary rituals established by its religion. Some idols or false gods are worshipped through bowing, burning incense, or making offerings of food; others through certain types of dancing, singing, chanting, or meditation; others through growing one's hair long, shaving it off, and offering it; and others through ceremonies involving fire, water, or convening at certain locations at certain times of year. Whatever the practice of the false religion, even a single act of such worship is a capital offense.

While it is also a sin to *believe* in the existence of a false god ([commandment -1](#)), even without worshipping it, that act of false belief is not covered in this commandment.

**Examples:**

- Not to bow to a Buddha statue, nor to offer incense before it.
- Not to be baptized in Christianity, nor to pray in the name of Jesus.
- Not to participate in worship ceremonies of Hinduism, Hare Krishna, or various "New Age" cult movements — including transcendental meditation or Yoga — even if no idol is physically present.
- Not to celebrate such pagan holidays as Easter, Halloween, or Christmas.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:5

**Biblical source (*Sefer HaChinuch*):**

Ex. 20:5

**Number in *Sefer HaChinuch*:**

29

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim 9:2\*](#)  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

## **-7) No offering one's children for Molech-worship rituals**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

In the land of Canaan, the ancient Ammonites (located in an area of modern Jordan) practiced the idolatrous fire-worshipping cult of the god *Molech*. Worship ceremonies consisted of offering some of one's children to *Molech* through the fire. In one variation, two bonfires were lit and the children were passed between the fires, held by the legs; in another, a single bonfire was lit and the children were passed through the fire itself (though not enough to be seriously burned).

While all idolatry is already prohibited and enforced with capital punishment, the *Molech* cult was apparently such a dangerous form of idol-worship as to merit a separate Torah commandment.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:21; Deut. 18:10

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:21

**Number in *Sefer HaChinuch*:**

208

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim 9:2\*](#)  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

## **-8) No practicing the cult of Ov**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

8 the procedure in one form involved the burning of incense, waving a myrtle branch, and whispering incantations; in another form, the incense burning and the incantations were performed before a human skull. After a while, a low voice could be heard seemingly emanating from underneath the priest's armpit, and would answer questions posed to it. Rabbinical sources seem to suggest the Ov ritual involved the trickery of ventriloquism. Versions of this paganism may still be practiced today in parts of the occult world.

The practitioner of Ov is liable to capital punishment in theocratic courts; the consequences of those who attend and consult such ceremonies are discussed in [commandment -36](#).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Lev. 19:31, 20:27

Lev. 19:31

255

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

## **-9) No practicing the cult of Yidoni**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

The ancient cult of *Yidoni*, practiced in the land of Canaan, combined witchcraft and idolatry in a séance-like ritual to consult

spirits. The practitioner would place a bone of a certain species of bird in his mouth, burn incense, recite incantations, and perform other ceremonial acts until he would enter a trance-like state. A voice would then seem to emanate from the bird-bone in his mouth, answering questions about future events. Conceivably, similar rituals could be practiced in the occult world today.

The practitioner of *Yidoni* is liable to capital punishment in theocratic courts; those who attend and consult such ceremonies also commit a sin under [commandment -37](#).

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:31, 20:27

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:31

**Number in *Sefer HaChinuch*:**

256

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

## **-10) No studying idolatrous rituals**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To avoid studying the religious beliefs and practices of idolatry and other false religions, even if one has no intent actually to practice them. The Torah warns that merely fulfilling one's curiosity about false religions automatically leads to become enmeshed in them. The only exceptions to this prohibition are for judges of theocratic courts, who must study enough of idolatrous religions to know which practices must be punished by the courts, and for anyone else who is specifically using the information in order to refute or expose those false religions and to turn their adherents to the

Truth.

**Examples:**

- Not to study the Buddhist Dharmas, the Christian “New Testament,” or the Muslim Quran.
- Not to gaze at Christian crosses or statues of Jesus.
- Not to read “Harry Potter” books or enjoy any other entertainment designed to popularize idolatry and witchcraft.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:4; Deut. 11:16

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:4

**Number in *Sefer HaChinuch*:**

213

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

**-11) No erecting a pillar for worship purposes**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to erect a stone pillar or pedestal for religious purposes, even to worship the true G-d. Worshipers of false gods established customs of erecting such pillars and placing idols upon them, to elevate them before the masses for worship. Torah Law thus prohibits using such a pillar even when no idol worship is involved, so as not even to resemble the pagan customs.

**Examples:**

- Not to visit the Ka'ba Stone in Mecca, Saudi Arabia, as Muslims do.

<b>Category:</b>	<a href="#">Idolatry Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 16:22
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 16:22
<b>Number in Sefer HaChinuch:</b>	493
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <a href="#">Rambam, Mishneh Torah, Melachim 9:2</a> All idolatry-related offenses forbidden for Jews, even without <b>death penalty</b>, are also prohibited to gentiles; erecting non-idolatrous pillars is explicitly mentioned.</li> </ul>

## **-12) No making a stone pavement for bowing**

<b>Application to gentiles:</b>	<b>Required</b>
<b>Mandated punishment for violation:</b>	From Heaven
<b>Brief description:</b>	<p>Not to pave a floor with decorated stones for bowing upon during religious services, nor to bow all the way down to the ground on any stone-paved floor, even to worship the true G-d. Such head-to-the-ground bowing is done by Jews during the prayer services of Rosh Hashanah (the New Year) and Yom Kippur (the Day of Atonement), and is imitated by Muslims during their five daily prayers; however, Jews are careful only to do so on a carpet or towel, not directly on the stone floor itself (Muslims have imitated this practice, too, with their prayer rugs). Because idol worshipers made a custom of paving their temple floors with ornate stones upon which to bow to their false gods, Torah Law forbids making such a religious, stone-paved floor for bowing even in the absence of idol, so as not to resemble the pagan customs in any way.</p>

<b>Category:</b>	<a href="#">Idolatry Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 26:1
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 26:1
<b>Number in Sefer HaChinuch:</b>	349
<b>Sources explaining relevance to gentiles:</b>	<ul style="list-style-type: none"> <li>• <a href="#">Rambam, Mishneh</a></li> </ul>

([See bibliography](#))

Torah, Melachim 9:2

All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles; non-idolatrous pillars, *asheirah* trees, and sculptures are explicitly mentioned.

### **-13) No planting trees as religious decorations**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to plant a tree near a religious altar, even purely for decorative purposes in worshipping the true G-d. A common pagan custom is to plant trees, or rows of trees, in their temples and around their altars to beautify them. To avoid even resembling such customs, Torah Law prohibits planting trees anywhere in the Jerusalem Temple, as well as near an altar to G-d in any other location.

Pagans also planted trees for the purpose of worshipping the tree itself, or for decorating the tree as part of idolatrous worship ceremonies, or to make alcoholic beverages from its fruit juice for idolatrous rituals. To use a tree for idolatry is separately prohibited by [commandment -6](#), generally under **death penalty**. This commandment deals only with the use of trees for neutral or non-idolatrous religious purposes.

**Examples:**

- Not to decorate a tree for holiday celebration, such as during December, even in the absence of any Christian religious content but merely for social purposes.
- Not to grow or sell trees for such use by others.

**Category:**

[Idolatry Commandments](#)



**Biblical source(s) (Rambam):**

Deut. 16:21

**Biblical source (Sefer HaChinuch):**

Deut. 16:21

**Number in Sefer HaChinuch:**

492

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles; planting non-idolatrous *asheirah* trees is explicitly mentioned.

## **-14) No swearing in the names of false gods**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to honor idols or false gods, whether verbally or physically. Primarily this commandment forbids the making of oaths or vows in the names of false gods, as well as causing others to make such oaths. Other prohibited acts include referring to false gods in a respectful way, using places of idolatry as reference points in giving directions, and kissing idols or treating them with honor and deference (acts which do not constitute worship).

**Examples:**

- Not to make an oath in the name of Jesus or a “trinity.”
- Not to refer to a Buddhist temple or a Christian church in giving directions to some nearby location.
- Not to kiss a cross.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:13

**Biblical source (Sefer HaChinuch):**

Ex. 23:13

**Number in Sefer HaChinuch:**

86

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 9:2

All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2  
Swearing by idolatry is listed among the sins of idolatry by gentiles.

## **-16) No enticing another person to idolatry**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to recruit another person into the belief in, or worship of, any false god. This prohibition applies even if the enticer does not himself believe in the false religion, but is merely recruiting others for some ulterior purpose; capital punishment is also enforced for *attempted* enticement, regardless of whether the enticed person actually chose to join or participate in the idolatry.

**Examples:**

- Not to participate in Christian missionizing or distribution of missionary tracts, nor to donate money to any church or agency that runs recruitment or “witnessing” activities.
- Not to host or sponsor any seminar or event that encourages “New Age” practices, such as Yoga or other Hindu or Buddhist meditations, even as “relaxation” techniques.
- Not to invite another person to any church or Buddhist temple, even for “social” purposes.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:12

**Biblical source (*Sefer HaChinuch*):**

Deut. 13:12

**Number in *Sefer HaChinuch*:**

462

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2  
False gentile prophets and priests implicitly condemned for seducing gentiles to idolatry.

## **-17) No loving an idolatry-enticer**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to practice the principle of loving others as oneself in the case of an enticer who tries to recruit us into an idolatrous practice or religion — as opposed to [commandment +206](#), which requires one to treat others as one would want to be treated. In order to erect a wall of separation to prevent recruitment into false religions, the Torah commands us to show no love toward the idolatry-enticer *as a person*, quite apart from his enticement.

This applies especially toward one who grew up knowing the Truth but who rebelled, not necessarily toward one who grew up in a false religion all his life.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:9

**Biblical source (*Sefer HaChinuch*):**

Deut. 13:9

**Number in *Sefer HaChinuch*:**

457

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to

gentiles.

- Rambam, Mishneh Torah, Avodas Kochavim 1:2  
False gentile prophets and priests implicitly condemned for seducing gentiles to idolatry.

## **-18) No minimizing hatred of an idolatry-enticer**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

We are required to hate the person who recruits others into religions of false gods, the very opposite of [commandment +206](#) and its obligation to love fellow people as oneself. This commandment removes any right on our part to soften that hatred toward enticers to idolatry, so as to frustrate and neutralize their evil efforts.

This applies especially toward one who grew up knowing the Truth but who rebelled, not necessarily toward one who grew up in a false religion all his life.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 13:9

Deut. 13:9

458

- Rambam, Mishneh Torah, Melachim 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, Mishneh Torah, Avodas Kochavim 1:2  
False gentile prophets and priests implicitly condemned for seducing gentiles to idolatry.

## **-19) No rescuing an idolatry-enticer from danger**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

If a recruiter for idolatrous religion is in danger of his life, such as a fatal disease, dying from wounds, or being attacked by criminals, we are forbidden to make any attempt to heal or rescue him. Because he steals people's souls into false religions, G-d commands us to let him die rather than saving him. This is an extension of [commandment -18](#) and its requirement not to cease hating idolatry-enticers.

This applies especially toward one who grew up knowing the Truth but who rebelled, not necessarily toward one who grew up in a false religion all his life.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 13:9

Deut. 13:9

459

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 1:2](#)  
False gentile prophets and priests implicitly condemned for seducing gentiles to idolatry.

## **-20) No vindicating an idolatry-enticer in his court trial**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Normally, criminal trials in theocratic courts

require that witnesses come forward with any evidence or legal loopholes that could exonerate the defendant, even if the defendant worshiped false gods. But in the special case of someone being prosecuted for *recruitment* to idolatry, the witness who was enticed is forbidden to reveal any additional testimony that would favor the defendant. The crime of stealing souls for idolatry is far worse than committing idolatry itself, and must be dealt with severely.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:9

**Biblical source (*Sefer HaChinuch*):**

Deut. 13:9

**Number in *Sefer HaChinuch*:**

460

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- [Rambam, \*Mishneh Torah\*, \*Avodas Kochavim\* 1:2](#)  
False gentile prophets and priests implicitly condemned for seducing gentiles to idolatry.

## **-21) No withholding evidence on an idolatry-enticer in his court trial**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

In a theocratic court trial of an idolatry-enticer, witnesses — including the ones who were enticed — testify about the act of attempted recruitment to believe in, or worship, a false god. This commandment forbids any witness from withholding any additional evidence he may have that would help ensure the conviction and execution of the idolatry-enticer (a death-penalty offense under [commandment -16](#)). Such is the terrible evil of recruiting people to false religions, an act worse than idolatry itself.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:9

**Biblical source (Sefer HaChinuch):**

Deut. 13:9

**Number in Sefer HaChinuch:**

461

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- [Rambam, Mishneh Torah, Avodas Kochavim 1:2](#)  
False gentile prophets and priests implicitly condemned for seducing gentiles to idolatry.

## **-22) No benefiting from idol adornments**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to own or use decorations, or gold or silver, that adorn an idol, even after being melted down. Such items must be destroyed, as per [commandment +185](#), and no practical use may be made of them.  
See [commandment -25](#) for the equivalent prohibitions on all other idolatrous items.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 7:25

**Biblical source (Sefer HaChinuch):**

Deut. 7:25

**Number in Sefer HaChinuch:**

428

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

## **-25) No owning idolatrous items**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to acquire or maintain in one's possession any items related to idol worship. This includes not only the worshiped idols themselves, whether statues, other objects, or living trees or animals, but also (a) the temples housing idols or used for worship services, as well as altars and other furnishings connected with the idol, and indeed anything found in a pagan temple; (b) items used in idolatrous ceremonies, such as utensils, clothing, or ornaments; and (c) sacrificial offerings made to false gods, such as wine, incense, food, etc. Even the money earned by selling idolatrous items is forbidden to own. All such items must be destroyed in accordance with [commandment +185](#) without deriving any benefit from their destruction (such as burning a Christmas tree to heat a house), and must not be given or sold to anyone else.

### **Examples:**

- Not to own statues of Buddha or Jesus, or crosses.
- Not to keep or use the money earned from selling such items.
- Not to possess a Christmas tree or related ornaments or lights.
- Not to use furniture or utensils from a church.
- Not to give or accept gifts for Christmas, Easter, or other pagan holidays, nor to partake of festive meals with Christians on those days.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 7:26

Deut. 7:26

429

- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:2](#)



All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

- Rambam, *Mishneh Torah, Avodas Kochavim* 9:4  
Sunday and other Christian holidays are idolatrous festivals, and it is forbidden to sell them items used in those celebrations.

## **-26) No prophesying in the name of a false god**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to declare a prophetic message supposedly received from some source other than the true G-d. All revelations of higher truth, any truths which cannot be discovered through philosophical or scientific investigations of nature, can only come from the Creator of the universe; anyone who claims otherwise is a liar. Even if the false prophecy or message contains truth, by the very fact that it is spoken in the name of some false god or power, it pretends to validate those other deities and is thus an aspect of idolatry.

**Examples:**

- Not to claim spiritual revelations from Jesus or “mother Mary.”
- Not to claim mystical revelations from Gnostic and occult sources, similar to the false claims of Nostradamus, Edgar Cayce, or Freemasonic legends.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:13; Deut. 18:20

**Biblical source (*Sefer HaChinuch*):**

Deut. 18:20

**Number in *Sefer HaChinuch*:**

518

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2  
Idolatrous gentile prophets implicitly condemned as the authors of gentile idolatry.

## **-27) No false prophecy, even in the name of the true G-d**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to declare a false prophetic message, even in the Name of the true G-d. This prohibition includes (a) not to issue a message that was never received from G-d, whether the message itself happens to be true or false, and (b) not to announce a true prophecy that actually did come from G-d, but not to the person claiming to be the prophet. Thus false prophecy in G-d's Name either contains false content or falsely credits as a "prophet" a person to whom G-d does not choose to reveal messages.

[Commandment +172](#) deals with the obligation to listen to a true prophet and how to distinguish a true one from a false one (though most such details are not listed in these short profiles).

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 18:20

**Biblical source (*Sefer HaChinuch*):**

Deut. 18:20

**Number in *Sefer HaChinuch*:**

517

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2  
False gentile prophets implicitly condemned as the authors of gentile idolatry.
- Rambam, *Mishneh Torah, Yesodei HaTorah* 9:1  
False gentile prophets, those who speak in G-d's Name but try to alter the Torah, are included in discussion of **death penalty**.
- Rambam, *Mishneh Torah, Melachim* 10:9  
Gentiles are liable to death (by Heaven) for adding to, or subtracting from, the Torah in any way.

## **-28) No listening to the prophet of a false god**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to listen to the message of anyone who declares prophecy in the name of some source other than the true G-d. A person is forbidden to ask the idolatrous prophet for any proofs of his authenticity, whether in the form of accurate predictions or miraculous signs; by the very fact that he claims prophecy not in G-d's Name, he automatically proves his message is false and evil. If he is able to make correct predictions or perform miracles, it is only a test from G-d to prove our trust in His eternal Torah.

While the idolatrous prophet is himself subject to capital punishment (see [commandment -26](#)), the one who listens to such a person is punished directly by G-d, not through the theocratic courts.

**Examples:**

- Not to listen to anyone who claims revelations from Jesus or "mother

Mary,” even if they seem to contain some true elements.

- Not to listen to revelations from occult sources, including Nostradamus, Edgar Cayce, Freemasonic teachings, or Joseph Smith and Mormonism.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:4

**Biblical source (*Sefer HaChinuch*):**

Deut. 13:4

**Number in *Sefer HaChinuch*:**

456

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2  
Gentiles implicitly criticized for listening to idolatrous prophets.

## ***-29) No being afraid to punish a false prophet***

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to fear Divine retribution in punishing a false prophet who speaks in G-d's Name, regardless of his warnings to the contrary or his apparent righteousness. Once proven false by tests established in the Torah, the fake prophet must be tried, convicted, and executed by the theocratic courts. This commandment prohibits judges and witnesses from hesitating to find him guilty, and prohibits everyone else from listening to or having respect for his false message.

**Examples:**

- Not to listen to the messages of Jesus or Paul, the founders of Christianity.

- Not to listen to the message of Muhammad, the founder of Islam.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 18:22

**Biblical source (*Sefer HaChinuch*):**

Deut. 18:22

**Number in *Sefer HaChinuch*:**

519

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 1:2](#)  
False gentile prophets implicitly condemned as the authors of gentile idolatry.
- [Rambam, \*Mishneh Torah, Yesodei HaTorah\* 9:1](#)  
False gentile prophets, those who speak in G-d's Name but try to alter the Torah, are included in discussion of **death penalty**.
- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
Gentiles are liable to death (by Heaven) for adding to, or subtracting from, the Torah in any way.

-30) No imitating the social customs of idol worshipers

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to follow the fashions or customs of idolatrous cultures, even in practices not related to idolatry as such, so as to stand apart and erect a barrier of separation from their influence. This includes any cultural practice specifically identified with the idolatrous society, such as hair or clothing styles, public gatherings for mass

entertainment, or other customary behaviors. This commandment is the primary reason that many observant Jews, including Hasidim, have been dressing in their distinctive black-hat-and-suit clothing since the 18th century, so as to remain visibly distinct from the surrounding Christian society. Hasidic Gentiles, in their own way, should also distinguish themselves from the prevailing social milieu — without being confused with Jews.

#### Examples:

- Not to attend theaters, circuses, nightclubs, public concerts, or large sporting events.
- Not to have hair styles in line with changing fashions.
- Not to dress according to the distinctive styles of certain social groups, such as cowboys, punks, or various traditional folk cultures, nor in the casual styles so popular today.

#### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Idolatry Commandments](#)

Lev. 20:23, 18:3; Deut. 12:30

Lev. 20:23

262

- Rambam, *Mishneh Torah, Melachim 9:2*  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim 11:1*  
This commandment is because Jews are differentiated from idolaters in their beliefs and character (thus *hechreiach hadaas* requires this for Hasidic Gentiles).

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## **Required**

From Heaven

Not to reveal hidden things or predict the future using mystical or spiritual techniques. This includes the various activities of psychics, clairvoyance, extra-sensory perception (ESP), the use of divining rods to find underground water, the use of crystal balls, palm reading, the predictions of Edgar Cayce and Jeane Dixon, and a wide spectrum of other activities that arouse spiritual perceptions through the forces of impurity, often through entering trance-like states. Some practitioners are simple frauds who cannot truly reveal anything; others do have certain spiritual sensitivities, but even their best predictions will be mixed in a river of falsehoods. In either case, it is forbidden. All forms of divination are related to the concept of sorcery.

### **Examples:**

- Not to “speak in tongues,” as performed in many charismatic or Pentecostal churches.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Deut. 18:10

Deut. 18:10

510

- Rambam, *Mishneh Torah*, *Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah*, *Avodas Kochavim* 11:16  
Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.
- Talmud Bavli, *Sanhedrin* 59b-60a

Gentiles are prohibited in sorcery.

## **-32) No astrology or magical illusion**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to use astrology to determine “lucky” or “unlucky” times to do things, nor to change one’s actions to conform to such times.

This commandment also prohibits the performing of magic tricks and illusion for entertainment. This is a form of simulated witchcraft, and Torah Law categorizes it as spiritual deception and cheating of other people — even if the audience knows that it is all illusion and only views it as entertainment.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Deut. 18:10; Lev. 19:26

Lev. 19:26

250

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 11:16  
Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.
- Talmud Bavli, *Sanhedrin* 59b-60a  
Gentiles are prohibited in sorcery.

## **-33) No omen reading**



**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## **Required**

From Heaven

Not to determine one's actions based on "lucky" or "unlucky" signs, like those who believe that having a black cat cross one's path or accidentally breaking a mirror are omens of bad fortune, or that a certain "lucky number" favors buying a certain product. This is a form of divination, related to the concept of sorcery.

## **Examples:**

- Not to "feel led by the spirit" or to make decisions based on such feelings.
- Not to change one's plans for the future based on the appearance of comets or eclipses of the sun or moon.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

## Idolatry Commandments

Deut. 18:10; Lev. 19:26

Lev. 19:26

249

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 11:16  
Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.
- Talmud Bavli, *Sanhedrin* 59b-60a  
Gentiles are prohibited in sorcery.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

Not to conduct any of the practices of witchcraft or sorcery, the tapping into the forces of spiritual impurity to try to effect physical results. Whereas the various forms of divination aim to learn about the future or other unknowns, witchcraft seeks to influence the outcomes in new directions, whether by trying to improve one's own luck and success or by trying to curse others with worse luck or failure. Witchcraft involves recombining diverse elements of nature to try to access spiritual defilement and bypass the normal laws of nature. It was more powerful and effective in ancient times, as witnessed by the ability of the Egyptian sorcerers to transform water into blood or other substances, or to multiply frogs throughout the land (see Exodus ch. 7-8), or later by the ability of Jesus the Nazarene to turn water into wine or to walk on water; today it is primarily illusion and deception, and generally impotent. But even at its height, witchcraft always had severe limitations (see Exodus 8:14-15). Nevertheless, any attempt to practice it is subject to enforcement by the theocratic courts under penalty of death.

The performance of magical *illusion* as entertainment is also forbidden under [commandment -32](#), though without capital punishment by human courts.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 18:10; Ex. 22:17

Deut. 18:10

511

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.
- [Rambam, \*Mishneh Torah, Avodas\*](#)

Kochavim 11:16

Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.

- Talmud Bavli, Sanhedrin 59b-60a  
Gentiles are prohibited in sorcery.

## **-35) No charming or bewitching**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to charm snakes, scorpions, or other dangerous creatures into supposedly becoming harmless, nor to use similar methods supposedly to make a person immune to harm. It is also forbidden to believe that such practices are effective — since they actually are nothing but trickery, as well as being related to the concept of sorcery.

### **Examples:**

- Not to practice or participate in “faith healing,” as performed in some churches.
- Not to practice firewalking.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Deut. 18:10-11

Deut. 18:11

512

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 11:16

Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.

- Talmud Bavli, Sanhedrin 59b-60a  
Gentiles are prohibited in sorcery.

## **-36) No inquiring of an Ov**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to consult a practitioner of the cult of Ov, a particular combination of idolatry and divination for the purpose of consulting ghosts. This ancient cult is described in more detail in the profile of [commandment -8](#), which makes the practitioner liable for **death penalty**. This commandment prohibits one from consulting with an Ov practitioner, though not with capital punishment enforced by human courts.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Deut. 18:10-11

Deut. 18:11

513

- Rambam, Mishneh Torah, Melachim 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, Mishneh Torah, Avodas Kochavim 11:16  
Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.
- Talmud Bavli, Sanhedrin 59b-60a  
Gentiles are prohibited in sorcery.

## -37) No inquiring of a Yidoni

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to consult a practitioner of the cult of *Yidoni*, an ancient ritual combining idolatry and divination in order to consult spirits. The practices of this cult are described in more detail in the profile of [commandment -9](#), which makes the practitioner liable for **death penalty**. This commandment prohibits one from consulting with a *Yidoni* practitioner, though not with capital punishment enforced by human courts.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 18:10-11

**Biblical source (*Sefer HaChinuch*):**

Deut. 18:11

**Number in *Sefer HaChinuch*:**

514

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 11:16](#)  
Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.
- [Talmud Bavli, \*Sanhedrin\* 59b-60a](#)  
Gentiles are prohibited in sorcery.

## Commandment Profile:

## -38) No necromancy

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to inquire of the spirits of the dead. In order to channel ghosts, some practitioners fast from food and sleep overnight in graveyards, hoping to be filled with the spiritual impurity of the dead; others perform rituals that include burning incense and other activities. Necromancy is related to the concept of sorcery.

**Examples:**

- Not to attend a séance.
- Not to use a Ouija Board.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Idolatry Commandments](#)

Deut. 18:10-11

Deut. 18:11

515

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 11:16  
Witchcraft and divination are falsehoods that lead to idolatry, and gentiles are implicitly criticized for believing in them.
- Talmud Bavli, *Sanhedrin* 59b-60a  
Gentiles are prohibited in sorcery.

### **-39) No women wearing men's clothes**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For women not to wear any garments or tools that constitute men's clothing. As

profiled for the prohibition against men wearing women's clothes under [commandment -40](#), cross-dressing is involved in both sexual licentiousness and in occult paganism, including Satanic movements.

This commandment applies according to the traditional definition of men's and women's clothing within any given culture, which may vary somewhat. However, the Torah does identify certain items as always being men's garments, independent of culture — such as weapons of war, which are inappropriate for women, who are not suited for combat or police work. Recent subversion of cultural attitudes also has no impact on the current definitions of men's clothing.

#### **Examples:**

- For women not to wear pants, boots, hardhats, cowboy hats, or the like, even if they are slightly restyled for women.
- For women not to wear camouflage or military uniforms.
- For women not to carry guns, except where concealed weapons may be necessary for self-protection.

#### **Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Idolatry Commandments](#)

Deut. 22:5

Deut. 22:5

542

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Sefer HaMitzvos* -39, -40  
Cross-dressing is part of idolatry as well as sexual immorality; gentiles implicitly criticized for this practice

on both grounds.

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).

## **-39) No women wearing men's clothes**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For women not to wear any garments or tools that constitute men's clothing. As profiled for the prohibition against men wearing women's clothes under [commandment -40](#), cross-dressing is involved in both sexual licentiousness and in occult paganism, including Satanic movements.

This commandment applies according to the traditional definition of men's and women's clothing within any given culture, which may vary somewhat. However, the Torah does identify certain items as always being men's garments, independent of culture — such as weapons of war, which are inappropriate for women, who are not suited for combat or police work. Recent subversion of cultural attitudes also has no impact on the current definitions of men's clothing.

**Examples:**

- For women not to wear pants, boots, hardhats, cowboy hats, or the like, even if they are slightly restyled for women.
- For women not to wear camouflage or military uniforms.
- For women not to carry guns, except where concealed weapons may be necessary for self-protection.



**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:5

**Biblical source (Sefer HaChinuch):**

Deut. 22:5

**Number in Sefer HaChinuch:**

542

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, Sefer HaMitzvos -39, -40  
Cross-dressing is part of idolatry as well as sexual immorality; gentiles implicitly criticized for this practice on both grounds.
- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).

## **-41) No tattooing**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to make even the smallest tattoo, for any reason, on one's skin. This practice dates back to ancient times as part of pagan culture, and survived in Egypt through the Middle Ages. Its modern resurgence is closely tied with drug use, Wicca and other occult practices, and immorality in general. Irrespective of one's reason, it is strictly prohibited.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:28

**Biblical source (Sefer HaChinuch):**

Lev. 19:28

**Number in Sefer HaChinuch:**

253

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 9:2  
All idolatry-related offenses

forbidden for Jews, even without death penalty, are also prohibited to gentiles.

- Rambam, *Mishneh Torah, Avodas Kochavim* 12:11  
Gentiles implicitly criticized for tattooing; described as a specific custom of idolaters.
- Rambam, *Sefer HaMitzvos* -41  
Gentiles implicitly criticized for tattooing; described as a specific custom of idolaters — especially Egyptians (“*Coptim*”).

### **-43) No shaving off the temples (upper sideburns)**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to follow an ancient pagan tradition of shaving off the sideburns of one's hair, meaning the portion on the temples — that is, before the ears and above the jawbones. Such haircuts were seen not only among ancient pagan priests, but also in medieval Europe, when monks often wore bowl-shaped haircuts. This prohibition applies whether a person shaves only the sideburns or whether he shaves his entire head together with the sideburns. And it applies even if a person intends only to be fashionable and has no religious intent.

A person is forbidden only to shave the temples *completely*; cutting the sideburn hair is permitted, as long as the hairs remain at a minimum length (about one-quarter of an inch). This commandment applies to men specifically, not to women.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:27

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:27

Number in *Sefer HaChinuch*:

251

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 12:1  
Gentiles implicitly criticized for shaving the *peios*; described as a specific custom of idolaters and their priests.
- Rambam, *Sefer HaMitzvos* -43  
Gentiles implicitly criticized for shaving the *peios*; described as a specific custom of idolaters and their priests.

#### **-44) No shaving the beard**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to shave or trim the beard. A widespread custom of pagan priests since ancient times, shaving was also practiced by the Christian priests of western Europe, and Jews consequently referred to Christian clergy as “the shaved ones” in Hebrew. It was also associated with homosexuality and other sensuality in ancient Greece. Torah Law thus forbids shaving any part of the beard except the moustache. This prohibition applies only to men, not to women.

Some rabbinical opinions hold that removing or trimming the beard by means other than a sharp razor may technically be allowed, but in any case this would violate the spirit of Torah Law. All Torah traditions maintain that it is proper for men to keep their full, untrimmed beards and not to seek loopholes or evasions, for the beard represents the spiritual principle of mercy,

and one who removes it likewise pushes G-d's mercy away from himself.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:27

**Biblical source (Sefer HaChinuch):**

Lev. 19:27

**Number in Sefer HaChinuch:**

252

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- [Rambam, Mishneh Torah, Avodas Kochavim 12:7](#)  
Gentiles implicitly criticized for shaving the beard; described as a specific custom of idolaters and their priests.
- [Rambam, Sefer HaMitzvos -44](#)  
Gentiles implicitly criticized for shaving the beard; described as a specific custom of idolaters and their priests — especially the Christian priests of Europe.

## **-45) No cutting oneself in mourning**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to make scratches or incisions in one's flesh, either in mourning for the dead or as part of pagan religious rituals. The ongoing, annual practice of bloody self-flagellation with chains by Iraqi Shiite Muslims may be a violation of this commandment, and in any case goes against the Torah principle of not harming oneself needlessly.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 14:1; Lev. 19:28

**Biblical source (*Sefer HaChinuch*):**

Deut. 14:1; Lev. 19:28

**Number in *Sefer HaChinuch*:**

467

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 12:13  
Gentiles implicitly criticized for self-cutting; described as a specific custom of idolaters.
- Rambam, *Sefer HaMitzvos* -45  
Gentiles implicitly criticized for self-cutting; described as a specific custom of idolaters.

## **-47) No indulging wayward thoughts or sights**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to allow (a) our thoughts to indulge in false beliefs, nor (b) our eyes and hearts to pursue worldly pleasures.

Controlling our thoughts means not allowing ourselves to engage in speculative thinking (“What if...?”) about the ideas of false philosophies or religions; it means not raising illegitimate questions or doubts about Truth. The human mind has two components: the conscious mind and the subconscious. Even if a person knows the Truth solidly in his conscious mind, he can undermine his own intellect and create cognitive dissonance — a mind split between that which he knows to be true consciously, and a falsehood that grips his subconscious mind and turns his emotions against that which his intellect knows. The result is what doctors refer to as “neurosis,” a state in which a person knows what is right but finds himself overwhelmed by feelings

and desires opposite to that knowledge.

Controlling our eyes and hearts means not allowing ourselves to think about forbidden worldly pleasures, even if one doesn't actually sin by committing the act. The very act of pondering such sins gradually builds a powerful tide of desires and temptations, ultimately leading the person to commit the sin in action. This commandment also prohibits us from engaging our thoughts in chasing *permitted* worldly pleasures; it is one thing to partake of something permitted, but quite another to turn that into an obsession.

### Examples:

- Not to watch movies, listen to music, or read books or magazines that promote false ideas and wrong values.
- To minimize entertainment generally, even that which does not promote evil.

### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Num. 15:39

Num. 15:39

387

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Teshuvah* 3:5-6,8  
Hasidic Gentiles have a portion in *Olam HaBa*; Christians and Muslims do not, because they are *kofrim baTorah* (and studying *kefirah* can lead to imitating it).

## **-50) No compassion for idol worshipers**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to help or sympathize with worshipers of false gods in any way. While only the theocratic courts have the authority to prosecute and execute idolaters, an individual should nevertheless refuse to rescue an idolater from danger, nor should he cure him from an illness, even for pay. One should also refuse to praise any potentially positive qualities of an idolater, including his good looks, his talent, or any of his accomplishments; Torah Law forbids any act of creating interest or sympathy for an evil person, including those who believe in false gods.

This prohibition does not necessarily apply toward those who grew up in false religions or misguided cultures and who follow idolatrous customs out of ignorance — such as the vast majority of Buddhists and Christians today. It *does*, however, apply toward those who are willfully evil, those who understand very well the choices they are making.

### **Examples:**

- Not to save the life of, nor give medical help to, any priest of Santería, the pagan cult synthesized by the Cuban Communist secret police and now promoted in other countries.
- Not to admire the conquests of the Roman Caesars or other pagan emperors throughout history.
- Not to praise the alleged talents of Marxist-revolutionary, paganism-supporting musicians such as Richard Wagner, the Beatles, the Rolling Stones, etc.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 7:2

**Biblical source (Sefer HaChinuch):**

Deut. 7:2

**Number in Sefer HaChinuch:**

426

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.
- Rambam, *Mishneh Torah, Avodas Kochavim* 10:4  
Favor to idolaters causes one to be influenced by them (thus *hechreiach hadaas* requires this for Hasidic Gentiles).
- Rambam, *Mishneh Torah, Avodas Kochavim* 1:2; 11:16  
Most gentile idolaters were misled by their priests and leaders (thus similar to kidnapped orphans).

## **-64) Not to test G-d's promises through His prophets**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to challenge or question the content of a prophet's message once the prophet himself has been confirmed as genuine (as long as the message does not contradict the Oral Teachings of the Torah). In other words, not to pick and choose which parts of the message to believe and which parts to reject or ignore.

**Examples:**

- Not to accept only the Bible from the prophets while rejecting much or all of the Oral Teachings of Moses and the other true prophets (as recorded in the Talmud and other rabbinical writings).



**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 6:16

**Biblical source (*Sefer HaChinuch*):**

Deut. 6:16

**Number in *Sefer HaChinuch*:**

424

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Yesodei HaTorah\* 7:7](#)  
Prophets are sent to gentiles, and they must heed.
- [Rambam, \*Mishneh Torah\*, \*Yesodei HaTorah\* 10:4](#)  
Sending of Yonah to Nineveh is example of gentiles heeding prophetic warning as required (and he offered no signs or miracles).

### **-73) No Temple service or Torah teaching while drunk**

**Application to gentiles:**

**Partly required, partly irrelevant**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For Levitical priests not to serve in the Jerusalem Temple while under the influence of wine or other alcoholic beverages, and also for any Jew not to teach rulings of Torah Law while under the same influence. Drunkenness can cloud a person's judgment and interfere with the ability to teach Torah correctly.

Gentiles may not serve in the Jerusalem Temple (see [commandment -74](#)). But since they must study and teach those part of Torah related to the Noahide Laws (see [commandment +11](#)), and must also act as judges making rulings according to Noahide Law in the theocratic courts, the prohibition against teaching Torah while drunk presumably applies to them as well.

**Category:**

[Idolatry Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 10:9-11

**Biblical source (*Sefer HaChinuch*):**

Lev. 10:9

Number in *Sefer HaChinuch*:

152

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 10:9  
Gentiles must be *oseik* in learning Torah about the Noahide Laws.
- Talmud Bavli, *Sanhedrin* 59a  
Gentiles who are *oseik* in Torah related to the Noahide Laws achieve the holy status of the *cohen gadol*.
- Talmud Bavli, *Avodah Zarah* 3a  
Gentiles who are *oseik* in Torah achieve the holy status of the *cohen gadol*.

### **-171) No tearing out one's hair in mourning**

Application to gentiles:

**Required**

Mandated punishment for violation:

From Heaven

Brief description:

Not to tear out patches of hair on the head, nor to use hair removal in spots on the head, specifically in mourning for the deceased, a practice found in primitive, idolatrous cultures.

Category:

[Idolatry Commandments](#)

Biblical source(s) (Rambam):

Deut. 14:1; Lev. 21:5

Biblical source (*Sefer HaChinuch*):

Deut. 14:1

Number in *Sefer HaChinuch*:

468

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:2  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

### **-194) Not to drink idolatrous wine of libation**

Application to gentiles:

**Probably required**

**Mandated punishment for violation:****Brief description:**

From Heaven

Not to drink or make use of wine that was poured as a libation for idols or other false gods, and likewise not to eat any other food or drink that was offered for idolatry. The rabbis strengthened this prohibition by forbidding the use of any open wine that was handled by gentiles, on the possibility that a gentile may have dedicated the wine for idolatry while handling it. The rabbinical prohibition on gentile wine is less strict for wine handled by Hasidic Gentiles or Muslims, who worship only the one, true G-d and reject idolatry.

A non-Jew certainly should not eat or drink food dedicated for idolatry, and would be wise to avoid any non-kosher wine or grape juice, since one cannot know if it may have been similarly dedicated at any stage in its preparation.

**Examples:**

- Not to partake of the wine or bread of the Christian mass or communion services, which has been dedicated to that religion's triple-god idolatry ("trinity").
- Not to eat at any restaurant in which stands an idol. This is often seen in Asian restaurants, which are known to offer food to Buddha statues or other idols before serving it to the customers.

**Category:****Biblical source(s) (Rambam):****Biblical source (*Sefer HaChinuch*):****Number in *Sefer HaChinuch*:****Sources explaining relevance to gentiles:**  
([See bibliography](#))[Idolatry Commandments](#)

Deut. 32:38

Ex. 34:15

111

- [Rambam, \*Mishneh Torah, Melachim\* 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles.

## **-310) Not to allow a witch to live**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

For the courts not to avoid their responsibility to execute anyone who has practiced sorcery, including any of the ceremonies or rituals of witchcraft. [Commandment -34](#) prohibits witchcraft with **death penalty**, and commandments [-31](#), [-32](#), [-33](#), [-35](#), [-36](#), [-37](#), and [-38](#) forbid the various related practices of divination, though probably not with **death penalty**.

### **Examples:**

- For the legal system to prosecute and execute practitioners of Wicca, Santería, Voodoo, and a variety of “New Age” cults.
- For the government to institute prohibitions on favorable depictions of sorcery in fictional books, films, and television programs, such as those in the Harry Potter and Star Wars stories. It is the responsibility of governments to intervene against provocateurs who seek to popularize such evil, in order to prevent the problem in the first place rather than having to solve it with widespread capital punishment.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Idolatry Commandments](#)

Ex. 22:17

Ex. 22:17

62

- Talmud Bavli, Sanhedrin 59b-60a  
Gentiles are prohibited in sorcery; this commandment specifically cited as applying to them.
- Rambam, Mishneh Torah, Melachim 9:2

All idolatry-related offenses that carry **death penalty** for Jews also bring **death penalty** for gentiles.

### **-313) No adding to the written or oral Torah**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

Death from Heaven

Not to change the teachings of the Torah by adding things it does not contain. G-d's Word was revealed to Moses in two components: the Written Word, preserved as the Hebrew Scriptures, and the Spoken Word, preserved in the Holy Talmud, the Kabbalah, and other rabbinical writings. A gentile who teaches a false Torah is subject to death by the hands of G-d.

#### **Examples:**

- Not to accept the Veda, the New Testament, the Quran, or the Book of Mormon as legitimate revelations.
- Not to invent new holidays or religious ceremonies for gentiles other than the ones available to them under Jewish Law.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Idolatry Commandments](#)

Deut. 13:1

Deut. 13:1

454

- Rambam, *Mishneh Torah, Melachim* 8:11  
Gentiles are obligated to accept the Noachide Laws on the basis of Torah as received by Moshe Rabbeinu (meaning both written and oral Torah), and to be careful in their precise observance.
- Rambam, *Mishneh Torah, Melachim* 10:9

Gentiles are liable to death (by Heaven) for adding to, or subtracting from, the Torah in any way.

### **-314) No subtracting from the written or oral Torah**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

Death from Heaven

Not to change the teachings of the Torah by removing any part of its content. G-d's Word was revealed to Moses in two components: the Written Word, preserved as the Hebrew Scriptures, and the Spoken Word, preserved in the Holy Talmud, the Kabbalah, and other rabbinical writings. A gentile who teaches a false Torah is subject to death by the hands of G-d.

#### **Examples:**

- Not to reject the oral Torah or claim that it is not entirely from G-d.
- Not to teach that the Noahide Laws and their many details, as preserved in Jewish tradition, are no longer obligatory for gentiles.
- Not to deny the coming or the mission of the Messiah, the Jewish king who will annihilate the Satanic, hidden nation of Amalek and then build the third and eternal Jerusalem Temple.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Idolatry Commandments](#)

Deut. 13:1

Deut. 13:1

455

- [Rambam, \*Mishneh Torah\*, \*Melachim\* 8:11](#)  
Gentiles are obligated to accept the Noahide Laws on the basis of Torah as received by Moshe Rabbeinu (meaning both written and oral

Torah), and to be careful in their precise observance.

- Rambam, *Mishneh Torah, Melachim 10:9*  
Gentiles are liable to death (by Heaven) for adding to, or subtracting from, the Torah in any way.

## **2. Commandments Against Blasphemy**

(39 commandments: 14 positive, 25 negative)

*(39 commandments)*

Blasphemy specifically refers to the verbal desecration or cursing of G-d's Name. But many related commandments deal with the sanctification of His Name, the treatment of holy objects, and other aspects of reverence for holiness. In essence, then, what is the definition of blasphemy?

While the idolater rejects Truth itself, the blasphemer does not. The very fact that the blasphemer tries to "injure" G-d (G-d forbid!) is itself the clearest possible acknowledgement of G-d's existence. The blasphemer is not ignorant or misled; he knows the Truth and chooses to rebel against it — by opposing the introduction of holiness into the physical world. He is an antinomian, wishing to keep the spiritual and physical divided from one another.

The opposite of a blasphemer or profaner of G-d's Name is one who yearns for G-dliness to transform the creation, stands in awe of G-d's magnificence and inescapable judgment, reveres sanctity established in space and time, and stands ready to sanctify G-d's Name — even with martyrdom, if appropriate.

We therefore classify here, in addition to clearly blasphemy-related issues, all commandments related to reverence, ceremonial observance, and holy items, leaving commandments regulating social affairs to other categories.

### ***Prohibition of: BLASPHEMY***

"Whoever curses his G-d shall bear his sin. He that blasphemes the name of G-d shall be put to death. Leviticus 24:15-16

**YOU ARE WHAT YOU SPEAK** Words say a lot about a person. One can assess intelligence, behavior traits, ethnic background, and emotions, just by listening to another's speech. Words are powerful; whether used for the positive, or for the opposite. Speech separates us from all other creatures, and is a medium for revealing the soul. This form of expression was given to us to convey positive ideas and channel them into action. G-d 'speaking' the world into existence, is the parallel for the faculty of speech as it exists in the world. The damage of negative speech is in some ways an affront on creation. Since G-d has no physical semblance, words are the only means we have to strike Him.

We are meant to use our words to praise G-d and His creations; to be grateful to Him for His providence rather than profane it. We owe Him our maximum awe and adoration at all times. Irreverence to the Almighty is similar to, and in some ways more severe than, idolatry. Idolatry denies the existence of G-d, blasphemy acknowledges

His existence, but denies his omnipresence and majesty. The blasphemer denies that everything comes from G-d, and is ultimately good. Often the 'good' is not unveiled in a way we can relate to; nevertheless, our objective is to look past to the deeper reality.

“Then I will praise the L-rd according to His righteousness, and sing to the name of the exalted L-rd.” Psalms 7:18

#### **BONUS COMPONENTS**

- to acknowledge the presence of God
- to fear God
- to sanctify God's name
- to study the Torah
- to honor the scholars, and to revere one's teacher
- to pray to Him

### **Positive Commandments**

#### **+3) To love G-d**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

From Heaven

(1) To learn about G-d directly through His wisdom (the Torah) and indirectly through His creation, in order to arouse and inspire a love and devotion toward Him; (2) to follow through in expressing this love, by recruiting others to become Hasidic Gentiles who follow the Torah and its Theocratic Law.

For Jews, this commandment likewise imposes the obligation of proselytizing gentiles to become Hasidic Gentiles.

#### **Examples:**

- To learn *Hasidus*, the inner, mystical meaning of Torah.
- To investigate the nature of the creation through scientific theory, which means discovering the fundamental laws and principles that govern the universe — as opposed to modern “research,” the gathering of largely meaningless data through endless experimentation.
- To reach out actively and teach others G-d’s wisdom, and to



proselytize aggressively to bring people into observance of Theocratic Law.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 6:5

**Biblical source (Sefer HaChinuch):**

Deut. 6:5

**Number in Sefer HaChinuch:**

418

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Yesodei HaTorah* 3:11  
All *b'nei Adam* (Rambam includes gentiles by this term) should love and fear G-d through seeing His creation.
- Rambam, *Sefer HaMitzvos* +3  
Jews are obligated to cause gentiles to love G-d.
- Rambam, *Mishneh Torah, Teshuvah* 10:6  
*HaAdam* (Rambam includes gentiles by this term) is obligated to maximize knowledge that increases love of G-d.
- Rambam, *Mishneh Torah, Teshuvah* 9:2  
In the Messianic Era, all gentiles will seek the knowledge of G-d.
- Rambam, *Mishneh Torah, Berachos* 10:11  
Jews are required to say a blessing over gentile scholars (secular wisdom can lead to love of G-d and is potentially holy, also with gentiles).

#### **+4) To fear G-d**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To fear the possibility of G-d's judgment and punishment at any time, rather than being

comfortable or feeling safe. To be literally afraid to sin, knowing He sees and knows everything.

**Examples:**

- To avoid using G-d's Name in vain, whether any of His Names in Hebrew (the holy language), English, or any other language; to be careful never to try to pronounce G-d's holiest Hebrew Name at all (which blasphemes His Name).
- To live by the obligation to seek truth always, rather than having one's own opinions.
- To embrace one's duties in life, especially higher ones from Torah, rather than trying to live an easy, fun-loving, comfortable life.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Deut. 6:13

Deut. 10:20

432

- Rambam, *Mishneh Torah, Yesodei HaTorah* 3:11  
All *b'nei Adam* (Rambam includes gentiles by this term) should love and fear G-d through seeing His creation.
- Rambam, *Sefer HaMitzvos* +3  
Jews are obligated to bring gentiles to the *avodah* of G-d.
- Rambam, *Mishneh Torah, Berachos* 10:9  
Gentiles must do *teshuvah* and turn to serve G-d ("l'avdecha").
- Alter Rebbe, *Tanya* ch. 16, p. 42  
*Avodah* to G-d includes *sur mei-rah*, following negative *mitzvos* from fear of G-d.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To pray verbally to G-d, at least once daily and as often as necessary, expressed in a proper way that includes both praises of G-d and one's requests for his own needs. To compensate for a lack of knowledge on what words to use in prayer, the rabbis in late Biblical times formulated standardized texts for the Jewish prayers; ancient tradition also mandated that Jews pray three times daily, morning, afternoon, and evening. These Jewish traditions are not binding upon gentiles, but they do provide excellent guidelines, and gentiles may use most of the Jewish prayer texts. Alternatively, recitation of Psalms can cover the basic daily requirements of prayer.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:25; Deut. 13:5, 6:13, 11:13

**Biblical source (Sefer HaChinuch):**

Deut. 10:20

**Number in Sefer HaChinuch:**

433

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

+7) To use G-d's name when making an oath

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To make all oaths in the name of G-d — any name, even a general descriptor, in any language — rather than making oaths in the names of the creations or false gods (a violation of [commandment -14](#)). Swearing in any of G-d's names is a form of honor and respect toward Him.

This only applies when it is necessary to make an oath, as, for example, before a court. There is no requirement to make oaths in general, and it is better to avoid doing so as much as possible to steer clear of potential vain oaths or violations of an oath

(commandments [-61](#) and [-62](#)).

<b>Category:</b>	<a href="#">Blasphemy Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 10:20
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 10:20
<b>Number in Sefer HaChinuch:</b>	435
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **+19) To recite grace after meals**

<b>Application to gentiles:</b>	<b>Required</b>
<b>Mandated punishment for violation:</b>	From Heaven
<b>Brief description:</b>	To recite blessings of thanks to G-d immediately after finishing any meal. The rabbis composed a standard text of four long blessings for use by Jews, which could serve as guidelines for gentiles; alternatively, gentiles could recite certain Psalms of thanksgiving for G-d's providence.

<b>Category:</b>	<a href="#">Blasphemy Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 8:10
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 8:10
<b>Number in Sefer HaChinuch:</b>	430
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"><li>• <a href="#">Rambam, Mishneh Torah, Berachos 5:1,7</a> Even those not obligated by Torah in <i>birkas hamazon</i> (and who do not count for a <i>minyan</i> or a regular <i>zimun</i>) may still form their own <i>zimun</i>.</li></ul>

### **+21) To fear and respect the Temple**

<b>Application to gentiles:</b>	<b>Required</b>
<b>Mandated punishment for violation:</b>	From Heaven
<b>Brief description:</b>	To treat the area of the Jerusalem Temple

with awe and respect, even when the Temple is not standing. This includes not wearing shoes in that area, nor wearing casual clothes there, nor using the area as a shortcut to other destinations.

Gentiles are not permitted to enter the Temple area or certain areas inside the outer wall surrounding the Temple area. Thus for non-Jews, respecting the Temple means staying outside this area (see [commandment -78](#) for more explanation).

**Examples:**

- For tourists to Israel, as well as Arabs living there, not to visit the Dome of the Rock or to enter any area past the Western Wall in Jerusalem.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 19:30

Lev. 19:30

254

- [Rambam, \*Mishneh Torah, Beis HaBechirah\* 7:16; \*Biyas HaMikdash\* 3:5](#)  
Gentiles may enter the Temple mount, but by rabbinical decree only up to the *cheil*.

+60) To sacrifice only animals at least seven days old

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required, partly recommended**

Enforced by Jews, otherwise from Heaven

To sacrifice animals starting only on the eighth day after birth or thereafter. This minimum age presumably applies to all animals brought by gentiles to the Jerusalem Temple. But while it might not be required of gentile sacrifices offered on temporary altars in other locations (see [commandment +61](#)), it would in any case be preferable to follow it there, too.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**

([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 22:27; Ex. 22:29

Lev. 22:27

293

- Rambam, *Mishneh Torah, Issurei Mizbeach* 3:15  
Gentile offerings in the Temple must be free of *p'sulim* such as *nirba'* or *ne'evad* (presumably the same for the minimum age).
- Rambam, *Sefer HaMitzvos* -96  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; probably the same for *p'sulim*).
- Talmud Bavli, *Gittin* 56a, & Rashi thereon  
(Story of Kamtza and Bar Kamtza): Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings (*p'sulim* not mentioned at all).
- Editor's note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well; likewise *p'sulim* should be avoided.
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do

so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- Rambam, Mishneh Torah, Issurei Mizbeach 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

+61) To offer only unblemished sacrifices

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required, partly recommended**

From Heaven

To offer as sacrifices to G-d only the finest and best of everything, including animals without physical blemishes, and flour, oil, and wine of the highest quality. [Commandment -96](#) covers a gentile's obligation to meet strict Jewish standards in all offerings brought to the Jerusalem Temple. But unlike a Jew, a gentile is also permitted to offer sacrifices outside the Temple on temporary altars in other locations (see [commandment +20](#)), where the standards are not as strict. So, for example, whereas any of 73 physical blemishes would disqualify an animal from being offered in the Temple, only those animals missing a limb would be forbidden to sacrifice by gentiles elsewhere. Nevertheless, it is recommended that gentiles follow the stricter Jewish rules to show the utmost respect for holiness.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:21; Num. 28:31

**Biblical source (*Sefer HaChinuch*):**

Lev. 22:21

**Number in *Sefer HaChinuch*:**

286

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Sefer HaMitzvos* -96  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*).
- Talmud Bavli, *Gittin* 56a, & Rashi thereon  
(Story of Kamtza and Bar Kamtza):  
Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.
- Editor’s note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well.
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, *Zevachim* 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.



- Rambam, *Mishneh Torah, Issurei Mizbeach* 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **+63) To follow certain procedures for burnt offerings**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required, partly recommended**

From Heaven

To perform completely burnt offerings, one of four categories of animal sacrifices, according to a set of rules that define the type of animal used, the procedure for the sacrifice itself, and the offerings of the flour, oil, and wine that accompany it. For Jews, some completely burnt offerings are communal, others are required for individuals, and yet others can be brought voluntary by individuals; for gentiles, only voluntary burnt offerings by individuals are allowed.

This commandment applies to sacrifices in the Jerusalem Temple, which are performed by the Levitical priests. But unlike Jews, gentiles are also permitted to sacrifice completely burnt offerings on temporary altars in other locations (see [commandment +61](#)), where some but not all of these rules would apply.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 1:2-3

Lev. 1:3

115

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2-3  
Gentiles may bring 'olos (only non-obligatory ones) to the Temple.
- Rambam, *Mishneh Torah, Maaseh*

HaKorbanos 19:16

Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.

- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:1,16  
*Bamos* must be built; offerings burned on a rock are not considered offerings.
- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Rambam, Sefer HaMitzvos +20  
*Bamos* may be made of dirt rather than stones (i.e., rules of building the Temple altar are not binding on gentiles elsewhere).
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt, wood, and newly generated fire.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:5,8  
*Semichah* on the *korban* is meaningless for gentiles, by Scriptural decree (thus also with *bamos*?).
- Rashi, Talmud Bavli, Menachos 73b  
R. Akiva's view holds that *menachos* accompanying gentile '*olos* are entirely burned on the altar, not eaten by *cohanim* as would normally be done.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## **Required**

From Heaven

To bring all required sacrifices, as well as consecrated property, priestly portions of crops, and other obligations, to the Jerusalem Temple at the next of the three Biblical festivals (Passover, *Shavuot*, or *Sukkot*) coming up on the calendar, rather than waiting longer to fulfill one's obligations.

Gentiles do not have obligations to offer sacrifices or priestly portions under Torah Law, except when they have vowed to do so (since they must keep their vows). Thus if a non-Jew has vowed any of these things, or has vowed to bring a sacrifice specifically to the Temple (as opposed to offering sacrifices on temporary altars elsewhere), he should not delay fulfilling his vow and should go to Jerusalem at the next occurring festival.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

## [Blasphemy Commandments](#)

Deut. 12:5-6

Deut. 12:6

438

- [Rambam, \*Mishneh Torah, Arachin\* 1:11](#)  
Gentiles can give *damim*, even though it cannot be accepted for Temple maintenance, and must fulfill a vow to do so.
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 3:2-3](#)  
Gentiles may bring *'olos* (only non-obligatory

ones, *nedarim* and *nedavos*) to the Temple.

- Talmud Bavli, Menachos 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, Menachos 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, Zevachim 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to 'olos, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, Zevachim 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles may bring voluntary 'olos and *shlamim*.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.
- Rambam, Mishneh Torah, Terumos 4:15  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- Rambam, Mishneh

Torah, Maaser 1:7

Those whose *terumah* is *terumah* are also able to separate *maaser rishon* (thus gentiles, rabbinically).

- Rambam, Mishneh Torah, Terumos 2:10  
*Peah, leket, and shichchah* left by a gentile owner are mentioned.
- Rambam, Mishneh Torah, Me'ilah 5:15  
Gentile *kadashim* for *bedek habais* are subject to *me'ilah* by Torah, but gentile *kadashim* for the altar only rabbinically.
- Talmud Bavli, Zevachim 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.

**+86) To redeem consecrated animals that are blemished**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required**

From Heaven

To “buy back” from G-d an animal that has been consecrated for sacrifice, if it has a physical blemish that disqualifies it from being sacrificed. The money, equal to the value of the animal, must then be used to buy another unblemished animal to sacrifice instead, while the original, blemished animal may then be eaten or used for other mundane purposes.

There is a dispute among rabbinical sages as to whether a gentile is able to consecrate animals for sacrifice under Torah Law or by rabbinical enactment, but in either case the animal acquires a certain holiness and cannot be used for other purposes once

designated for sacrifice — until it has been redeemed.

Animals sacrificed in the Jerusalem Temple must be completely free of numerous physical blemishes, whereas animals for sacrifice on temporary altars in other locations are less restricted (see [commandment +61](#)). Like a Jew, a gentile is presumably required to redeem consecrated animals that are disqualified by blemishes (so as not to designate an animal for purposeless destruction). But if the animal has a blemish that does not prevent it from being sacrificed on a temporary altar, it is possible the gentile would be required to go ahead and sacrifice it rather than redeem it.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Deut. 12:15

Deut. 12:15

441

- [Rambam, \*Mishneh Torah, Me'ilah\* 5:15](#)  
By Torah, there is no *me'ilah* for gentile offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from them (i.e., rabbinical *me'ilah*).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Me'ilah\* 5:15 & \*Pesulei Mukdashin\* 18:24](#)  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- [Bartenura on Mishnah, \*Zevachim\* 4:5](#)  
Halacha in this Mishnah is according to R. Yossi.

- Talmud Bavli, Zevachim 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, Zevachim 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Rambam, Sefer HaMitzvos -96  
"We should not say, 'Since he is a gentile...'" (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; but since this is required for the Temple, it is preferable for *bamos* as well).
- Talmud Bavli, Gittin 56a, & Rashi thereon  
(Story of Kamtza and Bar Kamtza): Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.
- Editor's note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices ("...how they should sacrifice to the Name of G-d...").
- Lubavitcher

Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041

There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, Zevachim 116b, & Rashi thereon

Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.

- Rambam, Mishneh Torah, Issurei Mizbeach 7:11

One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **+87) To sanctify a substitute animal**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

If a person commits the sin of attempting to substitute a different animal for one already consecrated for sacrifice, the originally consecrated animal retains its holiness and must still be sacrificed (see [commandment - 106](#)). This commandment further defines the second animal as also being consecrated, and requires the owner to sacrifice it as well.

There is a dispute among rabbinical authorities as to whether a gentile is empowered under Torah Law to consecrate animals for sacrifice — and therefore whether he can effect this type of substitution — or whether his consecration and substitution are only effective by rabbinical edict. In either case, a gentile would presumably be required to follow this



commandment.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 27:33

**Biblical source (Sefer HaChinuch):**

Lev. 27:10

**Number in Sefer HaChinuch:**

352

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Temurah 1:6](#)  
Gentiles cannot make *temurah* by Torah, but rabbinically they can (Rambam holds same for gentile *kadshei mizbeach*, *Me'ilah* 5:15, ruling according to R. Shimon).
- [Talmud Bavli, Zevachim 45a](#)  
R. Shimon says gentiles cannot effect *temurah*; R. Yossi says they can, by Torah.

## **+94) To fulfill every oath and vow**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To fulfill whatever promises one makes, whether as oaths using G-d's name or as vows, whether made before witnesses or simply before G-d. This can even include good practices repeated without specifically denying a vow, thus automatically obligating oneself to continue the same good practice — such as optionally abstaining from eating unkosher animals ([commandment -172](#)) or saying the “*Shma*” twice each day ([commandment +10](#)).

This does not apply to an oath or vow to violate G-d' Law and commit a sin; that would be a vain oath ([commandment -62](#)) and may not be fulfilled.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:24

**Biblical source (Sefer HaChinuch):**

Deut. 23:24

**Number in Sefer HaChinuch:**

575

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Arachin* 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves (all the more so their oaths, which would be in G-d's Name).
- *Sifrei Zuta, Matos/Bemidbar* 30:2, p. 252b  
Gentiles are not warned (i.e., as part of the Seven Noahide Laws, with **death penalty**) against violating their vows.
- *Ambuha D'Sifrei, Sifrei Zuta, Matos/Bemidbar* 30:2, p. 252b  
Opinions on gentile vows: (1) they are formally warned against violating vows; (2) they are warned against violating oaths as a subset of blasphemy, but not vows; (3) violating vows is also included under blasphemy, and thus gentiles are warned.

### **+145) To give consecrated property to the priests and Temple**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To fulfill one's vow of consecrating property by giving it either to the Levitical priests as

their personal possession or else, if so specified, to the treasury of the Jerusalem Temple. If a gentile consecrates some of his property for Heaven, it becomes sanctified as a Temple gift, although it cannot actually be used, because Jews are rabbinically commanded not to accept contributions for Temple maintenance from any non-Jew, including a Hasidic Gentile; if the gentile vows his property according to Jewish decision, the rabbinical judges spend it as they see fit. Either way, the gentile must fulfill his vow and give the property (see commandments [+94](#) and [-157](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 27:28

Lev. 27:28

357

- [Rambam, \*Mishneh Torah, Arachin\* 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.
- [Rambam, \*Mishneh Torah, Me'ilah\* 5:15](#)  
Gentile *kadashim* for *bedek habais* are subject to *me'ilah* by Torah, but gentile *kadashim* for the altar only rabbinically (what about for *cohanim*?).
- [Rambam, \*Mishneh Torah, Matnos Ani'im\* 8:7-8](#)  
If a gentile consecrates property to Heaven, it becomes holy and must be buried rather than being used for the Temple or Jerusalem.

## Negative Commandments

### -60) No blasphemy against G-d's Name

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to utter a curse against G-d (G-d forbid!) in speech. For gentiles, **death penalty** would be enforced against one who blasphemes the true G-d by any name for Him, in any language, whenever at least one reliable witness can testify regarding the crime — as long as the testimony is supported by all other evidence.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 24:16; Ex. 22:27

**Biblical source (Sefer HaChinuch):**

Ex. 22:27

**Number in Sefer HaChinuch:**

70

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:3](#)  
Gentiles are forbidden to blaspheme, using any name of G-d in any language, under **death penalty**.

### -61) No violating an oath

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to violate an oath that one made either to do, or not to do, some action. Since an oath involves using a name of G-d (see [commandment +7](#)), violating it would be an act of blasphemy.

This rule does not apply if a person swore to violate any commandment of G-d's Law (for a gentile, the requirements of the Noahide Laws), in which case he would be in violation of the prohibition on making vain oaths ([commandment -62](#)), and he would be forbidden to fulfill his evil oath.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:12

**Biblical source (Sefer HaChinuch):**

Lev. 19:12

**Number in Sefer HaChinuch:**

227

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Arachin 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance (all the more so their oaths, which would be in G-d's Name).
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves (all the more so their oaths, which would be in G-d's Name).

## **-62) No making a vain oath**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to swear (a) that a certain fact is true when it is actually false, or that something that is impossible exists anyway; (b) that a fact is true, when that fact is already well known to people and needs no oath to affirm it; or (c) to violate a commandment of G-d's Law (for a gentile, the requirements of the Noahide Laws). A person who made a vain oath of type (c) is forbidden to fulfill his evil oath, which would only compound his sin.

Since an oath involves using a name of G-d (see [commandment +7](#)), making a vain

oath would be an act of blasphemy.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:7

**Biblical source (*Sefer HaChinuch*):**

Ex. 20:7

**Number in *Sefer HaChinuch*:**

30

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Shevuos\* 12:8](#)  
Gentiles are implicitly criticized for making vain oaths.
- [Rambam, \*Mishneh Torah\*, \*Arachin\* 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance (all the more so their oaths, which would be in G-d's Name).
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves (all the more so their oaths, which would be in G-d's Name).
- [Kli Yakar, \*Shemos\* 20:8](#)  
This mitzvah was also addressed to gentiles, and they are obligated in it.

## **-65) Not to damage or destroy holy items**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to damage or destroy physical objects of holiness, which is a form of desecration. This applies only to items defined as holy by the Torah and Jewish Law; objects revered by other, false religions have no holiness at all, and in many or most cases *must* be

destroyed (see [commandment +185](#)).

**Examples:**

- Not to damage the Temple in Jerusalem (today this would apply to the Western Wall, the only part of the Temple currently standing).
- Not to damage synagogues, nor to convert them to other uses.
- Not to burn, throw in the garbage, or damage Torah books, including Scripture as well as the Talmud or other rabbinical writings.
- Not to erase or throw in the garbage any written names of G-d (which is the reason we misspell G-d's Names, so that His true Names will not get accidentally erased).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:4

**Biblical source (*Sefer HaChinuch*):**

Deut. 12:4

**Number in *Sefer HaChinuch*:**

437

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, \*Mishneh Torah, Yesodei HaTorah\* 6:8; \*Tefillin\* 1:11](#)  
Torah writings of an idolatrous gentile, lacking *kedushah*, must be buried respectfully, not burned (all the more so gentiles must respect holy Torah texts).

**-74) For non-priests not to perform Temple service**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven, at minimum

**Brief description:**

For anyone who is not a male Levitical priest not to perform sacrificial offerings or other service in the Jerusalem Temple. This applies to all Jews who are female or who are not direct descendants of Aaron, the brother of Moses, and all the more so to gentiles.

While a gentile may not serve in the Temple, he may bring a sacrifice to be offered therein by the Levitical priests. Alternatively, he may offer a sacrifice in any other location in the world, if done properly (see [commandment +20](#)).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Num. 18:4,22

**Biblical source (*Sefer HaChinuch*):**

Num. 18:4

**Number in *Sefer HaChinuch*:**

390

**Sources explaining relevance to gentiles:**

*(No sources yet listed.)*

([See bibliography](#))

## **-78) For certain impure people not to enter the Temple mount**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to enter the Temple mount in Jerusalem, even outside the Temple itself, when one is in a state of severe ritual impurity. Gentiles are not permitted to enter the Temple itself, but by Torah Law they would be allowed to ascend the Temple mount and even to enter the women's section of the Temple, because they are not able to become ritually impure; by rabbinical decree, gentiles are considered constantly in a state of moderate ritual impurity that excludes them from parts of the Temple mount. Thus, under this commandment, gentiles may ascend the Temple mount only up to a boundary a certain distance from the Temple itself.

**Examples:**

- For tourists to Israel, as well as Arabs living there, not to enter any part of the Temple mount past the Western Wall in Jerusalem, since the boundary restricting them is not fenced and one cannot be sure he is outside the restricted zone.



**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:11

**Biblical source (Sefer HaChinuch):**

Deut. 23:11

**Number in Sefer HaChinuch:**

565

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Tumas Meis 1:13](#)  
By Torah, gentiles cannot become impure.
- [Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10](#)  
The rabbis declared gentiles permanently impure like *zavim*.
- [Bartenura, Mishnah, Keilim 1:8](#)  
By Torah, gentiles may enter even into the *ezras nashim* (implying no further); with regard to the Temple mount, the rabbis decreed only *tumas meis* on gentiles, not *tumas zavim*, thus restricting them from entering the *cheil*, not the entire *Har HaBais*.
- [Rambam, Mishneh Torah, Beis HaBechirah 7:16; Biyas HaMikdash 3:5](#)  
Gentiles may enter the Temple mount, but only up to the *cheil* (because of *tumas meis* by rabbinical decree).

## **-91) No consecrating blemished animals**

**Application to gentiles:**

**Partly required, partly recommended**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to sanctify animals with disqualifying physical blemishes for sacrifice. There is a dispute among rabbinical sages as to whether a gentile is able to consecrate animals for sacrifice under Torah Law or by rabbinical enactment, but in either case the animal acquires a certain holiness and cannot be used for other purposes once

designated for sacrifice.

Animals sacrificed in the Jerusalem Temple must be completely free of numerous physical blemishes, whereas animals for sacrifice on temporary altars in other locations are less restricted (see [commandment +61](#)). Like a Jew, a gentile is presumably not allowed to consecrate animals he cannot sacrifice (which would be setting aside an animal for purposeless destruction), and he would also be wise not to consecrate animals that are not recommended for sacrifice on temporary altars.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 22:20

Lev. 22:20

285

- [Rambam, \*Mishneh Torah, Me'ilah\* 5:15](#)  
By Torah, there is no *me'ilah* for gentile offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from them (i.e., rabbinical *me'ilah*).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Me'ilah\* 5:15 & \*Pesulei Mukdashin\* 18:24](#)  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- [Bartenura on Mishnah, \*Zevachim\* 4:5](#)  
Halacha in this Mishnah is according to R. Yossi.
- [Talmud Bavli, \*Zevachim\* 45a & Rashi thereon](#)  
Dispute over gentile offerings in this

Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.

- Tosafos, Talmud Bavli, Zevachim 45a (“Ro’eh ani...”)  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Rambam, Sefer HaMitzvos -96  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; but since this is required for the Temple, it is preferable for *bamos* as well).
- Talmud Bavli, Gittin 56a, & Rashi thereon  
(Story of Kamtza and Bar Kamtza): Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.
- Editor’s note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how

gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- Rambam, Mishneh Torah, Issurei Mizbeach 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-92) No slaughtering blemished animals for sacrifices**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required, partly recommended**

From Heaven

Not to slaughter an animal with a disqualifying physical blemish as part of sacrificial procedure. For Jews, this commandment is addressed only to animals to be sacrificed in the Jerusalem Temple; for gentiles, it governs sacrifices on temporary altars in other locations. Animals used in such gentile sacrifices must be free of certain physical blemishes, and are recommended to meet the higher Jewish standard of perfection as well (see [commandment +61](#)).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:22

**Biblical source (Sefer HaChinuch):**

Lev. 22:22

**Number in Sefer HaChinuch:**

289

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Sefer HaMitzvos -96  
“We should not say, ‘Since he is a

gentile...” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; but since this is required for the Temple, it is preferable for *bamos* as well).

- Talmud Bavli, Gittin 56a, & Rashi thereon  
(Story of Kamtza and Bar Kamtza):  
Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.
- Editor's note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- Rambam, Mishneh Torah, Issurei Mizbeach 7:11  
One should use only the finest and

best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

### **-93) Not to sprinkle the sacrificial blood of blemished animals**

**Application to gentiles:**

**Partly required, partly recommended**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to sprinkle the blood of a slaughtered animal with a disqualifying physical blemish as part of sacrificial procedure. For Jews, this commandment is addressed only to animals to be sacrificed in the Jerusalem Temple; for gentiles, it governs sacrifices on temporary altars in other locations. Animals used in such gentile sacrifices must be free of certain physical blemishes, and are recommended to meet the higher Jewish standard of perfection as well (see [commandment +61](#)).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:24

**Biblical source (*Sefer HaChinuch*):**

Lev. 22:22

**Number in *Sefer HaChinuch*:**

288

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Sefer HaMitzvos\* -96](#)  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; but since this is required for the Temple, it is preferable for *bamos* as well).
- [Talmud Bavli, \*Gittin\* 56a, & Rashi thereon](#)  
(Story of Kamtza and Bar Kamtza): Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.
- [Editor’s note](#)  
Since unblemished offerings are

required for the Temple, it is self-understood that this would be preferable for *bamos* as well.

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16

Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).

- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041

There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, *Zevachim* 116b, & Rashi thereon

Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.

- Rambam, *Mishneh Torah, Issurei Mizbeach* 7:11

One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-94) No burning sacrifices of blemished animals**

**Application to gentiles:**

**Partly required, partly recommended**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to burn an animal with a disqualifying physical blemish as part of sacrificial procedure. For Jews, this commandment is addressed only to animals to be sacrificed in

the Jerusalem Temple; for gentiles, it governs sacrifices on temporary altars in other locations. Animals used in such gentile sacrifices must be free of certain physical blemishes, and are recommended to meet the higher Jewish standard of perfection as well (see [commandment +61](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 22:22

Lev. 22:22

290

- [Rambam, \*Sefer HaMitzvos\* -96](#)  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; but since this is required for the Temple, it is preferable for *bamos* as well).
- [Talmud Bavli, \*Gittin\* 56a, & Rashi thereon](#)  
(Story of Kamtza and Bar Kamtza): Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.
- [Editor’s note](#)  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well.
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 19:16](#)  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5745, v. 5, pp. 3039-3041](#)  
There are no fixed *halachos* on how gentiles may build and use *bamos*,



but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, Zevachim 116b, & Rashi thereon

Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.

- Rambam, Mishneh Torah, Issurei Mizbeach 7:11

One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-96) No offering blemished sacrifices from gentiles**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

Enforced by Jews

Not to offer animals with disqualifying physical blemishes for sacrifice in the Jerusalem Temple. Gentiles may also offer sacrifices on temporary altars in other locations, which are less strictly regulated; but when they wish to offer a sacrifice in the Temple, they must observe the stricter Jewish standards of perfection in those offerings (see [commandment +61](#)).

Although only priests of the Jewish tribe of Levi may perform sacrifices in the Temple, and thus they are required by this commandment to refuse gentile offerings that have any of the disqualifying blemishes, it is also incumbent on gentiles not to bring such blemished animals for sacrifice in the Temple in the first place.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:25

**Biblical source (Sefer HaChinuch):**

Lev. 22:25

**Number in Sefer HaChinuch:**

292

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Editor's note  
It is self-understood that if Jews may not accept blemished offerings from gentiles, then gentiles may not bring such animals to the Temple.
- Rambam, Sefer HaMitzvos -96  
"We should not say, 'Since he is a gentile...'" (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*).

## **-97) No causing blemishes in consecrated animals**

**Application to gentiles:**

**Partly required, partly recommended**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to give an animal a disqualifying physical blemish after it has been consecrated for sacrifice. There is a dispute among rabbinical sages as to whether a gentile is able to consecrate animals for sacrifice under Torah Law or by rabbinical enactment, but in either case the animal acquires a certain holiness and cannot be used for other purposes once designated for sacrifice.

Animals sacrificed in the Jerusalem Temple must be completely free of numerous physical blemishes, whereas animals for sacrifice on temporary altars in other locations are less restricted (see [commandment +61](#)). Like a Jew, a gentile is presumably not allowed to disqualify consecrated animals (which would be designating an animal for purposeless destruction), and he would also be wise not to blemish animals in ways that are not recommended for sacrifice on temporary altars.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**

([See bibliography](#))

[Blasphemy Commandments](#)

Lev. 22:21

Lev. 22:21

287

- Rambam, *Mishneh Torah, Me'ilah* 5:15  
By Torah, there is no *me'ilah* for gentile offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from them (i.e., rabbinical *me'ilah*).
- Kesef Mishnah on Rambam, *Mishneh Torah, Me'ilah* 5:15 & *Pesulei Mukdashin* 18:24  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- Bartenura on Mishnah, *Zevachim* 4:5  
Halacha in this Mishnah is according to R. Yossi.
- Talmud Bavli, *Zevachim* 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, *Zevachim* 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Rambam, *Sefer HaMitzvos* -96  
"We should not say, 'Since he is a gentile...'" (implying gentiles are not



matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-100) Not to offer the payment for prostitution or for a dog as sacrifices**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required, partly recommended**

Enforced by Jews, otherwise from Heaven

Not to sacrifice an animal that was used (a) as payment for prostitution, or (b) as payment for the purchase of a dog. This prohibition presumably applies to all animals brought by gentiles to the Jerusalem Temple. But while it might not be required of gentile sacrifices offered on temporary altars in other locations (see [commandment +61](#)), it would in any case be preferable to follow it there, too.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:19

**Biblical source (Sefer HaChinuch):**

Deut. 23:19

**Number in Sefer HaChinuch:**

571

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Issurei Mizbeach 3:15](#)  
Gentile offerings in the Temple must be free of *p'sulim* such as *nirba'* or *ne'evad* (presumably the same for *esnan* or *m'chir kelev*).
- [Rambam, Sefer HaMitzvos -96](#)  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; probably the same for *p'sulim*).
- [Talmud Bavli, Gittin 56a, & Rashi thereon](#)  
(Story of Kamtza and Bar Kamtza): Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings (*p'sulim* not

mentioned at all).

- Editor's note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well; likewise *p'sulim* should be avoided.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices ("...how they should sacrifice to the Name of G-d...").
- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- Rambam, Mishneh Torah, Issurei Mizbeach 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-106) No exchanging or substituting consecrated animals**

Application to gentiles:

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to substitute another animal for sacrifice in place of one that has already been sanctified, in order to free the consecrated one from being sacrificed. When this act of substitution is performed, the original animal retains its sanctity and must still be sacrificed, but the act of attempting an exchange is nevertheless a sin.

There is a dispute among rabbinical authorities as to whether a gentile is empowered under Torah Law to consecrate animals for sacrifice — and therefore whether he can effect this type of substitution — or whether his consecration and substitution are only effective by rabbinical edict. In either case, the act of attempted substitution would presumably also be improper for a gentile.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 27:10

**Biblical source (*Sefer HaChinuch*):**

Lev. 27:10

**Number in *Sefer HaChinuch*:**

351

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Temurah\* 1:6](#)  
Gentiles cannot make *temurah* by Torah, but rabbinically they can (Rambam holds same for gentile *kadshei mizbeach*, *Me'ilah* 5:15, ruling according to R. Shimon).
- [Talmud Bavli, \*Zevachim\* 45a](#)  
R. Shimon says gentiles cannot effect *temurah*; R. Yossi says they can, by Torah.

## ***-110) No selling consecrated property***

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to sell any property after it has been consecrated for the Levitical priests as their personal possession. Since a gentile must fulfill his vow (see commandments [+94](#) and [-157](#)), he may not sell property he has already consecrated for the priests; but it is not clear whether that property has actually been sanctified and thereby subject to this commandment (see [commandment +145](#)).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 27:28

**Biblical source (Sefer HaChinuch):**

Lev. 27:28

**Number in Sefer HaChinuch:**

358

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Arachin 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- [Lubavitcher Rebbe, Hisvaaduyos 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.
- [Rambam, Mishneh Torah, Me'ilah 5:15](#)  
Gentile *kadashim* for *bedek habais* are subject to *me'ilah* by Torah, but gentile *kadashim* for the altar only rabbinically (what about for *cohanim*?).
- [Rambam, Mishneh Torah, Matnos Ani'im 8:7-8](#)  
If a gentile consecrates property to Heaven, it becomes holy and must be buried rather than being used for the Temple or Jerusalem.



**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## **Required**

From Heaven

Not to make mundane use of animals consecrated for sacrifices, especially using them to accomplish work. A gentile receives punishment from Heaven for sacrilege, which is a form of theft from G-d (see [commandment -146](#) for more details).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:19

**Biblical source (*Sefer HaChinuch*):**

Deut. 15:19

**Number in *Sefer HaChinuch*:**

483

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Me'ilah\* 5:15](#)  
By Torah, there is *me'ilah* for gentile *kadshei bedek habais*, but not for offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from reserved gentile offerings (i.e., rabbinical *me'ilah*).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Me'ilah\* 5:15 & \*Pesulei Mukdashin\* 18:24](#)  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- [Bartenura on Mishnah, \*Zevachim\* 4:5](#)  
Halacha in this Mishnah is according to R. Yossi.
- [Talmud Bavli, \*Zevachim\* 45a & Rashi thereon](#)  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is

rabbinical.

- Tosafos, Talmud Bavli, Zevachim 45a (“Ro’eh ani...”)  
R. Yossi says *me’ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.

## **-114) Not to shear wool from consecrated animals**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to shear wool from animals consecrated for sacrifices. A gentile receives punishment from Heaven for sacrilege, which is a form of theft from G-d (see [commandment - 146](#) for more details).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:19

**Biblical source (Sefer HaChinuch):**

Deut. 15:19

**Number in Sefer HaChinuch:**

484

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Me’ilah 5:15  
By Torah, there is *me’ilah* for gentile *kadshei bedek habais*, but not for offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from reserved gentile offerings (i.e., rabbinical *me’ilah*).
- Kesef Mishnah on Rambam, Mishneh Torah, Me’ilah 5:15 & Pesulei Mukdashin 18:24  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me’ilah* of gentile sacrifices is from Torah; offers possible explanations from other

sources.

- Bartenura on Mishnah, Zevachim 4:5  
Halacha in this Mishnah is according to R. Yossi.
- Talmud Bavli, Zevachim 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, Zevachim 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.

## **-126) No feeding the Passover lamb to any gentile**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to allow any gentile to eat any part of a Passover lamb, which is only sacrificed when the Jerusalem Temple is standing, and is only eaten in the city of Jerusalem. A gentile would be allowed to sit at a Jewish Passover meal and eat the matzah and the bitter herbs, but at a time that the Jubilee cycle is being conducted, the only gentile allowed to enter the land of Israel would be a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court). Either way, this commandment strictly forbids *any* non-Jew from partaking of the Passover lamb itself, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:45

**Biblical source (Sefer HaChinuch):**

Ex. 12:45

**Number in Sefer HaChinuch:**

14

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Editor's note  
It is self-understood that if Jews may not give from the *korban Pesach* to gentiles, then gentiles also may not eat it.
- Rambam, Mishneh Torah, Korban Pesach 9:7  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.
- Rambam, Mishneh Torah, Korban Pesach 9:8  
Jews may allow a *Ger Toshav* to eat *matzah* and *maror* at the Pesach *seder* (despite prohibition on gentiles eating the *korban Pesach* itself).

### **-133) For non-priests not to eat priestly portions**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For anyone who is not a priest of the Jewish tribe of Levi — including other Levites, Jews in general, or gentiles — not to eat the priestly portions set aside from crops, which are reserved only for Levitical priests, their families, their non-Jewish slaves, and their animals. For others to eat priestly portions is a form of theft from G-d, which may be punishable by death from Heaven.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:10

**Biblical source (Sefer HaChinuch):**

Lev. 22:10

**Number in Sefer HaChinuch:**

280

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-146) Not to eat burnt offerings or commit sacrilege**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to eat any part of a completely burnt offering, nor to use any other holy items for personal benefit or mundane purposes. Holy items belonging to G-d include not only the Jerusalem Temple and the items in it, but also any objects or money that have been dedicated for the Temple, as well as animals, flour, oil, wine, or other items consecrated for sacrifice to G-d on an altar, or any money set aside for purchasing sacrifices. However, items or sacrifices defined as “holy” by other religions, such as Hinduism, Buddhism, or Christianity, are not holy at all, but are rather idolatrous objects that must be destroyed (see commandments [+185](#) and [-25](#)).

Items consecrated by gentiles to G-d, whether for the Temple or for sacrifices, become holy and prohibited for mundane use, although there is a dispute among rabbinical sages as to whether a gentile is able to consecrate sacrificial items under Torah Law or by rabbinical enactment. Either way, sacrilege of holy items is a form of theft from G-d and could be subject to the punishment of death from Heaven.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Deut. 12:17

Deut. 12:17

447

- [Rambam, \*Mishneh Torah\*, \*Me'ilah\* 5:15](#)  
By Torah, there is *me'ilah* for gentile *kadshei bedek habais*, but not for offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from reserved gentile offerings (i.e.,

rabbinical *me'ilah*).

- Kesef Mishnah on Rambam, *Mishneh Torah*, *Me'ilah* 5:15 & *Pesulei Mukdashin* 18:24  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- Bartenura on Mishnah, *Zevachim* 4:5  
Halacha in this Mishnah is according to R. Yossi.
- Talmud Bavli, *Zevachim* 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, *Zevachim* 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 3:2-3  
Gentiles may bring 'olos (only non-obligatory ones) to the Temple.
- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.
- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp.

3039-3041

There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt, wood, and newly generated fire.
- Rashi, Talmud Bavli, Menachos 73b  
R. Akiva's view holds that *menachos* accompanying gentile 'olos are entirely burned on the altar, not eaten by *cohanim* as would normally be done.
- Editor's note  
Seemingly, gentile 'olos on *bamos* must be entirely burned, as in the Temple, even though sacrificial procedures for *bamos* are not clearly defined.

## Commandment Profile:

**-149) For non-priests not to eat the holiest sacrifices**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For anyone who is not a priest of the Jewish tribe of Levi not to eat portions of sacrificial animals brought as sin- or guilt-offerings. This prohibition applies not only to other Jews but also to gentiles, who may not bring sin- or guilt-offerings anyway (see commandments [+64](#) and [+65](#)).

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 29:33

**Biblical source (*Sefer HaChinuch*):**

N/A (Deut. 16:5)

**Number in *Sefer HaChinuch*:**

487

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## -155) Not to delay required sacrifices

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to delay the bringing of sacrifices and other consecrated gifts to Jerusalem longer than a one-year cycle of the three Biblical festivals (Passover, *Shavuot*, or *Sukkot*), but rather to bring those obligations to Jerusalem no later than the third upcoming festival.

Gentiles do not have obligations to offer sacrifices or priestly portions under Torah Law, except when they have vowed to do so (since they must keep their vows). Thus if a non-Jew has vowed any of these things, or has vowed to bring a sacrifice specifically to the Temple (as opposed to offering sacrifices on temporary altars elsewhere), he must not violate his vow by delaying his self-imposed obligations.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:22

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:22

**Number in *Sefer HaChinuch*:**

574

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Arachin\* 1:11](#)  
Gentiles can give *damim*, even though it cannot be accepted for Temple maintenance, and must fulfill a vow to do so.
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category





Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.

- Rambam, *Mishneh Torah, Maaser 1:7*  
Those whose *terumah* is *terumah* are also able to separate *maaser rishon* (thus gentiles, rabbinically).
- Rambam, *Mishneh Torah, Terumos 2:10*  
*Peah, leket*, and *shichchah* left by a gentile owner are mentioned.
- Rambam, *Mishneh Torah, Me'ilah 5:15*  
Gentile *kadashim* for *bedek habais* are subject to *me'ilah* by Torah, but gentile *kadashim* for the altar only rabbinically.
- Talmud Bavli, *Zevachim 45a* & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.

## **-157) No violating a vow**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to violate a vow that one made either to do, or not to do, some action. Unlike an oath, a vow does not involve using a name of G-d. Consequently, there is a difference of rabbinical opinions as to whether violation of a vow is, for gentiles, a form of blasphemy specifically or simply an immoral act in general, but in either case this

commandment is binding on non-Jews.

This rule does not apply if a person vowed to violate any commandment of G-d's Law (for a gentile, the requirements of the Noahide Laws), in which case he would be forbidden to fulfill his evil vow.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Blasphemy Commandments](#)

Num. 30:3

Num. 30:3

407

- Rambam, *Mishneh Torah, Arachin* 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.
- *Sifrei Zuta, Matos/Bemidbar* 30:2, p. 252b  
Gentiles are not warned (i.e., as part of the Seven Noahide Laws, with **death penalty**) against violating their vows.
- *Ambuha D'Sifrei, Sifrei Zuta, Matos/Bemidbar* 30:2, p. 252b  
Opinions on gentile vows: (1) they are formally warned against violating vows; (2) they are warned against violating oaths as a subset of blasphemy, but not vows; (3) violating vows is also included under blasphemy, and thus gentiles are warned.

## Commandment Profile:

### -209) No shaving a Nazirite's hair

**Application to gentiles:**

**Partly required, partly irrelevant**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a Jew who takes on the Nazirite vow not to cut his hair during the period of his Nazirism, nor for anyone else to cut his hair for him.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to cut his hair for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)). Furthermore, no one, including a gentile, is permitted to cause others to sin, and therefore he may not cause a Jewish Nazirite to break his vow by cutting the Nazirite's hair.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:5

**Biblical source (*Sefer HaChinuch*):**

Num. 6:5

**Number in *Sefer HaChinuch*:**

373

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Sefer HaMitzvos\* -209](#)  
It is forbidden for another to shave a Nazirite's hair (thus also causing the Nazirite to sin).
- [Rambam, \*Mishneh Torah, Issurei Biah\* 12:10](#)  
Gentiles are punished for causing Jews to sin — in this case, even by Jewish courts (rather than by Heaven).
- [Rambam, \*Mishneh Torah, Nezirus\* 2:16](#)  
Nazirite status does not apply to

gentiles.

- Rashi, Talmud Bavli, Menachos 73b  
(“Prat linzirus...”)  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- Rambam, Mishneh Torah, Arachin 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, Hisvaaduyos 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

### **-309) No farming the ravine where an atonement heifer was killed**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Probably required**

From Heaven

Never to perform farm work on the ground where a young cow was killed and buried in the case of an unsolved homicide (see [commandment +181](#)).

While gentiles do not themselves participate in the ritual of the atonement heifer, the spot where the cow was buried is itself prohibited for farming. That, and the fact that the atonement ceremony is only conducted in the land of Israel, which belongs to the Jewish people, imply that gentiles, too, should not farm that ground.

**Category:**

[Blasphemy Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:4

**Biblical source (Sefer HaChinuch):**

Deut. 21:4

### **3. Commandments Against Murder**

(6 commandments: 2 positive, 4 negative)

#### **Prohibition of: MURDER**

“Whoever sheds the blood of man, by man shall his blood be shed.” Genesis 9:6

**INTRO** Adam, the first man and grandfather of mankind, is described as being created in the “image” of G-d. We express ourselves to the world in parallel, so to speak, as G-d does; enabling us to have constructive or destructive impact on our surroundings. A human being is a microcosm of the universe; hence one who destroys a human life has ruined an entire universe. All the potential positive impact that the murdered could have performed in this world comes to a jolting halt, at the murderer's expense. The prohibition of murder refers to premeditated actions; negating accidental or self-defense killing. It protects the sanctity of human life. It shows our true worth as people rather than our outward persona. One is equally guilty for killing someone rich or poor, black or white, genius or simpleton; for the value is in the person himself. It is the most obvious wrong in society; so clear, that mankind would have come to the conclusion of its detriment even if G-d didn't explicitly forbid it.

Whoever destroys a soul, it is considered as if he destroyed an entire world. And whoever saves a life, it is considered as if he saved an entire world. Jerusalem Talmud, Sanhedrin 37a

#### **...SUICIDE**

Your own body is a rental. It's on loan to be a house for the soul during your lifetime. The body is meant to be a vessel allowing the soul to express itself and affect its environs. Your own body and life is to be treasured as much as another's. Self murder is just as detrimental as the murder of another.

#### **...ABORTION**

Confusion and emotion grip the issue of abortion. Abortion is not tolerated under the Noahide code. Killing a fetus, one convicts himself similarly, as when killing somebody already born. Some like to try and make justifications for this heinous act, but at the end of the day, this is a very serious offense. There are certain rare cases (i.e. the mother's life is in danger if pregnancy will continue, etc.) that one may be allowed to undergo a procedure; however, one must contact a competent Orthodox rabbi, who specializes in these details, for guidance on the particular case.

#### **EUTHENASIA...**

The relationship between the soul and G-d, while the soul is IN the body is very unique; therefore, this state of being must be preserved at all cost. The complexity of each case is far beyond the scope of this work; however, it must be stressed the extreme severity of “mercy killing.” When it comes to medical ethics each case also needs to be addressed by a competent Orthodox rabbi, who specializes in these details. (Källa [Noahide.org](http://Noahide.org) Lesson 3 RESPECT ONE ANOTHER)

#### **Positive Commandments**

**+225) To exile a manslayer to a city of refuge**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required**

For manslaughter: partly **death penalty**, partly death by blood avenger

For the courts to require a convicted manslaughterer to live out his days in one of the designated “cities of refuge,” six of which will be created in the land of Israel in the Messianic Era. This commandment primarily addresses Jewish courts and their obligation to send a Jewish manslaughterer into such exile.

Cities of refuge do not exist under Theocratic Law for gentiles, and gentile courts are not empowered to send gentiles to the ones in Israel. Indeed, by the time those cities are designated in the Messianic Era, only a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court) will be allowed to live in the land of Israel, and only he would be able to find refuge in those cities. Otherwise, a gentile manslaughterer is subject to death at the hands of the blood avenger, a relative of the deceased who has the legal right to kill the manslaughterer. Thus gentile manslaughterers fall into one of three categories:

1. Any gentile who accidentally murders a Jew is subject to **death penalty**, and has no refuge.
2. A *Ger Toshav* who accidentally kills another *Ger Toshav* would have to exile himself to a city of refuge, where he would have safe haven from the blood avenger.
3. Any other gentile who accidentally kills another gentile would have no refuge, and would be subject to being killed if caught anywhere by the blood avenger.

**Category:**

[Murder Commandments](#)

**Biblical source(s) (Rambam):**

Num. 35:25

**Biblical source (*Sefer HaChinuch*):**

Num. 35:25

**Number in *Sefer HaChinuch*:**

410

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Rotzeach* 5:3-4  
*Ger Toshav* who accidentally killed another *Ger Toshav* or an *Eved Kenaani* is exiled to city of refuge; if he accidentally killed a Jew, he receives **death penalty** (apparently no exile for accidental killing of idolatrous gentile).
- Rambam, *Mishneh Torah*, *Melachim* 10:1  
Gentile who accidentally killed another is not executed by the court, nor can he be exiled to a city of refuge (unless he is a *Ger Toshav*), but a blood avenger may kill him.

**+247) To save the pursued, even by killing the pursuer**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To intervene to save a person whose life is in danger or who is being attacked by a rapist. This obligation includes the mandate to kill a pursuer, if no other reliable option is available, to prevent him from attacking his victim. While a person is not required to endanger himself in the process of rescuing someone else, he must make every possible effort to save lives — especially when he can do so without risking his own life.

**Examples:**

- To save a person who is drowning, if the rescuer is able to swim or can throw out a rope.
- To dissuade a person from committing suicide.
- To shoot a violent criminal in the act of attacking someone.
- To be politically active to stop government funding of terrorist groups, such as the PLO, and of Communist regimes, which commit murder on a genocidal scale.



- To support all genuine efforts to overthrow Communist regimes.
- To stop abortions.
- To dissuade people from using dangerous, ineffective medical treatments, even if they are government-approved.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### Murder Commandments

Deut. 25:11-12

Deut. 25:12

600

- Rambam, *Mishneh Torah, Melachim* 9:4  
A gentile is executed for killing a pursuer when he could have stopped him without killing (implying, in any case, that gentiles can, and presumably should, save lives).
- Rashi, Talmud Bavli, *Sanhedrin* 57a ("Kayotzei Vo...")  
A person (a gentile, by implication) may save himself, even by killing his pursuer.
- Rashi, Talmud Bavli, *Sanhedrin* 57b ("Neherag alav...")  
R. Yonasan says gentiles are executed for unnecessarily killing a pursuer (though even he holds that it is not complete murder), but the *Rabbanan* disagree and say it is completely permitted ("*heteir gamur*") (further implying, by either opinion, that it is a mitzvah for gentiles to save lives).
- Kesef Mishnah on Rambam, *Mishneh Torah, Melachim* 9:4  
Rambam interprets the *Gemara* (*Sanhedrin* 57a-b) as implying that the *Rabbanan* do not disagree with R. Yonasan (in contrast to Rashi).

## Negative Commandments

### -289) No murdering

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

Not to murder anyone, directly or indirectly, including aborting a fetus or performing euthanasia against an already-dying person. Theocratic courts would enforce capital punishment for deliberate murder; accidental murder (manslaughter) would not be enforced against gentiles by the theocratic courts, but the killer would be liable to death at the hands of the blood avenger (see [commandment +225](#)).

**Examples:**

- Not to abort a fetus starting 40 days after conception (the point at which human life begins, as defined by G-d's Law; destruction of an embryo before that point is another sin — of wanton destruction in general — and theocratic courts are morally obligated to ban such early abortions, too, when that abuse becomes widespread, as with today's availability of RU-486 and other "morning after" drugs).
- Not to perform a mercy killing, even to end a patient's suffering.
- Not to commit suicide (punished by G-d Himself *after* the person's death).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Murder Commandments](#)

Ex. 20:13

Ex. 20:13

34

- [Rambam, \*Mishneh Torah, Melachim\* 9:4](#)  
Gentiles are liable to death for any murder, directly or indirectly,

including abortion and euthanasia.

- Tosafos, Talmud Bavli, Sanhedrin 59a (“Leika mida’am...”) Abortion is forbidden to gentiles as being murder.
- Talmud Bavli, Sanhedrin 57b  
R. Yishmael’s opinion, that abortion is murder for gentiles, is based on interpreting Gen. 9:6 as requiring gentile **death penalty** to be by decapitation; the opinion of *Tanna d’vei Menasheh* interprets the verse differently to allow gentile abortions and require gentile **death penalty** to be by strangulation.
- Kesef Mishnah on Rambam, Mishneh Torah, Melachim 9:14  
Agrees with ruling that gentile **death penalty** is by decapitation and not strangulation, citing passages in the *Gemara* that support this ruling (thus agreeing with the view of R. Yishmael, and by implication that gentile abortions are murder).

## **-293) No sparing the life of a pursuer**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to spare the life of a pursuer who intends to injure, rape, or murder his victim, if less drastic means might not stop him in time (see [commandment +247](#) regarding the obligation to save lives of victims).  
Gratuitously killing a pursuer when he could easily have been stopped by lesser methods, such as by merely injuring him, would be an act of murder (there is a rabbinical dispute as to whether a gentile would receive **death penalty** for this). But whenever it is not clear that lesser methods would work and the rescuer must make a judgment call, it is

better to kill the pursuer than to risk allowing him to succeed, in which case the rescuer is not punished.

**Examples:**

- Always to kill terrorists in the process of carrying out their attack, on the assumption that they are well trained or may be on a suicide mission.
- Not to abort a gentile fetus, even to save the life of the mother. It is strictly forbidden to murder one innocent human to save another, and since the fetus is not a deliberate pursuer, abortion of a gentile fetus, even to save its mother's life, is an act of murder (see [commandment - 289](#)). (Abortion of a *Jewish* fetus is not murder, however, and thus can be performed to save the life of a Jewish mother on rare occasions, in contrast to gentile abortions.)

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Murder Commandments](#)

Deut. 25:12

Deut. 25:12

601

- [Rambam, \*Mishneh Torah, Melachim\* 9:4](#)  
A gentile is executed for killing a pursuer when he could have stopped him without killing (implying, in any case, that gentiles can, and presumably should, save lives).
- [Rashi, Talmud Bavli, \*Sanhedrin\* 57a \("Kayotzei Vo..."\)](#)  
A person (a gentile, by implication) may save himself, even by killing his pursuer.
- [Rashi, Talmud Bavli, \*Sanhedrin\* 57b \("Neherag alav..."\)](#)  
R. Yonasan says gentiles are executed for unnecessarily killing a pursuer (though even he holds that it

is not complete murder), but the *Rabbanan* disagree and say it is completely permitted (“*heteir gamur*”) (further implying, by either opinion, that it is a mitzvah for gentiles to save lives).

- Kesef Mishnah on Rambam, *Mishneh Torah*, *Melachim* 9:4  
Rambam interprets the *Gemara* (*Sanhedrin* 57a-b) as implying that the *Rabbanan* do not disagree with R. Yonasan (in contrast to Rashi).
- Talmud Bavli, *Sanhedrin* 72b  
One may not murder one person to save another.
- Tosafos, Talmud Bavli, *Sanhedrin* 59a (“*Leika mida’am...*”)  
The principle of not murdering one person to save another (*Sanhedrin* 72b) presumably applies to abortion of a gentile fetus, which is prohibited even to save the life of the mother — although the Tosafos suggest perhaps this might (“*efshar*”) be permitted.

## **-295) No accepting indemnity for a murderer**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts not to levy fines or other punishments on a murderer in place of **death penalty**, but rather to execute him as required by Theocratic Law (see [commandment -289](#)). Execution must take place immediately after the end of the murderer’s court trial and conviction, not days or years later, and he may not be given a life sentence in prison instead.

**Category:**

[Murder Commandments](#)

**Biblical source(s) (Rambam):**

Num. 35:31

**Biblical source (Sefer HaChinuch):**

Num. 35:31

**Number in Sefer HaChinuch:**

412

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 9:4  
Gentiles are liable to death for any murder, directly or indirectly, including abortion and euthanasia.
- Rambam, Mishneh Torah, Melachim 9:14  
Gentile courts must carry out the mitzvah of *dinim* by enforcing the other six Noahide Laws with **death penalty** by the sword.
- Ramban, Bereishis 34:13  
Noahide law of *dinim* requires the enforcement of **death penalty** by the courts for violations of the Noahide Laws.

## **-297) No standing by without saving a person in danger**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to avoid “getting involved” in saving the life of someone who is in danger. A person who remains apathetic and does not trouble himself to rescue others (or who hesitates), particularly when he does not need to risk his own life to do so, is considered by Heaven to be a murderer, since by his inaction he helps the murder take place. The saving of lives takes priority over other things, including other religious duties (see [commandment +247](#)).

**Examples:**

- Not to use one’s religious involvement as an excuse not to participate in political activism to save lives, such as terminating government funding of terrorist groups and Communist regimes or

stopping abortions.

- Not to defer to medical professionals and remain silent when one knows that certain medical treatments are, in fact, dangerous and ineffective, but rather to warn others against using such “therapies.”
- For a soldier not to remain silent in the face of treasonous orders by his superiors, such as “rules of engagement” that prevent effective fighting and cause fellow soldiers to die needlessly, but rather to speak out publicly against those orders even at the risk of being punished.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Murder Commandments](#)

Lev. 19:16

Lev. 19:16

237

- Rambam, *Mishneh Torah, Melachim* 9:4  
A gentile is executed for killing a pursuer when he could have stopped him without killing (implying, in any case, that gentiles can, and presumably should, save lives).
- Rashi, Talmud Bavli, *Sanhedrin* 57a (“Kayotzei Vo...”)  
A person (a gentile, by implication) may save himself, even by killing his pursuer.
- Rashi, Talmud Bavli, *Sanhedrin* 57b (“Neherag alav...”)  
R. Yonasan says gentiles are executed for unnecessarily killing a pursuer (though even he holds that it is not complete murder), but the *Rabbanan* disagree and say it is completely permitted (“*heteir gamur*”) (further implying, by either opinion, that it is a mitzvah for gentiles to save lives).
- Kesef Mishnah on Rambam, *Mishneh*

Torah, Melachim 9:4

Rambam interprets the *Gemara* (*Sanhedrin* 57a-b) as implying that the *Rabbanan* do not disagree with R. Yonasan (in contrast to Rashi).

- Shulchon Oruch, Orach Chaim, Shabbos 328:2  
One who asks permission to break Shabbos to save lives (i.e., who hesitates) is a murderer (prohibition on murder, which applies to gentiles, implicitly includes the obligation to save lives).
- Alter Rebbe, Shulchon Oruch HaRav, Orach Chaim, Shabbos 328:2  
One who asks permission to break Shabbos to save lives (i.e., who hesitates) is a murderer (prohibition on murder, which applies to gentiles, implicitly includes the obligation to save lives).
- Editor's note  
Since murder is prohibited under the Noachide Laws, and Torah considers failing to save lives not just a sin but actual murder, then this must apply to gentiles as well.

## **4. Commandments Against Theft**

(37 commandments: 16 positive, 21 negative)

Ingen text

### ***Positive Commandments***

**+138) To return land to its inheritors in the Jubilee year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

Enforced by Jewish courts

For those who have purchased land in Israel to return it for free to its original Jewish owners on the holiday of *Yom Kippur* in the



fiftieth year of each Jubilee cycle. This commandment only applies when the Jubilee cycle is in effect (see [commandment +137](#) for more details), when a gentile may own land in Israel only by purchasing it, not by inheritance — and thus is obligated to follow this rule. This does not apply outside the land of Israel at all.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:24

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:24

**Number in *Sefer HaChinuch*:**

340

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Arachin V'charamin\* 4:20](#)  
Gentile-owned land in Israel reverts to Jewish owners in the Jubilee year.

## **+139) To redeem houses in Israel only within one year**

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

Enforced by Jewish courts

**Brief description:**

When an owner sells his house inside a walled city in the land of Israel, he retains under this commandment the option to redeem that house within one year. After that, the house becomes the permanent property of its new owners, until they decide to sell it. This commandment only applies when the Jubilee cycle is in effect (see [commandment +137](#) for more details), when a gentile's ability to own property in Israel is similarly governed by Jubilee rules, and therefore this rule probably regulates gentile sales and purchases of homes in Israel as well — except in Jerusalem, where a gentile may not own or rent a home altogether when the Jubilee cycle is functioning. This commandment does not apply outside the land of Israel at all.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:29

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:29

**Number in *Sefer HaChinuch*:**

341

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Arachin V'charamin* 4:20  
Gentile-owned land in Israel reverts to Jewish owners in the Jubilee year (i.e., gentile land ownership in Israel is governed by Jewish Law, and probably *batei arei chomah* likewise).
- Rambam, *Mishneh Torah, Beis HaBechirah* 7:14  
Jews may not rent or sell a home in Jerusalem even to a *Ger Toshav* (implying he may buy homes in other cities in Israel, and thus is probably governed by this mitzvah).

## **+194) To return stolen property**

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a thief to return to property he stole, or its value in money if it no longer exists in its original, undamaged form. A gentile who steals receives capital punishment (see [commandment +239](#)); there is a dispute among rabbinical sages as to whether he is also obligated to return the stolen property before he is executed, although most opinions seem to agree that he must.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:23

**Biblical source (*Sefer HaChinuch*):**

Lev. 5:23

**Number in *Sefer HaChinuch*:**

130

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maachalos Asuros* 13:28  
A gentile who deliberately damages another person's property is liable to pay compensation.
- Rashi, *Talmud Bavli, Eiruv* 62a  
("Lo nitan l'hishavon...")

A gentile is only executed for theft, and is not required to repay the stolen property.

- Tosafos, Talmud Bavli, Eiruvim 62a ("Ben Noach...")

A gentile is executed for theft, and is also required to repay stolen property, unless it is worth less than a *perutah* and was stolen from a Jew; gives reasoning from various sources.

- Rabeinu Chananel, Talmud Bavli, Eiruvim 62a (1st comment)  
A gentile is executed for theft, and is also required to repay stolen property, unless it is worth less than a *perutah*.

## **+200) To pay wages on the same day as the labor**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To pay wages to a worker, or fees to a service provider, on the day the work is done. Not paying on time is a form of theft; and although making a prior agreement to pay on some other schedule, or the worker not requesting his wages, would release a gentile from **death penalty** for delaying wages ([commandment -238](#)), this commandment nevertheless requires a person to take the initiative to pay immediately as soon as the work is completed.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:15

**Biblical source (Sefer HaChinuch):**

Deut. 24:15

**Number in Sefer HaChinuch:**

588

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, Bereishis 34:13  
Noahide law of *dinim* includes details of *osheik* and *sachar* similar to those for Jews, and requires

Noahide courts to execute for *osheik*, etc.

- Ramban, Bereishis 34:13  
Gentiles are only executed for violating negative *mitzvos*, not positive obligations.
- Rambam, Mishneh Torah, Melachim 9:9  
Noahide law of theft prohibits refusing to pay wages, punished by death penalty.
- Talmud Bavli, Sanhedrin 57a  
Noahide prohibition against theft includes refusing to pay wages and all similar things.

## **+201) To allow a farm worker to eat from his harvest work**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For a farmer to allow his workers to eat from crops they are harvesting while actually doing the harvesting work, in addition to the pay they receive for their labor. This does not permit the workers to eat crops not yet being harvested ([commandment -267](#)), nor to take additional crops they do not eat on the spot ([commandment -268](#)), both of which would be forms of theft.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:25-26

**Biblical source (Sefer HaChinuch):**

Deut. 23:25

**Number in Sefer HaChinuch:**

576

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 9:9  
Noahide law of theft prohibits a worker eating from the crops outside the time of harvesting (thus he may eat from the harvest).

- Talmud Bavli, Sanhedrin 57a  
Noahide prohibition against theft includes a worker's eating of unharvested produce, but he may eat from the harvest work as a Jew may.

## **+204) To return a lost object to its owner**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

To return any lost object, as long as there is a possibility of identifying the owner, or to safeguard the object until the owner can be found. Keeping the object for oneself would be a form of theft, unless there is no way to identify the owners, or if it was lost permanently, such as at the bottom of the sea; returning it to the wrong person would be assisting another person in theft. Rather, one should make a positive effort to find the owner and return the object.

Theocratic courts would not enforce this commandment, but it is a moral obligation on gentiles to the extent that it helps the functioning of society.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### Theft Commandments

Ex. 23:4; Deut. 22:1

Deut. 22:1

538

- Rambam, *Mishneh Torah, Gezeilah V'Aveidah* 11:2-3  
Jews are not obligated to return lost objects to gentiles, except for *darkei shalom* (i.e., to sanctify G-d's Name).
- Rambam, *Mishneh Torah, Melachim* 10:12; cmmtry. on *Mishnah, Bava Kamma* 4:3  
Whenever there is a financial advantage to Jews, they must judge any case between a Jew and a gentile according to gentile *dinim* (when a

Jew is halachically required to pay a Jew but not a gentile, that must not be a *din* of Noahide Laws — e.g., returning lost objects).

## **+208) To make accurate all weights, scales, and measures**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To calibrate all one's measures, including scales and measures of dry or liquid volume, and to maintain their accuracy constantly. This is to prevent any possibility of accidental cheating in doing business.

Theocratic courts would not enforce this commandment on gentiles, but non-Jews are still morally responsible to follow it.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Lev. 19:36

Lev. 19:36

259

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, *osheik*, etc., similar to those for Jews.
- [Ramban, Bereishis 34:13](#)  
Gentiles are only executed for violating negative *mitzvos*, not positive obligations.
- [Ramban, Mishneh Torah, Geneivah 7:8; Gezeilah V'Aveidah 11:4](#)  
Jews are forbidden to use false weights or measures with gentiles, or to cheat gentiles in any financial transaction, and must fully repay all gain through cheating.
- [Ramban, Mishneh Torah, Melachim 10:12; cmmtry. on](#)

Mishnah, Bava Kamma 4:3

Whenever there is a financial advantage to Jews, they must judge any case between a Jew and a gentile according to gentile *dinim* (thus when a Jew must halachically repay a gentile for some transgression, that must be a *din* of Noahide Laws — e.g., using false weights & measures).

- Kli Yakar, Shemos 20:8 (¶16)

Gentiles are not explicitly obligated in the prohibition against desiring the property of others (-266), but only because they have been wicked (i.e., idolaters) and might not be able to control their desires; morally, they, too, should follow it — because it leads to deception and cheating (thus inaccurate measures, too).

## +218) To penalize a rapist

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty for rape**

Once eyewitness testimony can establish that the act was involuntary on the part of the woman, theocratic courts must punish a gentile rapist with capital punishment. Theocratic Law classifies rape as a form of damage, akin to injuring a person, which in the case of a gentile offender is also enforced with the **death penalty**.

**Category:**

Theft Commandments

**Biblical source(s) (Rambam):**

Deut. 22:29

**Biblical source (Sefer HaChinuch):**

Deut. 22:29

**Number in Sefer HaChinuch:**

557

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, Bereishis 34:13  
Noahide law of *dinim* includes details of an *oneis* similar to those for Jews, and requires Noahide courts to execute an *oneis*.

## +220) To penalize the seducer of a virgin

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty** for seduction

**Brief description:**

A man who seduces an unmarried woman into having consenting relations receives punishment, provided that, at the time of the act, she was both (a) between three years and twelve and one-half years of age, and (b) a virgin. Jewish Law mandates various sanctions for a Jewish seducer, but theocratic courts for gentiles are required to enforce this commandment with capital punishment.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:15

**Biblical source (*Sefer HaChinuch*):**

Ex. 22:15

**Number in *Sefer HaChinuch*:**

61

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of a *m'fateh* similar to those for Jews, and requires Noahide courts to execute a *m'fateh*.

## Commandment Profile:

## +232) To treat a Jewish man-slave by certain rules

**Application to gentiles:**

**Partly required, partly recommended**

**Mandated punishment for violation:**

Enforced by Jewish courts, otherwise from Heaven

**Brief description:**

To carry out the sale, labor, and eventual release of Jewish slaves according to rules that define when and to whom they may be sold into slavery, what types of labor they may be required to perform, how they are to be treated, and under what conditions they must be released. Some of these rules, such as the requirement to release Jewish slaves in the Jubilee year (see [commandment](#)



[+137](#)), apply to gentile owners of Jewish slaves; others, such as the obligation to treat the slave equally with members of the owner's family, are not binding on gentile owners of Jewish slaves but would be proper to follow. Because G-d acquired the Jewish people as His personal slaves when He redeemed them from Egypt (Lev. 25:55), Jews are forbidden to sell themselves or fellow Jews to gentile owners altogether, and so even though a gentile would be allowed to own a Jewish slave who is sold to him, he morally should refuse to acquire a Jew as a slave.

A gentile may acquire another gentile as a slave. The rules that apply, however, are different — including no obligation to release the slave in the Jubilee year, but also that the gentile master does not own the slave himself, only the rights to his labor (see [commandment +235](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**

([See bibliography](#))

[Theft Commandments](#)

Ex. 21:2

Ex. 21:2

42

- [Rambam, \*Mishneh Torah\*, \*Avodim\* 1:3-4](#)  
Jews are forbidden to be sold as slaves to gentile owners, and must be redeemed by Jews if sold, but the gentile owner may keep his slave until properly redeemed (nevertheless, this implies it is morally improper for gentiles to own Jewish slaves altogether).
- [Rambam, \*Mishneh Torah\*, \*Avodim\* 2:6](#)  
Gentile-owned *eved Ivri* is released for free in the Jubilee year, but not in the *shemitah* year.
- [Rambam, \*Mishneh Torah\*, \*Avodim\* 2:8](#)  
Gentile must release his *eved Ivri* if redeemed according to the number of

remaining years in the Jubilee cycle.

## **+236) To penalize a person who harmed another**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

For causing harm: partly **death penalty**, partly financial liability as determined by law

For courts to judge all cases in which a person directly injures another or damages his property, and to determine whether the person who caused the injury or damage is liable according to certain rules.

A gentile who *deliberately* injures someone else or damages his property is equivalent to a thief, and receives capital punishment for his crime. But a gentile who was simply careless and unwittingly harmed others is in the category of an accidental sinner, and does not receive any punishment or have any financial liability under the basic Noahide Laws. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution against causing injury and damage, and to award damages as necessary; Jewish Law is a good model for such a legal system.

### **Examples:**

- For courts to hold a driver liable for causing accidents if he drives significantly faster or slower than the prevailing traffic speed, or if he drives especially recklessly, but otherwise to hold no one liable.
- For courts *not* to award damages in cases where a person could not reasonably have expected to cause injury or damage, nor to award extravagant damages beyond the conservative limits on tort liability under Jewish Law — both forms of legal injustice being commonly

practiced in American courts today.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:18

**Biblical source (Sefer HaChinuch):**

Ex. 21:18

**Number in Sefer HaChinuch:**

49

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Maachalos Asuros 13:28](#)  
A gentile who deliberately damages another person's property is liable to pay compensation.
- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *chovel b'chaveiro* similar to those for Jews, and requires Noahide courts to execute for *chovel b'chaveiro*.
- [Editor's note](#)  
Why would a gentile be liable for compensation? All violations of Noahide Law only receive **death penalty**. Perhaps Rambam and the *Gemara* (*Avodah Zara* 59b) are referring to the obligation to return stolen property (+194), agreeing this applies to gentiles.
- [Rambam, Mishneh Torah, Chovel Umazik 5:3; Melachim 10:6](#)  
A gentile who strikes a Jew, injuring him to the tiniest degree (these words about injuring are omitted in *Chovel Umazik*), is liable to death but not executed.
- [Rambam, Mishneh Torah, Melachim 9:9](#)  
Gentiles are liable for all forms of theft, including refusing to pay owed wages, under **death penalty**.
- [Editor's note](#)  
It seems to me that a gentile must be liable to death for deliberate injury, incl. of another gentile, and therefore is not executed only where he caused

no significant injury. Liability from Heaven is a separate matter for hitting a Jew without injuring him, which violates Jewish sanctity only, rather than this mitzvah.

- Rambam, *Mishneh Torah, Melachim 10:1*  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- Editor's note  
Although this mitzvah does not distinguish between *meizid* and *shogeig*, a gentile would not be liable for any damage done as a *shogeig*. Would he then be liable toward Jews, where Jews would be liable to one another? It seems to me this would be similar to liability of the goring ox (+237).

### **+237) To judge an owner's liability for damage by his animals**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

For causing damage: partly **death penalty**, partly financial liability as determined by law

For courts to judge all cases of damage caused by attacks of an owner's animal, whenever the animal damaged property or injured a human or another owner's animal, and to determine whether the damaging animal's owner is liable according to certain rules.

A gentile owner who *deliberately* instigates his animal to cause damage or injury is equivalent to a thief, and receives capital punishment for his crime. But a gentile whose animal attacked without his consent is in the category of an accidental sinner, and does not receive any punishment or have any financial liability under the basic Noahide Laws. Nevertheless, gentile theocratic courts are morally expected to impose whatever

additional rules are needed to ensure that people exercise reasonable caution in guarding their animals, and to award damages as necessary; Jewish Law is a good model for such a legal system.

**Examples:**

- For courts to award damages in certain cases when a person's dog or other pet attacks animals or humans.
- For courts *not* to award damages in cases where a person could not reasonably have expected to cause damage or injury, nor to award extravagant damages beyond the conservative limits on tort liability under Jewish Law — both forms of legal injustice being commonly practiced in American courts today.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Ex. 21:28,35

Ex. 21:28

51

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *avos n'zikin* similar to those for Jews, and requires Noahide courts to execute a (deliberate) *madlik gadish* of his neighbor, etc.
- [Rambam, Mishneh Torah, Melachim 10:1](#)  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- [Rambam, Mishneh Torah, Nezikin 8:5, 10:1](#)  
Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox, but must pay full monetary restitution for damage to Jews or their property, as a fine to make them guard their

animals.

- Magid Mishnah on Rambam, Mishneh Torah, Nezikin 8:5  
Jews are not liable to pay for damages to gentiles, despite the fact that many gentile court systems do require such damages; i.e., Magid Mishnah interprets “their *dinim*” as referring to rules established by gentile courts, not the Noahide Laws themselves (thus gentiles not liable by Torah?).
- Lechem Mishnah on Rambam, Mishneh Torah, Nezikin 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” do not require damages; gentile liability toward Jews is a fine to make gentiles more careful.
- Mishnah, Bava Kamma 4:3  
Jews are not liable for damages to gentiles by their oxen, but gentiles are fully liable toward Jews, even when the gentiles have not been warned about their oxen.
- Bartenura, Mishnah, Bava Kamma 4:3  
Gentile liability for damages to Jews, and Jewish lack of liability toward gentiles, result from gentile failure to follow the Noahide Laws; G-d mercifully released gentiles from the Noahide covenant, sparing them from judgment, on condition that their money is forfeit to Jews (thus different for Hasidic Gentiles?).
- Tosafos Yom Tov, Mishnah, Bava Kamma 4:3  
Jewish lack of liability for damages to gentiles is simply a Biblical decree, but TYT agrees with Bartenura on reason for gentile liability for damages to Jews. Also, those who are idolaters are not

careful to prevent damages, and must be kept in check.

- Rambam, Mishnah, Bava Kamma 4:3  
Asymmetrical monetary liability of idolatrous gentiles toward Jews is rooted in the fact that people with bad character automatically exclude themselves from the human race (thus applying to idolaters, not Hasidic Gentiles).

### **+238) To judge a person's liability for digging an open pit**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

For causing damage: partly **death penalty**, partly financial liability as determined by law

For courts to judge all cases of injury caused by open pits or dangerous objects left in public places, whenever a human or an owned animal was injured, and to determine whether the person who caused the danger is liable according to certain rules.

A gentile who *deliberately* leaves dangers in public places in order to cause injury is equivalent to a thief, and receives capital punishment for his crime. But a gentile who was simply careless and unwittingly endangered others is in the category of an accidental sinner, and does not receive any punishment or have any financial liability under the basic Noahide Laws. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution against leaving dangers in public places, and to award damages as necessary; Jewish Law is a good model for such a legal system.

#### **Examples:**

- For courts to award damages in certain cases when a person leaves broken glass or other sharp objects

where people walk.

- For courts *not* to award damages in cases where a person could not reasonably have expected to cause injury, nor to award extravagant damages beyond the conservative limits on tort liability under Jewish Law — both forms of legal injustice being commonly practiced in American courts today.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:33

**Biblical source (*Sefer HaChinuch*):**

Ex. 21:33

**Number in *Sefer HaChinuch*:**

53

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *avos n'zikin* similar to those for Jews, and requires Noahide courts to execute a (deliberate) *madlik gadish* of his neighbor, etc.
- [Rambam, Mishneh Torah, Melachim 10:1](#)  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- [Rambam, Mishneh Torah, Nezikin 8:5, 10:1](#)  
Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox, but must pay full monetary restitution for damage to Jews or their property, as a fine to make them guard their animals.
- [Magid Mishnah on Rambam, Mishneh Torah, Nezikin 8:5](#)  
Jews are not liable to pay for damages to gentiles, despite the fact that many gentile court systems do require such damages; i.e., Magid Mishnah interprets “their *dinim*” as referring to rules established by



gentile courts, not the Noahide Laws themselves (thus gentiles not liable by Torah?).

- Lechem Mishnah on Rambam, Mishneh Torah, Nezikin 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” do not require damages; gentile liability toward Jews is a fine to make gentiles more careful.
- Mishnah, Bava Kamma 4:3  
Jews are not liable for damages to gentiles by their oxen, but gentiles are fully liable toward Jews, even when the gentiles have not been warned about their oxen.
- Bartenura, Mishnah, Bava Kamma 4:3  
Gentile liability for damages to Jews, and Jewish lack of liability toward gentiles, result from gentile failure to follow the Noahide Laws; G-d mercifully released gentiles from the Noahide covenant, sparing them from judgment, on condition that their money is forfeit to Jews (thus different for Hasidic Gentiles?).
- Tosafos Yom Tov, Mishnah, Bava Kamma 4:3  
Jewish lack of liability for damages to gentiles is simply a Biblical decree, but TYT agrees with Bartenura on reason for gentile liability for damages to Jews. Also, those who are idolaters are not careful to prevent damages, and must be kept in check.
- Rambam, Mishnah, Bava Kamma 4:3  
Asymmetrical monetary liability of idolatrous gentiles toward Jews is rooted in the fact that people with bad character automatically exclude themselves from the human race (thus applying to idolaters, not

## Commandment Profile:

### +239) To penalize a thief

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty** for theft

For the courts to enforce capital punishment on any gentile who stole even a tiny amount, and probably to require him to return or repay the stolen property as well (see [commandment +194](#)). This commandment also authorizes a homeowner to kill any burglar he finds breaking into his house, on the assumption that the burglar is perfectly willing to kill him if given the opportunity.

**Examples:**

- For the courts to execute burglars, armed robbers, and looters, as well as shoplifters, students who steal copies of test answers, and those who run fraudulent business schemes.
- For the courts to execute anyone who sprays graffiti or vandalizes any property.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Ex. 21:16,37; 22:1

Ex. 21:37

54

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, etc..
- [Rambam, Mishneh Torah, Melachim 9:9](#)

Gentiles are liable for all forms of theft, under **death penalty**.

- Rambam, Mishneh Torah, Maachalos Asuros 13:28  
A gentile who deliberately damages another person's property is liable to pay compensation.

## **+240) To judge an owner's liability for his trespassing animals**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

For causing damage: partly **death penalty**, partly financial liability as determined by law

For courts to judge all cases of damage caused by eating, walking, or other normal actions of an owner's animal, whenever the animal damaged property or injured a human or another owner's animal, and to determine whether the damaging animal's owner is liable according to certain rules.

A gentile owner who *deliberately* instigates his animal to cause damage or injury is equivalent to a thief, and receives capital punishment for his crime. But a gentile whose animal caused damage without his consent is in the category of an accidental sinner, and does not receive any punishment or have any financial liability under the basic Noahide Laws. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution in guarding their animals, and to award damages as necessary; Jewish Law is a good model for such a legal system.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**

[Theft Commandments](#)

Ex. 22:4

Ex. 22:4

55

- Ramban, Bereishis 34:13

([See bibliography](#))

Noahide law of *dinim* includes details of *avos n'zikin* similar to those for Jews, and requires Noahide courts to execute a (deliberate) *madlik gadish* of his neighbor, etc.

- Rambam, *Mishneh Torah, Melachim* 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- Rambam, *Mishneh Torah, Nezikin* 8:5, 10:1  
Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox, but must pay full monetary restitution for damage to Jews or their property, as a fine to make them guard their animals.
- Magid Mishnah on Rambam, *Mishneh Torah, Nezikin* 8:5  
Jews are not liable to pay for damages to gentiles, despite the fact that many gentile court systems do require such damages; i.e., Magid Mishnah interprets “their *dinim*” as referring to rules established by gentile courts, not the Noahide Laws themselves (thus gentiles not liable by Torah?).
- Lechem Mishnah on Rambam, *Mishneh Torah, Nezikin* 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” do not require damages; gentile liability toward Jews is a fine to make gentiles more careful.
- Mishnah, *Bava Kamma* 4:3  
Jews are not liable for damages to gentiles by their oxen, but gentiles are fully liable toward Jews, even when the gentiles have not been

warned about their oxen.

- Bartenura, Mishnah, Bava Kamma 4:3  
Gentile liability for damages to Jews, and Jewish lack of liability toward gentiles, result from gentile failure to follow the Noahide Laws; G-d mercifully released gentiles from the Noahide covenant, sparing them from judgment, on condition that their money is forfeit to Jews (thus different for Hasidic Gentiles?).
- Tosafos Yom Tov, Mishnah, Bava Kamma 4:3  
Jewish lack of liability for damages to gentiles is simply a Biblical decree, but TYT agrees with Bartenura on reason for gentile liability for damages to Jews. Also, those who are idolaters are not careful to prevent damages, and must be kept in check.
- Rambam, Mishnah, Bava Kamma 4:3  
Asymmetrical monetary liability of idolatrous gentiles toward Jews is rooted in the fact that people with bad character automatically exclude themselves from the human race (thus applying to idolaters, not Hasidic Gentiles).

### **+241) To judge a person's liability for starting a fire**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

For causing damage: partly **death penalty**, partly financial liability as determined by law

For courts to judge all cases of damage caused by fire, whenever property was damaged or a human or an owned animal was injured, and to determine whether the person who started the fire is liable according to certain rules.

A gentile who *deliberately* starts a fire in order to cause damage or injury is equivalent to a thief, and receives capital punishment for his crime. But a gentile who was simply careless and unwittingly allowed a fire get out of control is in the category of an accidental sinner, and does not receive any punishment or have any financial liability under the basic Noahide Laws. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution against allowing fire to spread, and to award damages as necessary; Jewish Law is a good model for such a legal system.

### Examples:

- For courts to execute all proven arsonists.
- For courts to award damages in cases when a person causes fire through negligent use of fireworks.
- For courts *not* to award damages in cases where a person could not reasonably have expected to cause damage or injury, nor to award extravagant damages beyond the conservative limits on tort liability under Jewish Law — both forms of legal injustice being commonly practiced in American courts today.

### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Theft Commandments](#)

Ex. 22:5

Ex. 22:5

56

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *avos n'zikin* similar to those for Jews, and requires Noahide courts to execute a (deliberate) *madlik gadish* of his neighbor, etc.
- [Rambam, Mishneh Torah, Melachim 10:1](#)



from judgment, on condition that their money is forfeit to Jews (thus different for Hasidic Gentiles?).

- Tosafos Yom Tov, Mishnah, Bava Kamma 4:3  
Jewish lack of liability for damages to gentiles is simply a Biblical decree, but TYT agrees with Bartenura on reason for gentile liability for damages to Jews. Also, those who are idolaters are not careful to prevent damages, and must be kept in check.
- Rambam, Mishnah, Bava Kamma 4:3  
Asymmetrical monetary liability of idolatrous gentiles toward Jews is rooted in the fact that people with bad character automatically exclude themselves from the human race (thus applying to idolaters, not Hasidic Gentiles).

## Negative Commandments

### -227) No selling land in Israel permanently

**Application to gentiles:**

**Partly required, partly irrelevant**

**Mandated punishment for violation:**

Enforced by Jewish courts

**Brief description:**

For Jewish owners of land in Israel not to sell their land permanently, but rather on the basis that it will be returned by the fiftieth year of the Jubilee cycle at the latest. This commandment only applies when the Jubilee cycle is in effect (see [commandment +137](#) for more details), when a gentile may own land in Israel only by purchasing it, not by inheritance — and thus is obligated not to purchase land in Israel permanently, but rather to return that land in the Jubilee year — or sooner, if it is redeemed by its Jewish owners. This does not apply outside the land of Israel at all.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:23



**Biblical source (*Sefer HaChinuch*):**

Lev. 25:23

**Number in *Sefer HaChinuch*:**

339

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Arachin V'charamin\* 4:20](#)  
Gentile-owned land in Israel reverts to Jewish owners in the Jubilee year.
- [Rambam, \*Mishneh Torah\*, \*Avodim\* 2:8](#)  
Gentile must release his *eved Ivri* if redeemed according to the number of remaining years in the Jubilee cycle (and probably likewise the redemption of land).

## **-238) No delaying the wages of hired workers**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to delay paying wages to a worker or fees to a service provider. Payment is due on the day the work is done, unless a prior agreement was made to pay on some other schedule. Not paying on time is a form of theft, for which a gentile receives **death penalty**. Thus one must even borrow, if necessary, so as not to pay late.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:13; Deut. 24:15

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:13

**Number in *Sefer HaChinuch*:**

230

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, \*Bereishis\* 34:13](#)  
Noahide law of *dinim* includes details of *osheik* and *sachar* similar to those for Jews, and requires Noahide courts to execute for *osheik*, etc.
- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:9](#)  
Noahide law of theft prohibits refusing to pay wages, punished by

death penalty.

- Talmud Bavli, Sanhedrin 57a  
Noahide prohibition against theft includes refusing to pay wages and all similar things.

## -243) No kidnapping

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to kidnap any person. Theocratic courts would enforce this commandment with capital punishment for gentiles.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:13

**Biblical source (Sefer HaChinuch):**

Ex. 20:13

**Number in Sefer HaChinuch:**

36

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, Bereishis 34:13  
Noahide law of *dinim* includes details of *geneivah*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, etc..
- Rambam, Mishneh Torah, Melachim 9:9  
Gentiles are liable for all forms of theft, including kidnapping, under death penalty.

## -244) No stealing

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to steal any money or objects from anyone. This commandment covers all theft by stealth, such as burglary, cheating, or financial scams. A gentile who steals even a

tiny amount receives capital punishment.

**Examples:**

- Not to take pens or paper clips, or to make unauthorized photocopies, at one's workplace behind the supervisor's back.
- Not to steal something temporarily to make its owner angry, even with the intent of returning the property.
- Not to deceive or mislead people in business, such as by misrepresenting or hiding facts about a product in order to sell it.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Lev. 19:11

Lev. 19:11

224

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, etc..
- [Rambam, Mishneh Torah, Melachim 9:9](#)  
Gentiles are liable for all forms of theft, under **death penalty**.
- [Rambam, Mishneh Torah, Maachalos Asuros 13:28](#)  
A gentile who deliberately damages another person's property is liable to pay compensation.

**-245) No robbery**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

Not to steal openly any money or objects from anyone. This commandment covers all theft by force, such as armed robbery or

looting. A gentile who steals even a tiny amount receives capital punishment.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:13

**Biblical source (Sefer HaChinuch):**

Lev. 19:13

**Number in Sefer HaChinuch:**

229

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, etc..
- [Rambam, Mishneh Torah, Melachim 9:9](#)  
Gentiles are liable for all forms of theft, including robbery, under **death penalty**.

## **-246) No stealing land by shifting boundaries**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to move a fence or other marker that separates two properties so as to steal real estate from one's neighbor. Theocratic courts would enforce this commandment with capital punishment for gentiles who deliberately move a property boundary.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 19:14

**Biblical source (Sefer HaChinuch):**

Deut. 19:14

**Number in Sefer HaChinuch:**

522

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, etc..
- [Rambam, Mishneh Torah, Melachim 9:9](#)

Gentiles are liable for all forms of theft, including eating an employer's crops when not actively harvesting, under **death penalty**.

## **-247) No refusing to pay debts**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to refuse to return a borrowed object, nor to refuse to pay any debt, whether incurred by borrowing, by purchase, or by legal liability (excluding cases where the debtor is truly unable to pay). This is a form of theft, and theocratic courts would enforce this commandment with capital punishment for gentiles.

**Examples:**

- Not to declare bankruptcy against legitimate debts, which allows a person to evade his financial responsibilities with legal protection by the current, non-theocratic government.
- Not to establish a corporation as a legal shield against legitimate debts.
- Not to refuse to pay legitimate taxes imposed by a legitimate government (the legitimacy of each is defined by a series of rules under Theocratic Law).

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:13

**Biblical source (Sefer HaChinuch):**

Lev. 19:13

**Number in Sefer HaChinuch:**

228

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *osheik* similar to those for Jews, and requires Noahide courts to execute for *osheik*.

- Rambam, *Mishneh Torah, Melachim* 9:9  
Gentiles are liable for all forms of theft, including refusing to pay owed wages, under **death penalty**.
- Rambam, *Mishneh Torah, Gezeilah V'Aveidah* 7:7  
Jews are forbidden to deny debts to gentiles, and must repay the debt in full.
- Rambam, *Mishneh Torah, Melachim* 10:12; cmmtry. on *Mishnah, Bava Kamma* 4:3  
Whenever there is a financial advantage to Jews, they must judge any case between a Jew and a gentile according to gentile *dinim* (thus when a Jew must halachically repay a gentile for some transgression, that must be a *din* of Noahide Laws — e.g., swearing to deny debts).

## -248) No denying a debt

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

Not to lie by denying that one owes a debt, or by denying that another person's property is in his possession. As a form of theft, this is enforceable with capital punishment for gentiles. A Jew who denies a debt is no longer considered a reliable witness and invalidates himself from testifying in a court, and the same may apply to gentiles (in cases where courts are powerless to carry out the **death penalty**).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Lev. 19:11

Lev. 19:11

225

- Ramban, *Bereishis* 34:13  
Noahide mitzvah of *dinim* includes

all aspects of theft, cheating, etc.

- Rambam, *Mishneh Torah, Melachim* 9:9  
Noahide mitzvah of theft includes all aspects of theft, cheating, etc.

## **-249) No denying a debt under oath**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to make a false oath denying that one owes a debt, or denying that another person's property is in his possession. This combines the sin of theft by denying a debt ([commandment -248](#)) with the sin of blasphemy in making a vain oath ([commandment -62](#)), and is enforceable with capital punishment for gentiles.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:11

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:11

**Number in *Sefer HaChinuch*:**

226

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, *Bereishis* 34:13  
Noahide mitzvah of *dinim* includes all aspects of theft, cheating, etc.
- Rambam, *Mishneh Torah, Melachim* 9:9  
Noahide mitzvah of theft includes all aspects of theft, cheating, etc.
- Rambam, *Mishneh Torah, Arachin* 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance (all the more so their oaths, which would be in G-d's Name).
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows,

according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves (all the more so their oaths, which would be in G-d's Name).

- Rambam, *Mishneh Torah, Shluchin V'Shutafin* 5:10  
Gentiles can be liable to make oaths in their courts in civil cases.

## **-250) No over- or undercharging in commerce**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For merchants not to charge significantly more than the local market price for identical goods, and for customers not to pay significantly less than market value. Theocratic Law considers this a form of cheating, which brings capital punishment for gentiles when done *deliberately*; accidental over- or undercharging of a certain amount must be repaid, and more than that causes the sale to be invalidated completely. The prohibition on over- or undercharging does not apply when

1. the seller discloses how much of his sale price is profit;
2. the sale is done as barter, exchanging goods rather than purchasing with money; or
3. it is a sale of land, slaves, or collectible debts.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:14

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:14

**Number in *Sefer HaChinuch*:**

337

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, *Bereishis* 34:13  
Noahide law of *dinim* includes details of *ona'ah* similar to those for



Jews, and requires Noahide courts to execute for *ona'ah*, etc.

- Talmud Bavli, Sanhedrin 57a  
Noahide prohibition against theft includes a worker's eating of unharvested produce, refusing to pay wages, the *y'fas to'ar*, and all similar things.
- Rambam, Mishneh Torah, Mechirah 13:7  
A gentile does not collect damages from a Jew for *ona'ah*, but is liable to repay *ona'ah* done to a Jew.
- Editor's note  
Why would a gentile be liable for compensation? All violations of Noahide Law only receive **death penalty**. Perhaps Rambam is referring to the obligation to return stolen property (+194), agreeing this applies to gentiles.

## **-257) Not to make a Jewish slave do demeaning work**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to make one's Jewish slave do the sort of degrading work that would normally be expected of other slaves, but rather to employ him only in labor equivalent to that of a paid worker. Gentiles are not specifically forbidden to treat their Jewish slaves this way, but since they are prohibited from imposing unnecessary work on Jewish slaves ([commandment -259](#)), and since Jews are forbidden to sell themselves into slavery under gentiles in the first place ([commandment +232](#)), it follows that gentiles are morally obligated in this commandment as well.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:39

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:39

**Number in *Sefer HaChinuch*:**

344

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Sefer HaMitzvos* - 260; *Mishneh Torah, Avodim* 1:6  
Jews must not allow gentiles to make their Jewish slaves do unnecessary work (i.e., a gentile is forbidden in this, and by logical extension, should morally not impose demeaning work, either).
- Rambam, *Mishneh Torah, Avodim* 1:3-4  
Jews are forbidden to be sold as slaves to gentile owners, and must be redeemed by Jews if sold, but the gentile owner may keep his slave until properly redeemed (nevertheless, this implies it is morally improper for gentiles to own Jewish slaves altogether).

## ***-258) Not to sell a Jewish slave similarly to other slaves***

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to sell a Jewish slave in a degrading manner like other slaves, at public auctions and the like. Gentiles are not specifically forbidden to treat their Jewish slaves this way, but since they are prohibited from imposing unnecessary work on Jewish slaves ([commandment -259](#)), and since Jews are forbidden to sell themselves into slavery under gentiles in the first place ([commandment +232](#)), it follows that gentiles are morally obligated in this commandment as well.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:42

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:42

**Number in *Sefer HaChinuch*:**

345

**Sources explaining relevance to gentiles:**

- Rambam, *Sefer HaMitzvos* -

([See bibliography](#))

260; Mishneh Torah, Avodim 1:6

Jews must not allow gentiles to make their Jewish slaves do unnecessary work (i.e., a gentile is forbidden in this, and by logical extension, should morally not degrade his Jewish slave, either).

- Rambam, Mishneh Torah, Avodim 1:3-4

Jews are forbidden to be sold as slaves to gentile owners, and must be redeemed by Jews if sold, but the gentile owner may keep his slave until properly redeemed (nevertheless, this implies it is morally improper for gentiles to own Jewish slaves altogether).

### **-259) Not to make a Jewish slave do unnecessary work**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

Enforced by Jewish courts, otherwise from Heaven

**Brief description:**

Not to make one's Jewish slave perform labors that are not needed, for the purpose of preventing him from remaining idle as one might normally do with other slaves. A Jewish slave may only be given tasks that the owners needs to be accomplished and which are clearly defined in scope.

This commandment obligates gentile owners as much as Jewish ones, and must be enforced by Jews in the land of Israel.

**Category:**

Theft Commandments

**Biblical source(s) (Rambam):**

Lev. 25:43

**Biblical source (Sefer HaChinuch):**

Lev. 25:43

**Number in Sefer HaChinuch:**

346

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Sefer HaMitzvos - 260; Mishneh Torah, Avodim 1:6  
Jews must not allow gentiles to make their Jewish slaves do unnecessary

work (i.e., a gentile is forbidden in this).

## **-260) Not to allow gentiles to oppress their Jewish slaves**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to allow gentile owners to make their Jewish slaves perform unnecessary labors ([commandment -259](#)). This commandment requires Jews to intervene with gentile owners of Jewish slaves in the land of Israel to prevent such treatment, and morally obligates gentile courts in other lands to act as well.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:53

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:53

**Number in *Sefer HaChinuch*:**

348

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Avodim 1:6](#)  
Jews must not allow gentiles to make their Jewish slaves do unnecessary work (i.e., a gentile is forbidden in this).
- [Editor's note](#)  
It is self-understood from this mitzvah that gentiles are forbidden to make their Jewish slaves do oppressive work, and implicit that gentile courts morally ought to help enforce this.

## **-265) No coveting the property of others**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

Probably from Heaven

**Brief description:**

Not to acquire property from those who do not wish to sell, even using legal means such

as verbal pressure or offering exorbitant sums of money. The act of buying property through coveting, which involves strengthening lusts and scheming for other people's property, ultimately leads to outright theft if allowed to continue. Instead, a person must learn to be satisfied with what he is morally able to have, which is what G-d allocates to him.

Theocratic courts would probably not enforce this commandment on gentiles, but non-Jews are morally obligated to follow it anyway.

#### **Examples:**

- Not to participate in a hostile corporate takeover.
- For a business not to pressure a farmer or homeowner to sell his land to make way for expansion, if the owner does not wish to sell.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Ex. 20:14; Deut. 7:25

Ex. 20:14

38

- [Kli Yakar, Shemos 20:8 \(¶16\)](#)  
This mitzvah was also addressed to gentiles, and they are obligated in it.

## **-266) No desiring the property of others**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to desire the property of those who do not wish to sell, even without actually acquiring it. The process of feeding such desire ultimately leads to schemes of coveting ([commandment -265](#)), and later to outright theft. Instead, a person must learn to be satisfied with what he is morally able to

have, which is what G-d allocates to him.

Theocratic courts would not enforce this commandment on gentiles, but non-Jews are morally obligated to follow it anyway.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 5:18

**Biblical source (*Sefer HaChinuch*):**

Deut. 5:18

**Number in *Sefer HaChinuch*:**

416

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Kli Yakar, Shemos 20:8 \(¶16\)](#)  
Gentiles are not explicitly obligated in this mitzvah, but only because they have been wicked (i.e., idolaters) and might not be able to control their desires; morally, they, too, should follow it.

## ***-267) For a farm worker not to eat unharvested produce he is working on***

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a hired farm worker not to eat from crops he is working on, unless he is performing harvest work, in which case Theocratic Law allows him to eat from those crops while performing the work ([commandment +201](#)). A hired worker who eats from forbidden crops on which he is working commits a form of theft, for which he receives capital punishment.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Deut 23:26

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:26

**Number in *Sefer HaChinuch*:**

578

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of theft, damages, disputes, etc., similar to those for Jews, and requires Noahide courts to execute

for *geneivah*, etc.

- Rambam, *Mishneh Torah, Melachim* 9:9  
**Death penalty** for gentile farm workers who eat from crops outside the time of harvest work.
- Talmud Bavli, *Sanhedrin* 57a  
Noahide prohibition against theft includes a worker's eating of unharvested produce and all similar things.

## **-268) For a farm worker not to take more than he can eat while harvesting**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a hired farm worker not to take for himself crops he is working on, other than those he is permitted by Theocratic Law to eat while performing harvest work ([commandment +201](#)). This commandment prohibits him from taking additional harvest produce to eat later, or to feed to others such as his family. A hired worker who takes additional crops on which he is working commits a form of theft, for which he receives capital punishment.

**Category:**

[Theft Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:25

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:25

**Number in *Sefer HaChinuch*:**

577

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, *Bereishis* 34:13  
Noahide law of *dinim* includes details of theft, damages, disputes, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, etc.
- Rambam, *Mishneh Torah, Melachim* 9:9  
**Death penalty** for gentile farm workers who eat from crops outside

the time of harvest work.

- Talmud Bavli, Sanhedrin 57a  
Noahide prohibition against theft includes a worker's eating of unharvested produce and all similar things.

## **-269) No ignoring a lost object**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to ignore a lost object or fail to return it to its owner. If the object's owner can be identified, it would be a form of theft to keep it for oneself. But it is also a moral obligation on gentiles to take an active role in returning the object to the extent that it helps the functioning of society (see [commandment +204](#)), rather than simply ignoring it.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Theft Commandments](#)

Deut. 22:3

Deut. 22:3

539

- Rambam, *Mishneh Torah, Gezeilah V'Aveidah* 11:2-3  
Jews are not obligated to return lost objects to gentiles, except for *darkei shalom* (i.e., to sanctify G-d's Name).
- Rambam, *Mishneh Torah, Melachim* 10:12; cmmtry. on *Mishnah, Bava Kamma* 4:3  
Whenever there is a financial advantage to Jews, they must judge any case between a Jew and a gentile according to gentile *dinim* (when a Jew is halachically required to pay a Jew but not a gentile, that must not be a *din* of Noahide Laws — e.g., returning lost objects).



## -271) No using false weights or measures

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

Not to cheat in doing business by using inaccurate measures, including scales and measures of dry or liquid volume. Theocratic courts would enforce this commandment with capital punishment for gentiles who deliberately cheat in business, while scales or pumps that are inaccurate through carelessness would be caught and corrected by government inspectors.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Lev. 19:35

Lev. 19:35

258

- [Rambam, \*Bereishis\* 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, *osheik*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, *osheik*, etc..
- [Rambam, \*Mishneh Torah, Melachim\* 9:9](#)  
Gentiles are liable for all forms of theft, including refusing to pay wages (therefore cheating as well?), under **death penalty**.
- [Rambam, \*Mishneh Torah, Geneivah\* 7:8; \*Gezeilah V'Aveidah\* 11:4](#)  
Jews are forbidden to use false weights or measures with gentiles, or to cheat gentiles in any financial transaction, and must fully repay all gain through cheating.
- [Rambam, \*Mishneh Torah, Melachim\* 10:12; \*cmmtry. on Mishnah, Bava Kamma\* 4:3](#)  
Whenever there is a financial advantage to Jews, they must judge any case between a Jew and a gentile

according to gentile *dinim* (thus when a Jew must halachically repay a gentile for some transgression, that must be a *din* of Noahide Laws — e.g., using false weights & measures).

## **-272) No owning inaccurate weights or measures**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to own any inaccurate measures, including scales and measures of dry or liquid volume, even for non-business purposes, but rather to correct them or dispose of them. This is to prevent any possibility of accidental cheating in doing business.

Theocratic courts would not enforce this commandment on gentiles, but non-Jews are still morally responsible to follow it.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Theft Commandments](#)

Deut. 25:13

Deut. 25:13

602

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *geneivah*, *osheik*, etc., similar to those for Jews, and requires Noahide courts to execute for *geneivah*, *osheik*, etc..
- [Rambam, Mishneh Torah, Geneivah 7:8; Gezeilah V'Aveidah 11:4](#)  
Jews are forbidden to use false weights or measures with gentiles, or to cheat gentiles in any financial transaction, and must fully repay all gain through cheating.
- [Rambam, Mishneh](#)

Torah, Melachim 10:12; cmmtry. on Mishnah, Bava Kamma 4:3

Whenever there is a financial advantage to Jews, they must judge any case between a Jew and a gentile according to gentile *dinim* (thus when a Jew must halachically repay a gentile for some transgression, that must be a *din* of Noahide Laws — e.g., using false weights & measures).

- Kli Yakar, Shemos 20:8 (¶16)  
Gentiles are not explicitly obligated in the prohibition against desiring the property of others (-266), but only because they have been wicked (i.e., idolaters) and might not be able to control their desires; morally, they, too, should follow it — because it leads to deception and cheating (thus inaccurate measures, too).

## **5. Commandments Against Immoral Relations**

(32 commandments: 3 positive, 29 negative)

Ingen text

### ***Positive Commandments***

#### ***+212) To have multiple children***

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For every man to have, at minimum, one son and one daughter who are themselves able to reproduce, so at the very least to replace their parents in the next generation. The spirit and intent of this commandment, however, is to have as many children as possible, without limit.

**Examples:**

- Not to use birth control or family planning.

- To divorce one's wife after ten years of marriage if there are no children, to allow remarriage to others and therefore the possibility of having children.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Gen. 1:28; 9:7

**Biblical source (*Sefer HaChinuch*):**

Gen. 1:28

**Number in *Sefer HaChinuch*:**

1

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rashi, Bereishis 9:7](#)  
One who fails to reproduce is like a murderer; addressed to Noah and his descendants.
- [Talmud Bavli, Sanhedrin 59b](#)  
Gentiles are not now commanded in *priah urviah*, although they were before *Matan Torah*.
- [Tosafos, Talmud Bavli, Sanhedrin 59b, "V'ha Priah Urviah..."](#)  
Gentiles seemingly are commanded in *priah urviah*, including prohibition on wasting seed (objecting to contrary opinion in the *Gemarra*).
- [R. Aharon HaLevi, Sefer HaChinuch, #1](#)  
*Priah urviah* is required for *yishuv haolam* as per Isaiah 45:18 (the mandate for the Noahide Laws, thus forming part of a gentile's general obligations rather than one of the specific 7 laws).

## +213) To marry a woman

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man to become married, in order to avoid sin and especially to have children. A wedding ceremony alone is not enough; the

marriage is not complete until the couple has had intercourse for the purpose of marriage. For Jews, the rabbis also instituted the writing of a formal marriage document and the groom's provision of a gift to the bride, and Jewish tradition preserves a wedding ceremony full of symbolism.

Gentiles were also commanded to procreate, and therefore should be married as well, with intercourse for the sake of marriage being the minimum requirement to establish the marriage. Most other aspects of the wedding ceremony are apparently not defined under the Noahide Laws, but many elements of Jewish weddings may be a good model to follow.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Adultery Commandments](#)

Deut. 24:1

Deut. 22:13

552

- [Rambam, \*Mishneh Torah\*, \*Ishus\* 1:1](#)  
Noahide Law does not require acquisition or witnesses for marriage ("before *matan Torah*").
- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:5](#)  
"No adultery" — rather, a gentile must "cleave to his own wife" (thus he must marry).
- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:7](#)  
Gentile marriage under the *chupah* is mentioned (according to the more common *girsah* of this passage, vs. the Yemenite *girsah*).

**+214) For a groom to rejoice with his wife for one year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Probably required**

From Heaven

**Brief description:**

For a newly married man to stay at home with his wife during the first year of marriage, and not to fight in a war of conquest (though he must fight in a defensive war), not to take trips, and not to participate in any community work that diminishes his time with his wife. This commandment helps a man become comfortable and settled with his wife and married life, reducing his potential interest in other women and thereby solidifying the marriage permanently.

The restriction on fighting in wars of conquest is meaningless for gentiles, who are altogether forbidden to conduct wars for the purpose of conquest; in defensive wars, both Jews and gentiles are all required to join the fighting, regardless of being newly married. But all other restrictions under this commandment do apply to gentiles.

**Examples:**

- Not to go on a “honeymoon” during the first year of marriage.
- Not to go on business trips, conferences, or other career-related travels during the first married year.
- Not to work long hours during the first married year.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:5

**Biblical source (*Sefer HaChinuch*):**

Deut. 24:5

**Number in *Sefer HaChinuch*:**

582

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [R. Aharon HaLevi, \*Sefer HaChinuch\*, #582](#)  
The reason for this mitzvah is to condition to groom to become comfortable and settled with his wife so that other women will not appeal to him; this is essential for proper functioning of the world (thus directly relevant to gentiles).

## Negative Commandments

### -52) No intermarriage between Jews and gentiles

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### Required

Partly **death penalty**, partly from Heaven

For a Jew and a gentile not to live together as if married. G-d's Law does not recognize the existence of any marriage between a Jew and a non-Jew, but this commandment prohibits anything that resembles, or is referred to as, a "marriage" between them. The Jew, whether male or female, faces lashes for violation; if the gentile was the male, he receives punishment from Heaven, whereas if the gentile was the female, she receives capital punishment by the Jewish authorities (Numbers 31:16-18).

G-d's Law declares the children of a Jewish mother to be Jewish, whereas the children of a gentile mother — even if the father is Jewish — are still gentiles. This is the reason that Jewish men in Biblical times who "married" gentile women were required to send away both their wives *and* their children, since the children were not Jewish (Ezra 10:1-11).

Any intercourse between a Jewish man and a gentile woman, even outside of "marriage," is also forbidden and is punished similarly to the case of "marriage" as mentioned above. When such intercourse is done publicly, Jewish zealots are permitted to kill both the Jew and the gentile together while it is still in progress, as was done by Phinehas (Numbers 25:6-15).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Adultery Commandments](#)

Deut. 7:3

Deut. 7:3

427

- [Rambam, \*Mishneh Torah\*, Issurei Biah 12:4-5,10](#)  
Gentile woman can face **death**

penalty, by zealots or by Jewish courts, for relations with a Jewish man (i.e., gentiles are forbidden to cause Jews to sin).

- Rambam, Mishneh Torah, Issurei Biah 12:5  
Zealots may not kill when Jew has relations with female *Geras Toshav* (Jewish courts administer *makas mardus*); death only applies with idolatrous gentile female.
- Rambam, Mishneh Torah, Issurei Biah 12:9  
Gentile man does not face death penalty (by human courts) for relations with a Jewish woman.
- Rambam, Mishneh Torah, Ishus 4:15  
*Kiddushin* do not exist between a gentile and a Jew.

## **-262) Not to withhold food, clothing, or intercourse from one's wife**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

A man may not reduce his provision of food, new clothes, or marital relations to his wife. The minimum required amounts of each are largely fixed at the time of marriage, and are proportionate to the man's ability to provide. Because food and clothing are essentially financial obligations and are thus subject to contractual agreements, a man would be allowed, prior to marriage only, to stipulate as a condition of marriage that he will not provide either one; afterward, however, these cannot be diminished. But in any case he may not refuse to provide regular marital relations without his wife's consent.

For Jews, the rabbis imposed additional obligations on both the husband and wife toward one another, and these would be good recommendations for gentiles to follow



as well.

<b>Category:</b>	<a href="#">Adultery Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 21:10
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 21:10
<b>Number in Sefer HaChinuch:</b>	46
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-311) Not to send a groom to duties away from home in his 1st year of marriage***

<b>Application to gentiles:</b>	<b>Probably required</b>
<b>Mandated punishment for violation:</b>	From Heaven
<b>Brief description:</b>	Not to make a newly married man leave home during the first year of marriage, neither to participate in wars of conquest nor for any other trips or responsibilities that would take him away from his wife. The restriction on fighting in wars of conquest is meaningless for gentiles, who are altogether forbidden to conduct wars for the purpose of conquest, but all other aspects of this commandment do apply to them (see <a href="#">commandment +214</a> for more details). This commandment especially prohibits employers and other authorities from requiring a newly married man to travel away from home or work long hours.

<b>Category:</b>	<a href="#">Adultery Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 24:5
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 24:5
<b>Number in Sefer HaChinuch:</b>	581
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"><li>• <a href="#">R. Aharon HaLevi, Sefer HaChinuch, #582</a> The reason for this mitzvah is to condition to groom to become comfortable and settled with his wife so that other women will not appeal to him; this is essential for proper functioning of the world (thus</li></ul>

directly relevant to gentiles).

### **-330) No relations with one's mother**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a man not to have intercourse with his own mother. Both would be punished under this commandment. The penalty for both Jews and gentiles is capital punishment, although by different methods.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:7

**Biblical source (Sefer HaChinuch):**

Lev. 18:7

**Number in Sefer HaChinuch:**

190

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5](#)  
Relations with mother prohibited for gentiles with **death penalty**.

### **-331) No relations with one's father's wife**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a man not to have intercourse with his father's wife, even if she is not his mother, and even after she is no longer married to his father. Both the man and the woman would face **death penalty** under this commandment.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:8

**Biblical source (Sefer HaChinuch):**

Lev. 18:8

**Number in Sefer HaChinuch:**

191

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5-6](#)  
Relations with father's wife, or one

with whom he had relations,  
prohibited for gentiles with death  
penalty.

### **-332) No relations with one's sister**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

Party death penalty, partly from Heaven

A Jewish man is forbidden to have intercourse with his sister, including any half-sister. The original requirements of the Seven Noahide Laws prohibit a gentile man from having relations with his sister from the same mother (which brings capital punishment for them both), but not with a half-sister only through the same father. However, in ancient times the human race voluntarily adopted the stricter prohibitions on relations as found in Jewish Law, and therefore relations between a man and his half-sister on his father's side are now also forbidden to all gentiles, though not necessarily with death penalty.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### Adultery Commandments

Lev. 18:9

Lev. 18:9

192

- Rambam, *Mishneh Torah, Issurei Biah* 14:10; *Melachim* 9:5  
Relations with maternal sister prohibited for gentiles with death penalty.

### **-333) No relations with one's father's daughter**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

From Heaven

For a man not to have intercourse with his half-sister on his father's side. This rule was not binding on gentiles under the original

Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:11

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:11

**Number in *Sefer HaChinuch*:**

196

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-334) No relations with one's son's daughter**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his granddaughter from his son. This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:10

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:10

**Number in *Sefer HaChinuch*:**

193

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not

forbidden under the Noahide Laws).

- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-335) No relations with one's daughter's daughter**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his granddaughter from his daughter. This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:10

**Biblical source (Sefer HaChinuch):**

Lev. 18:10

**Number in Sefer HaChinuch:**

194

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-336) No relations with one's daughter**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his daughter. This rule was not binding on

gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:10

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:10

**Number in *Sefer HaChinuch*:**

195

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 19:33; 20:1  
Relations between gentile father and his daughter called *z'nus*, and are recognized as wicked.
- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).

### **-337) No relations with a woman and with her daughter**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with either a mother or her daughter while being married to the other. This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:17

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:17

**Number in *Sefer HaChinuch*:**

203

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not

forbidden under the Noahide Laws).

- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-338) No relations with a woman and with her son's daughter**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with either a mother or her granddaughter (through her son) while being married to the other. This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:17

**Biblical source (Sefer HaChinuch):**

Lev. 18:17

**Number in Sefer HaChinuch:**

204

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-339) No relations with a woman and with her daughter's daughter**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with either

a mother or her granddaughter (through her daughter) while being married to the other. This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:17

**Biblical source (Sefer HaChinuch):**

Lev. 18:17

**Number in Sefer HaChinuch:**

205

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-340) No relations with one's father's sister**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his aunt (his father's sister). This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:12

**Biblical source (Sefer HaChinuch):**

Lev. 18:12

**Number in Sefer HaChinuch:**

197

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from



the *arayos* (i.e., all those not forbidden under the Noahide Laws).

- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-341) No relations with one's mother's sister**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his aunt (his mother's sister). This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:13

**Biblical source (Sefer HaChinuch):**

Lev. 18:13

**Number in Sefer HaChinuch:**

198

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-342) No relations with the wife of one's father's brother**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his aunt (the wife of his father's brother), even

after she is no longer married to his uncle (if she is still married, she is prohibited by **death penalty** under [commandment -347](#)). This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:14

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:14

**Number in *Sefer HaChinuch*:**

200

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rashi, Bereishis 34:7; Bemidbar 22:5](#)  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- [Rashi, Bereishis 19:33; 20:1](#)  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-343) No relations with the wife of one's son**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his daughter-in-law (his son's wife), even after she is no longer married to his son (if she is still married, she is prohibited by **death penalty** under [commandment -347](#)). This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:15

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:15

**Number in *Sefer HaChinuch*:**

201

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, *Bereishis* 34:7; *Bemidbar* 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, *Bereishis* 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-344) No relations with the wife of one's brother**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his sister-in-law (his brother's wife), even after she is no longer married to his brother (if she is still married, she is prohibited by **death penalty** under [commandment -347](#)). This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

The one exception to this rule is the commandment for a man to marry his deceased brother's widow if his brother was childless (see [commandment +216](#)), which is optional for gentiles.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:16

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:16

**Number in *Sefer HaChinuch*:**

202

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, *Bereishis* 34:7; *Bemidbar* 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not

forbidden under the Noahide Laws).

- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-345) No relations with the sister of one's wife**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have intercourse with his sister-in-law (his wife's sister or half-sister), even after he divorces his wife, until after his wife's death. This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:18

**Biblical source (Sefer HaChinuch):**

Lev. 18:18

**Number in Sefer HaChinuch:**

206

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

### **-346) No relations with a woman in her monthly period**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a man not to have relations with his wife

(or any other woman) during her monthly period — a minimum of seven days from its beginning, regardless of whether further bleeding is seen after the first day, and longer if bleeding continues past seven days.

Because Jewish Law also defines numerous rules regarding the ritual impurity of a woman during her period, and how a man contracts that impurity through relations during that time — rules that have no application to gentiles — this commandment involves a complicated list of rabbinical enactments and traditions specifically for Jews. For gentiles, the rules would be simpler, though important details would still need to be learned.

This rule was not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and (apparently) this and similar restrictions have applied to all gentiles ever since.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:19

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:19

**Number in *Sefer HaChinuch*:**

207

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rashi, Bereishis 34:7; Bemidbar 22:5](#)  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- [Rambam, Mishneh Torah, Issurei Biah 4:1](#)  
*Nidah* is a prohibition of *ervah*, not *tumah*.
- [Rashi, Bereishis 19:33; 20:1](#)  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

For a man not to have intercourse with a married woman. Theocratic Law forbids a woman from having multiple husbands, and therefore any relations between a married woman and another man are forbidden under this commandment. Both adulterers, the man and the woman, would face capital punishment.

Since a man is permitted by the basic Torah Law to have multiple wives (unless prohibited by additional government laws), extra-marital relations between a single woman and a married man would not be adultery, and neither person would face prosecution in the theocratic courts; nevertheless, it would be a violation of the prohibition on relations outside marriage (see [commandment -355](#)), and would bring punishment from Heaven.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Adultery Commandments](#)

Lev. 18:20; Ex. 20:13

Ex. 20:13

35

- [Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5,7](#)  
Adulterous relations prohibited for gentiles with **death penalty**.

### ***-348) For a man not to have relations with an animal***

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

For a man not to have intercourse with an animal. A Jew who violates this commandment would be executed, as would the animal; a gentile violator would also face capital punishment, but the animal would be

spared.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:23

**Biblical source (Sefer HaChinuch):**

Lev. 18:23

**Number in Sefer HaChinuch:**

210

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5-6  
Bestial relations prohibited for gentiles with **death penalty**.
- Rambam, Mishneh Torah, Melachim 9:6  
Animal not executed in case of gentile bestiality.

### **-349) For a woman not to have relations with an animal**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a woman not to have intercourse with an animal. A Jewish woman who violates this commandment would be executed, as would the animal; a gentile violator would also face capital punishment, but the animal would be spared.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:23

**Biblical source (Sefer HaChinuch):**

Lev. 18:23

**Number in Sefer HaChinuch:**

211

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5-6  
Bestial relations prohibited for gentiles with **death penalty**.
- Rambam, Mishneh Torah, Melachim 9:6  
Animal not executed in case of gentile bestiality.

## **-350) No homosexual relations**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a man not to have intercourse with another man. Relations between two women are not considered true intercourse, and thus *female* homosexuality would not be enforced with capital punishment under this commandment. Nevertheless, lesbianism is a violation of the rules against immodesty (see [commandment -353](#)), and is therefore also forbidden.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:22; Deut. 23:18

**Biblical source (Sefer HaChinuch):**

Lev. 18:22

**Number in Sefer HaChinuch:**

209

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5-6](#)  
Homosexual relations prohibited for gentiles with **death penalty**.

## **-351) No homosexual relations with one's father**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a man not to have intercourse with his father. As an application of the general prohibition on homosexuality (see [commandment -350](#)), this commandment is enforced with capital punishment.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:7

**Biblical source (Sefer HaChinuch):**

Lev. 18:7

**Number in Sefer HaChinuch:**

189

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5-6](#)



Homosexual relations prohibited for gentiles with **death penalty**.

### **-352) No homosexual relations with the brother of one's father**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a man not to have intercourse with his uncle. As an application of the general prohibition on homosexuality (see [commandment -350](#)), this commandment is enforced with capital punishment.

**Category:**

[Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:14

**Biblical source (Sefer HaChinuch):**

Lev. 18:14

**Number in Sefer HaChinuch:**

199

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Issurei Biah 14:10; Melachim 9:5-6](#)  
Homosexual relations prohibited for gentiles with **death penalty**.

### **-353) No immodest contact that draws close to forbidden relations**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For men and women not to engage in physical contact or immodest behavior, including hugging, kissing, flirting, etc., that could lead to forbidden relations. This applies to any male-female contact except between husband and wife, or between parents and their children — and even those contacts should generally not take place in public. The Bible condemns the immoral Egyptians and Canaanites of ancient times for such inappropriate behaviors, referring to them as “abominations.”

This commandment includes the requirements for men, and especially women, to dress and behave in all situations by strict rules of modesty. It is forbidden to arouse sexual attention from others, or to allow emotional bonds to develop where inappropriate.

#### **Examples:**

- For men and women not to shake hands or dance together.
- For a man and a woman not to go out on a date for any purpose other than serious discussion of marriage, and never to have a “boyfriend-girlfriend” relationship of any kind.
- For men not to wear shorts or go topless.
- For women not to wear pants, mini-skirts, short-sleeved tops, or other revealing or attention-drawing garments.
- For married women always to cover their hair in public (as, for example, with a wig), so that it cannot be seen.
- For a man and woman, who are not married to one another, not to be together in private at any time.
- For women not to work in close quarters together with men other than their husbands, at a job or elsewhere.
- For men and women to sit in separate sections during religious services or similar events.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Adultery Commandments](#)

Lev. 18:6,19

Lev. 18:6

188

- Rashi, *Bereishis* 34:7; *Bemidbar* 22:5  
Gentiles restricted themselves from the *arayos* (they made a *geder*).
- Rambam, *Mishneh Torah*, *Ishus* 24:12  
Gentile women criticized as “immoral” for being dressed

immodestly.

- Rambam, Mishneh Torah, Melachim 9:8  
Married gentile woman must cover her hair, similarly to Jewish custom.
- Rambam, Mishneh Torah, Issurei Biah 21:8  
Egyptians condemned for female homosexual relations.
- Rambam, Mishneh Torah, Issurei Biah 22:3  
Gentile woman is punished with *makas mardus* for *yichud* with Jewish man (rabbinical decree on *yichud* with gentile women).
- Rashi, Bereishis 19:37  
Gentiles rewarded for *tz'nius*.

### **-353) No immodest contact that draws close to forbidden relations**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For men and women not to engage in physical contact or immodest behavior, including hugging, kissing, flirting, etc., that could lead to forbidden relations. This applies to any male-female contact except between husband and wife, or between parents and their children — and even those contacts should generally not take place in public. The Bible condemns the immoral Egyptians and Canaanites of ancient times for such inappropriate behaviors, referring to them as “abominations.”

This commandment includes the requirements for men, and especially women, to dress and behave in all situations by strict rules of modesty. It is forbidden to arouse sexual attention from others, or to allow emotional bonds to develop where inappropriate.

### Examples:

- For men and women not to shake hands or dance together.
- For a man and a woman not to go out on a date for any purpose other than serious discussion of marriage, and never to have a “boyfriend-girlfriend” relationship of any kind.
- For men not to wear shorts or go topless.
- For women not to wear pants, mini-skirts, short-sleeved tops, or other revealing or attention-drawing garments.
- For married women always to cover their hair in public (as, for example, with a wig), so that it cannot be seen.
- For a man and woman, who are not married to one another, not to be together in private at any time.
- For women not to work in close quarters together with men other than their husbands, at a job or elsewhere.
- For men and women to sit in separate sections during religious services or similar events.

### Category:

### [Adultery Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 18:6,19

**Biblical source (*Sefer HaChinuch*):**

Lev. 18:6

**Number in *Sefer HaChinuch*:**

188

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (they made a *geder*).
- Rambam, Mishneh Torah, Ishus 24:12  
Gentile women criticized as “immoral” for being dressed immodestly.
- Rambam, Mishneh Torah, Melachim 9:8  
Married gentile woman must cover her hair, similarly to Jewish custom.
- Rambam, Mishneh Torah, Issurei

Biah 21:8

Egyptians condemned for female homosexual relations.

- Rambam, Mishneh Torah, Issurei Biah 22:3

Gentile woman is punished with *makas mardus* for *yichud* with Jewish man (rabbinical decree on *yichud* with gentile women).

- Rashi, Bereishis 19:37

Gentiles rewarded for *tz'nius*.

## **-355) Not to have intercourse outside of formal marriage**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to participate in prostitution or any other form of premarital intercourse. For gentiles, theocratic courts would probably not normally enforce this commandment with punishment, but many Torah sources warn about the disastrous effect on society of tolerating immorality and criticize gentile cultures for permitting it. Torah sources also mention that gentiles are now held accountable by G-d under the stricter Jewish rules against immoral relations, stemming from a collective acceptance of those rules in ancient times.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Adultery Commandments](#)

Deut. 23:18; Lev. 19:29

Deut. 23:18

570

- Rambam, Mishneh Torah, Ishus 1:4  
Fundamental Noahide Law (“before *matan Torah*”) does not prohibit prostitution or premarital intercourse.
- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not

forbidden under the Noahide Laws).

- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.
- Talmud Bavli, Zevachim 116b, & Rashi there (“amrah yimachel li...”)  
Rachav needed forgiveness for the sin of prostitution and unmarried promiscuity.
- Kli Yakar, Shemos 20:8 (¶20)  
Gentiles are not explicitly obligated in this mitzvah, but only because they have been wicked (i.e., idolaters) and might not be able to adhere to this standard; ideally, they, too, should follow it.

### **-356) Not to remarry one's divorced wife after she has remarried**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Once a divorced woman has married another man, her original husband cannot return and re-marry her if she is again divorced or widowed. In effect, this commandment prohibits the “wife-swapping” and prostitution practiced in some cultures using a sequence of marriages and divorces.

This rule was apparently not binding on gentiles under the original Seven Noahide Laws, but in ancient times the human race voluntarily adopted the stricter prohibitions on marital relations as found in Jewish Law, and this and similar restrictions have applied to all gentiles ever since.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

[Adultery Commandments](#)

Deut. 24:4

Deut. 24:4

Number in *Sefer HaChinuch*:

580

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rashi, Bereishis 34:7; Bemidbar 22:5  
Gentiles restricted themselves from the *arayos* (i.e., all those not forbidden under the Noahide Laws).
- Rashi, Bereishis 19:33; 20:1  
Gentile relations not prohibited by Noahide Law are nonetheless condemned.

## **6. Commandments Against Eating Living Animals**

(3 commandments: 3 negative)

Ingen text

### ***Negative Commandments***

#### ***-181) Not to eat an animal that was seriously injured***

Application to gentiles:

**Partly required, partly optional**

Mandated punishment for violation:

Partly **death penalty**, partly none

Brief description:

Not to eat any

- a. flesh torn from a living animal, even if the animal dies before the torn meat is eaten;
- b. meat taken from a dead animal that had certain types of injuries to vital organs prior to death, even if it was killed using kosher slaughter; nor
- c. consecrated meat of Temple sacrifices removed from its required location.

For gentiles, meat of type (a) is strictly prohibited under capital punishment, and includes flesh from kosher or unkosher land animals alike (flesh torn from birds would be a sin but not enforced with **death penalty**, and this prohibition does not apply to fish once taken out of the water); type (b) is optional, but one can earn extra reward from G-d for avoiding it; and type (c) is forbidden to eat, even by non-Jews, because

of its sanctified status.

Non-kosher meat sold in stores today often violates condition (b) and, depending on the slaughter process, may even violate condition (a) — in which case it is forbidden to gentiles.

**Category:**

[Living Limb Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:30; Lev. 22:8

**Biblical source (Sefer HaChinuch):**

Ex. 22:30

**Number in Sefer HaChinuch:**

73

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim 9:13\*](#)  
Gentiles are liable for all details, as a Jew is, regarding living limbs.
- [Rambam, \*Mishneh Torah, Melachim 9:11\*](#)  
Gentiles are liable for flesh from a living animal; they are “not executed” for flesh from a living bird (but not mentioned as being *mutar*).
- [Midrash Rabbah, \*Koheles 1:9 \(#1\)\*](#)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## Commandment Profile:

**-182) Not to eat a limb from a living animal**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to eat from a limb — defined as a bone surrounded by a certain amount of meat, tendons, veins, etc. — that was torn or cut from a living animal, even if the animal dies



before the separated limb is eaten. For gentiles, this prohibition covers limbs of land animals and is enforced with capital punishment; limbs torn from birds would be a sin but not enforced with **death penalty**.

This commandment also forbids causing any type of needless suffering to animals. However, any human need, no matter how small, overrides this prohibition — including using animals for genuine medical or safety research.

### Examples:

- Not to support bullfighting, cockfighting, rodeos, or other sports that cause suffering to animals for mere entertainment purposes.
- Not to hunt animals for recreation where farming and slaughtering are available as a source of meat.

### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**

([See bibliography](#))

### [Living Limb Commandments](#)

Deut. 12:23

Deut. 12:23

452

- Rambam, *Mishneh Torah, Melachim* 9:11  
Gentiles are liable for a complete limb from a living animal; they are “not executed” for limb from a living bird (but not mentioned as being *mutar*).
- Rambam, *Mishneh Torah, Melachim* 9:13  
Gentiles are liable for all details, as a Jew is, regarding living limbs.
- Midrash Rabbah, *Koheles* 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **-361) No castrating any male creature**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

Probably from Heaven

Not to castrate or sterilize the male of any species, whether a human or an animal, including oneself. Such an act is prohibited for several reasons:

- It is a form of suffering for living creatures, prohibited as cruelty to animals (and therefore to humans as well).
- It prevents having children (see [commandment +212](#)).
- It is a form of injury or damage, for which a person is legally liable.
- It is an act of wanton destruction, damaging things for no good reason.

### **Examples:**

- Not to spay one's pet.
- Not to undergo or perform "transgender" surgery.
- Not to use sterilization as a means of birth control, eugenics (racial engineering), or punishment of criminals.
- Not to castrate young boys to keep their youthful singing voices from changing during puberty, as done for centuries in Europe (and in India, to act as priests in idolatrous goddess-cults).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Living Limb Commandments](#)

Lev. 22:24

Lev. 22:24

291

- Rambam, *Mishneh Torah*, *Ishus* 2:14  
Gentiles implicitly criticized for castrating humans.
- Rambam, *Mishneh Torah*, *Issurei*

Biah 16:13

A Jew is forbidden to have a gentile castrate his animal (because the gentile would be sinning?).

- Talmud Bavli, Bava Metziah 90b  
Gentiles are commanded not to castrate animals; Jew may not cause the gentile to sin by asking him to do so (*lifnei iveir*; opinion of the Western/Israeli sages).
- Talmud Bavli, Sanhedrin 56b  
Unchallenged opinion of R. Chidka: Gentiles are prohibited from castration.

## 7. Commandments For Legal Justice

(37 commandments: 15 positive, 22 negative)

Ingen text

### ***Positive Commandments***

#### **+173) To appoint a king**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Often required, sometimes optional**

From Heaven

For the people to appoint a king over themselves whom they revere, obey, and honor as his servants. Within certain limits, the king has the G-d-given authority to make decrees that do not contradict or interfere with the commandments of Theocratic Law, and to execute anyone who disobeys such decrees. Theocratic Law includes the details that define whether a gentile king's rulership is legitimate or not, what are the limits of his powers, and what his responsibilities are.

This is an obligation on the Jewish people when they settle the land of Israel. It may not be an absolute requirement for gentiles, but since the purpose of having a king is to unify the people to overcome those challenges that the court system cannot

solve on its own — namely, establishing justice in the face of serious opposition and waging war against attacking enemies — the appointment of a strong king becomes mandatory at times. Non-monarchical forms of government tend to be too weak to withstand assault by the forces of evil; republics dissolve to become democracies, and democracies in turn easily collapse in the face of anarchist revolution and the seizure of power by Satanic nihilists. But for a king to be a unifying force that can save the nation, his rule must be accepted by the people — the very purpose of this commandment.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:15

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:15

**Number in *Sefer HaChinuch*:**

497

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Avodim\* 9:4](#)  
Gentile kings may wage defensive wars in which they take captives and authorize plunder, impose taxes, institute various laws as needed, and establish punishments such as enslavement; their law is legitimate law (i.e., they have most of the same general powers as Jewish kings).

## **+176) To appoint judges**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven, at minimum

**Brief description:**

To establish theocratic courts and appoint judges in every city and district. The job of the judges is not only to enforce the entire body of Theocratic Law, but also to teach the people their responsibilities under that law, and even to enact new rules when needed to counteract various types of evil. This commandment also includes the obligation to institute police who patrol the

streets and inspect people's activities, enforcing the law and arresting violators.

A nation that does not establish law and order, or whose courts pervert justice or do not follow the principles of the Noahide Laws for gentiles, ultimately receives Divine punishment in the form of war — and may even be liable to **death penalty** *en masse*, according to at least one opinion of the Jewish sages.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 16:18; Num. 11:16

**Biblical source (*Sefer HaChinuch*):**

Deut. 16:18

**Number in *Sefer HaChinuch*:**

491

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Gentiles are only executed for violating negative *mitzvos*, not for failing to appoint judges, though they are certainly obligated to do so.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentiles are liable to **death penalty** for failing to appoint judges, and for failing to judge cases; example is given of the slaughter of Shechem by Levi and Shimon.

## **+177) To treat litigants fairly and equally**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For a judge not to allow one litigant the full opportunity to present his side of the case while forcing the other to cut short his presentation, but rather to give each litigant as much time as he needs to present his arguments, even if one requires much more time than the other. It is the judge's duty to listen patiently and carefully to everything each litigant has to say, and not to assume

anything.

This commandment also includes each individual's obligation to assume the best interpretation of a person's actions, and not to impute sinful behavior or bad motives to that person, as long as the person can be presumed to be an observant, orthodox Jew or an observant Hasidic Gentile of decent character. This latter rule does not apply if the person is (1) not religiously observant, or is an idolater, such as a Buddhist or Christian, (2) nominally observant of Torah Law, but known to be of bad character or following the crowd around him for evil, or (3) already proven to have committed a sin in the situation.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:15

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:15

**Number in *Sefer HaChinuch*:**

235

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

### **+178) To bring all testimony before judges**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For anyone who is a witness to any event relevant to any legal case to bring his testimony to the courts, whether the testimony supports the guilt or innocence of a defendant or whether it supports the plaintiff or the defendant in a civil lawsuit. Suppression of testimony causes the innocent to be convicted and the guilty to go

free, and therefore stepping forward to offer to testify is part of everyone's responsibility to uphold justice.

This would not apply, of course, whenever the testimony would be misused by corrupt judges to pervert justice. G-d knows the difference, and holds every individual personally accountable.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:1

**Biblical source (*Sefer HaChinuch*):**

Lev. 5:1

**Number in *Sefer HaChinuch*:**

122

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim 9:14\*](#)  
All gentiles are held responsible for the establishment and operation of justice in their society, and for ensuring that every crime is prosecuted.

### **+179) To cross-examine witnesses carefully**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For judges not to trust witness testimony as presented, but rather to cross-examine every witness carefully, checking for inconsistencies or holes in the testimony or contradictions between it and circumstantial evidence. Judges are responsible for assuming that every witness could be biased or telling lies, and must therefore view the testimony with suspicion until they have investigated it thoroughly.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:15

**Biblical source (*Sefer HaChinuch*):**

Deut. 13:15

**Number in *Sefer HaChinuch*:**

463

**Sources explaining relevance to gentiles:**

- [Ramban, \*Bereishis 34:13\*](#)

([See bibliography](#))

**Death penalty** for gentile judges who pervert justice.

- Rambam, *Mishneh Torah, Melachim* 9:14  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## +180) To punish false witnesses

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Probably required**

Probably **death penalty** for false testimony

For the courts to punish witnesses who were proven to have lied in their court testimony. Jewish false witnesses receive whatever punishment they intended an innocent person to receive; gentile false witnesses probably receive **death penalty** for perverting justice (see [commandment -285](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Deut. 19:19

Deut. 19:19

524

- Kli Yakar, *Shemos* 20:8 (¶15)  
The prohibition on testifying falsely (mitzvah -285) was also addressed to gentiles, and they are obligated in it.
- Ramban, *Bereishis* 34:13  
**Death penalty** for gentile judges who pervert justice (seemingly, this would be the same for false witnesses who pervert a *din*).
- Rambam, *Mishneh Torah, Melachim* 9:14  
Gentile society as a whole is liable to death if justice is not prosecuted properly.
- Rambam, *Mishneh Torah, Melachim* 9:4  
Gentiles are liable to death even for



indirect murder (thus including false testimony that convicts the innocent?).

### **+188) *To annihilate all the seed of the nation of Amalek***

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required**

From Heaven

To exterminate every last member of the ancient nation of Amalek, including its men, women, and children, and to destroy all of its animals and other possessions — in other words, to erase its very existence from the face of the earth.

The Biblical patriarch Jacob gave rise to the Jewish nation; his evil twin brother, Esau, gave rise to the wicked nation of Edom, some of whom became known as the Etruscans who founded Rome around the year 700 BCE. A separate nation arose from Esau's grandson, Amalek (Gen. 36), whose descendants originally dwelled in the Negev region south of the land of Israel (Num. 13:29). Driven by the mad desire to exercise willpower for its own sake, the Amaleki nation mocked G-d's miracles in Egypt and at the Red Sea and, to demonstrate its hatred of the Creator, attacked the Jews on the way to Mt. Sinai in the hope of inciting other gentile nations to join in the war against G-d (Ex. 17:8-16). The Amaleki nation fought various other wars against the Jews of Biblical times, finally being scattered but not destroyed by King Saul.

From there, the Amaleki people infiltrated other gentile nations, operating an underground network of subversion aimed at defeating G-d by annihilating the Jewish people and plunging the world into a diabolical war of rebellion against G-d's Theocratic Law. Over the centuries, the hidden Amaleki revolutionary network created innumerable secret societies; invented occult "religions" such as Manicheism (the inversion of good and evil)

and its close cousin, Satanism; infiltrated powerful positions in most of the world's nations and empires; instigated bloody wars, mass genocides, and nihilist revolutions; and incited anti-Semitism and violent pogroms against the Jews over and over again. All of this was accomplished by Amaleki agents in disguise, unrecognized as being an alien force in the midst of the rest of mankind.

During the Middle Ages, the vast, international Amaleki network spread from the Middle East into Europe, where it continued its deadly work of subversion and revolution. In recent history, the Amaleki nation unified its revolution under the secret order of the Illuminati, from which emerged the bloody French revolution, Socialism, Anarchism, Communism, Naziism, and many other Leftist movements. With the Communist seizure of power in Russia in 1917, Amalek entered a period of open war against all nations of the world, not just the Jewish people.

As of today, the Amaleki revolution, primarily in the form of Communism, has murdered some 400 million human beings in history's most staggering genocide, which continues at this moment; continues to operate some 10,000 concentration camps in Soviet Russia, Red China, and the rest of the Communist Bloc; is assembling the largest, most heavily armed military alliance in world history; arms, finances, and directs the international terror network, comprised of over 200 Marxist-Leninist terrorist groups throughout the world; operates the most massive international network of spies and subversive organizations of all time, directed by Communist Bloc secret police, which has now infiltrated and taken effective control of all governments worldwide; and is preparing to launch a third world war to destroy all religions, all governments, and all civilizations, as well as to annihilate Israel and the Jewish people everywhere. (G-d, of course, will not allow this scheme to reach final success.)

This commandment requires Jews, led by





## **+226) To execute certain transgressors by the sword**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven, at minimum

To execute by decapitation those who are convicted of committing certain sins. The procedure of decapitation is usually carried out by the sword.

This penalty is carried out by Jewish courts for particular sins, whereas it is the only method of capital punishment carried out by gentile theocratic courts, regardless of the crime under the Noahide Laws.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### Justice Commandments

Ex. 21:20

Ex. 21:20

50

- Rambam, *Mishneh Torah, Melachim* 9:14  
Under the Noahide Laws, execution is only by decapitation by the sword.
- Talmud Bavli, *Sanhedrin* 57b  
*Tanna d'vei Menasheh* holds that gentile execution is by strangulation, not decapitation (the opinion of R. Yishmael); this opinion interprets a Torah verse (Gen. 9:6) in such a way as also to permit abortions to gentiles (the two opinions being intrinsically linked).
- Tosafos, Talmud Bavli, *Sanhedrin* 59a ("Leika mida'am...")  
The Tosafos accept the ruling (of R. Yishmael) that abortion is forbidden to gentiles as being murder (thus implicitly also accepting the opinion of R. Yishmael that gentile **death penalty** is by decapitation).

- Kesef Mishnah on Rambam, Mishneh Torah, Melachim 9:14  
Agrees with Rambam's ruling on decapitation vs. strangulation, citing passages in the *Gemara* in which the ruling is the same.

## +242) To judge disputes with unpaid custodians

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts to enforce rules that govern the guarding of objects, animals, dwellings, land, and other property entrusted to a caretaker. For Jews, these rules define such things as the responsibilities of unpaid custodians, disputes between custodians and owners, and liabilities for damage, loss, or theft of guarded property.

Some of these rules apply to gentiles; others, particularly the liabilities of custodians for property damage or theft, probably do not obligate gentiles under Torah Law. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution against causing damage or losses, and to award damages as necessary; Jewish Law is a good model for such a legal system.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Ex. 22:6

Ex. 22:6

57

- Ramban, Bereishis 34:13  
Noahide law of *dinim* includes details of *shomrim*, damages (*avos n'zikin*), disputes, etc., similar to those for Jews, and requires Noahide courts to execute for *osheik*,

deliberate damages, etc.

- Rambam, Mishneh Torah, Sechirus 2:3  
Custodians, including unpaid ones, who are grossly negligent in guarding and/or maintaining the property are liable for causing damages as if they had damaged the property with their own hands; this ruling is based on logic.
- Rambam, Mishneh Torah, Melachim 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- Rambam, Mishneh Torah, Nezikin 8:5, 10:1  
Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox (presumably likewise for all other accidental damages).
- Lechem Mishnah on Rambam, Mishneh Torah, Nezikin 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” (Noachide Laws) do not require damages.
- Rambam, Mishneh Torah, Sechirus 2:1  
By Torah decree, Jews do not bear financial liability for damage to rented or guarded property of gentiles.
- Rambam, Mishneh Torah, Shluchin V'Shutafin 5:10  
Gentiles can be liable to make oaths in their courts in civil cases.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts to enforce rules that govern the rental of objects, animals, dwellings, land, and other property, as well as the payment of people as caretakers of such property. For Jews, these rules define such things as the mutual responsibilities of landlords and tenants, disputes between renters and owners, and liabilities for damage, loss, or theft of rented or guarded property.

Some of these rules apply to gentiles; others, particularly the liabilities of renters and custodians for property damage or theft, probably do not obligate gentiles under Torah Law. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution against causing damage or losses, and to award damages as necessary; Jewish Law is a good model for such a legal system.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Ex. 22:9

Ex. 22:9

59

- [Ramban, \*Bereishis\* 34:13](#)  
Noahide law of *dinim* includes details of *shomrim* and *sachar* similar to those for Jews, and requires Noahide courts to execute for *osheik*, *chovel* *b'chaveiro*, etc.
- [Rambam, \*Mishneh Torah, Melachim\* 9:9](#)  
Gentiles are liable for all forms of theft, including refusing to pay owed wages, under **death penalty**.
- [Rambam, \*Mishneh Torah, Sechirus\* 2:3](#)  
Custodians who are grossly negligent



in guarding and/or maintaining the property are liable for causing damages as if they had damaged the property with their own hands; this ruling is based on logic.

- Rambam, *Mishneh Torah, Melachim* 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- Rambam, *Mishneh Torah, Nezikin* 8:5, 10:1  
Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox (presumably likewise for all other accidental damages).
- Lechem Mishnah on Rambam, *Mishneh Torah, Nezikin* 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” (Noachide Laws) do not require damages.
- Rambam, *Mishneh Torah, Sechirus* 2:1  
By Torah decree, Jews do not bear financial liability for damage to rented or guarded property of gentiles.
- Rambam, *Mishneh Torah, Shluchin V'Shutafin* 5:10  
Gentiles can be liable to make oaths in their courts in civil cases.

## **+244) To judge disputes with borrowers of items**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts to enforce rules that govern the borrowing of objects, animals, dwellings, land, and other property. For

Jews, these rules define such things as the responsibilities of borrowers, disputes between borrowers and owners, and liabilities for damage, loss, or theft of borrowed property.

Some of these rules apply to gentiles; others, particularly the liabilities of borrowers for property damage or theft, probably do not obligate gentiles under Torah Law. Nevertheless, gentile theocratic courts are morally expected to impose whatever additional rules are needed to ensure that people exercise reasonable caution against causing damage or losses, and to award damages as necessary; Jewish Law is a good model for such a legal system.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Ex. 22:13

Ex. 22:13

60

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *shomrim*, damages (*avos n'zikin*), disputes, etc., similar to those for Jews, and requires Noahide courts to execute for *osheik*, deliberate damages, etc.
- [Rambam, Mishneh Torah, Sechirus 2:3](#)  
Custodians, including unpaid ones, who are grossly negligent in guarding and/or maintaining the property are liable for causing damages as if they had damaged the property with their own hands; this ruling is based on logic.
- [Rambam, Mishneh Torah, Melachim 10:1](#)  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- [Rambam, Mishneh Torah, Nezikin 8:5, 10:1](#)

Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox (presumably likewise for all other accidental damages).

- Lechem Mishnah on Rambam, *Mishneh Torah*, *Nezikin* 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” (Noachide Laws) do not require damages.
- Rambam, *Mishneh Torah*, *Sechirus* 2:1  
By Torah decree, Jews do not bear financial liability for damage to rented or guarded property of gentiles.
- Rambam, *Mishneh Torah*, *Shluchin V'Shutafin* 5:10  
Gentiles can be liable to make oaths in their courts in civil cases.

## **+245) To judge disputes in buying and selling**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts to enforce — and in some cases, for the government to institute — rules that govern economic commerce by defining how transactions take place, what constitutes a legitimate sale, who bears liability for defects in products, what defines the ownership of property, the mutual responsibilities of neighbors and business partners, etc.

Jewish transactions are governed by a combination of Torah rules directly from G-d, rabbinical rules instituted by the Jewish courts, and local laws and customs; gentile transactions are regulated by a slightly different set of Torah rules, as well as by local laws and customs, but are not subject

to the rabbinical rules except in some transactions with Jews.

**Examples:**

- Not to recognize the existence of corporations. All property, including businesses, must be owned by individuals or partners, and no business can own itself.
- To regulate prices and other aspects of trade in pre-industrial, non-capital-development economies, where supply is relatively inflexible and people are motivated by leisure time rather than opportunity, and not to regulate industrial, capital-development economies, where supply responds to demand (and regulations would interfere with production).
- For governments to issue only currencies with commodity value, such as gold or silver, rather than fiat paper money, which is inherently inflationary and damages the economy.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Lev. 25:14

Lev. 25:14

336

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *mikach umimkar* similar to those for Jews, and requires Noahide courts to execute for *ona'ah*, *osheik*, etc.
- [Rambam, Mishneh Torah, Mechirah 1:17; Zechiah U'Matanah 1:14](#)  
Gentile acquisition of property under the Noahide Laws is different in various ways from that of Jews (in issues of payment, *meshichah*, *chazakah*,

contracts, etc.).

- Talmud Bavli, Sanhedrin 57a  
Noahide prohibition against theft includes a worker's eating of unharvested produce, refusing to pay wages, the *y'fas to'ar*, and all similar things.

## +246) To judge civil disputes between litigants

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts to judge all cases of disputed property ownership, contractual obligations, and other claims and counterclaims between people according to the principles of Theocratic Law that govern lawsuits. Some of the rules that apply under Jewish Law also apply to gentiles, while other rules would be different. In some cases, gentile theocratic courts might be morally expected to impose additional rules as necessary, depending on the general circumstances of culture and society at the time. In any case, theocratic courts would operate very differently from the legal system in today's society; lawyers would not exist, and the rules would automatically preclude many or most of the lawsuits so common today.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Ex. 22:8

Ex. 22:8

58

- Ramban, Bereishis 34:13  
Noahide law of *dinim* includes details of theft, damages, disputes, etc., similar to those for Jews, and requires Noahide courts to execute for *osheik*, etc.
- Rambam, Mishneh Torah, Shluchin V'Shutafin 5:10  
Gentiles can be liable to make oaths

in their courts in civil cases.

### **+248) To allocate inheritances by certain rules**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For the courts to determine how to allocate inheritances. Numerous rules govern inheritances under Jewish Law, whereas Theocratic Law for gentiles dictates only that sons receive the inheritances of their fathers, while all other particulars are decided only according to whatever customs and rules exist in any particular gentile society. Nevertheless, to the extent those customs and rules are deemed inadequate, the rules of inheritance under Jewish Law would provide a good model for gentile courts.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Num. 27:8

Num. 27:8

400

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of theft, damages, disputes, etc., similar to those for Jews.
- [Rambam, Mishneh Torah, Nachalos 6:9](#)  
By Torah, gentiles sons inherit their fathers, but all other details are determined solely by their social customs and legal traditions.

### **Negative Commandments**

### **-58) Not to fear the enemy in war**

**Application to gentiles:**

**Mandated punishment for violation:**

**Required**

From Heaven

**Brief description:**

For a soldier not to allow fear to overcome him during battle. Military police must be deployed to strike immediately against any soldier who breaks ranks or fails to follow an order in the battlefield, since by doing so he jeopardizes victory and endangers the lives of his fellow soldiers and the rest of his nation, and is tantamount to a murderer. Even allowing fear to enter his thoughts is a violation of his basic duties, and thus every soldier is obligated by this commandment to erase all thoughts of his wife and children, and to fight with the confidence and boldness of knowing that G-d is on his side in fighting for a just cause (Hasidic Gentiles who are fighting a defensive war against a threatening enemy are, indeed, fighting for a cause sanctioned by Theocratic Law).

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 7:21; 3:22

**Biblical source (Sefer HaChinuch):**

Deut. 20:3

**Number in Sefer HaChinuch:**

526

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Avodim 9:4](#)  
Gentile kings may fight defensive wars (and presumably must do so, to uphold justice).
- [Rambam, Mishneh Torah, Melachim 4:10](#)  
The purpose of having a king is to establish justice and fight wars (the two being related, and therefore fighting and winning wars can be obligatory for gentiles).

## -59) Never to forget the evil of the nation of Amalek

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to allow oneself ever to forget the enormous magnitude of the evil of the Amaleki nation, so as not to reduce one's hatred of them (see [commandment +189](#)). This

commandment is absolutely binding on gentiles, all the more so because Amalek constantly works to recruit or maneuver all gentiles into its war against G-d, and because it wages genocidal war against all mankind (see [commandment +188](#) for an overview of the history of Amaleki revolution).

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 25:19

**Biblical source (*Sefer HaChinuch*):**

Deut. 25:19

**Number in *Sefer HaChinuch*:**

605

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rashi, Bemidbar 24:20; Devarim 25:18](#)  
Amalek is the “*reishis goyim*” in that they lead and instigate the gentiles to wage war against G-d (thus gentiles must repudiate the evil Amalek causes them).
- [Rambam, Sefer HaMitzvos +189](#)  
Jews must arouse all “*b’nei Adam*” (he includes gentiles by this term) to hate Amalek for its evil (thus gentiles are required to hate Amalek).

## **-273) Not to deviate from Torah standards in judging liabilities and guilt**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a judge not to deviate from the rules and principles of Torah’s Theocratic Law in judging cases, substituting neither his own “common sense” nor conflicting ideas from any other ideology, philosophy, or religion in rendering verdicts. A gentile judge who deliberately perverts justice for any reason receives **death penalty**.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:15

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:15

**Number in *Sefer HaChinuch*:**

233



**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, Bereishis 34:13  
**Death penalty** for gentile judges who pervert justice.
- Rambam, Mishneh Torah, Melachim 9:14  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

**-274) For judges not to take bribes**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty**

For a judge not to accept a bribe of any kind — whether actual gifts, political or personal favors, etc. — even for the sake of judging a case correctly. Bribery inevitably distorts a person's judgment, often without the person realizing it. Taking bribes in general, when not related to particular cases, is punished by Heaven; taking a bribe in connection to a particular case brings capital punishment for the judge.

**Examples:**

- For a judge running for a judicial position never to accept campaign contributions, political support, or favors from powerful people.
- For a judge never to accept any case involving a defendant or litigant (or lawyer) who supported the judge in the past with campaign contributions, speaking opportunities, career advancement help, political favors, etc., nor any case in which someone who has previously supported the judge — such as a government insider who arranged for his appointment as judge — has an interest.
- For a judge never to accept a case involving someone from whom he hopes to receive favors in the future.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:8; Deut. 16:19

**Biblical source (Sefer HaChinuch):**

Ex. 23:8

**Number in Sefer HaChinuch:**

83

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who take bribes.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-275) Not to favor an honored litigant**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a judge not to steer his judgment in favor of a prestigious defendant or litigant in order not to shame him publicly, but rather to judge the case and enforce the law with complete objectivity, irrespective of a litigant's status. A gentile judge who deliberately perverts justice for any reason receives **death penalty**.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:15

**Biblical source (Sefer HaChinuch):**

Lev. 19:15

**Number in Sefer HaChinuch:**

234

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-276) Not to fear dangerous litigants**

**Application to gentiles:**

**Partly required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a judge not to exonerate or rule in favor of a dangerous defendant, such as a violent criminal or leader in organized crime, out of fear of retaliation. This prohibition is binding on Jewish judges, who are expected to fear G-d more than any man and who are required to take every case that they have begun to hear. But gentile judges may refuse to take a dangerous case even after hearing the arguments. Nevertheless, if a non-Jewish judge does choose to hear the case, he absolutely may not pervert justice in any way out of fear; a gentile judge who deliberately perverts justice for any reason receives **death penalty** — unless he was actually *forced* to capitulate by a direct threat (see [commandment -294](#)).

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 1:17

**Biblical source (*Sefer HaChinuch*):**

Deut. 1:17

**Number in *Sefer HaChinuch*:**

415

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Gentiles are not obligated in this *mitzvah*, but may rather refuse to take any case they wish.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-277) Not to favor a poor litigant over a wealthy one**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a judge not to steer his decision in a civil

lawsuit in favor of a poor person because of his poverty, in order to award him a financial judgment at the expense of his wealthier opponent. A gentile judge who deliberately perverts justice for any reason receives **death penalty**.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:3; Lev. 19:15

**Biblical source (Sefer HaChinuch):**

Ex. 23:3

**Number in Sefer HaChinuch:**

79

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-278) Not to be biased against a wicked litigant**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

For a judge not to rule against a defendant or litigant on the basis of other sins he commits, those which are not on trial, but rather to judge the case and enforce the law with complete objectivity, irrespective of a litigant's wickedness in other matters. A gentile judge who deliberately perverts justice for any reason receives **death penalty**.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:6

**Biblical source (Sefer HaChinuch):**

Ex. 23:6

**Number in Sefer HaChinuch:**

81

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice.

- Rambam, Mishneh Torah, Melachim 9:14  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-279) Not to pity a defendant and reduce his punishment**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the courts not to reduce the punishment of convicted transgressors out of a misplaced sense of “mercy.” For gentile courts, who normally enforce the Noahide Laws only with **death penalty** ([commandment +226](#)), this means not resorting to imprisonment or other penalties as substitutes for capital punishment.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 19:21

**Biblical source (Sefer HaChinuch):**

Deut. 19:21

**Number in Sefer HaChinuch:**

521

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Ramban, Bereishis 34:13  
**Death penalty** for gentile judges who pervert justice.
- Rambam, Mishneh Torah, Melachim 9:14  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-281) Not to hear one litigant without the other**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the court not to hear the claims of one litigant in a civil lawsuit without the other litigant being present. Allowing one side to present its story without the other being able

to counter that version guarantees that the judge will only hear a distorted story. Therefore judges must refuse to hear one-sided claims that could only serve to pervert the judgment, and litigants are likewise obligated not to present their claims in the absence of the other litigant.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:1

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:1

**Number in *Sefer HaChinuch*:**

74

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-284) Not to appoint judges who are not Torah scholars**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to appoint judges by any criteria except whether they are experts in the rules of Theocratic Law and are G-d-fearing Hasidic Gentiles who themselves follow the Noahide Laws and their derivatives. This commandment includes the obligation of judges to become experts in other fields of knowledge, such as science or mathematics, as is necessary to carry out justice. Judges who do not meet all these criteria will pervert justice and bring Divine judgment on the entire nation.

**Examples:**

- Not to endorse, back, or vote for judges who are not genuine Hasidic Gentiles who support true theocracy.

- For judges not to rely on “expert witnesses” to tell them what is the truth in a medical, scientific, or other technical field of knowledge, but rather to study the field themselves and determine on their own what the true facts are.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### Justice Commandments

Deut. 1:17

Deut. 1:17

414

- Rambam, *Sefer HaMitzvos* -284  
Failure to appoint judges with sufficient Torah knowledge leads to perversion of justice (which is forbidden to gentiles).
- Rambam, *Mishneh Torah, Melachim* 9:14  
The obligations of gentile judges including warning the people (i.e., teaching, implying they must have knowledge to teach).
- Rambam, *Mishneh Torah, Melachim* 10:1  
Knowing the *halachos* of the Noachide laws requires learning.
- Ramban, *Bereishis* 34:13  
Gentile judges are required to know an entire body of *halachos* by which to judge cases, similar to the equivalent rules in Jewish law.
- Rambam, *Mishneh Torah, Sanhedrin* 2:1  
Jewish judges must know not only Torah, but also secular wisdom such as medicine, mathematics, astronomy, idolatrous rituals, etc. (wisdom that is learned outside of Torah and is thus easily accessible to gentiles); this wisdom is necessary to make proper judgments.

## **-285) Not to testify falsely**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

Probably **death penalty**

For witnesses not to give false testimony in court trials. If a separate witness testifies to his personal knowledge that the first witness in the case did not observe the facts he reported and therefore must have lied, and if the testimony of the second witness holds up in court, then the first witness would be established as having testified falsely.

A gentile witness who gives false testimony causes justice to be perverted, whether by causing an innocent person to lose money in a civil lawsuit or to receive **death penalty** in a criminal case, or by causing a guilty person to go free, and would probably be executed (see [commandment +180](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Ex. 20:13; Deut. 5:17

Ex. 20:13

37

- [Kli Yakar, Shemos 20:8 \(¶15\)](#)  
This mitzvah was also addressed to gentiles, and they are obligated in it, as far as being an *eid sheker*; being an *eid shav* is not necessary obligatory to them only because they might not be able to live by that standard, but really they should follow it.
- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice (seemingly, this would be the same for false witnesses who pervert a *din*).
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if justice is not prosecuted



properly.

- Rambam, Mishneh Torah, Melachim 9:4  
Gentiles are liable to death even for indirect murder (thus including false testimony that convicts the innocent?).

## **-286) Not to accept the testimony of wicked men**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

For courts not to accept the testimony of sinners, nor to make judgments based on such evidence. This primarily refers to people convicted of a transgression of the Noahide Laws (if they have not yet been executed, or if the courts are unable to enforce **death penalty** against them), but can also include certain sins that violate the Noahide Laws but are not punishable by the courts, such as believing in false religions. Furthermore, gentile courts should also institute rules similar to those established by the rabbis of the Jewish courts to exclude witnesses who are unrepentant sinners in other ways. By the very fact that they remain unrepentant, wicked people are inherently dishonest and their testimony cannot be trusted; accepting their testimony would only lead to a perversion of justice.

**Examples:**

- For theocratic courts not to accept any testimony from Buddhists, Christians, Muslims, or other followers of false religions, until such people repent and become Hasidic Gentiles who accept the authority of all of G-d's Word, including His Hebrew Scriptures and His holy Talmud.
- For the courts not to accept testimony from atheists and other irreligious people, until they become

Hasidic Gentiles.

- For the courts to make rules excluding the testimony of those who make their living by gambling, as well as those who behave immodestly in public in their manner of dress, interaction with members of the opposite sex, listening to degraded music, eating while walking around in public, etc. (until they repent and change their ways). Ill-mannered people are considered shameless and would not feel inhibited about lying in court.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:1

**Biblical source (Sefer HaChinuch):**

Ex. 23:1

**Number in Sefer HaChinuch:**

75

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
**Death penalty** for gentile judges who pervert justice.
- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile society as a whole is liable to death if its judges fail to prosecute justice properly.

## **-290) Not to convict based on circumstantial evidence**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the courts not to convict a defendant on the basis of circumstantial evidence, even if it seems to make a strong case. Gentile courts require for conviction a minimum of one reliable witness who personally saw the crime being committed and whose testimony withstands rigorous cross-examination. The purpose of this commandment is to prevent the execution of the innocent.

Under emergency circumstances, such as

crime waves or large criminal conspiracies, the government may exercise special powers that allow the temporary suspension of this rule and the loosening of standards by which to convict the accused. But under peacetime conditions where neither organized crime nor areas of lawless anarchy exist, this commandment is strictly binding on gentile courts.

#### **Examples:**

- Not to convict defendants on the basis of fingerprints, DNA samples, or any other forensic evidence.
- Not to convict the accused using “hearsay” or indirect testimony.
- On the other hand, to suspend this rule as necessary to root out and destroy subversive networks that aim to overthrow the system itself, such as the Communist Party and its many fronts; the Council on Foreign Relations (CFR) and similar Fabian Socialist fronts; foreign-supported, Marxist terrorist groups such as the Weather Underground Organization (WUO) and the Black Guerrilla Family (BGF); and the Mafia, inner-city gangs such as the Crips, and other organized crime networks, especially those with a revolutionary political agenda.

#### **Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Justice Commandments](#)

Ex. 23:7

Ex. 23:7

82

- Rambam, *Mishneh Torah*, *Melachim* 9:14  
Gentile defendants are convicted on the testimony of at least one witness (thus not circumstantial evidence).
- Rambam, *Sefer HaMitzvos* -290  
This mitzvah exists because circumstantial evidence can often lead to the wrong conclusions, thus

pervverting justice by convicting the innocent (against which gentile courts are strictly warned).

- Ramban, Bereishis 34:13  
**Death penalty** for gentile judges who pervert justice.

## **-291) For witnesses not to advocate any judgment**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

For a witness who testifies in court to give nothing more than his personal knowledge of the facts, and not to advise the judge on the law itself or on what verdict to render, even if the witness is himself a legal expert such as a judge. A witness who advocates a particular judgment gives the impression he is biased, which could lead to a perversion of justice, such as by casting unnecessary doubt on good testimony.

The modern legal system, in which lawyers advocate for each of the parties and the judge essentially plays a somewhat passive role in merely ruling on motions and arguments put forward by the lawyers, violates the underpinnings of this commandment. The lawyer- and jury-based system of adversarial justice encourages political deals, conflicts of interest, and complex strategies of deception, all of which produce systematic, publicly recognized injustice that is discrediting the legal system. Lawyers and juries would not exist in theocratic courts, where judges would bear full responsibility for initiating all arguments for prosecution and defense, for cross-examining the witnesses, and for knowing the law well and being able to render a just verdict.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Num. 35:30; Deut. 17:6

**Biblical source (*Sefer HaChinuch*):**

Num. 35:30

**Number in *Sefer HaChinuch*:**

411

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 9:14  
All gentiles are held responsible for the establishment and proper operation of justice in their society.
- Rambam, *Sefer HaMitzvos* -291  
The reason for this mitzvah is that the witness might seem biased if he advocates a judgment (thus casting doubts on legitimate testimony).

## **-292) No executing a transgressor without a court trial**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

**Death penalty**

**Brief description:**

Not to carry out vigilante justice against a criminal, but rather to bring him to the courts for a formal trial to determine his guilt or innocence in being accused of violating one of the Seven Noahide Laws. Vigilante enforcement would itself be an act of murder, punishable by **death penalty**.

Gentile theocratic courts operate somewhat differently than Jewish ones:

- The only punishment given, under the basic Noahide Laws, is **death penalty** by beheading.
- The verdict is made by one judge, not necessarily by several judges (nor by a jury).
- At least one witness must have seen the act; under normal circumstances, a person may not be convicted on purely circumstantial evidence (as is typically the case in most courts today), nor when the witness is contradicted by an equally credible opposing witness.
- A defendant may be convicted by his own confession.

In emergency situations, including uncontrollable crime waves or insurrection, these rules can be loosened somewhat to convict the guilty and bring the situation back under control. But this commandment still requires that the process be orderly and conducted by an official court system.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Num. 35:12

**Biblical source (Sefer HaChinuch):**

Num. 35:12

**Number in Sefer HaChinuch:**

409

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Noahide law of *dinim* requires the establishment of courts to enforce the Noahide Laws, enforced by **death penalty** by the sword; conviction is sufficient by one judge and one witness.
- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* requires the establishment of courts to enforce the Noahide Laws, which is by **death penalty**.
- [R. Aharon HaLevi, Sefer HaChinuch, #26](#)  
Violations of Noahide Laws are always punishable by **death penalty**; a gentile is convicted by his own confession.

## **-294) Not to punish a coerced transgressor**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the courts not to punish a person who committed a crime under duress. While it is possible that a gentile may be morally obligated to die rather than commit certain severe sins (see [commandment +9](#)), the courts would not punish him if he failed to

do so — and in any case, a non-Jew is permitted to violate most of the Noahide Laws to save his life, if necessary.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:26

**Biblical source (*Sefer HaChinuch*):**

Deut. 22:26

**Number in *Sefer HaChinuch*:**

556

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:2](#)  
Gentiles are allowed to transgress under coercion.

## **-315) No cursing a judge**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to curse a judge who wields legitimate authority. Gentiles, like Jews, are obligated to uphold law and order and all governmental authority that is defined as legitimate under Theocratic Law — including most governments that do not follow Theocratic Law, and even idolatrous ones. Showing respect, or at least not showing disrespect, toward legitimate judicial authority is an important element of upholding justice. (At the same time, one is required to work toward transforming the legal system into a theocratic one.)

This does not apply toward judges who deliberately and obviously pervert justice, nor toward those who commit treason.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:27

**Biblical source (*Sefer HaChinuch*):**

Ex. 22:27

**Number in *Sefer HaChinuch*:**

69

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
All gentiles are held responsible for

the establishment and operation of justice in their society (thus they may not undermine justice in any way).

- Rambam, *Mishneh Torah, Deios 7:8*  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).

### **-316) No cursing the king**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

From Heaven

Not to curse any government leader who wields legitimate authority, especially a king. Gentiles, like Jews, are obligated to uphold law and order and all governmental authority that is defined as legitimate under Theocratic Law — including most governments that do not follow Theocratic Law, and even idolatrous ones. Showing respect, or at least not showing disrespect, toward legitimate governmental authority is an important element of upholding justice. (At the same time, one is required to work toward transforming the political system into a theocratic one.)

This does not apply toward government leaders who commit treason, nor toward those, such as Communist rulers, who pervert governmental power into a tool for enforcing anarchy (a direct negation of the very principle of government itself).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Justice Commandments](#)

Ex. 22:27; Lev. 4:22

Ex. 22:27

71

- Rambam, *Mishneh Torah, Melachim 9:14*  
All gentiles are held responsible for



the establishment and operation of justice in their society (thus they may not undermine justice in any way).

- Rambam, *Mishneh Torah*, Deios 7:8  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).

### **-363) For the king not to own extra horses**

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the king not to own even a single horse other than his own to ride on and those needed by his army. This commandment seems intended to help prevent corruption of the king's moral character, since his leadership defines the direction of the entire nation, and therefore it would be morally required of gentile kings as well. Certainly a nation could make this a condition of acceptance of the king's rulership.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:16

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:16

**Number in *Sefer HaChinuch*:**

499

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-364) For the king not to have more than 18 wives**

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the king not to marry more than 18 wives. This commandment seems intended to help prevent corruption of the king's moral character, since his leadership defines the direction of the entire nation, and

therefore it would be morally required of gentile kings as well. Certainly a nation could make this a condition of acceptance of the king's rulership.

Now that societies have accepted the limitation of monogamy as a legal and moral imperative, it would be appropriate for kings likewise to be limited to a single wife.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:17

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:17

**Number in *Sefer HaChinuch*:**

501

**Sources explaining relevance to gentiles:**

*(No sources yet listed.)*

[\(See bibliography\)](#)

### ***-365) For the king not to own more money than necessary***

**Application to gentiles:**

**Probably required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

For the king not to own more money than needed to pay his personal staff and the army; in addition, he may accumulate money in the national treasury for the collective needs of the nation as a whole, but not for personal use. This commandment seems intended to help prevent corruption of the king's moral character, since his leadership defines the direction of the entire nation, and therefore it would be morally required of gentile kings as well. Certainly a nation could make this a condition of acceptance of the king's rulership.

**Category:**

[Justice Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:17

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:17

**Number in *Sefer HaChinuch*:**

502

**Sources explaining relevance to gentiles:**

*(No sources yet listed.)*

[\(See bibliography\)](#)

## General Commandments for Orderly Society

(31 commandments: 14 positive, 17 negative)

No text

### **Positive Commandments**

#### **+6) To cleave to G-d by cleaving to Torah scholars**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

From Heaven

To associate with righteous, learned scholars of Torah to learn from their attitudes and behavior, rather than having wicked friends with bad influence. For gentiles, this would include not only exemplary rabbis, with whom Jews are commanded to associate, but also Hasidic Gentiles with a genuine scholarship of Torah (both Scripture and the Oral Teachings) related to the Noahide Laws and who set a proper example in their own behavior.

#### **Examples:**

- To associate with righteous people through business, career, and any other social contacts.
- To adopt a righteous mentor who will point out one's faults for correction rather than hide them through flattery.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### General Commandments

Deut. 11:22, 10:20

Deut. 10:20

434

- Rambam, *Mishneh Torah*, Deios 2:1 *B'nei Adam* (Rambam includes gentiles by this term) are required to consult and learn from Torah scholars to fix their bad *midos*.

#### **+8) To imitate G-d's traits**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To work on one's own character to develop the traits by which Torah describes G-d, including mercy, kindness, and going beyond the minimum obligations of the Law.

**Examples:**

- To overcome self-love and instead develop humility.
- To replace anger with trust in G-d's Providence.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

General Commandments

Deut. 28:9, 11:22, 13:5

Deut. 28:9

611

- Rambam, *Mishneh Torah, Deios 2:1*  
All *b'nei Adam* (Rambam includes gentiles by this term) with bad *midos* are spiritually ill and need recovery.
- Rambam, *Mishneh Torah, Deios 2:6*  
Jews are forbidden to flatter or deceive gentiles (thus gentiles must not be allowed to fool one another, either; this also disrupts *yishuv haolam*).
- Rambam, *Mishneh Torah, Deios 7:8*  
*Yishuv haaretz* requires good *midos*, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).
- Rambam, *Mishneh Torah, Deios 3:1*  
Idolatrous gentile priests (and monks) are critized for asceticism as being a bad *midah* (thus gentiles are obligated in proper *midos*).
- Rambam, *Mishneh Torah, Deios 5:1*  
*B'nei Adam* (Rambam includes

gentiles by this term) who live indulgent lives are called wicked.

- Kli Yakar, Shemos 20:8 (¶17-18)  
Gentiles are not explicitly obligated in all of this mitzvah (flattery & deception), but only because they have been wicked (i.e., idolaters) and might not be able to adhere to this standard; ideally, they, too, should follow it.

### **+37) To mourn for dead relatives**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Required**

From Heaven

To mourn the passing of one's immediate family members. The rites of mourning include not speaking, not cutting one's hair, not wearing shoes, not doing any work, not preparing oneself a meal, and various other things; by Torah Law, this applies on the first day, but the rabbis extended these restrictions through the first seven days, with some remaining in effect for the first thirty days after the death. This commandment also defines the ceremonial details of the funeral procession and the burial. Mourning is *not* performed, however, for wicked people, such as criminals executed by the courts and those who commit suicide.

Gentiles are certainly obligated to mourn, and should also follow the Jewish customs established by the rabbis, which are based on the logic of human nature.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [General Commandments](#)

Lev. 21:3

Lev. 21:3

264

- Rambam, *Sefer HaMitzvos* -164  
The customs of mourning, including uncut hair and torn garments, are the

way of “*b’nei Adam*” (Rambam generally includes gentiles by this term).

- Lubavitcher Rebbe, *Hisvaaduyos* 5746, v. 4, pp. 254-255  
Gentiles are morally obligated, by *hechreiach hadaas*, to follow Jewish rules of *aveilos*.
- Rambam, *Mishneh Torah, Eivel* 14:12  
Jews are rabbinically commanded to comfort gentile mourners, even idolaters, for *darkei shalom* (implying that gentiles should do the same).
- Rambam, *Mishneh Torah, Megillah V’Chanukah* 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom*.
- Rambam, *Mishneh Torah, Melachim* 10:12  
“*Darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).

## **+73) To confess verbally one’s sins**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Since the beginning of creation, the solution for any person who has sinned is to repent and return (to do *teshuvah*) back to G-d’s Law, thereby earning forgiveness and beginning the atonement process. *Teshuvah* is described numerous times in Scripture (Psalm 51, for example), and often both Jews and gentiles earned G-d’s forgiveness through it — as recorded, for example, in the book of Jonah regarding the

Assyrian gentiles.

*Teshuvah* involves more than merely regretting past sins; an essential part of the process is the verbal confession of those sins to G-d in prayer, the subject of this commandment, as well as the commitment to turn away from those sins in the future. This commandment applies whenever necessary, as often as a person must return back to the Theocratic Law.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Num. 5:6-7; Lev. 16:21, 26:40

Num. 5:7

364

- [Rambam, \*Mishneh Torah, Yesodei HaTorah\* 10:4](#)  
The people of Nineveh were spared Divine judgment because they did *teshuvah*.
- [Rambam, \*Mishneh Torah, Teshuvah\* 3:3](#)  
Doing *teshuvah* changes the judgment for gentiles on *Rosh Hashanah* and *Yom Kippur*.
- [Rambam, \*Mishneh Torah, Teshuvah\* 5:2-3](#)  
*Umos haolam/b'nei Adam* have free will; *kal adam* (Rambam includes gentiles by this term) must do *teshuvah*.
- [Rambam, \*Mishneh Torah, Teshuvah\* 6:3](#)  
Unless specifically prevented by Divine decree, all *ba'ei haolam* have ability and obligation to do *teshuvah*; Egyptians, Emorites, and Canaanites explicitly mentioned as examples.
- [Rambam, \*Mishneh Torah, Berachos\* 10:9](#)  
Jews must beseech G-d to turn the hearts of gentiles to do *teshuvah*.

## **+184) To build safety rails and remove physical dangers where people live**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To build fences and rails around potential dangers at home, such as a balcony, a flat roof, an open pit, a well, or any other place that a person could fall and die. The railings must be at least 40 inches high and sturdy enough to lean against without collapsing. This commandment also requires one to keep dangerous objects away from easily causing injury at home (see [commandment - 298](#)).

Gentiles are not punished for indirectly causing someone's accidental death, but they are nonetheless morally obligated to minimize serious dangers (see [commandment +238](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Deut. 22:8

Deut. 22:8

546

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *avos n'zikin* similar to those for Jews, and requires Noahide courts to execute a deliberate *madlik gadish* of his neighbor, etc.
- [Rambam, Mishneh Torah, Melachim 10:1](#)  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- [Rambam, Mishneh Torah, Nezikin 8:5, 10:1](#)  
Gentiles, according to "their *dinim*" (a *din* of the Noahide Laws?), are not liable for damages by their ox, but must pay full monetary restitution for damage to Jews or their property, as a



fine to make them guard their animals.

- Magid Mishnah on Rambam, *Mishneh Torah*, *Nezikin* 8:5  
Jews are not liable to pay for damages to gentiles, despite the fact that many gentile court systems do require such damages; i.e., Magid Mishnah interprets “their *dinim*” as referring to rules established by gentile courts, not the Noahide Laws themselves (thus gentiles not liable by Torah?).
- Lechem Mishnah on Rambam, *Mishneh Torah*, *Nezikin* 10:1  
Jewish lack of liability toward gentiles is because “their *dinim*” do not require damages; gentile liability toward Jews is a fine to make gentiles more careful.
- Mishnah, *Bava Kamma* 4:3  
Jews are not liable for damages to gentiles by their oxen, but gentiles are fully liable toward Jews, even when the gentiles have not been warned about their oxen.
- Bartenura, Mishnah, *Bava Kamma* 4:3  
Gentile liability for damages to Jews, and Jewish lack of liability toward gentiles, result from gentile failure to follow the Noahide Laws; G-d mercifully released gentiles from the Noahide covenant, sparing them from judgment, on condition that their money is forfeit to Jews (thus different for Hasidic Gentiles?).
- Tosafos Yom Tov, Mishnah, *Bava Kamma* 4:3  
Jewish lack of liability for damages to gentiles is simply a Biblical decree, but TYT agrees with Bartenura on reason for gentile liability for damages to Jews. Also,

those who are idolaters are not careful to prevent damages, and must be kept in check.

- Rambam, Mishnah, Bava Kamma 4:3  
Asymmetrical monetary liability of idolatrous gentiles toward Jews is rooted in the fact that people with bad character automatically exclude themselves from the human race (thus applying to idolaters, not Hasidic Gentiles).

## **+192) To designate an outhouse area outside a military encampment**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Probably required**

From Heaven

To establish a fixed area for soldiers to use as a toilet area away from their encampment, so as not to have human waste in the area where the soldiers live. One may not pray or study Torah in the presence of feces or other waste, and such filth should be kept away from human dwellings in general.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Deut. 23:13

Deut. 23:13

566

- Rambam, Sefer HaMitzvos +192  
Gentiles implicitly criticized for taking care of their needs in indiscriminate locations.
- Rambam, Mishneh Torah, Melachim 6:15  
This mitzvah is not dependent on the presence of the *aron hakodesh* (thus also applying to gentile encampments?).
- R. Aharon HaLevi, Sefer HaChinuch, #566  
The reasons for this mitzvah are (a) because of the *Shechinah* and *ruach*

*hakodesh* (relevant only to Jews), and (b) so that gentiles will recognize this as superior behavior (i.e., what gentiles should aspire to).

## **+193) For every soldier to carry a digging tool**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Probably required**

From Heaven

For every soldier to carry a small shovel to allow him to dig a toilet hole and then bury his waste when finished, so that human waste is not exposed out in the field. One may not pray or study Torah in the presence of feces or other waste, and such filth should be kept away from human dwellings in general.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:14

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:14

**Number in *Sefer HaChinuch*:**

567

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Sefer HaMitzvos\* +192](#)  
Gentiles implicitly criticized for taking care of their needs in indiscriminate locations.
- [Rambam, \*Mishneh Torah, Melachim\* 6:15](#)  
This mitzvah is not dependent on the presence of the *aron hakodesh* (thus also applying to gentile encampments?).
- [R. Aharon HaLevi, \*Sefer HaChinuch\*, #566](#)  
The reasons for this mitzvah are (a) because of the *Shechinah* and *ruach hakodesh* (relevant only to Jews), and (b) so that gentiles will recognize this as superior behavior (i.e., what gentiles should aspire to).

## **+195) To give to the poor**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Partly required**

From Heaven

To give food, clothes, and any other necessities to those who lack them. Jews are obligated to give not only to fellow Jews, but also to any *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court).

Insofar as providing the needs of the poor is necessary for the growth and development of society, gentiles are obligated to give, and this includes providing all basic necessities for the needy in one's community and throughout the entire world. But this commandment imposes additional requirements on Jewish giving, including (a) restoring a poor person's former dignity, and (b) for a poor person also to give to other poor people; these aspects of giving are not necessarily binding on gentiles, but are optional or even recommended for the sake of earning atonement or other extra reward from G-d.

### **Examples:**

- To provide shelter for the homeless.
- To provide free education to poor children.
- To assist unmarried people in finding mates, and helping pay for the weddings of those who are poor.
- To bury the dead who have no one to bury them, or whose relatives cannot afford the burial.
- To provide training to those who lack job skills, and gainful employment to the unemployed.
- To remove tax or regulatory burdens that impede economic growth and the creation of wealth, resources, and employment.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:8; Lev. 25:35-36

**Biblical source (Sefer HaChinuch):**

Deut. 15:8

**Number in Sefer HaChinuch:**

479

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 10:10  
*Tzedaka* of a *Ger Toshav* to Jews is mentioned as optional.
- Rambam, Mishneh Torah, Matnos Ani'im 8:7-8  
*Tzedaka* of gentile to any synagogue is accepted; if consecrated to Heaven, it becomes holy and must be buried rather than being used for the Temple or Jerusalem.
- Rambam, Mishneh Torah, Avodas Kochavim 10:5  
Jews must give *tzedaka* to idolatrous gentiles, rabbinically, for *darkei shalom* (i.e., to transform gentiles, teaching them that they, too, must give *tzedaka* for the good of society).
- Rambam, Mishneh Torah, Megillah V'Chanukah 4:14  
"Ways of pleasantness and peace" (*darkei shalom*) refers to Torah's purpose of transforming the physical world — i.e., bringing *shalom*.
- Rambam, Mishneh Torah, Melachim 10:12  
"Darkei shalom" refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, Mishneh Torah, Matnos Ani'im 10:2  
Gentiles criticized for failing to give *tzedaka*, thus cruelty.

**+197) To lend to the poor**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

To provide interest-free loans to poor people with cash-flow difficulties, as a form of *tzedaka* (charitable assistance for the good of society). Such loans function as a type of poverty prevention by tiding over people with marginal incomes until their next paychecks or other income and thereby helping them avoid actual poverty.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)).

Consequently, charitable loans should only be provided to people who conduct their lives for the sake of fulfilling genuine duties and higher achievements (see [commandment -235](#)). It is improper to provide such loans to those who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status; those people should only receive loans at interest (see [commandment +198](#)).

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:24; Deut. 15:8

**Biblical source (Sefer HaChinuch):**

Ex. 22:24

**Number in Sefer HaChinuch:**

66

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Devarim 23:21](#)  
Interest-free loans are a form of *tzedaka*.
- [Rambam, Mishneh Torah, Melachim 10:10](#)  
*Tzedaka* of a *Ger Toshav* is mentioned as optional.
- [Rambam, Mishneh Torah, Avodas Kochavim 10:5](#)  
Jews must give *tzedaka* to idolatrous gentiles, rabbinically, for *darkei*

*shalom* (i.e., to transform gentiles, teaching them that they, too, must give *tzedaka* for the good of society).

- Rambam, *Mishneh Torah, Megillah V'Chanukah* 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom*.
- Rambam, *Mishneh Torah, Melachim* 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, *Mishneh Torah, Matnos Ani'im* 10:2  
Gentiles criticized for failing to give *tzedaka*, thus cruelty.

## +205) To rebuke a sinner

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly required**

From Heaven

Jews are responsible for ensuring that other Jews do not sin; to a lesser extent, gentiles bear a similar responsibility toward one another. Thus one is commanded to approach one who sins to rebuke him and turn him to the right path. The process begins in private, with gentle words; but if the person refuses to listen, it requires stronger confrontation.

**Examples:**

- To rebuke people for buying products made in Red China or other Communist countries, thus financially supporting those revolutionary dictatorships.
- For a parent to object when his children associate with bad friends or begin adopting bad attitudes.

<b>Category:</b>	<a href="#">General Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 19:17
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 19:17
<b>Number in <i>Sefer HaChinuch</i>:</b>	239
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

## **+206) To love others as oneself**

<b>Application to gentiles:</b>	<b>Required</b>
<b>Mandated punishment for violation:</b>	From Heaven
<b>Brief description:</b>	To treat others as one would want to be treated, whether in matters of relationships, money, or other physical needs, and to seek their best interests as much as one's own. For Jews, this applies only to other Jews; for Hasidic Gentiles, it would apply to other Hasidic Gentiles, though probably not as strictly. But it does not apply toward followers of any false religion such as Buddhism, Christianity, or Islam (see <a href="#">commandment -50</a> ), except as appropriate to help turn such people to the path of repentance.

<b>Category:</b>	<a href="#">General Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 19:18
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 19:18
<b>Number in <i>Sefer HaChinuch</i>:</b>	243
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <a href="#">Rambam, <i>Mishneh Torah</i>, <i>Deios</i> 7:8</a> <i>Yishuv haaretz</i> requires an absence of vengeance and grudges, allowing social and economic harmony between <i>b'nei Adam</i> (Rambam includes gentiles by this term).</li> <li>• <a href="#">Rambam, <i>Mishneh Torah</i>, <i>Teshuvah</i> 2:10</a> Gentiles criticized for vengefulness and bearing grudges</li> </ul>



## **+210) To honor one's parents**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

To honor one's parents, meaning primarily taking care of them in their old age, when they have difficulty caring for themselves. This commandment also includes serving and assisting one's parents in earlier years.

While the requirements may be less strict for gentiles than for Jews, observance of this commandment is required for society to function properly; disrespect of elders, and especially one's own parents, leads to anarchic upheaval and destruction; this principle has been recognized and followed by gentile societies throughout the world for thousands of years, and is more badly needed today than ever.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### General Commandments

Ex. 20:12; Deut. 4:16

Ex. 20:12

33

- Kli Yakar, *Shemos* 20:8 (¶12)  
This mitzvah was also addressed to gentiles, and they are obligated in it.
- Rambam, *Mishneh Torah, Mamrim* 5:11  
A convert to Judaism must show some degree of respect to his parents, so that gentiles will not think Jewish obligations toward parents are less strict than gentile obligations (i.e., gentiles recognize some requirement of honoring parents, though not to the same strictness as under Jewish Law).

## **+211) To fear one's parents**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To fear and respect one's parents, meaning primarily not sitting in their established seats, not arguing with them, and not calling them by their names.

While the requirements may be less strict for gentiles than for Jews, observance of this commandment is required for society to function properly; disrespect of elders, and especially one's own parents, leads to anarchic upheaval and destruction; this principle has been recognized and followed by gentile societies throughout the world for thousands of years, and is more badly needed today than ever.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Lev. 19:3

Lev. 19:3

212

- [Kli Yakar, \*Shemos\* 20:8 \(¶12\)](#)  
*Kibud av v'eim* was also addressed to gentiles, and they are obligated in it.
- [Rambam, \*Mishneh Torah, Mamrim\* 5:11](#)  
A convert to Judaism must show some degree of respect to his parents, so that gentiles will not think Jewish obligations toward parents are less strict than gentile obligations (i.e., gentiles recognize some requirement of honoring parents, though not to the same strictness as under Jewish Law).

## **+231) To bury bodies on the day of death**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

To bury the dead on the same day they die,

and not to leave them unburied until the next day. This commandment obligates everyone to assist in the burying of the dead as a form of *tzedaka* (charitable assistance), especially those who have no one else to bury them. Connected with this are various rules about where and how to bury the dead, and gentiles should follow similar procedures as well.

### Examples:

- To support burial societies that bury the dead in a manner similar to Jews.
- Not to cremate the dead. It is strictly forbidden to burn bodies; they must be buried in the ground whole.
- Not to embalm dead bodies.

### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [General Commandments](#)

Deut. 21:23

Deut. 21:23

537

- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5746, v. 4, pp. 254-255](#)  
Gentiles are morally obligated, by *hechreiach hadaas*, to follow Jewish rules of *aveilos* (and by extension, to treat dead bodies with respect).
- [Rambam, \*Mishneh Torah, Melachim\* 10:12](#)  
Jews are rabbinically commanded to fulfill the *meis mitzvah* for gentiles, even idolaters, similarly to Jewish burial, for *darkei shalom* (thus gentiles should be buried similarly to Jewish practice, too).
- [Rambam, \*Mishneh Torah, Megillah V'Chanukah\* 4:14](#)  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom*.

- Rambam, Mishneh Torah, Melachim 10:12  
“*Darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).

## Negative Commandments

### -57) Not to kill fruit trees or commit wanton destruction

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### Required

From Heaven

For an army not to cut down fruit trees during a siege of a city, as part of its struggle to demoralize the besieged enemy. Fruit trees are productive resources for humans and should not be destroyed wantonly.

This prohibition extends to the cutting down of all fruit trees, even on one's private property, as well as any needless destruction of items in general. Gentiles are as fully obligated in this commandment as Jews, since wanton destruction of property is damaging to the process of building society and developing the physical world, as well as inculcating a bad attitude toward life.

#### Examples:

- Not to chop down any fruit trees unless the trees are causing damage, not producing significant fruit, or the wood is more valuable than the fruits. Otherwise, if one needs to remove fruit trees from his property, he should replant them elsewhere.
- Not to bury valuable objects, such as jewelry or expensive clothes, with the dead.
- Not to waste food, and especially not to throw food around in “food fights.”

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 20:19

**Biblical source (*Sefer HaChinuch*):**

Deut. 20:19

**Number in *Sefer HaChinuch*:**

529

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Eivel\* 4:2](#)  
Gentiles implicitly criticized for wanton destruction of items, especially expensive ones.

### **-188) Not to eat an ox sentenced to death**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

An ox that gored a human being must, in some cases, be executed by the Jewish courts. Theocratic Law forbids anyone, Jewish or gentile, from eating such an ox that has been sentenced to die, regardless of how it actually dies thereafter.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:28

**Biblical source (*Sefer HaChinuch*):**

Ex. 21:28

**Number in *Sefer HaChinuch*:**

52

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Maachalos Asuros\* 4:22](#)  
Jews must not allow gentiles to eat a condemned ox.

### **-215) No sowing mixed seeds or cross-grafting trees**

**Application to gentiles:**

**Partly required, partly recommended**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to mix or cross-breed different species of fruits or vegetables. Cross-grafting fruit trees is forbidden to both Jews and gentiles, both in the land of Israel and everywhere else. Sowing seeds of different types of produce or vegetables together in the same field is forbidden to Jews only in the land of Israel, and is not forbidden to gentiles — although it is discouraged for them as well

in the land of Israel. Only the act of cross-breeding is prohibited; the fruits or vegetables produced by such mixing are not forbidden to eat.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Lev. 19:19

Lev. 19:19

245

- [Rambam, \*Mishneh Torah, Melachim\* 10:6](#)  
Gentiles are forbidden to cross-craft trees, but not liable to **death penalty**; they are permitted to sow mixed seeds.
- [Rambam, \*Mishneh Torah, Kilayim\* 1:6](#)  
Jews are forbidden to have gentiles cross-graft trees (not to “cause the blind to stumble”).
- [Rambam, \*Mishneh Torah, Kilayim\* 5:5](#)  
Jews should help gentiles uproot and destroy gentile-owned, mixed-seed *kilayim* (in Israel?), which are called “*tiflah*” (foolishness).

## **-217) No cross-breeding animals**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to cross-breed different species of animals, such as producing mules from horses and donkeys. This is prohibited to both Jews and gentiles, in the land of Israel or in any other country. The offspring of cross-breeding are permitted to use, however.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

[General Commandments](#)

Lev. 19:19

Lev. 19:19

**Number in Sefer HaChinuch:**

244

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 10:6  
Gentiles are forbidden to cross-breed animals, but not liable to **death penalty**.
- Rambam, Mishneh Torah, Kilayim 9:2  
Jews are forbidden to have gentiles cross-breed animals (not to “cause the blind to stumble”).

## **-232) Not to avoid giving to the poor**

**Application to gentiles:**

**Partly required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Never to ignore the needs of those who are lacking, nor to hesitate in giving, nor to give less than generously as required. The basic requirements of this commandment are binding on both Jews and gentiles, but it also imposes additional obligations on Jews that may be optional for gentiles (see [commandment +195](#) for more details).

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:7

**Biblical source (Sefer HaChinuch):**

Deut. 15:7

**Number in Sefer HaChinuch:**

478

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 10:10  
*Tzedaka* of a *Ger Toshav* to Jews is mentioned as optional.
- Rambam, Mishneh Torah, Matnos Ani'im 8:7-8  
*Tzedaka* of gentile to any synagogue is accepted; if consecrated to Heaven, it becomes holy and must be buried rather than being used for the Temple or Jerusalem.
- Rambam, Mishneh Torah, Avodas

Kochavim 10:5

Jews must give *tzedaka* to idolatrous gentiles, rabbinically, for *darkei shalom* (i.e., to transform gentiles, teaching them that they, too, must give *tzedaka* for the good of society).

- Rambam, *Mishneh Torah, Megillah V'Chanukah* 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom*.
- Rambam, *Mishneh Torah, Melachim* 10:12  
“*Darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, *Mishneh Torah, Matnos Ani'im* 10:2  
Gentiles criticized for failing to give *tzedaka*, thus cruelty.

**-251) No offending others with words**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to shame or humiliate others with words, even in private, and especially not to remind a former sinner — one who has done *teshuvah* (repentance; see [commandment +73](#)) and returned to following G-d’s Law — of his past sins.

This does not apply to an active, stubborn sinner who sins against Heaven and refuses to repent. In such cases, it may be required to shame such a person, even publicly, until he changes his ways (see [commandment +205](#)). Nor does it apply to spies for an evil force, such as secret Communist agents, who may pretend to be penitent but are actually carrying out the deadly work of infiltration and subversion and who must be publicly



exposed and neutralized.

**Examples:**

- Not to remind a penitent person of drug use or immorality he committed in earlier times.
- For a former sinner not to disclose publicly his own past sins against Heaven, which is a form of shameless boasting.
- Not to embarrass an authentic Hasidic Gentile for having previously followed Buddhism, Christianity, or other idolatrous religions.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Lev. 25:17

Lev. 25:17

338

- Rambam, *Mishneh Torah*, *Deios* 7:8  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).

**-256) No mistreating orphans or widows**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to act harshly, in speech or action, toward widows or orphans (children with one parent having died, even if the other is still alive). One must go out of one's way to be extraordinarily gentle and kind with these people, who are emotionally or even financially more vulnerable than most people in equivalent circumstances.

**Category:**

**Biblical source(s) (Rambam):**

[General Commandments](#)

Ex. 22:21

**Biblical source (Sefer HaChinuch):**

Ex. 22:21

**Number in Sefer HaChinuch:**

65

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-298) No leaving physical dangers where people live**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to leave unguarded hazards — such as dangerous objects, open pits, or other stumblingblocks that pose a genuine and significant risk of causing accidental death — in one's home or yard. This does not apply to the workplace, synagogues, schools, or other structures that do not serve as human dwellings.

Gentiles are not punished for indirectly causing someone's accidental death, but they are nonetheless morally obligated to minimize serious dangers (see [commandment +238](#)). The rabbis obligated Jews with further rules to prevent physical danger, and these, too, are appropriate for gentiles to follow.

**Examples:**

- Not to eat food that is likely to be contaminated with toxins or poisonous bacteria.
- Not to leave knives in places where unsuspecting people might fall onto them.
- Not to enter dilapidated structures that could collapse at any time.
- Not to sell weapons to criminals, nor to provide technologies — almost all of which can be adapted to military purposes — to Communist-occupied nations.
- Not to be alone with potential criminals, such as blacks in inner-city slums.
- Not to engage in sports or recreation with any risk of injury, which is self-

endangerment purely for entertainment.

- Not to live in any area at risk for crime without owning a gun and knowing how to use it effectively.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Deut. 22:8

Deut. 22:8

547

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *avos n'zikin* similar to those for Jews, and requires Noahide courts to execute a deliberate *madlik gadish* of his neighbor, etc.
- [Rambam, Mishneh Torah, Melachim 10:1](#)  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.
- [Rambam, Mishneh Torah, Nezikin 8:5, 10:1](#)  
Gentiles, according to “their *dinim*” (a *din* of the Noahide Laws?), are not liable for damages by their ox, but must pay full monetary restitution for damage to Jews or their property, as a fine to make them guard their animals.
- [Magid Mishnah on Rambam, Mishneh Torah, Nezikin 8:5](#)  
Jews are not liable to pay for damages to gentiles, despite the fact that many gentile court systems do require such damages; i.e., Magid Mishnah interprets “their *dinim*” as referring to rules established by gentile courts, not the Noahide Laws themselves (thus gentiles not liable by Torah?).
- [Lechem Mishnah on Rambam, Mishneh](#)

Torah, Nezikin 10:1

Jewish lack of liability toward gentiles is because “their *dinim*” do not require damages; gentile liability toward Jews is a fine to make gentiles more careful.

- Mishnah, Bava Kamma 4:3

Jews are not liable for damages to gentiles by their oxen, but gentiles are fully liable toward Jews, even when the gentiles have not been warned about their oxen.

- Bartenura, Mishnah, Bava Kamma 4:3

Gentile liability for damages to Jews, and Jewish lack of liability toward gentiles, result from gentile failure to follow the Noahide Laws; G-d mercifully released gentiles from the Noahide covenant, sparing them from judgment, on condition that their money is forfeit to Jews (thus different for Hasidic Gentiles?).

- Tosafos Yom Tov, Mishnah, Bava Kamma 4:3

Jewish lack of liability for damages to gentiles is simply a Biblical decree, but TYT agrees with Bartenura on reason for gentile liability for damages to Jews. Also, those who are idolaters are not careful to prevent damages, and must be kept in check.

- Rambam, Mishnah, Bava Kamma 4:3

Asymmetrical monetary liability of idolatrous gentiles toward Jews is rooted in the fact that people with bad character automatically exclude themselves from the human race (thus applying to idolaters, not Hasidic Gentiles).

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

Not to cause another person to sin, whether by persuasion, incitement, or temptation, nor to give a person any advice that is bad for him, deceives him, or exploits him. A person who deliberately causes others to sin is punished by losing his eternal life.

**Examples:**

- Not to participate in creating “peer pressure” to cause others to compromise their moral standards.
- Not to manipulate others as part of “office politics.”
- Not to persuade someone to buy a product he does not need.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Lev. 19:14

Lev. 19:14

232

- Rambam, *Mishneh Torah, Issurei Biah* 12:10  
Gentile woman can face **death penalty**, by zealots or by Jewish courts, for relations with a Jewish man — because she caused a Jew to sin (i.e., gentiles are forbidden to cause Jews to sin).
- Rambam, *Mishneh Torah, Avodas Kochavim* 9:8  
Jews are forbidden to sell gentiles anything that strengthens their hand in sinning with idolatry (similar to Rambam’s wording in *Rotzeach* 12:14, regarding a “stumblingblock before the blind”; i.e., Jews may not cause gentiles to sin — nor, therefore, may gentiles do so).
- Tosafos, Talmud Bavli, *Sanhedrin* 63b (“Osir...”); *Bechoros* 2b

(“Shema...”)

This mitzvah also prohibits Jews from causing gentiles to violate the death-penalty prohibitions of the Noahide Laws.

- Editor’s note

If gentiles must judge gentile sinners in courts, under the Noahide commandment of justice, all the more so they certainly may not *cause* another gentile to sin (under that same commandment).

## **-301) No gossiping or slandering**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

From Heaven

This commandment prohibits one from various types of wicked speech, including general tale-bearing about other people, spreading defamatory stories about others (even if they are true), and slandering others with false stories. This does not necessarily refer to those who reject G-d’s Law, such as idolaters.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:16

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:16

**Number in *Sefer HaChinuch*:**

236

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Deios 7:8*  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b’nei Adam* (Rambam includes gentiles by this term).
- Rambam, *Mishneh Torah, Teshuvah 2:10*  
Gentiles criticized for vengefulness and bearing grudges

## **-302) No hating others secretly**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to hate another person secretly in one's heart. This is a strict prohibition between Jews, but presumably also applies to Hasidic Gentiles, both between each other and toward Jews. It does not apply toward idolaters or any other follower of a false religion, nor to criminals, traitors, or other evil people — at least until they repent of their sin. But it does prohibit one from hating others for *personal* reasons.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### General Commandments

Lev. 19:17

Lev. 19:17

238

- Rambam, *Mishneh Torah*, Deios 7:8  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).
- Rambam, *Mishneh Torah*, *Teshuvah* 2:10  
Gentiles criticized for vengefulness and bearing grudges

## **-303) No shaming others publicly**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Required**

From Heaven

Not to shame or embarrass another person publicly. For gentiles, this would apply toward fellow Hasidic Gentiles and, presumably, toward Jews as well. It does not apply toward idolaters or any other followers of false religions, nor does it refer to wicked people who have separated themselves from following G-d's Law.

Moreover, a person who sins against Heaven specifically *should* be shamed publicly, if that is needed to induce him to repent (see [commandment +205](#)). This commandment warns us against shaming (a) those whose sins are only against us personally, and (b) those who have not had a proper chance to repent first.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:17

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:17

**Number in *Sefer HaChinuch*:**

240

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Deios 7:8*  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).
- Rambam, *Mishneh Torah, Teshuvah 2:10*  
Gentiles criticized for vengefulness and bearing grudges

## **-304) No taking revenge**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to get revenge against people for personal offenses. Crimes committed in violation of the Noahide Laws, such as murder or theft, must be prosecuted by the courts; but personal revenge is forbidden in all cases, whether or not the courts are involved. For gentiles, this applies toward Hasidic Gentiles and Jews, but not necessarily toward those who reject G-d's Law, such as idolaters.

**Examples:**

- Not to refuse to loan someone an item because he refused to loan you



something else previously.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:18

**Biblical source (Sefer HaChinuch):**

Lev. 19:18

**Number in Sefer HaChinuch:**

241

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Deios 7:8](#)  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).
- [Rambam, Mishneh Torah, Teshuvah 2:10](#)  
Gentiles criticized for vengefulness and bearing grudges.

## **-305) No bearing a grudge**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to remember the wrong someone else did to you in the past.

Whereas [commandment -304](#) prohibits getting revenge against someone for an offense, this commandment forbids us from holding a grudge even *without* getting revenge. For gentiles, this applies toward Hasidic Gentiles and Jews, but not necessarily toward those who reject G-d's Law, such as idolaters.

**Examples:**

- Not to remind a person of something he did wrong to you in the past, but rather to forget it entirely.
- To forgive a person as soon as he apologizes for some wrong towards you.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:18

**Biblical source (Sefer HaChinuch):**

Lev. 19:18

**Number in Sefer HaChinuch:**

242

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Deios 7:8](#)  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).
- [Rambam, Mishneh Torah, Teshuvah 2:10](#)  
Gentiles criticized for vengefulness and bearing grudges

## **-317) No cursing a Jew**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to curse any Jew, even behind his back. Petty hatred, vengeance, and grudges are all forbidden under Theocratic Law (see commandments [-302](#), [-304](#), and [-305](#)), and this is another form of indirect vengeance that is likewise prohibited. Furthermore, Jews were sanctified at Mount Sinai to be a “kingdom of priests and a holy nation” for the world (Ex. 19:6), and a gentile who attacks Jews is effectively declaring war on G-d Himself.

This prohibition on cursing presumably also applies toward fellow Hasidic Gentiles, those who have accepted the authority of the Noahide Laws. It does not apply, however, toward Jews who have willfully and knowingly turned traitor against the Jewish people, nor toward truly idolatrous gentiles, who, by definition, reject the binding authority G-d’s Theocratic Law even in principle.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:14

**Biblical source (Sefer HaChinuch):**

Lev. 19:14

**Number in Sefer HaChinuch:**

231

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Chovel Umazik 5:3; Melachim 10:6  
A gentile who strikes a Jew, injuring him to the tiniest degree (these words about injuring are omitted in *Chovel Umazik*), is liable to death but not executed (by extension, cursing is immoral as well).
- Rambam, Mishneh Torah, Deios 7:8  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).

## **-318) No cursing one's parents**

**Application to gentiles:**

**Required**

**Mandated punishment for violation:**

From Heaven

**Brief description:**

Not to utter a curse against either of one's own parents, even after their death. Observance of this commandment is required for society to function properly; disrespect of elders, and especially one's own parents, leads to anarchic upheaval and destruction; this principle has been recognized and followed by gentile societies throughout the world for thousands of years, and is more badly needed today than ever.

**Category:**

[General Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:17

**Biblical source (Sefer HaChinuch):**

Lev. 20:9

**Number in Sefer HaChinuch:**

260

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Kli Yakar, Shemos 20:8 (¶12)  
*Kibud av v'eim* was also addressed to gentiles, and they are obligated in it.
- Rambam, Mishneh Torah, Mamrim 5:11

A convert to Judaism must not curse his parents, and must show some degree of respect, so that gentiles will not think Jewish obligations toward parents are less strict than gentile obligations (i.e., gentiles recognize some requirement of honoring parents, though not to the same strictness as under Jewish Law).

## **-319) No striking one's parents**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Required**

**Death penalty** in some cases

Not to hit either of one's own parents. A person who strikes his parent and causes bleeding receives capital punishment for deliberately causing injury (see [commandment +236](#)).

Observance of this commandment is required for society to function properly; disrespect of elders, and especially one's own parents, leads to anarchic upheaval and destruction; this principle has been recognized and followed by gentile societies throughout the world for thousands of years, and is more badly needed today than ever.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[General Commandments](#)

Ex. 21:15

Ex. 21:15

48

- [Kli Yakar, Shemos 20:8 \(¶12\)](#)  
*Kibud av v'eim* was also addressed to gentiles, and they are obligated in it.
- [Rambam, Mishneh Torah, Mamrim 5:11](#)  
A convert to Judaism must not strike his parents, and must show some degree of respect, so that gentiles will not think Jewish obligations

toward parents are less strict than gentile obligations (i.e., gentiles recognize some requirement of honoring parents, though not to the same strictness as under Jewish Law).

- Ramban, Bereishis 34:13  
Noahide law of *dinim* includes details of *chovel b'chaveiro* similar to those for Jews, and requires Noahide courts to execute for *chovel b'chaveiro*.

## Optional Commandments

(112 commandments: 51 positive, 56 negative, 5 rabbinical)

No text

## **Positive Commandments**

### **+10) To recite the “Shma” twice daily**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Recommended**

None

The Hebrew word “*shma*” (“listen”) is the beginning of a set of Scriptural passages that Jews are obligated to recite twice a day, once in the morning and once at night. The complete *shma* consists of: (a) Deut. 6:4; (b) a Hebrew sentence that translates, “Blessed is the name of the glory of His kingdom forever and ever,” (c) Deut. 6:5-9; (d) Deut. 11:13-21; and (e) Num. 15:37-41.

Because the *shma* is primarily an acknowledgement of G-d’s pure oneness, and since gentiles, like Jews, are prohibited from believing in other gods aside from the one, true G-d (see commandments [+2](#) and [-1](#)), it has been suggested that gentiles who now reject “trinity” beliefs and all other idolatry should likewise recite the *shma* twice daily — especially parts (a) and (b).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 6:7

**Biblical source (*Sefer HaChinuch*):**

Deut. 6:7

**Number in *Sefer HaChinuch*:**

420

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Krias Shma\* 4:7](#)  
Anyone not required to recite the *Shma* may do so if his *daas* is settled.
- [Rashi, \*Devarim\* 6:4](#)  
The “Shma” refers to gentiles ultimately accepting the unity of G-d.

### **+16) To attend the king's public Torah reading every 7th year**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To gather together in Jerusalem once every seven years, on the second day of *Sukkos* (the Festival of Huts) immediately following the Sabbatical year, to hear the king of the Jewish people publicly read excerpts of the book of Deuteronomy in the original Hebrew. For gentiles, attendance is optional but recommended. But once the third and permanent Temple is built during the reign of the Messianic king of the Jewish people, all gentiles will anyway be required to go to Jerusalem every year on the festival of *Sukkos*, thus making it easier to participate in this Torah reading.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 31:12

**Biblical source (*Sefer HaChinuch*):**

Deut. 31:12

**Number in *Sefer HaChinuch*:**

612

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Chagigah\* 3:2](#)  
Those not obligated in *r'iyah* are not obligated in *hakheil* (thus gentiles).

- Editor's note  
However, gentiles will be obligated in the mitzvah of *r'iyah* during the Messianic Era, at least for *Sukkos*.
- Rashi, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- Even Ezra, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- Redak, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate ("*lachog*") *Sukkos*, or else face punishment from Heaven.
- Metzudas David, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate ("*lachog*") *Sukkos* — meaning to bring sacrifices — or else face punishment from Heaven.
- Even Ezra, *Devarim* 31:12  
Gentiles should be included in *hakheil*; perhaps they will be inspired to convert.
- R. Y. Kamenetsky, *Emes L'Yaakov* (cited in the Stone Edition *Chumash*, Artscroll)  
The Rambam and Ramban would probably agree that *hakheil* should include gentiles.

**+54) To rejoice during every festival**

Application to gentiles:

**At least partly recommended**

Mandated punishment for violation:

None

**Brief description:**

To ascend to Jerusalem for each of the three annual festivals — Passover, *Shavuot*, and *Sukkos* (the Festival of Huts) — and to bring an additional animal as a second peace-offering (which is partly burned on the altar and partly eaten) in the Temple (the first peace-offering is described in [commandment +52](#)). This commandment also includes celebrating in other ways, including festive meals, drinking wine, singing and dancing, and wearing new clothes.

There is a dispute among rabbinical sages as to whether a gentile may sacrifice animals as peace-offerings (see [commandment +66](#)). If so, he would be allowed optionally to bring this second peace-offering for extra reward from G-d. In any case, a gentile is strongly encouraged to rejoice in other ways on the festivals, especially on *Sukkos*.

Once the third and permanent Temple is built during the reign of the Messianic king of the Jewish people, all gentiles will be required to go to Jerusalem every year on the festival of *Sukkos* to bring a completely burnt offering (see [commandment +53](#)); whether they will also be bringing the first or second peace-offerings is unclear.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 16:14; 27:7

**Biblical source (*Sefer HaChinuch*):**

Deut. 16:14

**Number in *Sefer HaChinuch*:**

488

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rashi, Zechariah 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- [Even Ezra, Zechariah 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- [Redak, Zechariah 14:16-19](#)



In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos, or else face punishment from Heaven.

- Metzudas David, Zechariah 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos — meaning to bring sacrifices — or else face punishment from Heaven.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3  
Gentiles may only bring *'olos* to the Temple, not peace-offerings.
- Talmud Bavli, Menachos 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary *'olos*, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, Menachos 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, Zevachim 45a (“Vehashochtan...”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, Zevachim 45a (“Aku”m la maisu...”)  
R. Shimon says gentiles bring neither *'olas r'iyah* nor *shalmei chagigah*, but he is not certain of this, since they may bring

voluntary 'olos and shlamim.

## **+59) To blow trumpets on festivals and in distresses**

**Application to gentiles:**

**Partly recommended, partly irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

When the Jerusalem Temple is standing, trumpets made of pure silver are blown while festival offerings are made on the holidays. Such trumpets are also commanded to be blown during any crisis afflicting the Jewish people, such as war, famine, or pestilence. As an extension of this commandment, the rabbis instituted the observance of fast days for crises, as part of the process of *teshuvah* (repentance and return to Theocratic Law; see [commandment +73](#)), which can avert G-d's judgment and protect against disasters.

As a ceremonial practice in the Temple, the blowing of silver trumpets may not apply to gentiles. But the practice of fasting and repenting certainly does, as seen in the case of the Assyrian capital of Nineveh when warned of impending Divine judgment (Jonah 3:5-10). Not only should gentiles collectively participate in fast days for national crises, but they should probably also participate in the annual Jewish fast days that mourn the destruction of the Jerusalem Temple, including the Fast of Gedaliah (3rd *Tishrei*), the 10th of *Teves*, the 17th of *Tammuz*, and *Tisha B'Av* (9th *Av*) — and possibly also the Fast of Esther (13th *Adar*). The historic disasters on those occasions affect the rest of the world negatively; all blessings are channeled to gentiles through the Jewish people and the Jerusalem Temple, and when those suffer distress, so ultimately does everyone else.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Num. 10:10

**Biblical source (*Sefer HaChinuch*):**

Num. 10:10

**Number in *Sefer HaChinuch*:**

384

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Yonah 3:5-7](#)  
Nineveh's *teshuvah* process included fasting, and was accepted.
- [Rambam, \*Mishneh Torah\*, \*Taanios\* 4:2](#)  
Nineveh's *teshuvah* process included fasting, and was a model for Jewish *teshuvah*.

## **+62) To offer salt with all sacrifices**

**Application to gentiles:**

**Probably recommended**

**Mandated punishment for violation:**

Unknown

**Brief description:**

To include salt with all sacrifices of animals or flour on the altar. This obligation applies to all sacrifices in the Jerusalem Temple. But while it might not be required of gentile sacrifices offered on temporary altars in other locations (see [commandment +61](#)), it would in any case be preferable to follow it there, too.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 2:13

**Biblical source (*Sefer HaChinuch*):**

Lev. 2:13

**Number in *Sefer HaChinuch*:**

119

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Maaseh HaKorbanos\* 19:16](#)  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices ("...how they should sacrifice to the Name of G-d...").
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5745, v. 5, pp. 3039-3041](#)  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as

determined by circumstances.

- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- Rambam, Mishneh Torah, Issurei Mizbeach 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

### **+118) To pay for accidentally profaning consecrated items, plus a penalty**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

To repay the value of profaned holy items, whether consecrated for the Jerusalem Temple or for sacrifices, plus a 25 percent penalty. A Jew who *deliberately* profanes holy items is subject to lashes and repayment under [commandment -146](#); this commandment, including a financial penalty rather than lashes, applies when a Jew *accidentally* profanes holy items.

A gentile receives punishment from Heaven for deliberate sacrilege, which is a form of theft from G-d (see [commandment -146](#)). But since a gentile is not punished for accidental sins, he presumably would not be bound by this commandment. Nevertheless, he would be wise to make things right with his Creator in a case of accidental sacrilege.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

[Optional Commandments](#)

Lev. 5:16; 22:14

Lev. 5:16

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Me'ilah* 5:15  
By Torah, there is *me'ilah* for gentile *kadshei bedek habais*, but not for offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from reserved gentile offerings (i.e., rabbinical *me'ilah*).
- Kesef Mishnah on Rambam, *Mishneh Torah*, *Me'ilah* 5:15 & *Pesulei Mukdashin* 18:24  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- Bartenura on Mishnah, *Zevachim* 4:5  
Halacha in this Mishnah is according to R. Yossi.
- Talmud Bavli, *Zevachim* 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, *Zevachim* 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Rambam, *Mishneh Torah*, *Melachim* 10:1  
Other than for manslaughter, gentiles are not liable for sinning as

a *shogeig*.

- Rashi, Talmud Bavli, *Eiruv* 62a  
(“Lo nitan l’hishavon...”)  
A gentile is only executed for theft, and is not required to repay the stolen property.
- Tosafos, Talmud Bavli, *Eiruv* 62a  
(“Ben Noach...”)  
A gentile is executed for theft, and is also required to repay stolen property, unless it is worth less than a *perutah* and was stolen from a Jew; gives reasoning from various sources.
- Rabeinu Chananel, Talmud Bavli, *Eiruv* 62a (1st comment)  
A gentile is executed for theft, and is also required to repay stolen property, unless it is worth less than a *perutah*.

### **+142) To press debtors who are gentile idolaters**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

For lenders to pressure idolatrous, gentile borrowers who are unable to repay their loans, causing them maximum distress. This commandment’s purpose is break the bad attitudes and corrupt values of people who live indulgent lives rather than putting their time and energies into fulfilling higher duties.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the

economy (see [commandment -236](#)). Consequently, this commandment specifically applies toward people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status; it does not apply toward Hasidic Gentiles of good character, nor to those who are idolaters simply out of confusion and ignorance, such as many conservative Christians (see [commandment -234](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 15:3

Deut. 15:3

476

- [Rambam, \*Mishneh Torah, Malveh V'Loveh\* 5:1](#)

It is an obligation, a *din* Torah, for Jews to impose interest on idolatrous gentiles; it is permitted, but not obligatory, toward a *Ger Toshav*.

- [Rambam, \*Sefer HaMitzvos\* +198](#)  
Mitzvah +198 is related to mitzvah -50, not to grant favor to idolatrous gentiles.

- [Ramban, \*Devarim\* 23:21](#)  
This (Rambam's mitzvah +198) is only permission to charge interest to gentiles, not a requirement; charging interest is not a form of theft or cheating, but merely an impediment to brotherly love, and thus its prohibition is only relevant to Jews as an issue of *ahavas Yisroel*.

- [Raabad on Rambam, \*Mishneh Torah, Malveh V'Loveh\* 5:1](#)  
The Rambam misunderstands the *Sifrei*; mitzvah +198 is only permission, not an obligation. The *Sifrei* is only referring to an implied negative prohibition derived from a positive mitzvah.

- [Migdal Oz on Rambam, \*Mishneh Torah, Malveh V'Loveh\* 5:1](#)

The Raabad misunderstands the *Sifrei*, and the Rambam is correct that mitzvah +198 is an obligation; it is related to mitzvah -50, not to grant favor, or free gifts (such as interest-free loans), to idolatrous gentiles.

- Rambam, *Mishneh Torah, Melachim 10:12*  
Jews are obligated by Torah to treat a *Ger Toshav* with *derech eretz* and *gemilus chasodim* the same as a fellow Jew (thus this mitzvah, like +198 on charging interest to gentiles, presumably is only mandatory toward idolatrous gentiles).

### **+149) To determine that an animal is kosher before eating it**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

To eat only animals that are defined by Torah Law as being kosher — those that are ruminants with cloven hooves. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. Except where poverty limits a person's options, a gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating non-kosher animals.

**Examples of kosher animals:** cows, sheep, goats, deer, bison.

**Examples of non-kosher animals:** pigs, rabbits, all reptiles.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

[Optional Commandments](#)

Lev. 11:2

Lev. 11:2-3

153



**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Midrash Rabbah, Koheles 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

### **+150) To determine that a bird is kosher before eating it**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### **Recommended**

None

To eat only birds that are defined by Torah Law as being kosher — any species except those listed in the Bible as being non-kosher. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. Except where poverty limits a person's options, a gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating non-kosher poultry.

**Examples of kosher birds:** chickens, turkeys, ducks, geese.

**Examples of non-kosher birds or winged creatures:** ostriches, crows, herons, owls, bats (or any other winged non-bird).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### Optional Commandments

Deut. 14:11

Deut. 14:11

470

- Midrash Rabbah, Koheles 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **+151) To determine that a locust is kosher before eating it**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To eat only locusts or hoppers that are defined by Torah Law as being kosher — four precise species listed in the Bible. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. Except where poverty limits a person's options, a gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating non-kosher locusts.

There are numerous species of locusts and grasshoppers, most of which are *not* kosher. But the exact identities of the four kosher species, listed by their Hebrew names in Scripture, have largely been lost in Jewish tradition. Most rabbis today cannot determine with certainty which species those are, and therefore will not certify *any* species.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:21

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:21

**Number in *Sefer HaChinuch*:**

158

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **+152) To determine that a fish is kosher before eating it**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To eat only fish that are defined by Torah Law as being kosher — those having fins and ctenoid or cycloid scales. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. Except where poverty limits a person's options, a gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating non-kosher seafood.

**Examples of kosher fish:** tuna, salmon and other trouts, herring, anchovy, halibut, sole, pike, cod, sea bass.

**Examples of non-kosher seafood:** catfish, shark, swordfish, sturgeon, triggerfish, whale, squid, crab, lobster, oyster, clam (and all other shellfish and aquatic mammals).

**Category:**[Optional Commandments](#)**Biblical source(s) (Rambam):**

Lev. 11:9

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:9

**Number in *Sefer HaChinuch*:**

155

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Midrash Rabbah, Koheles 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

**+155) To bless the Sabbath day****Application to gentiles:****Strongly recommended****Mandated punishment for violation:**

None

**Brief description:**

To distinguish the Sabbath day from the rest of the week through blessings. In accordance with this commandment, the rabbis instituted special blessings to be recited over wine Friday evening, Saturday during the day, and at the end of the Sabbath on

Saturday evening.

While gentiles are not permitted to avoid the 39 types of activity during the Sabbath as Jews must (see [commandment +154](#)), gentiles are encouraged, if not required, to fulfill this commandment to honor the Sabbath day with special, festive meals and blessings over wine (partly similar to the blessings recited by Jews).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:8

**Biblical source (Sefer HaChinuch):**

Ex. 20:8

**Number in Sefer HaChinuch:**

31

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Kli Yakar, Shemos 20:8](#)  
Gentiles are obligated in this mitzvah, to remember the constant renewal of creation.

## **+168) To live in a sukkah during Sukkos**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To eat, sleep, and carry out other normal, respectful indoor activities in a *sukkah*, a temporary hut built according to detailed specifications of Jewish Law, during the entire week of the *Sukkos* festival. This is not required of gentiles today, but when the Messiah's throne is established, gentiles will be instructed by G-d to fulfill this commandment, as well as to celebrate the *Sukkos* festival in other ways. A Hasidic Gentile would therefore be recommended to do so now, not only as preparation but also because this commandment has a unique spiritual significance for non-Jews.

Because our generation is morally and spiritually on a severely low level, people today are unable to sense the great holiness of a *sukkah*; consequently, many Jews now follow a temporary prohibition on sleeping

in the *sukkah* so as not to desecrate it unintentionally, and this would be good advice for gentiles as well. But eating all meals and snacks during the festival in the *sukkah* remains important.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 23:42

Lev. 23:42

325

- Rambam, *Mishneh Torah, Sukkah 5:9*  
Sukkah made by a gentile is valid, even for Jews.
- Talmud Bavli, *Avodah Zarah 3a*  
Gentiles will be commanded in this mitzvah when *Moshiach* comes.
- Rashi, *Zechariah 14:16-19*  
In the Messianic Era, all gentiles will be required to live in a *sukkah*, wave the 4 species (apparently), and go to Jerusalem for Sukkos, or else face punishment from Heaven.
- Even Ezra, *Zechariah 14:16-19*  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- Redak, *Zechariah 14:16-19*  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos, or else face punishment from Heaven.
- Metzudas David, *Zechariah 14:16-19*  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos — meaning to bring sacrifices — or else face punishment from Heaven.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## Recommended

None

To loan money to idolatrous gentiles only at interest, never as interest-free loans. This commandment's purpose is break the bad attitudes and corrupt values of people who live indulgent lives rather than putting their time and energies into fulfilling higher duties.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)). Consequently, this commandment specifically applies toward people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status; it does not apply toward Hasidic Gentiles of good character, nor to those who are idolaters simply out of confusion and ignorance, such as many conservative Christians. For those who are deserving, interest-free loans are a form of charitable assistance (see [commandment +197](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

## [Optional Commandments](#)

Deut. 23:21

Deut. 23:21

573

- [Rambam, \*Mishneh Torah, Malveh V'Loveh\* 5:1](#)

It is an obligation, a *din* Torah, for Jews to impose interest on idolatrous gentiles; it is permitted, but not obligatory, toward a *Ger Toshav*.

- [Rambam, \*Sefer HaMitzvos\* +198](#)

This mitzvah is related to mitzvah -

50, not to grant favor to idolatrous gentiles.

- Ramban, *Devarim* 23:21  
This is only permission to charge interest to gentiles, not a requirement; charging interest is not a form of theft or cheating, but merely an impediment to brotherly love, and thus its prohibition is only relevant to Jews as an issue of *ahavas Yisroel*.
- Raabad on Rambam, *Mishneh Torah, Malveh V'Loveh* 5:1  
The Rambam misunderstands the *Sifrei*; this is only permission, not an obligation. The *Sifrei* is only referring to an implied negative prohibition derived from a positive mitzvah.
- Migdal Oz on Rambam, *Mishneh Torah, Malveh V'Loveh* 5:1  
The Raabad misunderstands the *Sifrei*, and the Rambam is correct that this is an obligation; this is related to mitzvah -50, not to grant favor, or free gifts (such as interest-free loans), to idolatrous gentiles.

### **+199) To return collateral while the owner needs it**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

For a lender to return collateral to his borrower as needed on a daily basis — tools of trade and other daytime items during the day, bedding materials and other nighttime items at night. This allows the lender to maintain a legal claim on the collateral while still allowing the borrower to use the items as needed. The purpose of this commandment is to treat interest-free loans as a form of charitable assistance to the deserving (see [commandment +197](#)).

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)).

Consequently, although this commandment is not binding on gentile lenders, it would be morally appropriate to follow it in dealing with borrowers who conduct their lives for the sake of fulfilling genuine duties and higher achievements; on the other hand, people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, should be pressured and caused maximum distress (see [commandment +142](#)). In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Ex. 22:25; Deut. 24:13

Deut. 24:13

587

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *malveh v'loveh* similar to those for Jews, and requires Noahide courts to execute for *osheik*, etc.
- [Rambam, Mishneh Torah, Malveh V'Loveh 3:7](#)  
The prohibition on unauthorized seizure of collateral (*mitzvah* -239) only applies to loans and to the borrower himself; it is permitted to seize collateral without authority from a loan guarantor, or to collect owed wages or rental fees (thus no inherent prohibition on unauthorized



seizure of collateral in general).

- Rambam, *Mishneh Torah, Malveh V'Loveh* 3:5  
Collateral taken at the time of the loan need not be returned at all.
- Raabad on Rambam, *Mishneh Torah, Malveh V'Loveh* 3:1  
Collateral taken from a widow at the time of the loan is permitted.
- Editor's note  
This mitzvah is probably related to *mitzvos* -234 and +142 on pressing debtors, which is restricted only toward Jewish debtors and is required toward idolatrous gentiles — i.e., this seems to be an *ahavas Yisroel* issue tied to providing interest-free loans.

## Commandment Profile:

### +202) *To help unload the burden of a collapsed animal*

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To assist one's fellow, whose pack animal has collapsed under its burden, by helping him remove the burden to get the animal back on its feet. While this commandment is not binding on gentiles — and does not apply at all toward idolatrous followers of false religions — it is nonetheless a form of *tzedaka* (charitable help) that should be practiced.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:5

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:5

**Number in *Sefer HaChinuch*:**

80

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Kli Yakar, *Shemos* 20:8 (¶14)  
Gentiles are not obligated in this

mitzvah, but were given the opportunity to accept it before *matan Torah* (thus implying a relevance for them).

### **+203) To help reload a burden onto an animal**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To assist one's fellow in reloading a burden onto his pack animal. While this commandment is not binding on gentiles — and does not apply at all toward idolatrous followers of false religions — it is nonetheless a form of *tzedaka* (charitable help) that should be practiced.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:4

**Biblical source (*Sefer HaChinuch*):**

Deut. 22:4

**Number in *Sefer HaChinuch*:**

541

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Kli Yakar, Shemos 20:8 \(¶14\)](#)  
Gentiles are not obligated in unloading a beast (mitzvah +202), but were given the opportunity to accept it before *matan Torah* (thus implying a relevance for them).

### **Negative Commandments**

#### **-42) No wearing a garment containing both wool and linen**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to wear any single garment containing threads or fabric of both wool and linen attached or woven together in any way. Jewish Levitical priests are required to wear certain combined wool/linen garments during their Temple service specifically (otherwise it is forbidden under this

commandment), and pagan priests have long done the same for their idolatrous ceremonies. Wearing the combination of wool from sheep and linen from flax produces powerful mystical effects that Jews are normally forbidden to create, and which in idolatrous rituals draw upon powers of spiritual impurity. Thus while gentiles are not prohibited from wearing such garments, they might be well advised to avoid them, in order to receive extra spiritual reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:11

**Biblical source (Sefer HaChinuch):**

Deut. 22:11

**Number in Sefer HaChinuch:**

551

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Sefer HaMitzvos -42](#)  
Idolatrous gentile priests, explicitly mentioning Egyptian Copts, are implicitly criticized for wearing *shaatnez*; implies direct connection to idolatry itself.
- [Rambam, Mishneh Torah, Melachim 9:2](#)  
All idolatry-related offenses forbidden for Jews, even without **death penalty**, are also prohibited to gentiles — including even non-idolatrous *matzeivos*, *asheiros*, and *tzuros* (even related things are serious problems).
- [Rambam, Mishneh Torah, Kilayim 10:27](#)  
Gentiles, by implication, are permitted *shaatnez*.

## **-46) Not to live in Egypt**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to live permanently in the land of Egypt, but only to pass through for other purposes,

if necessary. Other than the seven Canaanite nations of ancient times (see [commandment +187](#)), Egypt was the world's most rotten center of idolatry and depravity, and Jews are strictly forbidden to dwell in the midst of such corrupting influence. Except when it is possible to exert a positive, controlling influence in Egypt, as historically was sometimes accomplished by the Arabs, Turks, and British, Hasidic Gentiles would be wise to avoid that poisonous spiritual atmosphere.

The forbidden area encompasses not just the modern state of Egypt, but also large portions of the neighboring countries of Libya, Chad, and Sudan (interestingly, all four countries are now under Communist occupation). This prohibition will no longer apply to Jews once Egypt is conquered and absorbed into Israel under the leadership of the Messiah, the Jewish king who will also eradicate the nation of Amalek (see [commandment +188](#)) and build the third, eternal Jerusalem Temple.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:16; 28:68; Ex. 14:13

**Biblical source (Sefer HaChinuch):**

Deut. 17:16

**Number in Sefer HaChinuch:**

500

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-83) Not to imitate the anointing oil**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

Probably none

**Brief description:**

Not to prepare a special mixture of olive oil and other ingredients in exact imitation of the anointing oil made by Moses. That original oil was the only one ever used for anointing Levitical high priests and Jewish kings.

While the anointing oil of Moses should not be poured on gentiles, there is no punishment for that act. Consequently, there would probably be no punishment for a gentile who prepares an imitation of that oil or uses it, but such an act would nonetheless be disrespectful and improper.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Ex. 30:32

Ex. 30:32

109

- Rambam, *Mishneh Torah, K'lei HaMikdash* 1:6  
A Jew is not punished for pouring the original anointing oil on a gentile (all the more so, a gentile would not be liable, and therefore also not for an imitation oil).
- Talmud Bavli, *Kreisos* 6b  
Gentiles are not bound by the prohibition on pouring the anointing oil on a stranger (-84) (quoting a *Tanna* said to Rabbi Eliezer) (therefore presumably also not for an imitation oil).

## **-85) Not to imitate the Temple incense**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

Probably none

Not to prepare for personal use an incense made of the same eleven spices, in the same proportions, as that burned daily in the Jerusalem Temple. A Jew is subject to punishment for violating this commandment. But because such incense prepared by a gentile would presumably not have any holiness at all, it also would not be profaned by personal use. Nevertheless, imitating the Temple incense would be disrespectful and improper.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 30:37

**Biblical source (Sefer HaChinuch):**

Ex. 30:37

**Number in Sefer HaChinuch:**

110

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, K'lei HaMikdash 2:6](#)

The incense is made entirely in holiness (and is therefore holy, implying only a Jew has the ability to make the incense, whereas that of a gentile would be profane from the start and not subject to profanation).

## **-95) No offering temporarily blemished animals as sacrifices**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to offer animals with temporary physical blemishes — certain specified diseases that can heal — as sacrifices. For Jews, this commandment is addressed only to animals to be sacrificed in the Jerusalem Temple; for gentiles, who may offer less-strict sacrifices on temporary altars in other locations, this commandment is not binding. However, a gentile can earn extra reward from G-d by observing this higher standard of respect for holiness (see [commandment +61](#)).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:1

**Biblical source (Sefer HaChinuch):**

Deut. 17:1

**Number in Sefer HaChinuch:**

494

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Sefer HaMitzvos -96](#)  
“We should not say, ‘Since he is a gentile...’” (implying gentiles are not prohibited in offering *baalei mumin* on *bamos*; but since this is required for the Temple, it is preferable for *bamos* as well).
- [Talmud Bavli, Gittin 56a, & Rashi thereon](#)

(Story of Kamtza and Bar Kamtza):  
Two examples of blemishes that are not counted as blemishes for gentile offerings on *bamos*; only an animal missing a limb is blemished for gentile offerings.

- Editor's note  
Since unblemished offerings are required for the Temple, it is self-understood that this would be preferable for *bamos* as well.
- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, *Zevachim* 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- Rambam, *Mishneh Torah*, *Issurei Mizbeach* 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Probably recommended**

Unknown

Not to allow any flour offering to become leavened, nor to include any honey, with sacrifices being burned on the altar. This prohibition applies to all sacrifices in the Jerusalem Temple. But while it might not be required of gentile sacrifices offered on temporary altars in other locations (see [commandment +61](#)), it would in any case be preferable to follow it there, too.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 2:11

Lev. 2:11

117

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).
- [Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041](#)  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- [Talmud Bavli, Zevachim 116b, & Rashi thereon](#)  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.
- [Rambam, Mishneh Torah, Issurei Mizbeach 7:11](#)  
One should use only the finest and best for sacrifices and other holy



matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-99) No offering sacrifices without salt**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Probably recommended**

Unknown

Not to omit salt from any sacrifices of animals or flour on the altar. This prohibition applies to all sacrifices in the Jerusalem Temple. But while it might not be required of gentile sacrifices offered on temporary altars in other locations (see [commandment +61](#)), it would in any case be preferable to follow it there, too.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 2:13

Lev. 2:13

118

- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 19:16](#)

Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”).

- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5745, v. 5, pp. 3039-3041](#)

There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- [Talmud Bavli, \*Zevachim\* 116b, & Rashi thereon](#)

Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused

dirt and wood, and newly generated fire.

- Rambam, *Mishneh Torah, Issurei Mizbeach* 7:11  
One should use only the finest and best for sacrifices and other holy matters, beyond the minimum required; Rambam gives the example of Hevel, a gentile.

## **-172) Not to eat an unkosher species of animal**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any part or derivative of an animal that is not defined as kosher under Torah Law (see [commandment +149](#) for more details and application to gentiles).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 14:7

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:4

**Number in *Sefer HaChinuch*:**

154

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Midrash Rabbah, *Koheles* 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **-173) Not to eat an unkosher species of fish or other seafood**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any part or derivative of a fish that is not defined as kosher under Torah Law (see [commandment +152](#) for more details and application to gentiles).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:11

**Biblical source (Sefer HaChinuch):**

Lev. 11:11

**Number in Sefer HaChinuch:**

156

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)

In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

### **-174) Not to eat an unkosher species of bird or flying creature**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any part or derivative of a bird or other winged creature that is not defined as kosher under Torah Law (see [commandment +150](#) for more details and application to gentiles).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:13

**Biblical source (Sefer HaChinuch):**

Lev. 11:13

**Number in Sefer HaChinuch:**

157

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)

In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

### **-175) Not to eat insects that fly**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any type of flying insect, other

than the four kosher species of locust (see [commandment +151](#)); included in this prohibition are flies, bees, wasps, moths, etc. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. A gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating insects.

See [commandment -176](#) regarding inspecting fruits and vegetables for insects.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 14:19

Deut. 14:19

471

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **-176) Not to eat breeding insects that creep on the earth**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

Not to eat any type of crawling insect or other invertebrate that is capable of breeding, including beetles, aphids, worms, etc. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. A gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating insects and the like.

**Examples:**

- To inspect carefully fruits and vegetables for insect or worm infestations and to remove the vermin or else throw away the infested food. Because environmental regulations have banned safe, effective pesticides such as DDT, insects and worms now infest numerous crops. Many of the bugs are tiny and very hard to see. Certain types of produce, such as Romaine lettuce, asparagus, and walnuts, are often infested and need careful inspection; others, such as celery, tomatoes, and carrots, generally are not infested. Some canned vegetables and other produce are sold in stores with reliable, orthodox Jewish certification that they are infestation-free and therefore kosher to eat.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:41

**Biblical source (Sefer HaChinuch):**

Lev. 11:41

**Number in Sefer HaChinuch:**

162

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Midrash Rabbah, Koheles 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **-177) Not to eat colonial insects that creep on the earth**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any type of crawling, colonial insect that is not capable of breeding, including ants, termites, etc. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule

exactly as Jews must. A gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating insects.

See [commandment -176](#) regarding inspecting fruits and vegetables for insects.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:44

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:44

**Number in *Sefer HaChinuch*:**

165

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

### **-178) Not to eat insects born in fruits or seeds**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any type of insect that is born inside fruits, nuts, or seeds and which emerges into the open air. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. A gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating insects.

See [commandment -176](#) regarding inspecting fruits and vegetables for insects.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:42

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:42

**Number in *Sefer HaChinuch*:**

163

**Sources explaining relevance to gentiles:**

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)

([See bibliography](#))

In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **-179) Not to eat any insect**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Recommended**

None

Not to eat any type of insect, worm, or other invertebrate. This commandment refers to any insect not covered by commandments [-175](#), [-176](#), [-177](#), and [-178](#), and especially covers aquatic insects and worms. Jews are strictly bound by this commandment, while gentiles are not; but gentiles do earn extra reward from G-d for choosing to follow this rule exactly as Jews must. A gentile would be wise to avoid the spiritually blemishing effects on one's soul from eating insects.

See [commandment -176](#) regarding inspecting fruits and vegetables for insects.

This commandment also prohibits doing anything that is generally recognized as being disgusting, such as eating dirt or filth, using blood-stained tools to eat, or holding oneself back from using the restroom when needed.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Optional Commandments](#)

Lev. 11:43

Lev. 11:43

164

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes

gentiles for having eaten these.

## **-184) Not to eat blood**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Recommended**

None

Not to drink the blood of animals or birds, nor to eat their meat with the blood still in it. Jews remove this blood through the combination of (a) kosher slaughter and (b) soaking and salting the meat before the blood degrades and becomes impossible to remove. Non-kosher meat sold in stores today never meets these conditions. A gentile may choose to follow this commandment for its spiritual benefits.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### Optional Commandments

Lev. 7:26

Lev. 7:26

148

- Rambam, *Mishneh Torah, Melachim* 9:10  
Gentiles are permitted to eat blood from a living animal (all the more so from a dead animal).
- Rashi, *Bereishis* 9:4  
Gentiles are forbidden to eat blood from a living animal.
- Talmud Bavli, *Sanhedrin* 59a-b  
Opinion of R. Hanania b. Gamliel: Gentiles are forbidden to eat blood from a living animal.
- Midrash Rabbah, *Koheles* 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim* (thus rewarded for following *kosher* laws).



## Commandment Profile:

### **-186) Not to cook milk and meat together**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to cook together meat and milk from any combination of cows, sheep, and goats, even without eating the cooked product. Gentiles are not bound by this commandment, but considering the reward for following it and the severe consequences of cooking milk and meat together (requiring the total destruction of the cooked product by Jews; see [commandment -187](#)), a non-Jew would be wise to avoid creating such an abhorrent mixture.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:19

**Biblical source (Sefer HaChinuch):**

Ex. 23:19

**Number in Sefer HaChinuch:**

92

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Midrash Rabbah, Koheles 1:9 \(#1\)](#)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim* (thus rewarded for following *kosher* laws).

### **-187) Not to eat milk and meat together**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Not to benefit from any product of cooking meat and milk together, neither by eating it, nor selling it, nor feeding it to any person or animal, nor using it for any other purpose. Torah Law applies this prohibition to meat and milk from any combination of cows, sheep, and goats; the rabbis extended it to

include the meat or milk of deer and other kosher animals, and the meat of birds. This commandment treats the combination of milk and meat as being more severe than other unkosher foods, requiring the total destruction of milk and meat cooked together.

Though not bound by this commandment, gentiles would be wise to avoid the spiritually damaging effects of eating milk and meat products together.

#### Examples:

- Not to eat meat products until one hour after eating milk products, nor to eat milk products until six hours after eating meat products.
- Not to eat cheeseburgers, pepperoni pizzas, or other such dishes.
- Not to eat products that contain derivatives of both milk and meat as ingredients, even where milk or meat are not visible in the products.

#### Category:

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Optional Commandments](#)

Ex. 34:26

Ex. 34:26

113

- Midrash Rabbah, Koheles 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim* (thus rewarded for following *kosher* laws).

### -216) No sowing produce in a vineyard

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### Recommended

None

Not to sow seeds of grains or vegetables together with grapes in a single field. Jews

are prohibited to do so by Torah Law in the land of Israel and by rabbinical law in other countries, and the products of such mixing are forbidden to eat (see [commandment - 193](#)). Gentiles are not prohibited from mixing seeds, but are discouraged from doing so in the land of Israel.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 22:9

Deut. 22:9

548

- [Rambam, \*Mishneh Torah, Melachim\* 10:6](#)  
Gentiles are permitted all *kilayim* except cross-crafting trees and cross-breeding animals.
- [Rambam, \*Mishneh Torah, Kilayim\* 5:5](#)  
Jews should help gentiles uproot and destroy gentile-owned, mixed-seed *kilayim* (in Israel?), which are called “*tiflah*” (foolishness).

## **-219) Not to prevent animals from eating what they are working on**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

Not to prevent a farm animal from eating from the crops it is working on, such as a cow threshing grain or carrying straw. This commandment forbids anyone from muzzling the animal or even intimidating it with one's voice from eating, which are considered a form of cruelty to animals by not allowing them to satisfy their hunger.

Gentiles are not obligated in this commandment, but it is morally preferable that they follow it anyway.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 25:4

**Biblical source (Sefer HaChinuch):**

Deut. 25:4

**Number in Sefer HaChinuch:**

596

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Talmud Bavli, Bava Metziah 90a  
Gentiles are permitted to muzzle animals.
- Kli Yakar, Shemos 20:8 (¶14)  
Gentiles are not obligated in this mitzvah, but were given the opportunity to accept it before *matan Torah* (thus implying a relevance for them).
- Rambam, Mishneh Torah, Sechirus 13:3  
Gentiles are not forbidden to muzzle animals, whether their own or those of Jews.

## **-234) Not to press a debtor who cannot pay**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

When a lender knows that a borrower of his money does not have the means to pay back the loan, this commandment forbids the lender from pressuring the borrower or causing him any kind of distress. The purpose of this commandment is to treat interest-free loans as a form of charitable assistance to the deserving (see [commandment +197](#)). Furthermore, to cause anguish to the impoverished borrower is nothing but personal vengeance, a bad character trait that a person must eradicate from within himself.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any

borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)).

Consequently, this commandment only applies toward people who conduct their lives for the sake of fulfilling genuine duties and higher achievements, whereas borrowers who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, *should* be pressured and caused maximum distress (see [commandment +142](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Ex. 22:24

Ex. 22:24

67

- [Rambam, \*Mishneh Torah, Deios\* 7:8](#)  
*Yishuv haaretz* requires an absence of vengeance and grudges, allowing social and economic harmony between *b'nei Adam* (Rambam includes gentiles by this term).
- [Rambam, \*Mishneh Torah, Malveh V'Loveh\* 1:2; \*Sefer HaMitzvos\* +142](#)  
It is a mitzvah to press gentile-idolater debtors and cause them maximum distress (apparently this does not apply toward a *Ger Toshav*).

## **-235) Not to lend money at interest**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Recommended**

None

For a Jew not to lend money at interest to a fellow Jew, but rather to provide only interest-free loans as a form of charitable assistance (see [commandment +197](#)). This commandment is optional for gentiles, whether toward Jews or other gentiles; in some cases it would be recommended to follow, in other cases not.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)).

Consequently, this commandment only applies toward people who conduct their lives for the sake of fulfilling genuine duties and higher achievements, whereas borrowers who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, *should* be charged interest (see [commandment +198](#)). In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 25:37

Lev. 25:37

343

- [Rambam, \*Mishneh Torah\*, \*Malveh V'Loveh\* 5:1](#)  
It is permitted for Jews to loan to, and borrow from, gentiles at interest (thus permitted for gentiles with one another as well).
- [Ramban, \*Devarim\* 23:21](#)  
Charging interest is not a form of theft or cheating, but merely an impediment to brotherly love, and thus its prohibition is only relevant to Jews as an issue of *ahavas Yisroel*; interest-free loans are a form of *tzedaka*.

**-236) Not to borrow money at interest**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## **Recommended**

None

For a Jew not to borrow money at interest from a fellow Jew, but rather only to borrow interest-free loans in tight situations (see [commandment +197](#)). This commandment is optional for gentiles, but since a person should restrict his borrowing to situations of absolute necessity, a Hasidic Gentile would be well advised to follow this rule as much as possible.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy — since the lender, by definition, does not share the risk of the investment, but rather is paid whether the business succeeds or not. Indeed, lenders prefer well-established businesses (those with other income streams or assets that can be seized to pay the loan) over newer businesses with better ideas and plans but without the extra assets to use as collateral; in other words, lenders often prefer loaning to businesses more likely to fail than those likely to succeed, and thus waste capital in the wrong parts of the economy. Joint-venture investors, on the other hand, only receive unguaranteed dividends on their stock investments, and since they share the risk, they prefer businesses with promising ideas over well-established businesses with poor plans. Thus true investors, who become partners in the business rather than creditors, tend to direct capital where it will be best put to use in the economy. A business should always strive to raise capital through investment partners, not through borrowing.

In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the

land.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:20

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:20

**Number in *Sefer HaChinuch*:**

572

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Malveh V'Loveh\* 5:1](#)  
It is permitted for Jews to loan to, and borrow from, gentiles at interest (thus permitted for gentiles with one another as well).
- [Ramban, \*Devarim\* 23:21](#)  
Charging interest is not a form of theft or cheating, but merely an impediment to brotherly love, and thus its prohibition is only relevant to Jews as an issue of *ahavas Yisroel*; interest-free loans are a form of *tzedaka*.

## **-237) Not to assist others in lending money at interest**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew not to assist fellow Jews in making loans at interest to one another — such as by being a loan guarantor or a witness on the loan document — but rather to participate only in the giving of interest-free loans as a form of charitable assistance (see [commandment +197](#)). This commandment is optional for gentiles, whether toward Jews or other gentiles; in some cases it would be recommended to follow, in other cases not.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other



borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)). Consequently, this commandment only applies toward borrowers who conduct their lives for the sake of fulfilling genuine duties and higher achievements, whereas borrowers who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, *should* be charged interest (see [commandment +198](#)). In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:24

**Biblical source (Sefer HaChinuch):**

Ex. 22:24

**Number in Sefer HaChinuch:**

68

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Malveh V'Loveh 5:1](#)  
It is permitted for Jews to loan to, and borrow from, gentiles at interest (thus permitted for gentiles with one another as well).
- [Ramban, Devarim 23:21](#)  
Charging interest is not a form of theft or cheating, but merely an impediment to brotherly love, and thus its prohibition is only relevant to Jews as an issue of *ahavas Yisroel*; interest-free loans are a form of *tzedaka*.

## **-239) Not to seize collateral without court authority**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

For a lender not to seize collateral on his own from his borrower, but rather to have

the courts choose and take the collateral on his behalf. This commandment, the purpose of which is to treat interest-free loans as a form of charitable assistance to the deserving (see [commandment +197](#)), only addresses collateral taken after the loan has been made; there is no prohibition on taking collateral that the borrower agreed to at the beginning of the loan, nor on taking collateral for other types of debt.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)). Consequently, although this commandment is not binding on gentile lenders, it would be morally appropriate to follow it in dealing with borrowers who conduct their lives for the sake of fulfilling genuine duties and higher achievements; on the other hand, people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, *should* be pressured and caused maximum distress (see [commandment +142](#)). In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 24:10

Deut. 24:10

585

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *malveh v'loveh* similar to those for Jews, and requires Noahide courts to execute for *osheik*, etc.

- Rambam, *Mishneh Torah, Malveh V'Loveh* 3:7

This prohibition only applies to loans and to the borrower himself; it is permitted to seize collateral without authority from a loan guarantor, or to collect owed wages or rental fees (thus no inherent prohibition on unauthorized seizure of collateral in general).

- Editor's note

This mitzvah is probably related to *mitzvos* -234 and +142 on pressing debtors, which is restricted only toward Jewish debtors and is required toward idolatrous gentiles — i.e., this seems to be an *ahavas Yisroel* issue tied to providing interest-free loans.

## **-240) Not to withhold collateral while the owner needs it**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Recommended**

None

For a lender not to hold on to his borrower's collateral during the times of day that he needs to use it, but rather to return it for part of each day as necessary (see [commandment +199](#)). The purpose of this commandment is to treat interest-free loans as a form of charitable assistance to the deserving (see [commandment +197](#)).

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)). Consequently, although this commandment is not binding on gentile lenders, it would be

morally appropriate to follow it in dealing with borrowers who conduct their lives for the sake of fulfilling genuine duties and higher achievements; on the other hand, people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, should be pressured and caused maximum distress (see [commandment +142](#)). In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 24:12; Ex. 22:26

Deut. 24:12

586

- [Ramban, \*Bereishis\* 34:13](#)  
Noahide law of *dinim* includes details of *malveh v'loveh* similar to those for Jews, and requires Noahide courts to execute for *osheik*, etc.
- [Rambam, \*Mishneh Torah, Malveh V'Loveh\* 3:7](#)  
The prohibition on unauthorized seizure of collateral (*mitzvah* -239) only applies to loans and to the borrower himself; it is permitted to seize collateral without authority from a loan guarantor, or to collect owed wages or rental fees (thus no inherent prohibition on unauthorized seizure of collateral in general).
- [Rambam, \*Mishneh Torah, Malveh V'Loveh\* 3:5](#)  
Collateral taken at the time of the loan need not be returned at all.
- [Raabad on Rambam, \*Mishneh Torah, Malveh V'Loveh\* 3:1](#)  
Collateral taken from a widow at the time of the loan is permitted.
- [Editor's note](#)  
This *mitzvah* is probably related

to *mitzvos* -234 and +142 on pressing debtors, which is restricted only toward Jewish debtors and is required toward idolatrous gentiles — i.e., this seems to be an *ahavas Yisroel* issue tied to providing interest-free loans.

## Commandment Profile:

### **-241) *Not to take collateral from a widow***

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

For a lender not to take collateral from any widow, whether rich or poor. The purpose of this commandment is to treat interest-free loans as a form of charitable assistance to the deserving (see [commandment +197](#)), and it does not apply to collateral that the widowed borrower agreed to at the beginning of the loan.

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)).

Consequently, although this commandment is not binding on gentile lenders, it would be morally appropriate to follow it in dealing with borrowers who conduct their lives for the sake of fulfilling genuine duties and higher achievements; on the other hand, people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, should be pressured and caused maximum distress (see [commandment +142](#)). In a future society where most people would be Hasidic

Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 24:17

Deut. 24:17

591

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *malveh v'loveh* similar to those for Jews, and requires Noahide courts to execute for *osheik*, etc.
- [Rambam, Mishneh Torah, Malveh V'Loveh 3:7](#)  
The prohibition on unauthorized seizure of collateral (*mitzvah* -239) only applies to loans and to the borrower himself; it is permitted to seize collateral without authority from a loan guarantor, or to collect owed wages or rental fees (thus no inherent prohibition on unauthorized seizure of collateral in general).
- [Rambam, Mishneh Torah, Malveh V'Loveh 3:5](#)  
Collateral taken at the time of the loan need not be returned at all.
- [Raabad on Rambam, Mishneh Torah, Malveh V'Loveh 3:1](#)  
Collateral taken from a widow at the time of the loan is permitted.
- [Editor's note](#)  
This *mitzvah* is probably related to *mitzvos* -234 and +142 on pressing debtors, which is restricted only toward Jewish debtors and is required toward idolatrous gentiles — i.e., this seems to be an *ahavas Yisroel* issue tied to providing interest-free loans.

## **-242) Not to take tools of food preparation as collateral**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Recommended**

None

For a lender not to take items used in food preparation, such as ovens or pots, as collateral from his borrower. The purpose of this commandment is to treat interest-free loans as a form of charitable assistance to the deserving (see [commandment +197](#)).

Under Theocratic Law, the only legitimate purpose for borrowing money is as a desperate, temporary measure to cover cash-flow gaps in meeting basic needs or keeping a business afloat, when a person owns no luxuries he can sell off first. Any other borrowing for purposes of consumption is immoral, hedonistic indulgence, and any borrowing as capital investment in business expansion is foolish and destructive to the economy (see [commandment -236](#)).

Consequently, although this commandment is not binding on gentile lenders, it would be morally appropriate to follow it in dealing with borrowers who conduct their lives for the sake of fulfilling genuine duties and higher achievements; on the other hand, people who live for fun, pleasure, or entertainment, or for building personal wealth, fame, or social status, should be pressured and caused maximum distress (see [commandment +142](#)). In a future society where most people would be Hasidic Gentiles of good character, it might be appropriate for the government to institute this commandment as the law of the land.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### Optional Commandments

Deut. 24:6

Deut. 24:6

583

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of *malveh v'loveh* similar to those for Jews, and requires Noahide

courts to execute for *osheik*, etc.

- Rambam, *Mishneh Torah, Malveh V'Loveh* 3:7

The prohibition on unauthorized seizure of collateral (mitzvah -239) only applies to loans and to the borrower himself; it is permitted to seize collateral without authority from a loan guarantor, or to collect owed wages or rental fees (thus no inherent prohibition on unauthorized seizure of collateral in general).

- Rambam, *Mishneh Torah, Malveh V'Loveh* 3:5

Collateral taken at the time of the loan need not be returned at all.

- Raabad on Rambam, *Mishneh Torah, Malveh V'Loveh* 3:1

Collateral taken from a widow at the time of the loan is permitted.

- Editor's note

This mitzvah is probably related to *mitzvos* -234 and +142 on pressing debtors, which is restricted only toward Jewish debtors and is required toward idolatrous gentiles — i.e., this seems to be an *ahavas Yisroel* issue tied to providing interest-free loans.

## **-270) Not to leave an animal pinned down under its burden**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Recommended**

None

Not to ignore one's fellow who needs help unloading a burden from, or reloading it onto, his pack animal. While this commandment is not binding on gentiles — and does not apply at all toward idolatrous followers of false religions — it is nonetheless a form of *tzedaka* (charitable help) that should be practiced.



**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:5; Deut. 22:4

**Biblical source (*Sefer HaChinuch*):**

Deut. 22:4

**Number in *Sefer HaChinuch*:**

540

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Kli Yakar, Shemos 20:8 \(¶14\)](#)  
Gentiles are not obligated in unloading a beast (mitzvah +202), but were given the opportunity to accept it before *matan Torah* (thus implying a relevance for them).

## ***Rabbinical #1) To recite various blessings***

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

Thousands of years ago, the rabbis formulated numerous blessings for Jews to recite (a) before partaking of food or pleasant smells, (b) upon encountering certain unusual sights or events, and (c) upon performing certain commandments of Jewish Law. As long as he uses the established wording according to the appropriate rules, a gentile may recite blessings of types (a) and (b) — and, indeed, it would be appropriate to do so — but category (c) would generally not apply, because those blessings are specifically for those who are obligated under Jewish Law (i.e., Jews), while gentiles are only obligated under the Seven Noahide Laws. Thus while a gentile may optionally perform some commandments of Jewish Law for extra reward, he usually would not recite a blessing over such actions.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (*Sefer HaChinuch*):**

N/A

**Number in *Sefer HaChinuch*:**

0

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Berachos 11:7](#)  
Gentiles cannot make certain

blessings only because the words  
“*asher kidshanu bemitzvosav  
v'tzivanu*” do not apply to them  
(otherwise, presumably permitted).

### **Rabbinical #3) To light Sabbath candles**

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

To add to the activities through which to bless the Sabbath day (see [commandment +155](#)), the rabbis instituted the practice of lighting candles in each home right before the Sabbath begins on Friday evening. Gentiles are not permitted to “rest” during the Sabbath ([commandment +154](#)), but they are encouraged to honor the Sabbath day similarly to the Jews ([commandment +155](#)). Thus it would be proper for gentiles also to light Sabbath candles, though without reciting the Jewish blessing over the act (see [rabbinical commandment 1](#)).

For Jews, this commandment also applies to various Biblical holidays. Gentiles, likewise, may optionally light candles for each of the same holidays: *Rosh Hashanah* (the New Year), *Yom Kippur* (the Day of Atonement), the first day(s) of *Sukkos* (the Festival of Huts), *Shemini Atzeres* (the eighth-day extension of *Sukkos*), the first and last days of the Passover week, and *Shavuot* (the anniversary of the giving of the Ten Commandments at Mount Sinai).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (*Sefer HaChinuch*):**

N/A

**Number in *Sefer HaChinuch*:**

0

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Kli Yakar, Shemos 20:8](#)  
Gentiles are obligated in remembering Shabbos (mitzvah

+155), to remember the constant renewal of creation.

### ***Rabbinical #5) To recite the “Hallel” Psalms on holidays***

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

The rabbis instituted that Jews must recite the “*Hallel*” (“Praise”), consisting of Psalms 113 through 118, on various holidays, including each day of *Sukkos* week (the Festival of Huts), *Shemini Atzeres* (the eighth-day extension of *Sukkos*), the eight days of Chanukah, the entire Passover week, *Shavuot* (the anniversary of the giving of the Ten Commandments at Mount Sinai), and *Rosh Chodesh* (the first of each Hebrew-calendar month). Gentiles may also optionally follow this commandment, though without reciting the blessing before or after (see [rabbinical commandment 1](#)).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (*Sefer HaChinuch*):**

N/A

**Number in *Sefer HaChinuch*:**

0

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***Rabbinical #6) To light Chanukah candles***

**Application to gentiles:**

**Strongly recommended**

**Mandated punishment for violation:**

None

**Brief description:**

The rabbis established a permanent memorial to the miracles G-d performed for the Jews, in their ancient war against the Greeks and in the cleansing of the Jerusalem Temple from idolatrous contamination, by instituting the celebration of the eight days

of Chanukah each year. The main commandment is to light candles of a menorah, one that meets the detailed requirements of Jewish Law, on each night of Chanukah according to various rules. The spiritual light of the Chanukah menorah is aimed primarily at affecting gentiles and the world at large, and consequently it is appropriate (but not mandatory) for gentiles to light Chanukah candles according to the Jewish rules — although without reciting a blessing over the act (see [rabbinical commandment 1](#)).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (*Sefer HaChinuch*):**

N/A

**Number in *Sefer HaChinuch*:**

0

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Chanukah 4:9](#)  
Gentile who lit a Chanukah menorah “accomplished nothing” (i.e., on behalf of a Jew, since the gentile is not commanded in the mitzvah, but certainly can do any mitzvah optionally).

## ***Rabbinical #7) To recite the Esther scroll on Purim***

**Application to gentiles:**

**Recommended**

**Mandated punishment for violation:**

None

**Brief description:**

In commemoration of the miraculous deliverance of the Jews in ancient Persia, the rabbis instituted the celebration of Purim each year (Esther 9:17-23). The primary part of the commandment is to listen to a public reading of the *Megillah* (the book of Esther) in Hebrew, read by an observant Jew from a valid scroll of the book of Esther. Other observances include gifts to the poor and to one's friends, and eating a festive meal during the daytime.

An Esther scroll written by a gentile is automatically invalid. But a gentile can earn extra reward by participating in the celebrations of Purim, especially by listening to a reading of the *Megillah* according to its proper rules. The deliverance of Purim was a victory over the nation of Amalek, the Satanic arch-enemy of G-d that has sought throughout history to destroy all civilization through subversion and revolution, and thus the Jewish victory was a blessing for all mankind.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (*Sefer HaChinuch*):**

N/A

**Number in *Sefer HaChinuch*:**

0

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Megillah\* 2:9](#)  
*Megillah* written by gentile is invalid (i.e., not holy, thus not usable by Jews for Purim reading).

## Positive Commandments

### +15) To post a mezuzah-scroll on one's doorpost

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None (but punishment from Heaven for desecrating *mezuzos*)

**Brief description:**

To place parchments, on which are written certain Scriptural verses, in container and to affix them in the proper position to each of the appropriate doorposts in one's home. Torah Law mandates posting *mezuzos* in Jewish homes, but neither requires nor prohibits it for gentiles (although a *mezuzah* written by a gentile is invalid). A gentile who treats a valid, Jewish-made *mezuzah* with the proper respect and posts it in the proper way, carefully following all the detailed rules that apply, can earn additional reward; otherwise, he

may unintentionally desecrate the holy *mezuzah* and thus perform a sin. A gentile should not consider performing this commandment unless he is a Hasidic Gentile, and then only after careful consultation with orthodox rabbis. Jewish practice is to avoid giving a *mezuzah* to a gentile unless he can be sure of the gentile's proper attitude and intentions.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 6:9

Deut. 6:9

423

- Rambam, *Mishneh Torah, Sefer Torah* 10:8  
Gentile is permitted to read from a kosher *sefer Torah* (thus gentiles not prohibited from using holy objects).
- Rambam, *Mishneh Torah, Tzitzis* 3:9  
Those not obligated in a particular mitzvah may optionally perform that mitzvah without a *berachah*.
- Rambam, *Mishneh Torah, Mezuzah* 5:11  
Jews should not leave a *mezuzah* in a gentile's hands if there is any possibility it will be treated disrespectfully.
- Talmud Yerushalmi, *Peiah* 4a (1:1); Midrash Rabbah Bereishis, *Noach* 35 (#3; 73b)  
Rabeinu HaKadosh sent a *mezuzah* to the gentile king Artaban, for him to use to receive protection from G-d.
- Lubavitcher Rebbe, *Likkutei Sichos* v. 19, pp. 125-126  
(Re: sending *mezuzah* to Artaban): A gentile is not commanded in *mezuzah*, his house is *patur*, and therefore he cannot fulfill that mitzvah (i.e., as one who is commanded, vs. optional fulfillment as per Rambam, *Hilchos Melachim* 10:10); but he can still

receive Divine protection through the *mezuzah*.

- Radbaz on Rambam, *Mishneh Torah, Melachim 10:10*  
Gentiles may indeed post a *mezuzah* optionally, for extra reward, but he (the Radbaz) would prefer to prevent them from doing *mitzvos* that require *kedusha* and *tahara*, such as *tefillin*, *sefer Torah*, and *mezuzah*.

### +32) To honor Levitical priests

**Application to gentiles:**

**Partly optional, partly irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sanctify and honor Levitical priests in all matters, since they are G-d's selected representatives for performing sacrificial offerings in the Jerusalem Temple. The rabbis instituted such practices as having the priests perform the first portion of public Torah readings and having them lead group blessings at the end of meals. Neither of these uniquely Jewish functions would apply to gentiles. But such actions as giving Levitical priests the first choice of any allotment are ways that gentiles, too, can honor the priests in order to earn extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:8

**Biblical source (*Sefer HaChinuch*):**

Lev. 21:8

**Number in *Sefer HaChinuch*:**

269

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### +53) To sacrifice a burnt offering at every festival

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

## Optional

None

To ascend to Jerusalem for each of the three annual festivals — Passover, *Shavuot*, and *Sukkos* (the Festival of Huts) — and to bring an animal as a completely burnt offering in the Temple. Gentiles are allowed to bring completely burnt offerings to the Temple ([commandment +63](#)), and therefore may optionally observe this commandment for extra reward from G-d.

This commandment only applies when the Temple is standing. Once the third and permanent Temple is built during the reign of the Messianic king of the Jewish people, all gentiles will be required to fulfill this commandment every year on the festival of *Sukkos*.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

## [Optional Commandments](#)

Deut. 16:16

Deut. 16:16

489

- Rashi, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- Even Ezra, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- Redak, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) *Sukkos*, or else face punishment from Heaven.
- Metzudas David, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) *Sukkos*



— meaning to bring sacrifices — or else face punishment from Heaven.

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2-3  
Gentiles may bring 'olos to the Temple.
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...)  
R. Shimon says gentiles bring neither 'olas r'iyah nor shalmei chagigah, but he is not certain of this, since they may bring voluntary 'olos and shlamim.

## **+84) To offer sacrifices only in the Temple**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

To bring sacrifices to G-d only to the Jerusalem Temple, where the Levitical priests perform the sacrificial procedures. Gentiles may likewise bring sacrifices to the Temple, and, unlike Jews, they are also permitted to offer up sacrifices on temporary altars in other locations (see [commandment +20](#)). Nevertheless, a sacrifice offered in G-d's holy Temple certainly achieves greater holiness, and a gentile may earn extra spiritual reward for bringing it there.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:14

**Biblical source (*Sefer HaChinuch*):**

Deut. 12:14

**Number in *Sefer HaChinuch*:**

440

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2-3  
Gentiles may bring 'olos (only non-obligatory ones, *nedarim* and *nedavos*) to the Temple.

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.

## +85) To bring sacrifices from outside Israel to the Temple

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To bring all required sacrifices to the Jerusalem Temple, even from outside Israel despite the greater distance. Gentiles may likewise bring sacrifices to the Temple, and, unlike Jews, they are also permitted to offer up sacrifices on temporary altars in other locations (see [commandment +20](#)). Nevertheless, a sacrifice offered in G-d's holy Temple certainly achieves greater holiness, and a gentile may earn extra spiritual reward for bringing it there.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:26

**Biblical source (*Sefer HaChinuch*):**

Deut. 12:26

**Number in *Sefer HaChinuch*:**

453

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2-3  
Gentiles may bring 'olos (only non-obligatory ones, *nedarim* and *nedavos*) to the Temple.
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.

## +119) To sanctify the fruit of a tree's fourth year

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

Jews are forbidden to eat or make use of any fruits produced during the first three years after a tree is planted or replanted. This commandment limits the use of the fruits from the tree's fourth year, declaring them holy and requiring the owners to eat them in Jerusalem.

A gentile is not obligated in this commandment. But just as he may choose to observe the prohibition on eating fruits of the first three years ([commandment -192](#)), so too he may optionally follow this commandment, in which case his fourth year's fruits become holy as well.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 19:24

Lev. 19:24

247

- [Rambam, Mishneh Torah, Maaser Sheni 10:10](#)  
*Neta reva'i* of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated — despite the prohibition against *t'meyim* eating it).

## **+120) To leave the corners of a field unharvested**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

To leave small portions of a field of produce or a grove of fruit trees unharvested for the poor to glean. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict. The rabbis

also commanded Jews to allow poor gentiles to participate in gleaning the remainders of the harvest.

Gentiles are not obligated to follow this commandment in harvesting their own fields, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:10

**Biblical source (Sefer HaChinuch):**

Lev. 19:9

**Number in Sefer HaChinuch:**

216

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Terumos 2:10](#)  
Peah left by a gentile owner is mentioned.

## **+121) To leave loose gleanings during the harvest**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To abandon fallen, individual gleanings from the harvest for the poor to take. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict. The rabbis also commanded Jews to allow poor gentiles to participate in taking the fallen gleanings of the harvest.

Gentiles are not obligated to follow this commandment in harvesting their own fields, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:22

**Biblical source (Sefer HaChinuch):**

Lev. 19:9

**Number in Sefer HaChinuch:**

218

**Sources explaining relevance to gentiles:**

- [Rambam, Mishneh](#)

([See bibliography](#))

Torah, Terumos 2:10  
*Leket* left by a gentile owner is mentioned.

### **+122) To leave forgotten sheaves during the harvest**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To abandon forgotten sheaves from the harvest for the poor to take. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict. The rabbis also commanded Jews to allow poor gentiles to participate in taking the forgotten sheaves of the harvest.

Gentiles are not obligated to follow this commandment in harvesting their own fields, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:19

**Biblical source (*Sefer HaChinuch*):**

Deut. 24:19

**Number in *Sefer HaChinuch*:**

592

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Terumos 2:10*  
*Shichchah* left by a gentile owner is mentioned.

### **+123) To leave the remnants of the grape harvest**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To leave the spindly grape clusters of a vineyard unharvested for the poor to glean. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict. The rabbis also commanded

Jews to allow poor gentiles to participate in gleaning the remainders of the harvest.

Gentiles are not obligated to follow this commandment in harvesting their own vineyards, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:10

**Biblical source (Sefer HaChinuch):**

Lev. 19:10

**Number in Sefer HaChinuch:**

220

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Terumos 2:10](#)  
*Peah, leket, and shichchah* left by a gentile owner are mentioned.

### Commandment Profile:

**+124) To leave grapes that fell during the harvest**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To abandon fallen, individual grapes from the vineyard harvest for the poor to take. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict. The rabbis also commanded Jews to allow poor gentiles to participate in taking the fallen grapes of the harvest.

Gentiles are not obligated to follow this commandment in harvesting their own vineyards, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:10

**Biblical source (Sefer HaChinuch):**

Lev. 19:10

**Number in *Sefer HaChinuch*:**

222

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Terumos* 2:10  
*Peah*, *leket*, and *shichchah* left by a gentile owner are mentioned.

### **+126) To set aside the priestly portion**

**Application to gentiles:**

**Partly optional, partly irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jew is commanded to set aside a portion, about two percent, of each year's crop for the Levitical priests. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict.

A gentile may always optionally set aside any portion of his crop to give to the Levitical priests, but under Torah Law, it would not have the holy status of the priestly portion. However, the rabbis decreed that if a gentile does set aside this portion of his own produce grown only in Israel, it gains the status of the priestly portion, thus enabling him to fulfill this commandment optionally under rabbinical authority.

**Category:**

Optional Commandments

**Biblical source(s) (Rambam):**

Deut. 18:4

**Biblical source (*Sefer HaChinuch*):**

Deut. 18:4

**Number in *Sefer HaChinuch*:**

507

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Terumah* 4:15  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.

### **+127) To set aside a tithe from produce**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly optional, partly irrelevant**

None

A Jew is commanded to set aside ten percent of each year's crop for members of the Jewish tribe of Levi. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict.

A gentile may always optionally set aside any portion of his crop to give to the Levites, but under Torah Law, it would not have the holy status of the tithe. However, the rabbis apparently decreed that if a gentile does set aside this portion of his own produce grown only in Israel, it gains the status of the tithe, thus enabling him to fulfill this commandment optionally under rabbinical authority.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Num. 18:24

Num. 18:24

395

- [Rambam, \*Mishneh Torah, Terumos\* 4:15](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, \*Mishneh Torah, Maaser\* 1:7](#)  
Those whose *terumah* is *terumah* are also able to separate *maaser rishon* (thus gentiles, rabbinically).

## **+128) To set aside a second tithe from produce**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly optional, partly irrelevant**

None

A Jew is commanded to set aside a second



ten percent of the crop during four out of each seven years to be eaten in Jerusalem. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict.

A *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court) may always optionally set aside any portion of his crop to be eaten in Jerusalem, but under Torah Law, it would not have the holy status of the second tithe. However, the rabbis apparently decreed that if a gentile does set aside this portion of his own produce grown only in Israel, it gains the status of the second tithe, thus enabling him to fulfill this commandment optionally under rabbinical authority.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 14:22

Deut. 14:22

473

- [Rambam, \*Mishneh Torah\*, \*Terumos\* 4:15](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, \*Mishneh Torah\*, \*Maaser Sheni\* 1:12](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).

**+130) To make a second tithe for the poor**

**Application to gentiles:**

**Partly optional, partly irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

After setting aside a tithe (ten percent) of each year's crop, a Jew is commanded to set aside another tenth of the remaining crop. In the third and sixth years of the seven-year Sabbatical cycle, the second tithe is given to the poor. Jews are obligated in this rule in the land of Israel by Torah Law and elsewhere by rabbinical edict.

A gentile may always optionally set aside any portion of his crop to give to the poor, but under Torah Law, it would not have the holy status of the second tithe. However, the rabbis apparently decreed that if a gentile does set aside this portion of his own produce grown only in Israel, it gains the status of the second tithe, thus enabling him to fulfill this commandment optionally under rabbinical authority.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 14:28

**Biblical source (*Sefer HaChinuch*):**

Deut. 14:28

**Number in *Sefer HaChinuch*:**

474

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Terumos 4:15](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, \*Mishneh Torah\*, Maaser Sheni 1:12](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).

**+137) To blow a ram's horn in the Jubilee year**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To blow a ram's horn on *Yom Kippur* (the Day of Atonement) during the fiftieth year of the Jubilee cycle, to announce the official freeing of all Jewish slaves and the return of all land in Israel to its original inheritors. This must first be done by the Jewish rabbinical courts, and then by each individual Jew.

The 50-year Jubilee cycle is only conducted when the Jewish people control the land of Israel, when the tribal identity of each Jew is known, and when the twelve Jewish tribes are settled in their designated areas. Only at that time are the Jewish courts able to accept any gentile as a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a rabbinical court, and who therefore gains permission to live in Israel).

Like Jews, gentiles are also obligated to release their Jewish slaves ([commandment +232](#)) and return land in Israel to its original inheritors ([commandment +138](#)) on the day the Jubilee horn is blown. Gentiles are not obligated in blowing a ram's horn for this occasion, but may do so for extra reward from G-d.

**Category:****Biblical source(s) (Rambam):****Biblical source (*Sefer HaChinuch*):****Number in *Sefer HaChinuch*:****Sources explaining relevance to gentiles:**  
([See bibliography](#))[Optional Commandments](#)

Lev. 25:9-10

Lev. 25:9

331

- [Rambam, \*Mishneh Torah\*, \*Arachin V'charamin\* 4:20](#)  
Gentile-owned land in Israel reverts to Jewish owners in the Jubilee year.
- [Rambam, \*Mishneh Torah\*, \*Avodim\* 2:6](#)  
Gentile-owned *eved Ivri* is released for free in the Jubilee year, but not in the *shemitah* year.

**+143) To give Levitical priests certain parts of slaughtered animals**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly optional, partly irrelevant**

None

To give to Levitical priests the right arm, jaws, and stomach of every kosher animal that is killed using kosher ritual slaughter.

A gentile's slaughter is invalid for Jewish consumption (see commandments [+146](#) and [-180](#)). However, these animal portions do not gain a holy status, and so if a gentile has his kosher animals slaughtered by an observant Jew (thus rendering the meat kosher for Jews), the gentile may choose to fulfill this commandment for extra reward from G-d.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 18:3

Deut. 18:3

506

- [Rambam, \*Mishneh Torah, Shechitah\* 4:11-12](#)  
A gentile's *shechitah* is a *neveilah*.
- [Rambam, \*Mishneh Torah, Bikkurim\* 9:6](#)  
Kosher slaughter of a Jew, even for a gentile to eat, is obligated in *matanos* (unless owned by the gentile).
- [Rambam, \*Mishneh Torah, Bikkurim\* 9:10](#)  
Animal owned by gentile is not obligated in *matanos*.
- [Rambam, \*Mishneh Torah, Bikkurim\* 9:6,20](#)  
Animal *matanos* are not *kodesh* (thus requiring no rabbinical edict for gentiles to give).

**+144) To give Levitical priests the first shearing of wool**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

To give to Levitical priests the first portion of wool sheared from sheep in the land of Israel.

This wool portion does not gain a holy status, so a gentile may choose to fulfill this commandment for extra reward from G-d.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 18:4

Deut. 18:4

508

- [Rambam, \*Mishneh Torah, Bikkurim 10:9\*](#)  
Wool of a gentile is not obligated in *reishis hageiz*.
- [Rambam, \*Mishneh Torah, Bikkurim 10:17\*](#)  
*Reishis hageiz* is not *kodesh* (thus requiring no rabbinical edict for gentiles to give).

## **+146) To slaughter animals ritually before eating them**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Partly optional, partly irrelevant**

None

To slaughter animals according to the complex, detailed rules of kosher slaughter, without which the animal is considered simply a carcass that died of other causes (see [commandment -180](#)) and is prohibited to Jews for eating. The rules are slightly different for birds than for land animals, but in all cases the slaughter is not kosher if performed by a non-observant Jew or an idolatrous gentile (the rabbis further prohibited Jews from eating animals slaughtered even by Hasidic Gentiles, to err on the side of caution). Because it is easy to

make a tiny mistake during the slaughtering process that no one but the butcher himself would recognize — an error that would invalidate the slaughter completely — it is also essential that the butcher be a G-d-fearing person willing to admit his mistake and lose his money by not using the animal's meat.

Gentiles are not bound by this commandment, but Hasidic Gentiles may choose to perform kosher slaughter (for gentile consumption, not for Jews) for extra reward from G-d — whereas the slaughtering done by a Christian or other idolater, even if it follows all the rules of Jewish Law, would still be invalid under this commandment.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 12:21

Deut. 12:21

451

- Rambam, *Sefer HaMitzvos* -187  
Gentiles are permitted to eat *neveilos*.
- Rashi, *Vayikra* 25:35; *Devarim* 14:21  
*Ger Toshav* “eats *neveilos*” (i.e., is allowed to eat; and also that his slaughtering is automatically *neveilah* — but from Torah or rabbinically?).
- Rambam, *Mishneh Torah, Shechitah* 4:11-12  
Idolatrous gentile's *shechitah* is *neveilah* by Torah; that of non-idolatrous gentile only rabbinically.
- Midrash Rabbah, *Koheles* 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes

gentiles for having eaten these.

### **+147) To cover the blood of slaughtering**

**Application to gentiles:**

**Partly optional, partly irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To cover with dirt the blood that pours out during the kosher slaughtering of kosher wild animals — including deer, antelopes, gazelles, and giraffes — and of kosher birds (this does not apply to the blood of cows, sheep, or goats).

Gentiles are not bound by this commandment. But since Christians and other idolatrous gentiles are unable to perform valid kosher slaughter in any case, this commandment has no application to them even optionally. Hasidic Gentiles, on the other hand, who choose to perform kosher slaughter (see [commandment +146](#)) may also choose to follow this commandment for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 17:13

**Biblical source (*Sefer HaChinuch*):**

Lev. 17:13

**Number in *Sefer HaChinuch*:**

187

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Sefer HaMitzvos\* -187](#)  
Gentiles are permitted to eat *neveilos*.
- [Rashi, \*Vayikra\* 25:35; \*Devarim\* 14:21](#)  
*Ger Toshav* “eats *neveilos*” (i.e., is allowed to eat; and also that his slaughtering is automatically *neveilah* — but from Torah or rabbinically?).
- [Rambam, \*Mishneh Torah, Shechitah\* 4:11-12](#)  
Idolatrous gentile’s *shechitah* is *neveilah* by



Torah; that of non-idolatrous gentile only rabbinically.

### **+148) To send away a mother bird before taking its young**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To send away a mother bird protecting its nest and to take only its young, rather than taking both simultaneously. This applies only to kosher species of birds found in the wild, not to unkosher types of birds ([commandment +150](#)), nor to domesticated birds in one's possession such as chickens or geese.

Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:7

**Biblical source (Sefer HaChinuch):**

Deut. 22:7

**Number in Sefer HaChinuch:**

545

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **+156) To remove all leavened products on Passover eve**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew, who is forbidden to own foods containing leavened ingredients during the Passover week, to dispose of those foods by a certain time during the day preceding the first Passover night.

Gentiles who choose to follow the Passover prohibitions on eating leavened foods (see [commandment -197](#)) and on owning

leavened foods (commandments [-200](#) and [-201](#)) may also optionally follow this commandment and dispose of foods containing leavened ingredients on Passover eve, also for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:15

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:15

**Number in *Sefer HaChinuch*:**

9

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

## **+157) To recount the exodus from Egypt on Passover**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To tell the full story of the enslavement of the Jewish people in Egypt and their redemption during the first Passover, including all the great miracles performed by G-d at that time. This commandment must be performed on the first night of Passover, during the *Seder* meal. Rabbinical authorities have established a standard text, known as the *Hagadah*, that tells and explains this story.

Whether or not a gentile chooses to abstain from eating (commandments [-197](#) and [-198](#)) or owning (commandments [-200](#) and [-201](#)) leavened foods during Passover for extra reward, he may separately opt to follow this commandment and recite the *Hagadah* on the first Passover night, whether at a *Seder* or on his own, also for spiritual benefit — because the redemption of the Jews, and their selection to be G-d's priesthood for the world, has opened the door for the ultimate redemption of all mankind by returning to the theocracy of the Seven Noahide Laws.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 13:8

**Biblical source (Sefer HaChinuch):**

Ex. 13:8

**Number in Sefer HaChinuch:**

21

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Korban Pesach 9:8](#)

Jews may allow a *Ger Toshav* to eat *matzah* and *maror* at the Pesach *seder* (despite prohibition on gentiles eating the *korban Pesach* itself).

### **+158) To eat matza on the 1st night of Passover**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew to eat *matza* (crackers of unleavened bread) specifically on the first night of the Passover week. By tradition, this is done during the meal commonly known as the *Seder*.

Whether or not a gentile chooses to abstain from eating (commandments [-197](#) and [-198](#)) or owning (commandments [-200](#) and [-201](#)) leavened foods during Passover for extra reward, he may separately opt to follow this commandment and eat *matza* on the first Passover night, whether at a *Seder* or on his own, also for spiritual benefit.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:18

**Biblical source (Sefer HaChinuch):**

Ex. 12:18

**Number in Sefer HaChinuch:**

10

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Korban Pesach 9:8](#)

Jews may allow a *Ger Toshav* to eat *matzah* and *maror* at the Pesach *seder* (despite prohibition on gentiles eating the *korban*

*Pesach* itself).

**+161) To count the days from the barley-offering of Passover until Shavuos**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

For every individual to make a formal count of the days and weeks between the beginning of Passover and the holiday of *Shavuos* 50 days later, starting on the second day of Passover (the day the barley-offering is sacrificed in the Jerusalem Temple) and counting 49 days, ending the day before *Shavuos*. Since Hebrew-calendar days begin at sunset, the counting ceremony is performed in the evening that begins each of the 49 days.

This count corresponds to the seven weeks the Jewish people spent in the desert from the time they left Egypt until they arrived at Mt. Sinai, and the modern act of counting helps bring about a spiritual refinement in a person's soul. Gentiles are not obligated in this commandment, but may perform it for extra reward from G-d — though without reciting a blessing over the act (see [rabbinical commandment 1](#)).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:15-16; Deut. 16:9

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:15

**Number in *Sefer HaChinuch*:**

306

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

**+169) To wave four plant species together on Sukkos**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To hold four plant species together on the first day of *Sukkos* (the Festival of Huts). The bundle must be composed of an unopened palm branch, willow branches, myrtle branches, and a citron fruit; each of these items must be used in the correct number, from the proper species, in the proper condition, and without certain blemishes, all as precisely specified in the details of Jewish Law. The Torah only requires the taking of these four species on the first day of *Sukkos* but rabbinical rulings have extended it to all seven days of the *Sukkos* week. Jewish tradition has established how the four species are waved, and during which points in the morning prayers.

Gentiles are not obligated in this commandment, but may choose to follow it for extra reward.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:40

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:40

**Number in *Sefer HaChinuch*:**

324

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Avodah Zarah 3a](#)  
Gentiles will be commanded to live in a *sukkah* during *Sukkos* when *Moshiach*
- [Rashi, Zechariah 14:16-19](#)  
In the Messianic Era, all gentiles will be required to live in a *sukkah*, wave the 4 species (apparently), and go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- [Even Ezra, Zechariah 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem for *Sukkos*, or else face punishment from Heaven.
- [Redak, Zechariah 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) *Sukkos*, or else face punishment from Heaven.
- [Metzudas David, Zechariah 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) *Sukkos* — meaning to bring sacrifices — or else face punishment

from Heaven.

## **+170) To listen to the ram's horn blown on Rosh Hashanah**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

To blow the *shofar* (a ram's horn that meets all specifications under Jewish Law), or to listen to one blown by someone who knows the correct notes and has the proper intentions, on *Rosh Hashanah* (the New Year and annual day of judgment for the entire world). The *shofar*-blowing is a call to repentance, and gentiles, like Jews, must repent on *Rosh Hashanah*, when they are being judged by their Creator. Therefore a gentile may wish to listen to the *shofar*, even though he is not required to do so, and thereby gain extra reward — including spiritual assistance in repenting and returning to Theocratic Law.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Num. 29:1

Num. 29:1

405

- [Rambam, \*Mishneh Torah, Teshuvah\* 3:3](#)  
Every person in the world (including gentiles) is judged on *Rosh Hashanah* and sealed on *Yom Kippur*; doing *teshuvah* changes the judgment for gentiles as well.
- [Rambam, \*Mishneh Torah, Teshuvah\* 3:4](#)  
*Shofar* includes arousal to *teshuvah*; “*kal Adam*” (Rambam includes gentiles by this term) must see himself weighing in this judgment.
- [Rambam, \*Mishneh Torah, Tefillah\* 2:5,7](#)  
G-d's kingship over the entire world

is recalled in *Rosh Hashanah* and *Yom Kippur* prayers (thus the world must accept that kingship on those days).

### **+196) To give gifts to a Jewish slave upon his release**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

To bestow gifts of agricultural produce on one's Jewish slave when he is released from slavery by requirement. A gentile owner is required to release his Jewish slave in the Jubilee year ([commandment +232](#)), and at that time may follow this commandment optionally for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:14

**Biblical source (*Sefer HaChinuch*):**

Deut. 15:14

**Number in *Sefer HaChinuch*:**

482

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Avodim\* 2:6](#)  
A gentile is not required to release his *eved Ivri* in the *shemita* year, only in the Jubilee year (all the more so, he is probably not obligated in this mitzvah, either).

### **+215) To be circumcised**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Jewish men are required to be circumcised as a sign of the covenant between G-d and His chosen people. But since circumcision was commanded earlier upon Abraham and his other, non-Jewish descendants, it may be allowed for gentile men to be circumcised as well if they choose (there is some dispute on

this point among rabbis, but Jewish sage Maimonides ruled that it is permitted even for idolaters and that Jews are allowed to perform the circumcision if the gentile's intent is to fulfill this commandment).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Gen. 17:10,14

**Biblical source (Sefer HaChinuch):**

Gen. 17:10

**Number in Sefer HaChinuch:**

2

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Milah 3:7](#)  
If a gentile wants to be circumcised to do this mitzvah, a Jew is permitted to do the circumcision — because a mitzvah is accomplished.
- [Rambam, Mishneh Torah, Milah 3:8](#)  
Gentiles criticized harshly for being uncircumcised.

## **+216) For a man to marry his brother's widow (levirate marriage)**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

If a married Jewish man dies childless, his brother is required either to marry his widowed wife (a levirate marriage) or to “divorce” her through the *chalitza* ceremony.

Because levirate gentiles would probably not perform *chalitza* (see [commandment +217](#)), there is presumably no *obligation* for a gentile to marry his brother's widow. But since such a marriage was also never restricted under the Seven Noahide Laws, a gentile would undoubtedly be permitted to perform this commandment for extra reward from G-d (in situations in which he is not already married).

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 25:5



**Biblical source (Sefer HaChinuch):**

Deut. 25:5

**Number in Sefer HaChinuch:**

598

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## Negative Commandments

### -89) No offering sacrifices outside the Temple

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to offer a sacrifice anywhere outside the Jerusalem Temple. Jews are required to bring all sacrifices only to the Temple to be offered on the altar by the Levitical priests. Gentiles may likewise bring sacrifices to the Temple, and, unlike Jews, they are also permitted to offer up sacrifices on temporary altars in other locations (see [commandment +20](#)). Nevertheless, a sacrifice offered in G-d's holy Temple certainly achieves greater holiness, and a gentile may earn extra spiritual reward for bringing it there.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:13

**Biblical source (Sefer HaChinuch):**

Deut. 12:13

**Number in Sefer HaChinuch:**

439

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3](#)  
Gentiles may bring 'olos (only non-obligatory ones, *nedarim* and *nedavos*) to the Temple.
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.

### -90) Not to slaughter consecrated animals outside the Temple

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

Not to slaughter an animal consecrated for sacrifice outside the courtyard of the Jerusalem Temple. Jews are required to bring all sacrifices only to the Temple to be slaughtered and offered on the altar. Gentiles may likewise bring sacrifices to the Temple, and, unlike Jews, they are also permitted to offer up sacrifices on temporary altars in other locations (see [commandment +20](#)). Nevertheless, a sacrifice offered in G-d's holy Temple certainly achieves greater holiness, and a gentile may earn extra spiritual reward for bringing it there for Jews to slaughter on his behalf (since a gentile may not enter the Temple, as discussed in [commandment +21](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 17:3-4

Lev. 17:4

186

- [Rambam, \*Mishneh Torah, Me'ilah\* 5:15](#)  
By Torah, there is *me'ilah* for gentile *kadshei bedek habais*, but not for offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from reserved gentile offerings (i.e., rabbinical *me'ilah*).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Me'ilah\* 5:15 & \*Pesulei Mukdashin\* 18:24](#)  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- [Bartenura on Mishnah, \*Zevachim\* 4:5](#)

Halacha in this Mishnah is according to R. Yossi.

- Talmud Bavli, Zevachim 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, Zevachim 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3  
Gentiles may bring 'olos (only non-obligatory ones, *nedarim* and *nedavos*) to the Temple.
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.

### **-101) Not to slaughter an animal and its young on the same day**

**Application to gentiles:**

**Partly optional, partly irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to perform kosher slaughter on a kosher animal and its young on the same day. This prohibition only applies when the animals are of a kosher species ([commandment +149](#)) and the kosher method of ritual slaughter is being used; otherwise, it is

totally irrelevant.

Gentiles are not bound by this commandment. But since Christians and other idolatrous gentiles are unable to perform valid kosher slaughter in any case, this commandment has no application to them even optionally. Hasidic Gentiles, on the other hand, who choose to perform kosher slaughter (see [commandment +146](#)) may also choose to follow this commandment for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:28

**Biblical source (*Sefer HaChinuch*):**

Lev. 22:28

**Number in *Sefer HaChinuch*:**

294

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Sefer HaMitzvos\* -187](#)  
Gentiles are permitted to eat *neveilos*.
- [Rashi, \*Vayikra\* 25:35; \*Devarim\* 14:21](#)  
*Ger Toshav* “eats *neveilos*” (i.e., is allowed to eat; and also that his slaughtering is automatically *neveilah* — but from Torah or rabbinically?).
- [Rambam, \*Mishneh Torah, Shechitah\* 4:11-12](#)  
Idolatrous gentile’s *shechitah* is *neveilah* by Torah; that of non-idolatrous gentile only rabbinically.

## **-153) Not to eat untithed produce**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat any grains or produce grown under Jewish ownership in the land of Israel from which the priestly portion and the first and second tithes have not been separated.

Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Lev. 22:15

Lev. 22:15

284

- [Rambam, Mishneh Torah, Terumos 4:15](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, Mishneh Torah, Maaser 1:7](#)  
Those whose *terumah* is *terumah* are also able to separate *maaser rishon* (thus gentiles, rabbinically).
- [Rambam, Mishneh Torah, Maaser Sheni 1:12](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).

### **-154) Not to separate priestly portions and tithes out of order**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

A Jew is required to set aside the first fruits ([commandment +125](#)), priestly portion ([commandment +126](#)), first tithe ([commandment +127](#)), and second tithe ([commandment +128](#)) of each year's produce in that order specifically, and not to switch the order even if the final percentages come out the same.

Under Torah Law, a gentile who sets aside these gifts to the priests has not

accomplished anything at all. However, enactments of the rabbis conferred a status of holiness on some priestly portions or tithes set aside by gentiles. If a non-Jew does choose to set aside these gifts, he may also choose to follow this commandment for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:28

**Biblical source (*Sefer HaChinuch*):**

Ex. 22:28

**Number in *Sefer HaChinuch*:**

72

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Terumos 4:15\*](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, \*Mishneh Torah, Maaser 1:7\*](#)  
Those whose *terumah* is *terumah* are also able to separate *maaser rishon* (thus gentiles, rabbinically).
- [Rambam, \*Mishneh Torah, Maaser Sheni 1:12\*](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).

**-156) Not to go to Jerusalem for the festivals without the required sacrifices**

**Application to gentiles:**

**At least partly optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to ascend to Jerusalem for each of the three annual festivals — Passover, *Shavuot*, and *Sukkos* (the Festival of Huts) — without bringing the required sacrifices (see commandments [+53](#) and [+52](#)). One of these

sacrifices may definitely be brought by gentiles; the other is debated by rabbinical authorities.

Once the third and permanent Temple is built during the reign of the Messianic king of the Jewish people, all gentiles will be required to go to Jerusalem every year on the festival of *Sukkos* to bring sacrifices, though it is not clear exactly which ones.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Ex. 23:15

Deut. 16:16

490

- Rashi, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- Even Ezra, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- Redak, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos, or else face punishment from Heaven.
- Metzudas David, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos — meaning to bring sacrifices — or else face punishment from Heaven.
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2-3  
Gentiles may only bring *’olos* to the Temple, not peace-offerings.
- Talmud Bavli, *Menachos* 73b  
Dispute: R. Akiva holds that gentiles

may only bring voluntary *'olos*, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.

- Bartenura, Mishnah, *Menachos* 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, *Zevachim* 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, *Zevachim* 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles bring neither *'olas r'iyah* nor *shalmei chagigah*, but he is not certain of this, since they may bring voluntary *'olos* and *shlamim*.

## **-180) Not to eat animals that were not ritually slaughtered**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Optional**

None

Not to eat an animal or bird that died from any cause other than kosher ritual slaughter as defined in Jewish Law (see [commandment +146](#)), which is governed by numerous detailed rules. To be valid, the slaughter also must be performed by either an observant Jew or (apparently) by a non-idolatrous gentile, such as a Hasidic Gentile or a Muslim; if done by a Buddhist, Christian, atheist, or other idolater



or non-religious person, the slaughtering is not kosher (as an extra precaution, the rabbis prohibited Jews from eating meat slaughtered by *any* non-Jew, even a Hasidic Gentile).

Gentiles are not obligated in this commandment. However, one who chooses to eat only meat from kosher slaughter gains extra reward from G-d.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 14:21

Deut. 14:21

472

- Rambam, *Sefer HaMitzvos* -187  
Gentiles are permitted to eat *neveilos*.
- Rambam, *Mishneh Torah, Maachalos Asuros* 8:15  
Gentiles are permitted to eat *neveilos*.
- Rashi, *Vayikra* 25:35; *Devarim* 14:21  
*Ger Toshav* “eats *neveilos*” (i.e., is allowed to eat; and also that his slaughtering is automatically *neveilah* — but from Torah or rabbinically?).
- Rambam, *Mishneh Torah, Shechitah* 4:11-12  
Idolatrous gentile’s *shechitah* is *neveilah* by Torah; that of non-idolatrous gentile only rabbinically.
- Midrash Rabbah, *Koheles* 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim*; implicitly criticizes gentiles for having eaten these.

## **-183) Not to eat the thigh sinew of an animal**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat a certain thigh sinew, which Jews must carefully remove in order to eat the hind parts of the animal. A gentile may choose to follow this commandment for its spiritual benefits.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Gen. 32:33

**Biblical source (*Sefer HaChinuch*):**

Gen. 32:33

**Number in *Sefer HaChinuch*:**

3

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Talmud Bavli, Sanhedrin 59a-b  
Gentiles are not commanded against eating the *gid hanasheh*.

## **-185) Not to eat certain fats of kosher beasts**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat three specific types of fats — covering the intestines, the kidneys, and the loins — in cows, sheep, or goats. All other fats, and all fats in other animals, are permitted. A gentile may choose to follow this commandment for its spiritual benefits.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 7:23

**Biblical source (*Sefer HaChinuch*):**

Lev. 7:23

**Number in *Sefer HaChinuch*:**

147

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Midrash Rabbah, Koheles 1:9 (#1)  
In the future, gentiles will claim their reward for not having eaten pigs, or for not having eaten *neveilos*, *tereifos*, *shekatzim*, or *remasim* (thus rewarded for

following *kosher* laws).

### **-189) Not to eat bread from the new grain crop**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Every year, grains grown beginning the third day of Passover are forbidden for Jews to use for food until the second day of Passover the following year, when a special grain sacrifice is offered in the Jerusalem Temple, thereby permitting the use of the previous year's grain. Many rabbinical authorities hold that this prohibition does not apply today, while the Temple is not yet rebuilt.

Gentiles are not bound by this commandment, which forbids the eating of bread made from the new grain crop each year, but may choose to follow it for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:14

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:14

**Number in *Sefer HaChinuch*:**

303

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-190) Not to eat parched grain from the new crop**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat dried grains from each year's new crop (see [commandment -189](#) for more details). Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 23:14
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 23:14
<b>Number in Sefer HaChinuch:</b>	304
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### Commandment Profile:

#### **-191) Not to eat fresh grain from the new crop**

<b>Application to gentiles:</b>	<b>Optional</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	Not to eat fresh grains from each year's new crop (see <a href="#">commandment -189</a> for more details). Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 23:14
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 23:14
<b>Number in Sefer HaChinuch:</b>	305
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

#### **-192) Not to eat fruits from a tree's first three years**

<b>Application to gentiles:</b>	<b>Optional</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	Not to eat or make use of any fruits produced during the first three years after a tree is planted or replanted. Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
------------------	---------------------------------------

<b>Biblical source(s) (Rambam):</b>	Lev. 19:23
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 19:23
<b>Number in Sefer HaChinuch:</b>	246
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <u>Rambam, <i>Mishneh Torah, Maaser Sheni</i> 10:10</u> Neta reva'i of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated).</li> <li>• <u>Rambam, <i>Mishneh Torah, Maaser Sheni</i> 10:5,9</u> Trees of a gentile, in Israel and elsewhere, are subject to <i>orlah</i> rules (for Jews).</li> </ul>

### **-193) Not to eat produce from mixed-seed vineyards**

<b>Application to gentiles:</b>	<b>Optional</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	Not to eat or make use of any grapes or produce that grew together in a vineyard in the land of Israel; only grapes that grew in an unmixed vineyard, or produce that grew in a garden or field without grapevines, are permitted. Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.
<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 22:9
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 22:9
<b>Number in Sefer HaChinuch:</b>	549
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <u>Rambam, <i>Mishneh Torah, Melachim</i> 10:6</u> Gentiles are permitted all <i>kilayim</i> except cross-crafting trees and cross-breeding animals.</li> <li>• <u>Rambam, <i>Mishneh Torah, Kilayim</i> 5:5</u> Jews should help gentiles uproot and destroy gentile-owned, mixed-</li> </ul>

seed *kilayim* (in Israel?), which are called “*tiflah*” (foolishness).

### **-197) Not to eat leavened bread during Passover**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

During the seven days of Passover (plus an eighth day added by the rabbis), Jews are prohibited from eating any bread, cake, or other foods made from grain flour that were allowed to leaven, even to the tiniest degree, prior to completing the baking process. Leavening symbolizes self-importance, whereas Passover is the time of redemption through humility and becoming G-d's servants.

Gentiles may choose to follow this commandment for its spiritual benefits, although their reward is less than that of Jews, who are *required* to follow it.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 13:3

**Biblical source (*Sefer HaChinuch*):**

Ex. 13:3

**Number in *Sefer HaChinuch*:**

19

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

### **-198) Not to eat food with leavened ingredients during Passover**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

During the Passover week, not only are leavened bread and other grain foods forbidden for Jews to eat, but so is any other food that contains flour or grain-derived ingredients that mixed with water for enough minutes, or at a high enough

temperature, to have allowed even a tiny degree of leavening. This includes any foods containing grain-derived starches or wheat gluten, alcohols fermented from grains, *matza* not specifically made for Passover, etc.

Gentiles who choose to follow the Passover prohibition on eating leavened foods (see [commandment -197](#)) may also optionally follow this commandment and refrain from all foods containing leavened ingredients during Passover, also for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 12:20
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 12:20
<b>Number in Sefer HaChinuch:</b>	12
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-199) Not to eat leavened products after noon on Passover eve***

<b>Application to gentiles:</b>	<b>Optional</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	<p>Like all days on the Hebrew calendar, Passover begins at sunset. This commandment extends the prohibition on Jews eating leavened foods to the middle of the daytime preceding the start of Passover.</p> <p>Gentiles who choose to follow the Passover prohibition on eating leavened foods (see <a href="#">commandment -197</a>) may also optionally follow this commandment and begin avoiding leavening on Passover eve, also for extra reward from G-d.</p>

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 16:3
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 16:3

Number in *Sefer HaChinuch*:

485

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### **-200) No owning leavened products in one's dwelling during Passover**

Application to gentiles:

**Optional**

Mandated punishment for violation:

None

Brief description:

For a Jew not to own in his residence any products containing grain-derived, leavened ingredients during the entire week of Passover.

Gentiles who choose to follow the Passover prohibition on eating leavened foods (see [commandment -197](#)) may also optionally follow this commandment and own no foods containing leavened ingredients during Passover, also for extra reward from G-d.

Category:

[Optional Commandments](#)

Biblical source(s) (Rambam):

Ex. 13:7

Biblical source (*Sefer HaChinuch*):

Ex. 13:7

Number in *Sefer HaChinuch*:

20

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### **-201) No owning leavened products outside one's dwelling during Passover**

Application to gentiles:

**Optional**

Mandated punishment for violation:

None

Brief description:

For a Jew not to own any products containing grain-derived, leavened ingredients during the entire week of Passover, including foods kept in another location away from his residence (compare [commandment -200](#)).



Gentiles who choose to follow the Passover prohibition on eating leavened foods (see [commandment -197](#)) may also optionally follow this commandment and own no foods containing leavened ingredients in other locations during Passover, also for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 12:19
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Ex. 12:19
<b>Number in <i>Sefer HaChinuch</i>:</b>	11
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-210) No harvesting the corners of a field**

<b>Application to gentiles:</b>	<b>Optional</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	Not to harvest a field of produce or a grove of fruit trees completely, but rather to leave small portions unharvested for the poor to glean.  Gentiles are not obligated to follow this commandment in harvesting their own fields, but may choose to do so for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 23:22
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 19:9
<b>Number in <i>Sefer HaChinuch</i>:</b>	217
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"><li>• <a href="#">Rambam, <i>Mishneh Torah</i>, <i>Terumos</i> 2:10</a> <i>Peah</i> left by a gentile owner is mentioned.</li></ul>

### **-211) No retrieving loose gleanings during the harvest**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to pick up the fallen, individual gleanings from the harvest, but rather to abandon them for the poor to take.

Gentiles are not obligated to follow this commandment in harvesting their own fields, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:22

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:9

**Number in *Sefer HaChinuch*:**

219

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Terumos 2:10](#)  
*Leket* left by a gentile owner is mentioned.

## **-212) Not to harvest the remnants of the vineyard**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to harvest a vineyard completely, but rather to leave the spindly grape clusters unharvested for the poor to glean.

Gentiles are not obligated to follow this commandment in harvesting their own vineyards, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 19:10

**Biblical source (*Sefer HaChinuch*):**

Lev. 19:10

Number in *Sefer HaChinuch*:

221

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah*, Terumos 2:10  
*Peah, leket, and shichchah* left by a gentile owner are mentioned.

### **-213) No gathering grapes that fell during the harvest**

Application to gentiles:

**Optional**

Mandated punishment for violation:

None

Brief description:

Not to pick up the fallen, individual grapes from the vineyard harvest, but rather to abandon them for the poor to take.

Gentiles are not obligated to follow this commandment in harvesting their own vineyards, but may choose to do so for extra reward from G-d.

Category:

[Optional Commandments](#)

Biblical source(s) (Rambam):

Lev. 19:10

Biblical source (*Sefer HaChinuch*):

Lev. 19:10

Number in *Sefer HaChinuch*:

223

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah*, Terumos 2:10  
*Peah, leket, and shichchah* left by a gentile owner are mentioned.

### **-214) No to retrieve forgotten sheaves during the harvest**

Application to gentiles:

**Optional**

Mandated punishment for violation:

None

Brief description:

Not to retrieve forgotten sheaves from the harvest, but rather to abandon them for the poor to take.

Gentiles are not obligated to follow this commandment in harvesting their own

fields, but may choose to do so for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:19-20

**Biblical source (Sefer HaChinuch):**

Deut. 24:19

**Number in Sefer HaChinuch:**

593

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Terumos 2:10](#)  
*Shichchah* left by a gentile owner is mentioned.

## **-218) No working different species of beasts together**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to yoke two different species of animals together — one kosher and the other unkosher, such as an ox and a donkey — whether for work, as to pull a cart, or simply to lead the animals together. Jews are further prohibited by rabbinical edict to yoke together any animals of different species.

Gentiles are not forbidden to do this, but may observe this commandment for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:10

**Biblical source (Sefer HaChinuch):**

Deut. 22:10

**Number in Sefer HaChinuch:**

550

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:6](#)  
Gentiles are permitted all *kilayim* except cross-crafting trees and cross-breeding animals.

## **-233) Not to release a Jewish slave without giving him gifts**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to release a Jewish slave from slavery as required without bestowing upon him gifts of agricultural produce. A gentile owner is required to release his Jewish slave in the Jubilee year ([commandment +232](#)), and at that time may follow this commandment optionally for extra reward from G-d.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:13

**Biblical source (Sefer HaChinuch):**

Deut. 15:13

**Number in Sefer HaChinuch:**

481

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Avodim 2:6](#)  
A gentile is not required to release his *eved Ivri* in the *shemita* year, only in the Jubilee year (all the more so, he is probably not obligated in this mitzvah, either).

## **-306) Not to take a mother bird and its young together**

**Application to gentiles:**

**Optional**

**Mandated punishment for violation:**

None

**Brief description:**

Not to capture both a wild bird and its young in the nest simultaneously, but rather to take only the young (see [commandment +148](#) about sending away the mother bird). This applies only to kosher species of birds found in the wild, not to unkosher types of birds ([commandment +150](#)), nor to domesticated birds in one's possession such as chickens or geese.

Gentiles are not bound by this commandment, but may choose to follow it for extra reward from G-d.

<b>Category:</b>	<a href="#">Optional Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 22:6
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Deut. 22:6
<b>Number in <i>Sefer HaChinuch</i>:</b>	544
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

Not Recommended

## Positive Commandments

### +12) To wear a prayer phylactery on the head

<b>Application to gentiles:</b>	<b>Not recommended</b>
<b>Mandated punishment for violation:</b>	None (but punishment from Heaven for desecrating phylacteries)
<b>Brief description:</b>	<p>To wear a specially designed black leather box containing parchments with certain Scriptural verses on one's head, held in place by a leather strap. The complete pair of such boxes, one for the head and one for the arm (see <a href="#">commandment +13</a>), are known in Hebrew as <i>tefillin</i>, and must be worn by Jews during the daytime, at minimum during the morning prayers.</p> <p><i>Tefillin</i> made by a gentile are automatically invalid. However, Torah Law does not prohibit gentiles from wearing valid <i>tefillin</i> made by Jews, an act which could earn spiritual reward for performance of an optional good deed. On the other hand, <i>tefillin</i> could easily be desecrated if the wearer believes in a false religion, thinks improper thoughts, speaks improper words, carries out improper actions, or fails to control his bodily functions properly — in which case wearing <i>tefillin</i> would become a serious sin. Therefore it is not recommended for gentiles to perform, at least not until after the Messianic kingdom has been established on earth and has raised the world's spiritual maturity.</p>

<b>Category:</b>	<a href="#">Optional Commandments</a>
------------------	---------------------------------------

**Biblical source(s) (Rambam):**

Deut. 6:8

**Biblical source (Sefer HaChinuch):**

Deut. 6:8

**Number in Sefer HaChinuch:**

422

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Sefer Torah* 10:8  
Gentiles are permitted to read from a kosher *sefer Torah* (thus gentiles not prohibited from using holy objects).
- Rambam, *Mishneh Torah*, *Tzitzis* 3:9  
Those not obligated in a particular mitzvah may optionally perform that mitzvah without a *berachah*.
- Rambam, *Mishneh Torah*, *Tefillin* 1:11,13; 3:16  
Tefillin prepared, written, or made by gentiles are invalid, because gentiles are not commanded in the mitzvah.
- Radbaz on Rambam, *Mishneh Torah*, *Melachim* 10:10  
Gentiles may indeed wear *tefillin* optionally, for extra reward, but he (the Radbaz) would prefer to prevent them from doing *mitzvos* that require *kedusha* and *tahara*, such as *tefillin*, *sefer Torah*, and *mezuzah*.

### **+13) To wear a prayer phylactery on the arm**

**Application to gentiles:**

**Not recommended**

**Mandated punishment for violation:**

None (but punishment from Heaven for desecrating phylacteries)

**Brief description:**

To wear a specially designed black leather box containing a parchment with certain Scriptural verses on one's arm, held in place by a leather strap. The complete pair of such boxes, one for the head and one for the arm, are known in Hebrew as *tefillin*.

See [commandment +12](#) for more details, including the significance of this

commandment for gentiles.

**Category:**

[Optional Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 6:8

**Biblical source (*Sefer HaChinuch*):**

Deut. 6:8

**Number in *Sefer HaChinuch*:**

421

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Sefer Torah\* 10:8](#)  
Gentile is permitted to read from a kosher *sefer Torah* (thus gentiles not prohibited from using holy objects).
- [Rambam, \*Mishneh Torah\*, \*Tzitzis\* 3:9](#)  
Those not obligated in a particular mitzvah may optionally perform that mitzvah without a *berachah*.
- [Rambam, \*Mishneh Torah\*, \*Tefillin\* 1:11,13; 3:16](#)  
Tefillin prepared, written, or made by gentiles are invalid, because gentiles are not commanded in the mitzvah.
- [Radbaz on Rambam, \*Mishneh Torah\*, \*Melachim\* 10:10](#)  
Gentiles may indeed wear *tefillin* optionally, for extra reward, but he (the Radbaz) would prefer to prevent them from doing *mitzvos* that require *kedusha* and *tahara*, such as *tefillin*, *sefer Torah*, and *mezuzah*.

#### **+14) To wear *tzitzis*-fringes on certain garments**

**Application to gentiles:**

**Not recommended**

**Mandated punishment for violation:**

None (but punishment from Heaven for misusing *tzitzis*)

**Brief description:**

Jewish men are required to attach special fringes, made of certain strings tied in a certain way, to the corners of a four-cornered garment before wearing it. *Tzitzis*-fringes made by a gentile are invalid under Torah



Law, although a gentile is not prohibited from wearing a valid, Jewish-made *tzitzis* garment for additional reward. However, since gentiles have frequently abused this permission in order to appear to be “Jewish,” the rabbis have mandated that Jews not provide gentiles with a *tzitzis*-laden *talis* (prayer shawl). Gentiles, therefore, should likewise not try to acquire or wear garments with *tzitzis*-fringes.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Num. 15:38

Num. 15:38

386

- [Rambam, \*Mishneh Torah\*, \*Tzitzis\* 3:9](#)  
No Torah prohibition on gentiles wearing *tzitzis*; rabbinical injunction on Jews not to provide *tzitzis* to gentiles for reasons of danger.
- [Rambam, \*Mishneh Torah\*, \*Tzitzis\* 3:9](#)  
Those not obligated in *tzitzis* may optionally perform the mitzvah without a *berachah*.
- [Rambam, \*Mishneh Torah\*, \*Tzitzis\* 1:12](#)  
*Tzitzis* made by a gentile is invalid, because he is not commanded in the mitzvah.

## **+18) To own a Torah scroll**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Not recommended**

None (but punishment from Heaven for desecrating Torah scrolls)

For every Jewish man to own, and preferably to write, a Torah scroll — the five books of Moses, in the original Hebrew, written on parchment according to numerous, detailed rules. This is the form in which Moses himself wrote the books of Genesis through Deuteronomy. The scroll

must be written by a Sabbath-observant, orthodox Jewish man to be valid; if written by a gentile, it lacks the special holiness of a Torah scroll and is instead equivalent to an ordinary printed book of Torah (which nevertheless has its own, lesser degree of holiness).

Torah Law does not prohibit a gentile from owning a valid Torah scroll written by Jews, but because it can easily be desecrated through ignorance of how to treat and use it, it would be inappropriate for gentiles to own one, at least until after the establishment of the Messianic kingdom.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Optional Commandments](#)

Deut. 31:19

Deut. 31:19

613

- [Rambam, \*Mishneh Torah\*, \*Sefer Torah\* 10:1](#)  
*Sefer Torah* written by a gentile or Jewish woman is equivalent to a *chumash* (because they are not commanded in the mitzvah).
- [Rambam, \*Mishneh Torah\*, \*Sefer Torah\* 10:8](#)  
Gentile is permitted to read from a kosher *sefer Torah*.
- [Rambam, \*Mishneh Torah\*, \*Sefer Torah\* 10:11](#)  
*Sefer Torah* is a testimony to *kal ba'ei haolam*.
- [Rambam, \*Mishneh Torah\*, \*Tzitzis\* 3:9](#)  
Those not obligated in a particular mitzvah may optionally perform that mitzvah without a *berachah*.
- [Radbaz on Rambam, \*Mishneh Torah\*, \*Melachim\* 10:10](#)  
Gentiles may indeed own a *sefer Torah* optionally, for extra reward, but he (the Radbaz) would prefer to prevent them from doing *mitzvos* that

require *kedusha* and *tahara*, such as *tefillin*, *sefer Torah*, and *mezuzah*.

## **Irrelevant / Forbidden Commandments**

(235 commandments: 116 positive, 117 negative, 2 rabbinical)

No text

### ***Positive Commandments***

#### ***+17) For the king to write an additional Torah scroll for himself***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For every Jewish king to write a second Torah scroll for himself (see [commandment +18](#)) upon ascending to the throne. This commandment obligates only Jewish kings, not gentile ones; furthermore, such a scroll written by a gentile would not have the holiness of a Torah scroll, and would be the same as an ordinary book printed on paper. Thus gentile kings could never fulfill this commandment, even in theory.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:18

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:18

**Number in *Sefer HaChinuch*:**

503

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Tefillin\* 1:11,13; \*Sefer Torah\* 10:1](#)  
*Sefer Torah* written by a gentile is equivalent to a *chumash*.

#### ***+20) To build the Temple***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To build the holy Temple in Jerusalem — including its altar, its courtyard, its sanctuary, its menorah, its incense altar, and its showbread table — according to certain detailed instructions. The Jewish people may only do this after appointing a king of the house of David ([commandment +173](#)) and after annihilating the evil nation of Amalek ([commandment +188](#)).

Jews are rabbinically commanded not to accept any gentile help whatsoever in building the Temple or even the city of Jerusalem (Ezra 4:3). Gentiles, however, may bring sacrifices to G-d to the Jerusalem Temple, or they may build their own temporary altars at any other location in the world; the construction of such altars is not governed by the numerous rules regulating the Jerusalem Temple's altar, but some methods are better than others. Jews may not participate in sacrifices done anywhere outside the Jerusalem Temple, but they may instruct gentiles on proper, respectful ways to build other altars and offer sacrifices to G-d on them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 25:8

**Biblical source (*Sefer HaChinuch*):**

Ex. 25:8

**Number in *Sefer HaChinuch*:**

95

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Arachin V'charamin\* 1:11; \*Matnos Ani'im\* 8:8](#)  
Jews are rabbinically forbidden to accept gentile help in building Jerusalem or the Temple in any way, even financially.
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location, and Jews are permitted to instruct them in proper ways to do so.
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 19:1,16](#)  
*Bamos* must be built; offerings

burned on a rock are not considered offerings.

- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Rambam, Sefer HaMitzvos +20  
*Bamos* may be made of dirt rather than stones (i.e., rules of building the Temple altar are not binding on gentiles elsewhere).
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined); this includes using previously unused dirt and wood, and newly generated fire.

## +22) To guard the Temple

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To honor the Jerusalem Temple with round-the-clock guards, both within and without. Members of the Jewish tribe of Levi perform the guarding outside and Levitical priests inside, and therefore this commandment does not apply to other Jews or to gentiles.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Num. 18:2

**Biblical source (Sefer HaChinuch):**

Num. 18:4

**Number in Sefer HaChinuch:**

388

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Sefer HaMitzvos -74  
Only *cohanim* may perform Temple

service.

### **+23) For Levites to serve in the Temple**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For members of the Jewish tribe of Levi to perform their required service in the Jerusalem Temple, consisting mainly of singing and playing music in the Temple courtyard during the offering of sacrifices. This service may not be performed by other Jews or by gentiles.
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Num. 18:23; Deut. 18:7
<b>Biblical source (Sefer HaChinuch):</b>	Num. 18:23
<b>Number in Sefer HaChinuch:</b>	394
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **Commandment Profile:**

### **+24) For Levitical priests to wash ritually before serving**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For Levitical priests to undergo a ritual washing of their hands and feet each time before serving in the Jerusalem Temple. Temple service may not be performed by other Jews or by gentiles ( <a href="#">commandment - 74</a> ), to whom this commandment therefore does not apply.
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 30:19-20
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 30:19
<b>Number in Sefer HaChinuch:</b>	106

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### +25) To keep the Temple menorah lit constantly

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

To supply oil and wicks every day on the seven-branched menorah inside the sanctuary of the Jerusalem Temple, so that the menorah flame is kept burning perpetually. This commandment is observed only by the Levitical priests, who run the Temple, and not by other Jews or by gentiles.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Ex. 27:21

Biblical source (*Sefer HaChinuch*):

Ex. 27:21

Number in *Sefer HaChinuch*:

98

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### +26) For the priests to bless the Jews daily

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

The hereditary priests within the Jewish tribe of Levi are commanded to recite certain Hebrew blessings on the Jewish people every day in the Jerusalem Temple; today, while the Temple is not yet rebuilt, Jewish tradition mandates that the priests deliver the same blessings in synagogues on holidays. This commandment cannot be carried out by ordinary Levites or other Jews who are not Levitical priests, and therefore also not by gentiles (one may always recite the Hebrew words of the blessings as found in Scripture, but this *commandment* is not fulfilled unless performed by the priests).

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Num. 6:23
<b>Biblical source (Sefer HaChinuch):</b>	Num. 6:23
<b>Number in Sefer HaChinuch:</b>	378
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

## **+27) To place showbread in the Temple**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	Every Sabbath to place twelve new loaves of show-bread on the table inside the sanctuary of the Jerusalem Temple, and to eat the twelve loaves placed there the previous Sabbath. This commandment is performed only by the Levitical priests, who run the Temple, and not by other Jews or by gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 25:30; Lev. 24:7-9
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 25:30
<b>Number in Sefer HaChinuch:</b>	97
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

## **+28) To burn incense twice daily on the incense altar**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	To place a special incense twice each day on the flames of the golden altar inside the sanctuary of the Jerusalem Temple. This commandment is performed only by the Levitical priests, who run the Temple, and not by other Jews or by gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 30:7-8



<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Ex. 30:7
<b>Number in <i>Sefer HaChinuch</i>:</b>	103
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **+29) To keep fire constantly burning on the altar**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	To place new wood on the altar of the Jerusalem Temple every day, in order to keep the fire on it burning perpetually. This commandment is performed only by the Levitical priests, who run the Temple, and not by other Jews or by gentiles.
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 6:6
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 6:6
<b>Number in <i>Sefer HaChinuch</i>:</b>	132
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **+30) To remove the ashes from the altar daily**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	To remove the ashes from the altar of the Jerusalem Temple every day, without disturbing the fire that is kept burning perpetually. This commandment is performed only by the Levitical priests, who run the Temple, and not by other Jews or by gentiles.
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 6:3
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 6:3
<b>Number in <i>Sefer HaChinuch</i>:</b>	131
<b>Sources explaining relevance to gentiles:</b>	(No sources yet listed.)

([See bibliography](#))

### **+31) To remove impure people from the Temple**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To evict from the Jerusalem Temple any Jew who is, or has just become, ritually impure. Since gentiles are anyway not allowed to enter the Temple, including its courtyard, this commandment does not apply to them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 5:2; Deut. 23:11

**Biblical source (*Sefer HaChinuch*):**

Num. 5:2

**Number in *Sefer HaChinuch*:**

362

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Sefer HaMitzvos\* -74](#)  
Only cohanim may perform Temple service.
- [Rambam, \*Mishneh Torah, Beis HaBechirah\* 7:16; \*Biyas HaMikdash\* 3:5](#)  
Gentiles may not enter past the *cheil* on the Temple mount.

### **+33) For Levitical priests to wear holy garments**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests to wear four special garments, and the high priest eight, when serving in the Jerusalem Temple. If the garments are not made according to Torah specifications, or a priest is not wearing them all, his service is invalid. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 28:2; 29:8-9
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 28:4
<b>Number in Sefer HaChinuch:</b>	99
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **+34) To carry the holy ark by the shoulders**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For the Levitical priests to carry the holy ark, which contains the tablets of the Ten Commandments, only on their shoulders whenever the ark is transported. This commandment is not addressed to other Jews or to gentiles, who are not allowed to carry the ark.
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Num. 7:9
<b>Biblical source (Sefer HaChinuch):</b>	Num. 7:9
<b>Number in Sefer HaChinuch:</b>	379
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <a href="#">Rambam, Sefer HaMitzvos -74</a> Only <i>cohanim</i> may perform Temple service.</li> </ul>

### **+35) To prepare the anointing oil**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	To mix together olive oil and certain other ingredients in a special formula for the anointment of Levitical high priests and some Jewish kings. This commandment is only addressed to Jews, not to gentiles; in fact, the only anointing oil ever used was made by Moses.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:10

**Biblical source (Sefer HaChinuch):**

Ex. 30:25

**Number in Sefer HaChinuch:**

107

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Klei HaMikdash 2:6](#)  
The incense must be made entirely in holiness, in the Temple, in holy utensils, etc.
- [Talmud Bavli, Kreisos 6a](#)  
R. Yossi b. R. Hanina derives holiness of incense preparation from Ex. 30:32, the verse that explicitly deals with anointing oil (thus anointing oil, too, must be holy and made in the Temple, thereby rendering it *posul* if made by gentiles).

### **+36) For Levitical priests to serve in rotating periods**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For the Levitical priests to serve in the Jerusalem Temple in rotating one-week shifts, so that each priest serves at some point during the year, in addition to the festivals, when all priests serve together. Temple service may not be performed by other Jews or by gentiles ([commandment - 74](#)), to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 18:6-8

**Biblical source (Sefer HaChinuch):**

Deut. 18:7

**Number in Sefer HaChinuch:**

509

**Sources explaining relevance to gentiles:**

([See bibliography](#))

(No sources yet listed.)

### **+38) For a Levitical high priest to marry a virgin**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

In times when the Jerusalem Temple is standing, one member of the priestly line of the Jewish tribe of Levi occupies the position of high priest. This commandment requires the high priest to marry only a woman who is a virgin.

This commandment does not apply to the other Levitical priests, nor to the tribe of Levi in general, nor to any other Jews — and therefore also not to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:13

**Biblical source (Sefer HaChinuch):**

Lev. 21:13

**Number in Sefer HaChinuch:**

272

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **+39) To offer daily communal sacrifices**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer two sheep as sacrifices in the Jerusalem Temple on behalf of the entire Jewish people every day (in addition to all other communal and individual sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 28:3

**Biblical source (Sefer HaChinuch):**

Num. 28:3

**Number in Sefer HaChinuch:**

401

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2

Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).

- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...")  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, *Zevachim* 116b "T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (could this include *temidin* or *musafin*?).

#### **+40) For the Levitical high priest to offer daily meal-offerings**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For the high priest of the Jewish tribe of Levi to offer a pan-fried flour-and-oil sacrifice on the altar of the Jerusalem Temple every single day. This commandment is observed only by the Levitical high priest, not by other Levitical priests, other Jews, or gentiles.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Lev. 6:13

**Biblical source (*Sefer HaChinuch*):**

Lev. 6:13

**Number in *Sefer HaChinuch*:**

136

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

## **+41) To offer additional communal sacrifices on the Sabbath**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer two sheep as sacrifices in the Jerusalem Temple on behalf of the entire Jewish people every Sabbath, in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 28:9

**Biblical source (Sefer HaChinuch):**

Num. 28:9

**Number in Sefer HaChinuch:**

402

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2](#)  
Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Rashi, Talmud Bavli, Zevachim 45a \("Aku"m la maisu..."\)](#)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).

- Talmud Bavli, Zevachim 116b  
“T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (could this include *temidin* or *musafin*?).

## **+42) To offer additional communal sacrifices on Rosh Chodesh**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on the first of every Hebrew-calendar month, in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 28:11

**Biblical source (*Sefer HaChinuch*):**

Num. 28:11

**Number in *Sefer HaChinuch*:**

403

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2  
Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a (“Aku”m la maisu...)”)   
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not



sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).

- Talmud Bavli, Zevachim 116b  
“T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (could this include *temidin* or *musafin*?).

### **+43) To offer additional communal sacrifices during Passover**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on each of the seven days of Passover, in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:36

**Biblical source (Sefer HaChinuch):**

Lev. 23:8

**Number in Sefer HaChinuch:**

299

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary, individual *'olos* to the Temple, not sin- or guilt-offerings or obligatory *'olos* (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a

("Aku"m la maisu...")

Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).

- Talmud Bavli, Zevachim 116b  
"T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (could this include *temidin* or *musafin*?).

#### **+44) To offer the communal barley sacrifice on the 2nd day of Passover**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sacrifice a communal meal-offering of barley flour, together with one sheep, in the Jerusalem Temple on the second day of Passover (in addition to all other sacrifices brought for the holiday and for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:10; 2:14

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:10

**Number in *Sefer HaChinuch*:**

302

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2  
Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying

not *chataos*, *ashamos*, *shlamim*, or *menachos*).

- Rashi, Talmud Bavli, Zevachim 45a  
(“*Aku"m la maisu...*”)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal *'olos* and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, Zevachim 116b  
“*T’nu Rabbanan*”: A gentile may sacrifice on a *bamah* “whatever he wishes” (could this include the *omer*?).

#### **+45) To offer additional communal sacrifices on Shavuos**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on the holiday of *Shavuos*, in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 28:26-27

**Biblical source (Sefer HaChinuch):**

Num. 28:27

**Number in Sefer HaChinuch:**

404

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2  
Gentiles may only bring voluntary, individual *'olos* to the Temple, not sin- or guilt-offerings or obligatory *'olos* (apparently same for *bamos* elsewhere).

- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a (“Aku"m la maisu...”)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal *'olos* and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, Zevachim 116b “T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (could this include *temidin* or *musafin*?).

## **+46) To offer a special community sacrifice of bread loaves and sheep on Shavuos**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer an extra communal sacrifice of sheep in the Jerusalem Temple on the holiday of *Shavuos* (in addition to all other sacrifices brought for the holiday and for other reasons); together with this sacrifice are brought two loaves of bread that are then eaten by the Levitical priests. Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:17

**Biblical source (Sefer HaChinuch):**

Lev. 23:17

**Number in Sefer HaChinuch:**

307

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2

Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).

- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...")  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, *Zevachim* 116b "T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (could this include *temidin*, *musafin*, etc.?).

#### **+47) To offer additional communal sacrifices on Rosh Hashanah**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on the holiday of *Rosh Hashanah* (the New Year), in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 29:1-2

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:25

Number in *Sefer HaChinuch*:

312

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 3:2  
Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...")  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, *Zevachim* 116b "T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (could this include *temidin* or *musafin*?).

#### **+48) To offer additional communal sacrifices on Yom Kippur**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on the holiday of *Yom Kippur* (the Day of Atonement), in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Num. 29:7-8

**Biblical source (Sefer HaChinuch):**

Lev. 23:27

**Number in Sefer HaChinuch:**

314

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...")  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, Zevachim 116b "T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (could this include *temidin* or *musafin*?).

### **+49) To perform the special Temple service of Yom Kippur**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For the high priest of the Jewish tribe of Levi to perform a series of rituals and sacrifices in the Jerusalem Temple on the day of *Yom Kippur* (the Day of Atonement). Most of the day's ceremonies are not performed by other Levitical priests or by Jews in general, and thus not by gentiles; the

atonement function of the day also does not apply to gentiles (although it is a day of judgment for gentiles as much as for Jews, and therefore it is proper for gentiles to offer extended prayers on *Yom Kippur*).

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 16
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 16:3
<b>Number in <i>Sefer HaChinuch</i>:</b>	185
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **+50) To offer additional communal sacrifices during Sukkos**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on each of the seven days of <i>Sukkos</i> (the Festival of Huts), in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see <a href="#">commandment +63</a> ), not communal offerings, and probably likewise on temporary altars in other locations.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Num. 29:13
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 23:36
<b>Number in <i>Sefer HaChinuch</i>:</b>	320
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"><li>• <u>Rambam, <i>Mishneh Torah</i>, <i>Maaseh HaKorbanos</i> 3:2</u> Gentiles may only bring voluntary, individual 'olos to the Temple, not sin- or guilt-offerings or obligatory 'olos (apparently same for <i>bamos</i> elsewhere).</li><li>• <u>Rambam, <i>Mishneh Torah</i>, <i>Maaseh HaKorbanos</i> 19:16</u> Gentiles may offer <i>olah</i> sacrifices</li></ul>



on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).

- Rashi, Talmud Bavli, Zevachim 45a (“Aku"m la maisu...”)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal ’olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, Zevachim 116b “T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (could this include *temidin* or *musafin*?).

### **+51) To offer additional communal sacrifices on Shemini Atzeres**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To offer animal sacrifices in the Jerusalem Temple on behalf of the entire Jewish people on the holiday of *Shemini Atzeres*, in addition to the two sheep offered every single day (and in addition to any other sacrifices brought for other reasons). Gentiles may only bring personal sacrifices to the Temple (see [commandment +63](#)), not communal offerings, and probably likewise on temporary altars in other locations.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 29:36

**Biblical source (Sefer HaChinuch):**

Lev. 23:36

**Number in Sefer HaChinuch:**

322

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary, individual ’olos to the Temple, not sin- or guilt-offerings or obligatory ’olos (apparently same

for *bamos* elsewhere).

- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a (“*Aku”m la maisu...*)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal *'olos* and *shlamim*, not sin- or guilt-offerings or *maasar behemah* (thus excluding *temidin* and *musafin*).
- Talmud Bavli, *Zevachim* 116b  
“T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (could this include *temidin* or *musafin*?).

## **+64) To follow certain procedures for sin-offerings**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To perform sin-offerings, one of four categories of animal sacrifices, according to a set of rules that define the type of animal used, the procedure for the sacrifice itself, and the offerings of flour and wine that in some cases accompany it. Because sin-offerings are brought as atonement for certain specific types of sins — mostly accidental ones, whereas gentiles, unlike Jews, are not punished for accidental sins — gentiles may not bring sin-offerings at all. Non-Jews are instead permitted to sacrifice completely burnt offerings, a different category of sacrifice altogether ([commandment +63](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 6:18

**Biblical source (Sefer HaChinuch):**

Lev. 6:18

**Number in Sefer HaChinuch:**

138

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring 'olos to the Temple, not sin-offerings (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.
- Rambam, Mishneh Torah, Melachim 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.

### **+65) To follow certain procedures for guilt-offerings**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To perform guilt-offerings, one of four categories of animal sacrifices, according to a set of rules that define the type of animal used, the procedure for the sacrifice itself, and the offerings of flour and wine that in some cases accompany it. Because guilt-offerings are brought as atonement for certain specific types of sins — types of atonement that do not apply to gentiles — gentiles may not bring guilt-offerings at all. Non-Jews are instead permitted to sacrifice completely burnt offerings, a different category of sacrifice altogether

([commandment +63](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 7:1

**Biblical source (Sefer HaChinuch):**

Lev. 7:1

**Number in Sefer HaChinuch:**

140

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2](#)  
Gentiles may only bring 'olos to the Temple, not guilt-offerings (apparently same for *bamos* elsewhere).
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Rashi, Talmud Bavli, Zevachim 45a \("Aku"m la maisu...\)](#)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.

### **+68) For the court to offer a sacrifice for an accidentally false decision**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For the supreme court of the Jewish Sanhedrin, composed of 71 rabbinical judges, to sacrifice an animal as a sin-offering to atone for accidentally teaching certain Torah laws incorrectly. This commandment does not apply to other Jewish courts or to gentile courts.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 4:13

**Biblical source (Sefer HaChinuch):**

Lev. 4:13

Number in *Sefer HaChinuch*:

120

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2  
Gentiles may only bring 'olos to the Temple, not sin-offerings (apparently same for *bamos* elsewhere).
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary 'olos and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.
- Rambam, *Mishneh Torah, Melachim* 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.

### **+69) To sacrifice a sin-offering for certain accidental sins**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

To sacrifice an animal, as determined by a number of rules, to atone for having accidentally committed certain types of sins. Unlike Jews, gentiles are not held liable for accidental sins. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including sin-offerings.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Lev. 4:27

Biblical source (*Sefer HaChinuch*):

Lev. 4:27

Number in *Sefer HaChinuch*:

121

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2  
Gentiles may only bring 'olos to the Temple, not sin-offerings (apparently same for *bamos* elsewhere).
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary 'olos and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.
- Rambam, *Mishneh Torah, Melachim* 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.

**+70) To sacrifice a guilt-offering for certain potential sins**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sacrifice an animal, as determined by a number of rules, to atone for possibly having accidentally committed certain types of sins, in situations where it is uncertain whether a sin took place at all. Unlike Jews, gentiles are not held liable for accidental sins. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including guilt-offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:17-18

**Biblical source (*Sefer HaChinuch*):**

Lev. 5:18

**Number in Sefer HaChinuch:**

128

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring 'olos to the Temple, not guilt-offerings (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary 'olos and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.

### **+71) To sacrifice a guilt-offering for certain definite sins**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sacrifice an animal, as determined by a number of rules, to atone for certain specific types of sins related to sacrilege, false oaths, etc. Certain of these sins apply differently to gentiles than to Jews, or do not apply at all. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including guilt-offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:15,20-25

**Biblical source (Sefer HaChinuch):**

Lev. 5:23

**Number in Sefer HaChinuch:**

129

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring 'olos to the

Temple, not guilt-offerings  
(apparently same  
for *bamos* elsewhere).

- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary 'olos and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.

## **+72) To sacrifice a variable guilt-offering for certain sins**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sacrifice an animal, as determined by a number of rules, to atone for certain specific types of sins related to ritual impurity, false oaths, etc. Certain of these sins apply differently to gentiles than to Jews, or do not apply at all. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including guilt-offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:1-11

**Biblical source (Sefer HaChinuch):**

Lev. 5:11

**Number in Sefer HaChinuch:**

123

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring 'olos to the Temple, not guilt-offerings (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh



HaKorbanos 19:16

Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).

- Rashi, Talmud Bavli, Zevachim 45a  
(“Aku”m la maisu...”)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary *’olos* and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.

**+74) For a “gonorrheal” man to sacrifice sin- and burnt-offerings upon healing**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a man to sacrifice two animals, one as a sin-offering and the other as a completely burnt offering, to complete the atonement process after healing from an emission of Biblical “gonorrhea” and achieving ritual purification. Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including sin-offerings and obligatory burnt offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:13-15

**Biblical source (Sefer HaChinuch):**

Lev. 15:14

**Number in Sefer HaChinuch:**

179

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary *’olos* to the Temple, not sin-offerings or obligatory *’olos* (apparently same for *bamos* elsewhere).

- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a (“Aku”m la maisu...)”)   
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary *’olos* and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Metamei Mishkav 2:10  
By Torah, gentiles do not become impure through *zivus*.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t’meyim* like *zavim* (thus being unable to become pure).

**+75) For a “gonorrheal” woman to sacrifice sin- and burnt-offerings upon healing**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a woman to sacrifice two animals, one as a sin-offering and the other as a completely burnt offering, to complete the atonement process after healing from an emission of Biblical “gonorrhea” and achieving ritual purification. Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)),

they may not offer obligatory sacrifices, including sin-offerings and obligatory burnt offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:28-29

**Biblical source (Sefer HaChinuch):**

Lev. 15:29

**Number in Sefer HaChinuch:**

183

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary 'olos to the Temple, not sin-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary 'olos and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Metamei Mishkav 2:10  
By Torah, gentiles do not become impure through *zivus*.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+76) *For a new mother to sacrifice sin- and burnt-offerings***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a woman to sacrifice two birds, one as a sin-offering and the other as a completely burnt offering, to complete the atonement process after giving birth and achieving ritual purification. Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including sin-offerings and obligatory burnt offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 12:6

**Biblical source (Sefer HaChinuch):**

Lev. 12:6

**Number in Sefer HaChinuch:**

168

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary 'olos to the Temple, not sin-offerings or obligatory 'olos (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary 'olos and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.

- Rambam, Mishneh Torah, Metamei Mishkav 2:10  
Gentile women do not become impure through giving birth.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

## **+77) For a “leper” to sacrifice burnt, sin-, and guilt-offerings upon healing**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sacrifice three animals — as a sin-offering, a completely burnt offering, and a guilt-offering — to complete the atonement process after healing from Biblical “leprosy” and achieving ritual purification. Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals. Furthermore, while gentiles may bring voluntary sacrifices ([commandment +63](#)), they may not offer obligatory sacrifices, including sin-offerings, guilt-offerings, and obligatory burnt offerings.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 14:10

**Biblical source (Sefer HaChinuch):**

Lev. 14:10

**Number in Sefer HaChinuch:**

176

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring voluntary *'olos* to the Temple, not sin- or guilt-offerings or obligatory *'olos* (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying

not *chataos*, *ashamos*, *shlamim*, or *menachos*).

- Rashi, Talmud Bavli, Zevachim 45a  
(“*Aku”m la maisu...*”)  
Gentiles may only bring *nedarim* and *nedavos*, thus only voluntary *’olos* and *shlamim*, not obligatory ones such as sin- or guilt-offerings or *maasar behemah*.
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Tumas Tzaraas 9:1  
Gentiles do not become impure from *tzaraas*-type lesions.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t’meyim* like *zavim* (thus being unable to become pure).

## +78) To set aside a tithe of newborn kosher animals

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To set aside one of every ten newborn kosher animals, partly to be sacrificed and partly to be eaten by their owners in Jerusalem. Gentiles are allowed to bring completely burnt offerings to the Temple ([commandment +63](#)), but the sacrifice of the tithed animals is not a type of offering that gentiles may bring. Furthermore, a gentile cannot confer the holy status of the tithe on his animals.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 27:32

**Biblical source (Sefer HaChinuch):**

Lev. 27:32

Number in *Sefer HaChinuch*:

360

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Bikkurim* 12:17  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir chamor*; probably same for *maasar behemah*).
- Rambam, *Mishneh Torah*, *Bechoros* 4:1-5  
Gentile-owned animals are not obligated in *bechorah* (presumably same for *maasar behemah*).
- Rambam, *Mishneh Torah*, *Bechoros* 6:2,4  
*Maasar behemah* is *kodesh* (thus gentiles could not sanctify them without a rabbinical edict creating such status for gentile-owned animals).
- Rashi, Talmud Bavli, *Zevachim* 45a ("Aku"m la maisu...)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.

### +79) To sanctify first-born males of every animal

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

To set aside the first-born male of every animal, and to give it to a Levitical priest.

A gentile may always optionally set aside any animals to give to the Levitical priests, but under Torah Law, it does not have the holy status of *bechorah* (the first-born) — nor did the rabbis make any decree to confer such status on a gentile's animals.



**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 13:2; Deut. 15:19

**Biblical source (Sefer HaChinuch):**

Ex. 13:2

**Number in Sefer HaChinuch:**

18

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Bikkurim 12:17](#)  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir chamor*; all the more so gentile sons, who were never reserved to be *cohanim*).
- [Rambam, Mishneh Torah, Bechoros 4:1-5](#)  
Gentile-owned animals are not obligated in *bechorah*.
- [Rambam, Mishneh Torah, Bechoros 1:2](#)  
*Bechoros* are *kodesh* (thus gentiles could not sanctify them without a rabbinical edict creating such status for gentile-owned animals).
- [Rashi, Talmud Bavli, Zevachim 45a \("Aku"m la maisu...\)](#)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*; obligatory offerings, such as sin- or guilt-offerings or *maasar behemah*, do not apply to them (therefore also not *bechoros*).

## **+80) To redeem first-born men**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

First-born Jewish males who are not of the tribe of Levi, who were originally designated to be priests until G-d reassigned that role to the Levites, must be redeemed by paying money to the Levitical priests. Since

gentiles were never designated to be the priests for the Temple, this commandment has no meaning for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:28; Num. 18:15

**Biblical source (*Sefer HaChinuch*):**

Num. 18:15

**Number in *Sefer HaChinuch*:**

392

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Bikkurim 12:17\*](#)  
Jews must tell a gentile that his separating first-born donkeys is pointless (all the more so gentile sons, who were never reserved to be *cohanim*).

## **+81) To redeem first-born donkeys**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

First-born donkeys owned by Jews who are not of the tribe of Levi must be redeemed by paying money, or a sheep, to the Levitical priests. This reflects the redemption of the Jewish people from Egypt, when G-d killed the first-born Egyptians and their first-born animals. Because gentiles were not the ones redeemed from Egypt to be “a kingdom of priests and a holy nation” (Ex. 19:6) and “a light to the nations” (Isa. 42:6), this commandment has no meaning for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 34:20

**Biblical source (*Sefer HaChinuch*):**

Ex. 13:13

**Number in *Sefer HaChinuch*:**

22

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Bikkurim 12:17\*](#)  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir*)

*chamor*).

## **+82) To break the neck of an unredeemed first-born donkey**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For an owner to kill his first-born donkey if he refuses to redeem it from the Levitical priests. Since gentiles are not able to fulfill the commandment of redeeming first-born donkeys, even optionally (see [commandment +81](#)), this commandment also has no application to them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 34:20

**Biblical source (*Sefer HaChinuch*):**

Ex. 13:13

**Number in *Sefer HaChinuch*:**

23

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Bikkurim\* 12:17](#)  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir chamor*).

## **+88) For Levitical priests to eat a portion of the meal-offering**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Levitical priests are required to eat the remainder of almost every flour-offering brought in the Jerusalem Temple, once a portion has been burned on the altar. The meal-offerings may not be eaten by other Jews, nor by gentiles (see [commandment - 124](#)).

**Category:**

[Inapplicable Commandments](#)

<b>Biblical source(s) (Rambam):</b>	Lev. 6:9
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 6:9
<b>Number in Sefer HaChinuch:</b>	134
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

## +89) To eat portions of sin- and guilt-offerings

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For Levitical priests to eat certain portions of animals sacrificed as sin- or guilt-offerings. Sin- and guilt-offerings are performed and eaten only by Levitical priests in the Jerusalem Temple, and furthermore gentiles may not bring sin- or guilt-offerings altogether (see commandments <a href="#">+64</a> and <a href="#">+65</a> ).
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Ex. 29:33
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 29:33
<b>Number in Sefer HaChinuch:</b>	102
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <u>Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2</u> Gentiles may only bring 'olos to the Temple, not guilt- or sin-offerings (apparently same for bamos elsewhere; thus they cannot eat any portion of any sacrifice).</li> <li>• <u>Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16</u> Gentiles may offer olah sacrifices on bamos in any location (implying not chataos, ashamos, shlamim, or menachos).</li> <li>• <u>Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)</u> Gentiles may only bring nedarim and nedavos, thus only personal 'olos and shlamim, not sin- or guilt-offerings or maasar</li> </ul>

behemah.

## +92) For a Nazirite to let his hair grow

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow to allow his hair to grow during the period of his Nazirism, without cutting or removing it at all.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows to allow his hair to grow for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:5

**Biblical source (Sefer HaChinuch):**

Num. 6:5

**Number in Sefer HaChinuch:**

374

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Nezirus 2:16](#)  
Nazirite status does not apply to gentiles.
- [Rashi, Talmud Bavli, Menachos 73b \("Prat linzirus..."\)](#)  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- [Rambam, Mishneh Torah, Arachin 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.

- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

## **+93) For a Nazirite to shave and sacrifice when his vow is over**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow to shave off his hair and bring certain sacrifices at the end of his Nazirism period.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows to shave off his hair or to bring sacrifices, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite, nor would his sacrifices be the special sacrifices of a Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:13

**Biblical source (*Sefer HaChinuch*):**

Num. 6:13

**Number in *Sefer HaChinuch*:**

377

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Nezirus* 2:16  
Nazirite status does not apply to gentiles.
- Rashi, Talmud Bavli, *Menachos* 73b ("Prat linzirus...")  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice,

which gentiles cannot offer.

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:3  
If a gentile brings *sh'lamim*, Jews offer it as an *olah*, or as *sh'lamim* for a Jew's *kappara* if so specified.
- Rambam, *Mishneh Torah, Arachin* 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

## **+96) To follow the rules regarding the ritual impurity of a dead animal**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a person or object has been contaminated with the ritual impurity of a dead animal, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:8,24

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:39

**Number in *Sefer HaChinuch*:**

161

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Tumas Meis* 1:13

By Torah, gentiles cannot become impure.

- Rambam, *Mishneh Torah, Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+97) To follow the rules regarding the ritual impurity of certain reptiles and rodents**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Certain species of rodents and reptiles, including rats, mice, lizards, and turtles, develop a special ritual impurity upon death. This commandment requires one to follow certain procedures for recognizing when a person or object has been contaminated with the special ritual impurity of those species of rodents or reptiles, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:29

**Biblical source (*Sefer HaChinuch*):**

Lev. 11:29

**Number in *Sefer HaChinuch*:**

159

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Tumas Meis* 1:13  
By Torah, gentiles cannot become impure.
- Rambam, *Mishneh Torah, Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus



being unable to become pure).

### **+98) To follow the rules regarding the ritual purity of food and drink**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when food or drink has been contaminated with ritual impurity, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 11:34

**Biblical source (Sefer HaChinuch):**

Lev. 11:34

**Number in Sefer HaChinuch:**

160

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Tumas Meis 1:13](#)  
By Torah, gentiles cannot become impure.
- [Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10](#)  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+99) To follow the rules regarding the ritual impurity of a woman in her monthly period**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a woman has been contaminated with

the ritual impurity of her monthly period, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:19

**Biblical source (Sefer HaChinuch):**

Lev. 15:19

**Number in Sefer HaChinuch:**

181

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Metamei Mishkav 2:10  
Gentile women do not become impure through their monthly period.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+100) To follow the rules regarding the ritual impurity of a new mother**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing for how long a mother has been contaminated with the ritual impurity of giving birth, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 12

**Biblical source (Sefer HaChinuch):**

Lev. 12:2

**Number in Sefer HaChinuch:**

166

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Tumas Meis 1:13](#)  
By Torah, gentiles cannot become impure.
- [Rambam, Mishneh Torah, Metamei Mishkav 2:10](#)  
Gentile women do not become impure through giving birth.
- [Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10](#)  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+101) To follow the rules regarding the ritual impurity of a “leper”**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a person or object has been contaminated with the ritual impurity of Biblical “leprosy,” and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 13

**Biblical source (Sefer HaChinuch):**

Lev. 13:3

**Number in Sefer HaChinuch:**

169

**Sources explaining relevance to gentiles:**

- [Rambam, Mishneh Torah, Tumas](#)

([See bibliography](#))

Meis 1:13

By Torah, gentiles cannot become impure.

- Rambam, Mishneh Torah, Tumas Tzaraas 9:1  
Gentiles do not become impure from *tzaraas*-type lesions.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+102) To follow the rules regarding the ritual impurity of a “leprous” garment**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a garment has been contaminated with the ritual impurity of Biblical “leprosy” and how that impurity can spread elsewhere, and to treat that garment according to certain rules.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals. The same applies to garments owned by gentiles, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 13:47

**Biblical source (Sefer HaChinuch):**

Lev. 13:47

**Number in Sefer HaChinuch:**

172

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Tumas

Tzaraas 13:2,11

Garments owned by gentiles do not become impure from *tzaraas*-type lesions.

- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+103) To follow the rules regarding the ritual impurity of a “leprous” house**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a house has been contaminated with the ritual impurity of Biblical “leprosy” and how that impurity can spread elsewhere, and to treat that house according to certain rules.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals. The same applies to houses owned by gentiles, rendering this commandment meaningless for them.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Lev. 14:34-46

**Biblical source (Sefer HaChinuch):**

Lev. 14:35

**Number in Sefer HaChinuch:**

177

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Tumas Tzaraas 14:11-13  
Houses owned by gentiles, or even partly owned by them, do not become impure from *tzaraas*-type lesions.
- Rambam, Mishneh Torah, Tumas

Tzaraas 16:7

Gentiles do not become impure by entering tzaraas-afflicted houses.

- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10

The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+104) To follow the rules regarding the ritual impurity of a “gonorrheal” man**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a man has been contaminated with the ritual impurity of an emission of Biblical “gonorrhea,” and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:1-5

**Biblical source (Sefer HaChinuch):**

Lev. 15:3

**Number in Sefer HaChinuch:**

178

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Metamei Mishkav 2:10  
By Torah, gentiles do not become impure through zivus.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10

The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+105) To follow the rules regarding the ritual impurity of semen**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a person or object has been contaminated with the ritual impurity of an emission of semen, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:16

**Biblical source (*Sefer HaChinuch*):**

Lev. 15:16

**Number in *Sefer HaChinuch*:**

180

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Tumas Meis\* 1:13](#)  
By Torah, gentiles cannot become impure.
- [Rambam, \*Mishneh Torah\*, \*Metamei Mishkav\* 2:10; \*Sh'ar Avos HaTumos\* 5:17](#)  
Gentile semen is not impure.
- [Rambam, \*Mishneh Torah\*, \*Issurei Biah\* 4:4; \*Tumas Meis\* 1:14; \*Metamei Mishkav\* 2:10](#)  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+106) To follow the rules regarding the ritual impurity of a "gonorrheal"**

## woman

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a woman has been contaminated with the ritual impurity of an emission of Biblical “gonorrhea,” and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:25

**Biblical source (Sefer HaChinuch):**

Lev. 15:25

**Number in Sefer HaChinuch:**

182

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Metamei Mishkav 2:10  
By Torah, gentiles do not become impure through zivus.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

## +107) To follow the rules regarding the ritual impurity of a corpse

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for recognizing when a person or object has been



contaminated with the ritual impurity of a dead body, and how that impurity can spread elsewhere.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 19:11

**Biblical source (Sefer HaChinuch):**

Num. 19:14

**Number in Sefer HaChinuch:**

398

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+108) To follow the rules of ritual purification using ashes of the red heifer**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for using the ashes of a sacrificial red cow, together with water, to effect purification from the ritual impurity of a corpse.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 19:12

**Biblical source (Sefer HaChinuch):**

Num. 19:19

**Number in *Sefer HaChinuch*:**

399

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Tumas Meis* 1:13  
By Torah, gentiles cannot become impure.
- Rambam, *Mishneh Torah*, *Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+109) To follow certain procedures for achieving purity in ritual baths**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for immersing in a ritual bath of water, built according to certain specifications, in order to achieve purification from most types of ritual impurity.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 15:16

**Biblical source (*Sefer HaChinuch*):**

Lev. 14:9

**Number in *Sefer HaChinuch*:**

175

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Tumas Meis* 1:13  
By Torah, gentiles cannot become impure.
- Rambam, *Mishneh Torah*, *Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+110) To follow a certain procedure in ritually purifying after healing from “leprosy”**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To perform a ceremony according to particular rules — involving two birds, water, a piece of cedar wood, and other items — to achieve ritual purification of a person who has been healed from Biblical “leprosy.”

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 14

**Biblical source (Sefer HaChinuch):**

Lev. 14:2

**Number in Sefer HaChinuch:**

173

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Tumas Meis 1:13](#)  
By Torah, gentiles cannot become impure.
- [Rambam, Mishneh Torah, Tumas Tzaraas 9:1](#)  
Gentiles do not become impure from tzaraas-type lesions.
- [Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10](#)  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

**+111) For a healed “leper” to shave off all his hair**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To shave off all the hair of a person who has been healed from Biblical “leprosy,” in order to complete his ritual purification.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 14:9

**Biblical source (*Sefer HaChinuch*):**

Lev. 14:9

**Number in *Sefer HaChinuch*:**

174

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Tumas Meis\* 1:13](#)  
By Torah, gentiles cannot become impure.
- [Rambam, \*Mishneh Torah\*, \*Tumas Tzaraas\* 9:1](#)  
Gentiles do not become impure from *tzaraas*-type lesions.
- [Rambam, \*Mishneh Torah\*, \*Issurei Biah\* 4:4; \*Tumas Meis\* 1:14; \*Metamei Mishkav\* 2:10](#)  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+112) For “lepers” and other ritually impure people to warn others**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For those who are ritually impure to tear their garments, wear special veils, or otherwise publicly declare that they are impure, in order to warn others from coming into contact with them and also becoming impure.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 13:45

**Biblical source (Sefer HaChinuch):**

Lev. 13:45

**Number in Sefer HaChinuch:**

171

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Tumas Tzaraas 9:1  
Gentiles do not become impure from *tzaraas*-type lesions.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+113) To prepare the ashes of the red heifer**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To follow certain procedures for sacrificing a red cow and burning it to ashes for use in ritual purification ceremonies.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 19:9

**Biblical source (Sefer HaChinuch):**

Num. 19:2

Number in *Sefer HaChinuch*:

397

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Tumas Meis* 1:13  
By Torah, gentiles cannot become impure.
- Rambam, *Mishneh Torah*, *Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **+114) To value humans for Temple gifts**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

A Jew who makes a “valuation vow” over some person must pay money to the treasury of the Jerusalem Temple as determined by a Biblical formula that values that person.

Gentiles are not able to make “valuation vows.” However, a gentile who vows to contribute the value of some person must keep his vow, even though it would not be an actual “valuation vow” (see commandments [+94](#) and [-157](#)). The amount of his obligation would be determined by the market value of the vowed person as a slave, and depending on the gentile’s intent, would be either spent by the Jewish court or buried in sanctity and permanently unused — since Jews are rabbinically commanded not to accept contributions for Temple maintenance from any non-Jew, including a Hasidic Gentile or a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court).

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Lev. 27:2

Biblical source (*Sefer HaChinuch*):

Lev. 27:2

Number in *Sefer HaChinuch*:

350

Sources explaining relevance to gentiles:  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Arachin\* 1:6](#)  
*Arachin* do not apply to gentiles.
- [Rambam, \*Mishneh Torah, Arachin\* 1:11](#)  
Gentiles can give *damim*, even though it cannot be accepted for Temple maintenance, and must fulfill a vow to do so.
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

### **+115) To valueate unkosher animals for Temple gifts**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

A Jew who makes a “valuation vow” over an unkosher animal, such as a horse or donkey, must pay money to the treasury of the Jerusalem Temple as determined by Biblical rules that valueate that animal.

Gentiles are not able to make “valuation vows.” However, a gentile who vows to contribute the value of some animal must keep his vow, even though it would not be an actual “valuation vow” (see commandments [+94](#) and [-157](#)). The amount of his obligation would presumably be determined by the market value of the vowed animal (see [commandment +114](#) for further details).

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Lev. 27:11-12

**Biblical source (Sefer HaChinuch):**

Lev. 27:11-12

**Number in Sefer HaChinuch:**

353

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Arachin 1:6  
*Arachin* do not apply to gentiles.
- Rambam, Mishneh Torah, Arachin 1:11  
Gentiles can give *damim*, even though it cannot be accepted for Temple maintenance, and must fulfill a vow to do so.
- Lubavitcher Rebbe, Hisvaaduyos 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

### **+116) To value houses for Temple gifts**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jew who makes a “valuation vow” over his house or other possessions must pay money to the treasury of the Jerusalem Temple as determined by Biblical rules that value that property.

Gentiles are not able to make “valuation vows.” However, a gentile who vows to contribute the value of a house must keep his vow, even though it would not be an actual “valuation vow” (see commandments [+94](#) and [-157](#)). The amount of his obligation would presumably be determined by the market value of the vowed house (see [commandment +114](#) for further details).

**Category:**

[Inapplicable Commandments](#)



**Biblical source(s) (Rambam):**

Lev. 27:14

**Biblical source (Sefer HaChinuch):**

Lev. 27:14

**Number in Sefer HaChinuch:**

354

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Arachin* 1:6  
*Arachin* do not apply to gentiles.
- Rambam, *Mishneh Torah, Arachin* 1:11  
Gentiles can give *damim*, even though it cannot be accepted for Temple maintenance, and must fulfill a vow to do so.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

### **+117) To value fields for Temple gifts**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jew who makes a “valuation vow” over his land must pay money to the treasury of the Jerusalem Temple as determined by a Biblical formula that values that land.

Gentiles are not able to make “valuation vows.” However, a gentile who vows to contribute the value of his land must keep his vow, even though it would not be an actual “valuation vow” (see commandments [+94](#) and [-157](#)). The amount of his obligation would presumably be determined by the market value of the vowed land (see [commandment +114](#) for further details).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 27:16, 22-23

**Biblical source (Sefer HaChinuch):**

Lev. 27:16

**Number in Sefer HaChinuch:**

355

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Arachin* 1:6  
*Arachin* do not apply to gentiles.
- Rambam, *Mishneh Torah, Arachin* 1:11  
Gentiles can give *damim*, even though it cannot be accepted for Temple maintenance, and must fulfill a vow to do so.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

### **+125) To set aside first fruits for the Levitical priests**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To bring the earliest ripening of certain fruits and grains to the Jerusalem Temple as a gift for the Levitical priests.

A gentile may always optionally set aside any portion of his crop to give to the Levitical priests, but under Torah Law, it does not have the holy status of the first fruits — nor, apparently, did the rabbis make any decree to confer such status on a gentile's early-ripening fruits.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Ex. 23:19

**Biblical source (Sefer HaChinuch):**

Ex. 23:19

**Number in Sefer HaChinuch:**

91

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Bikkurim* 6:10  
A gentile's *challah* is not *challah* (no rabbinical edict to create status of gentile *challah*; probably same for *bikkurim*).
- Rambam, *Mishneh Torah, Terumos* 4:15  
If *terumah* is not required, it is unable to exist under Torah Law (probably same for *bikkurim*, which is not required of gentiles).
- Rambam, *Mishneh Torah, Bikkurim* 2:19  
*Bikkurim* should not be separated at all in *tumah* (and gentiles are rabbinically *t'meyim*).

**+129) For Levites to set aside a tithe**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Any non-priest of the Jewish tribe of Levi who receives the first tithe of each year's crop (see [commandment +127](#)) is commanded to separate out a portion to give to the Levitical priests.

This commandment addresses only Levites, not other Jews or gentiles, since only Levites receive the first tithe from crops.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 18:26

**Biblical source (*Sefer HaChinuch*):**

Num. 18:26

**Number in *Sefer HaChinuch*:**

396

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

**+131) To announce having performed all tithings**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

To declare before G-d in the fourth and seventh years of each Sabbatical cycle, using specific words mentioned in Scripture, that one has properly allocated and used all priestly portions and tithes from the annual crops. Only if a Jew has met all the requirements may he make this declaration.

Although a gentile may optionally set aside priestly portions and tithes from his crops grown in Israel (see commandments [+119](#), [+126](#), [+127](#), [+128](#), and [+130](#)), he does not meet the requirement of having a Divinely ordained portion in the land of Israel, and thus cannot make this declaration.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Deut. 26:13

Deut. 26:13

607

- [Rambam, \*Mishneh Torah\*, \*Maaser Sheni\* 11:17](#)  
Those without a portion in the land of Israel (converts & freed slaves) cannot say the *vidui*.

## **+132) To say a recital over the first fruits**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

To recite a certain Biblical passage at the time one brings the holy first fruits into the Jerusalem Temple.

A gentile cannot confer the holy status of first fruits onto any part of his crop (see [commandment +125](#)), nor may he enter the Temple itself, nor does he have a Divinely ordained portion in the land of

Israel, nor did the events mentioned in the recital happen to his ancestors. For all four reasons, he cannot fulfill this commandment, even optionally.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 26:5

**Biblical source (Sefer HaChinuch):**

Deut. 26:5

**Number in Sefer HaChinuch:**

606

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Bikkurim 4:2](#)  
Jewish women cannot say the recital, because the land was not given to them (all the more so gentiles).
- [Rambam, Mishneh Torah, Bikkurim 6:10](#)  
A gentile's *challah* is not *challah* (no rabbinical edict to create status of gentile *challah*; probably same for *bikkurim*).

### **+133) To set aside a portion of bread dough for the Levitical priests**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To sanctify a portion of every dough before the bread is baked, and to give that portion to a Levitical priest.

A gentile may always optionally set aside any portion of his food to give to the Levitical priests, but under Torah Law, it does not have the holy status of *challah* (the dough-portion) — nor did the rabbis make any decree to confer such status on a gentile's dough.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 15:20

**Biblical source (Sefer HaChinuch):**

Num. 15:20

Number in *Sefer HaChinuch*:

385

Sources explaining relevance to gentiles:  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Bikkurim 6:10](#)  
A gentile's *challah* is not *challah*; Jews must tell him his *challah* is unnecessary, and it can be fed to a non-cohen (no rabbinical edict to create status of gentile *challah*).

### **+140) To count the years of the Sabbatical cycle**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

To make an official count of each year in the seven-year Sabbatical cycle, and of each of the seven Sabbatical cycles in the 50-year Jubilee cycle. This commandment cannot be performed by ordinary Jews, but only by the Sanhedrin, the high court of rabbis based in the Jerusalem Temple — and therefore does not apply to gentiles, either.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Lev. 25:8

Biblical source (*Sefer HaChinuch*):

Lev. 25:8

Number in *Sefer HaChinuch*:

330

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### **+153) To sanctify the lunar month**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

To formulate the Hebrew calendar, according to which the Jewish festivals are determined, using a number of complex rules. The months must conform to the lunar cycle by varying between 29 and 30 days, and the years must conform to the solar cycle by varying between 12 and 13 months.

This commandment cannot be performed by ordinary Jews, but only by the Sanhedrin, the high court of rabbis based in the Jerusalem Temple. The modern Hebrew calendar was formulated by the Sanhedrin before the Romans abolished the Sanhedrin in the fifth century. Therefore gentiles, too, cannot determine the calendar or establish the first day of each lunar month, regardless of witnessing the new Moon, and a gentile receives no extra reward for celebrating any Torah holiday unless it is done according to the Sanhedrin's calendar.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:2

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:2

**Number in *Sefer HaChinuch*:**

4

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **+171) To give a half-shekel annually to the Jerusalem Temple**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Whenever the Jerusalem Temple stands, Jewish men are each commanded to give a half-shekel each year to the Temple treasury, no more and no less; while the Temple is temporarily in ruins, as it is today, this commandment does not apply. As preparation for the future rebuilding of the Temple, the rabbis have established a custom of giving a half-shekel annually for *tzedaka* (charitable causes).

Gentiles are not obligated in this commandment, nor can they participate in any case; Jews are rabbinically commanded not to accept even a voluntary half-shekel donation from any non-Jew, including a Hasidic Gentile or a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court). The half-shekel goes

toward construction and maintenance of the Temple, which is now purely a Jewish responsibility. On the other hand, gentiles may benefit from the half-shekel contributions of Jews; for example, if a gentile sends an animal for sacrifice in the Temple but does not include payment for the required wine libation, the libation is paid for from the Temple treasury and the animal is offered on the altar.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 30:12

**Biblical source (*Sefer HaChinuch*):**

Ex. 30:13

**Number in *Sefer HaChinuch*:**

105

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Shekalim\* 1:7; 4:8](#)  
Jews may not accept the half-shekel, or other contributions to Temple or Jerusalem maintenance, from a gentile (rabbinically).
- [Rambam, \*Mishneh Torah, Shekalim\* 4:3](#)  
*Terumas halishkah* pays for libations of gentile *olah* sacrifices, if sent without libation payment.

## **+175) To render verdicts and decisions by judicial majority**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For courts to make decisions only according to the majority of judges, whether legal enactments, determination of guilt or innocence, or deciding between plaintiff and defendant.

This commandment only applies to Jewish courts, which must have a minimum of three judges in all cases, at least one of them a rabbi; **death penalty** cases in Jewish courts may only be decided by a panel of 23 rabbinical judges, and only when the



Jerusalem Temple is standing. Gentile theocratic courts, in contrast, are each presided over by a single judge who renders all verdicts for his court, and they function regardless of the state of the Temple in Israel.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:2

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:2

**Number in *Sefer HaChinuch*:**

78

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Under the Noachide Laws, gentile courts are run by a single judge who determines the verdict.

## **+181) To decapitate a heifer for an unsolved homicide**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

When a Jew is found murdered outside almost any city or town in the land of Israel and the identity of the murderer is not known, the leaders of that town must decapitate a young cow at a nearby ravine to atone for the sin of not having escorted and protected the victim from harm.

Gentiles are not punished for accidental sins and do not have atonement rituals for them, rendering this commandment meaningless for non-Jews.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:1

**Biblical source (*Sefer HaChinuch*):**

Deut. 21:4

**Number in *Sefer HaChinuch*:**

530

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Rotzeach\* 10:1](#)  
This mitzvah is only conducted in the

land of Israel.

- Rashi, Talmud Bavli, Zevachim 45a  
(“Aku”m la maisu...) Sin- and guilt-offerings are not relevant to gentiles at all (i.e., because atonement rituals are apparently not relevant to them).
- Rambam, Mishneh Torah, Melachim 10:1  
There is no concept of *shogeig* sins for gentiles (thus rendering atonement rituals irrelevant to them).
- Rashi, Talmud Bavli, Sanhedrin 57a  
(“Kayotzei Vo...”) Even accidental manslaughter by gentiles is full murder, but G-d has mercy not to require **death penalty** (thus absolutely no concept of *shogeig* sins for gentiles).

## **+182) To designate cities of refuge in Israel**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To establish six cities in which an accidental murderer (a manslaughterer) may find safe haven from the blood avenger of the deceased (see [commandment +225](#)). Only a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court) can flee to a city of refuge, each of which must be designated in Israel by the Jewish people. Gentiles cannot set up independent cities of refuge of their own, and thus this commandment has no relevance to them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 19:3

**Biblical source (Sefer HaChinuch):**

Deut. 19:3

**Number in Sefer HaChinuch:**

520

**Sources explaining relevance to gentiles:**

- Rambam, Mishneh

([See bibliography](#))

Torah, Melachim 10:1

Gentiles do not have cities of refuge.

### **+183) To reserve cities in Israel for the Levites**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To build special, holy cities for members of the Jewish tribe of Levi in the land of Israel, where they are otherwise not permitted to have a portion of the land. This commandment does not apply to gentiles, to whom the land of Israel does not belong anyway.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 35:2

**Biblical source (*Sefer HaChinuch*):**

Num. 35:2

**Number in *Sefer HaChinuch*:**

408

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

### **+186) To destroy a city turned to idolatry**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

In the special case of a Jewish city in Israel enticed en masse to idolatry ([commandment -15](#)), this commandment specifies the emergency measures to be implemented. The punishment for the mass-recruited city involves a war in which other Jews militarily invade the city, execute many or all of the inhabitants, and burn the entire city to the ground. However, since the concept of an “enticed city” does not apply to gentiles, neither does the enforcement under this commandment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:17

**Biblical source (*Sefer HaChinuch*):**

Deut. 13:17

**Number in *Sefer HaChinuch*:**

464

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **+191) To appoint a priest to give a war speech**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a specially designated Levitical priest to give a speech to the army before it goes to war, to instruct certain men to leave and not participate in the fight, and to boost the morale of the troops. This commandment only applies to Jews in fighting a war of conquest, and not in a defensive war; gentiles are altogether forbidden to conduct wars for the purpose of conquest.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 20:2-3

**Biblical source (*Sefer HaChinuch*):**

Deut. 20:2

**Number in *Sefer HaChinuch*:**

525

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Sanhedrin 59a](#)  
Gentiles are not permitted to conduct wars of conquest.

### **+207) To love converts to Judaism**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Jews are commanded to treat converts to Judaism — those who were not born Jewish but became authentic Jews under the authority of orthodox rabbis — as they themselves would want to be treated. This is in addition to [commandment +206](#) for Jews to love their fellow Jews, regardless of birth status.

But since there is probably no distinction among Hasidic Gentiles (who must all adopt the Noahide Laws independently), this commandment would have no meaning for them. [Commandment +206](#) already covers all obligations to love fellow Hasidic Gentiles.

Category:	<a href="#">Inapplicable Commandments</a>
Biblical source(s) (Rambam):	Deut. 10:19
Biblical source ( <i>Sefer HaChinuch</i> ):	Deut. 10:19
Number in <i>Sefer HaChinuch</i> :	431
Sources explaining relevance to gentiles: ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **+217) To perform the chalitza ceremony on a man who refuses a levirate marriage**

Application to gentiles:	<b>Irrelevant</b>
Mandated punishment for violation:	None
Brief description:	<p>In certain situations, a Jewish man who does not wish to marry his deceased brother's widow (see <a href="#">commandment +216</a>) must perform a ceremony involving the widow, a specially designed shoe with straps, spitting on the floor, and a spoken declaration by the rabbinical judges and witnesses present at the ceremony.</p> <p>This mystical ritual is presumably not required of gentiles under the Seven Noahide Laws, and therefore effects no levirate "divorce" and has no meaning for non-Jews. A gentile levirate widow is automatically free to re-marry anyone else without performing <i>chalitza</i>.</p>

Category:	<a href="#">Inapplicable Commandments</a>
Biblical source(s) (Rambam):	Deut. 25:9
Biblical source ( <i>Sefer HaChinuch</i> ):	Deut. 25:9
Number in <i>Sefer HaChinuch</i> :	599
Sources explaining relevance to gentiles:	(No sources yet listed.)

([See bibliography](#))

### **+219) To penalize the slanderer of his bride's virginity**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Torah Law prescribes certain penalties for a Jewish man who falsely accuses his wife of having committed adultery while she was betrothed (before marriage), if she was between twelve years and twelve and one-half years old at the time. The Torah addresses this commandment specifically toward Jews; furthermore, Theocratic Law does not hold gentiles guilty of adultery for relations committed while being betrothed. While a non-Jew should not falsely accuse others of anything (see [commandment -301](#)), this special commandment has no meaning for him.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:19

**Biblical source (Sefer HaChinuch):**

Deut. 22:19

**Number in Sefer HaChinuch:**

553

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

### **+222) To divorce only by written document**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Jewish marriages may only be dissolved by the husband's issuance of a valid divorce document; the wife cannot initiate a divorce under any circumstances. Gentile divorces, on the other hand, require no such document, and can apparently be initiated by either the husband or the wife simply by leaving the marriage and announcing the separation. No other conditions need be fulfilled, unless the government imposes

additional requirements for the divorce process for gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:1

**Biblical source (Sefer HaChinuch):**

Deut. 24:1

**Number in Sefer HaChinuch:**

579

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:8](#)  
Gentiles do not have divorce by written document; simply expelling one's wife, or her departure, is sufficient.

### **+223) To test a wife suspected of adultery**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jewish wife who is suspected but not proven to have committed adultery must, under certain conditions, undergo a ritual test in the Jerusalem Temple involving making an oath, offering a flour sacrifice on the altar, and drinking special water. If she is guilty, she and her adulterous partner experience a miraculous and painful death; if innocent, she is able to have easier pregnancies or more children in the future.

Gentiles may not enter the Temple area in which the test is conducted, nor may they bring the specific flour sacrifice for this test. For these and other reasons, this commandment probably does not apply to non-Jews.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 5:12

**Biblical source (Sefer HaChinuch):**

Num. 5:12

**Number in Sefer HaChinuch:**

365

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **+233) To marry one's Jewish female slave**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jewish man who purchases a Jewish girl as a slave must either marry her or designate her as a wife for his son, as per this commandment, or else redeem her to freedom ([commandment +234](#)).

Theocratic Law does not recognize the validity of any sale of a Jewish girl as a slave to someone she is not able to marry. Since Jews and gentiles are strictly forbidden to intermarry — and, indeed, no valid marriage can take place between a Jew and a gentile ([commandment -52](#)) — a gentile can never acquire ownership of a Jewish girl as a slave, let alone marry her.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:8

**Biblical source (Sefer HaChinuch):**

Ex. 21:8

**Number in Sefer HaChinuch:**

43

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Sefer HaMitzvos -52](#)  
Intermarriage between Jews and gentiles is absolutely forbidden.
- [Rambam, Mishneh Torah, Ishus 4:15](#)  
*Kiddushin* do not exist between a gentile and a Jew.
- [Rambam, Mishneh Torah, Avodim 4:11](#)  
Jewish girls cannot be sold into slavery except to those able to marry them (i.e., no legal sale takes place; thus excluding gentiles from ownership).

## **+234) To redeem one's Jewish female slave**



**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

A Jewish man who purchases a Jewish girl as a slave must either marry her or designate her as a wife for his son ([commandment +233](#)) or, under this commandment, redeem her to freedom.

Theocratic Law does not recognize the validity of any sale of a Jewish girl as a slave to someone she is not able to marry. Since Jews and gentiles are strictly forbidden to intermarry — and, indeed, no valid marriage can take place between a Jew and a gentile ([commandment -52](#)) — a gentile can never acquire ownership of a Jewish girl as a slave, and thus cannot redeem her, either.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Ex. 21:8

Ex. 21:8

44

- [Rambam, \*Mishneh Torah\*, \*Avodim\* 4:11](#)  
Jewish girls cannot be sold into slavery except to those able to marry them (i.e., no legal sale takes place; thus excluding gentiles from ownership).

### **+235) To own a non-Jewish slave permanently**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

To own a gentile slave and his descendants permanently and to bequeath them to one's own children as property, in contrast to a Jewish slave, who is not owned as property and must be released after a certain number of years in service (see [commandment +232](#)). A Jewish owner must generally circumcise and ceremonially immerse his

gentile slave, converting the slave to the status of a “Canaanite Slave” who is no longer a true gentile (nor is he a Jew) and who must follow many, but not all, of the Jewish commandments.

Gentiles may acquire other gentiles as slaves, but they do not own the slaves themselves, only the rights to their labor (see [commandment +232](#)). Furthermore, a gentile cannot confer the status of a “Canaanite Slave” on his slave. And while a gentile may acquire a “Canaanite Slave” from a Jew, he does not own the slave as property any more than another slave. For that matter, Jews are forbidden to sell their “Canaanite Slaves” into slavery under gentiles in the first place, and so a gentile morally should refuse to acquire a “Canaanite Slave.”

Whatever the case, this commandment does not apply to gentile slave owners.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Lev. 25:46; Ex. 21:26

Lev. 25:46

347

- [Rambam, \*Mishneh Torah\*, Avodim 9:5](#)  
A gentile only acquires the rights to a gentile slave’s work, not possession of the slave himself.
- [Rambam, \*Mishneh Torah\*, Avodim 8:1,5](#)  
A Jew is rabbinically forbidden to sell his *eved Kena’ani* to any gentile, and is fined for doing so by being required to redeem and then free the slave, but the gentile is not required to sell the slave.

## **Negative Commandments**

**-15) No seducing the population of an entire city to idolatry**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

While Torah Law separately prohibits the recruitment of other people into idolatry ([commandment -16](#)), this commandment deals with a special case of mass recruitment of an entire city in the land of Israel, all at once, by two or more residents of that same city. A rare and complex set of conditions must be fulfilled for this commandment to apply, including the requirement that the idolatry-recruiters and the recruited population must all be Jewish. If all relevant conditions are met, Torah Law declares a special emergency, labels the city an “enticed city,” and mandates drastic measures to stamp out the spiritual infection ([commandment +186](#)). In other words, the Torah is indicating that a unique danger is created in this unusual situation, one in which the spiritual energy of Jews — G-d’s chosen people — is channeled into empowering the forces of evil.

The special category of mass enticement to idolatry does not apply to gentiles or gentile cities, either in Israel or anywhere in the world. Instead, the regular prohibition of [commandment -16](#) operates for gentiles in all cases.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:13

**Biblical source (Sefer HaChinuch):**

Ex. 23:13

**Number in Sefer HaChinuch:**

87

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

*(No sources yet listed.)*

## **-48) No treaty with the seven Canaanite nations**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

The Jewish people were commanded to annihilate the seven gentile nations that

occupied the land of Canaan, which later became the land of Israel (see [commandment +187](#)). This commandment likewise prohibits Jews from making peace with those gentiles as long as they constitute organized nations (which is no longer the case).

In contrast to Torah Law for Jews, gentiles are not permitted to conquer other nations merely for the purpose of stamping out idolatry (see [commandment +190](#)). Thus the commandment to destroy the Canaanite nations applies only to the Jewish people, and similarly this commandment presumably speaks only to Jews.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 7:2

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:32

**Number in *Sefer HaChinuch*:**

93

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Sanhedrin 59a](#)  
Gentiles are not permitted to conduct wars of conquest (including the Canaanite nations).

## **-51) No allowing idol worshipers to settle in the land of Israel**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

This is a requirement for Jews to refuse to sell land in Israel to idolatrous gentiles at all times, and to block idolaters from visiting even temporarily once Jews gain full control of the land of Israel — that is, enough control to enforce Jewish theocratic law. In the case of full Jewish control over Israel (which does not exist today), only a *Ger Toshav* (“resident alien,” a Hasidic Gentile who has made formal acceptance of the Torah’s Noahide Laws) would be allowed to enter the land.

This commandment is a specific mandate for Jews, to whom the land of Israel has been given at G-d's instruction. The only role of gentiles with respect to the Holy Land is to hand control of it over to the Jewish people. Consequently, this commandment has no application to gentiles, who are granted no authority over the land of Israel.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:33

**Biblical source (Sefer HaChinuch):**

Ex. 23:33

**Number in Sefer HaChinuch:**

94

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Avodas Kochavim* 10:4  
A *Ger Toshav* may live in Israel.

### **-53) No marriage with Ammonite or Moabite male converts to Judaism**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Men from the gentile nations of Ammon or Moab who convert to Judaism become full Jews in every respect, but they are forbidden to marry women who were born Jewish; they must marry other converts instead. This holds true for all their male descendants as well.

Wartime devastation by Assyrian armies in Biblical times caused all gentile nations to become mixed together, and their original identities were lost. Ever since, no one can be confirmed as authentically descending from the Ammonites or Moabites, and so this commandment no longer has practical application for Jews.

Because it deals only with converts to Judaism, this commandment has no meaning for gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 23:4
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 23:4
<b>Number in Sefer HaChinuch:</b>	561
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-54) No excluding grandchildren of Edomite converts to Judaism**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	<p>Gentiles from the ancient nation of Edom (the descendants of Esau) who convert to Judaism become full Jews in every respect, but they are forbidden to marry born Jews; they must marry other converts instead. This also holds true for their children, but not their grandchildren, whom this commandment permits to marry into the Jewish congregation at large.</p> <p>Wartime devastation by Assyrian armies in Biblical times caused all gentile nations to become mixed together, and their original identities were lost. Ever since, no one can be confirmed as authentically descending from the Edomites, and so this commandment no longer has practical application for Jews.</p> <p>Because it deals only with converts to Judaism, this commandment has no meaning for gentiles.</p>

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 23:8
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 23:9
<b>Number in Sefer HaChinuch:</b>	563
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-55) No excluding grandchildren of Egyptian converts to Judaism**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

Gentiles from the ancient nation of Egypt who convert to Judaism become full Jews in every respect, but they are forbidden to marry born Jews; they must marry other converts instead. This also holds true for their children, but not their grandchildren, whom this commandment permits to marry into the Jewish congregation at large.

Wartime devastation by Assyrian armies in Biblical times caused all gentile nations to become mixed together, and their original identities were lost. Ever since, no one can be confirmed as authentically descending from the *original* Egyptians, and so this commandment no longer has practical application for Jews.

Because it deals only with converts to Judaism, this commandment has no meaning for gentiles.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Deut. 23:8

Deut. 23:9

564

(No sources yet listed.)

## **-56) Not to offer peace to the nations of Ammon or Moab**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

Not to initiate terms of surrender when waging a war of conquest against the nations of Ammon or Moab, unlike when conquering most other nations ([commandment +190](#)). Because the nations of Ammon and Moab mistreated the Jewish people in Biblical times, G-d commanded that they likewise be treated without any

kindness. Both Ammon and Moab ceased to exist in ancient times, and today this commandment no longer operates in a practical sense.

This commandment has never applied to gentiles, who are forbidden to conduct wars for the purpose of conquest.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:7

**Biblical source (Sefer HaChinuch):**

Deut. 23:7

**Number in Sefer HaChinuch:**

562

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Sanhedrin 59a](#)  
Gentiles are not permitted to conduct wars of conquest.

## **-67) No leaving the Temple unguarded**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Never to cease honoring the Jerusalem Temple with round-the-clock guards, both within and without. Members of the Jewish tribe of Levi perform the guarding outside and Levitical priests inside, and therefore this commandment does not apply to other Jews or to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 18:5

**Biblical source (Sefer HaChinuch):**

Num. 18:5

**Number in Sefer HaChinuch:**

391

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Sefer HaMitzvos -74](#)  
Only *cohanim* may perform Temple service.

## **-68) For Levitical priests not to enter the Temple sanctuary outside of service**



**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests not to enter the sanctuary building in the Jerusalem Temple, whether the outer chamber or the Holy of Holies, except when their service duties require them to do so. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 16:2

**Biblical source (Sefer HaChinuch):**

Lev. 16:2

**Number in Sefer HaChinuch:**

184

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-69) For blemished Levitical priests not to enter the inner Temple***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests who have certain physical blemishes not to enter the inner portions of the Jerusalem Temple, from the sacrificial altar inward. Entry into the inner Temple is forbidden to other Jews and to gentiles, to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:23

**Biblical source (Sefer HaChinuch):**

Lev. 21:23

**Number in Sefer HaChinuch:**

277

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-70) For permanently blemished Levitical priests not to serve***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests who have certain permanent physical blemishes not to perform sacrificial offerings or other service in the Jerusalem Temple. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:17

**Biblical source (Sefer HaChinuch):**

Lev. 21:17

**Number in Sefer HaChinuch:**

275

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-71) For temporarily blemished Levitical priests not to serve***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests who have certain temporary physical blemishes not to perform sacrificial offerings or other service in the Jerusalem Temple until the blemishes heal. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:18

**Biblical source (Sefer HaChinuch):**

Lev. 21:21

**Number in Sefer HaChinuch:**

276

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-72) For Levites and Levitical priests not to exchange roles***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests and other Levites not to exchange roles in their respective service in the Jerusalem Temple, the priests being assigned to perform sacrificial offerings and the other Levites to sing and play music during offerings. Neither service may be performed by other Jews or by gentiles, to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 4:19; 18:3

**Biblical source (*Sefer HaChinuch*):**

Num. 18:3

**Number in *Sefer HaChinuch*:**

389

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-75) For impure Levitical priests not to serve**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For ritually impure Levitical priests not to perform sacrificial offerings or other service in the Jerusalem Temple. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:2

**Biblical source (*Sefer HaChinuch*):**

Lev. 22:2

**Number in *Sefer HaChinuch*:**

278

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-76) For newly purified Levitical priests not to serve before sunset**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests who have purified themselves through immersion in water not to serve in the Jerusalem Temple until the purification process is complete, that is, by waiting until after sunset. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:6

**Biblical source (Sefer HaChinuch):**

Lev. 21:6

**Number in Sefer HaChinuch:**

265

**Sources explaining relevance to gentiles:**  
[\(See bibliography\)](#)

(No sources yet listed.)

## **-77) For impure people not to enter the Temple courtyard**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to enter the Jerusalem Temple, including its courtyard, when one is in a state of ritual impurity. Gentiles are anyway not allowed to enter the Temple (see [commandment +21](#)), and therefore this commandment does not apply to them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 5:3; Lev. 12:4

**Biblical source (Sefer HaChinuch):**

Num. 5:3

**Number in Sefer HaChinuch:**

363

**Sources explaining relevance to gentiles:**  
[\(See bibliography\)](#)

- [Bartenura, Mishnah, Keilim 1:8](#)  
By Torah, gentiles may enter even into the *ezras nashim* (implying no further).

## **-79) Not to build the altar from hewn stones**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to build the permanent altar of the Jerusalem Temple with anything but uncut stones. Jews are rabbinically commanded not to accept any gentile help whatsoever in building the altar, the Temple, or even the city of Jerusalem (Ezra 4:3), and thus this commandment has no relevance to non-Jews. However, gentiles may build their own altars in other locations, and it is preferable that such altars not be built with hewn stones (see [commandment +20](#) for more details).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:22

**Biblical source (Sefer HaChinuch):**

Ex. 20:22

**Number in Sefer HaChinuch:**

40

**Sources explaining relevance to gentiles:**  
 (See [bibliography](#))

- Rambam, Mishneh Torah, Arachin V'charamin 1:11; Matnos Ani'im 8:8  
Jews are rabbinically forbidden to accept gentile help in building Jerusalem or the Temple in any way, even financially.

## -80) Not to ascend the altar in large steps

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to walk up the ramp to the altar in the Jerusalem Temple except with very small steps. Since only priests of the Jewish tribe of Levi are authorized by Torah Law to perform service in the Temple, this commandment has no meaning for gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:23

**Biblical source (Sefer HaChinuch):**

Ex. 20:23

**Number in Sefer HaChinuch:**

41

**Sources explaining relevance to gentiles:**  
 (See [bibliography](#))

- Rambam, Sefer HaMitzvos -74  
Only *cohanim* may perform Temple service.

## **-81) Not to extinguish the fire on the altar**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to extinguish even a single burning ember on the altar of the Jerusalem Temple at any time, but rather to keep the fire on it burning perpetually. This commandment is observed only by the Levitical priests, who run the Temple, and not by other Jews or by gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 6:6

**Biblical source (Sefer HaChinuch):**

Lev. 6:6

**Number in Sefer HaChinuch:**

133

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

[\(See bibliography\)](#)

## **-82) Not to bring sacrifices on the incense altar**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to offer animal sacrifices, wine libations, strange incense, or anything else other than the prescribed incense on the golden incense altar inside the sanctuary of the Jerusalem Temple. That altar is dedicated solely to the burning of the holy incense, whereas the larger altar out in the Temple courtyard is reserved for all other offerings.

The incense is burned daily by the Levitical priests, the only Jews permitted to enter the Temple sanctuary. This commandment is therefore not addressed to other Jews or to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 30:9

**Biblical source (Sefer HaChinuch):**

Ex. 30:9

Number in *Sefer HaChinuch*:

104

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Rambam, *Sefer HaMitzvos* -74  
Only *cohanim* may perform Temple service.

### **-84) Not to anoint anyone but Levitical high priests and kings**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

Not to use the special anointing oil made by Moses on anyone except Levitical high priests and Jewish kings. A Jew would face punishment for pouring the oil on any other Jew; pouring it on any gentile would not be allowed, but is not punishable. Because the oil belongs only to the Jewish people, this commandment has no relevance to gentiles.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Ex. 30:32

Biblical source (*Sefer HaChinuch*):

Ex. 30:32

Number in *Sefer HaChinuch*:

108

Sources explaining relevance to gentiles:  
([See bibliography](#))

- Talmud Bavli, *Kreisos* 6b  
Gentiles are not bound by this commandment (quoting a *Tanna* said to R. Eliezer).

### **-86) Not to remove the poles from the holy ark's rings**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

Never to remove the two poles inserted in rings on the sides of the holy ark that contains the tablets of the Ten Commandments. These poles are used when carrying the ark, but must be left in place at all times. This commandment is only addressed to the Levitical priests, who are assigned the handling of the ark, and not to other Jews or to gentiles, who are not

allowed to handle the ark.

Category:	<a href="#">Inapplicable Commandments</a>
Biblical source(s) (Rambam):	Ex. 25:15
Biblical source ( <i>Sefer HaChinuch</i> ):	Ex. 25:15
Number in <i>Sefer HaChinuch</i> :	96
Sources explaining relevance to gentiles: ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"><li>• <u>Rambam, <i>Sefer HaMitzvos</i> -74</u> Only <i>cohanim</i> may perform Temple service.</li></ul>

### ***-87) Not to remove the breastplate from the Levitical high priests's garment***

Application to gentiles:	<b>Irrelevant</b>
Mandated punishment for violation:	None
Brief description:	Not to detach the breastplate, featuring twelve precious stones engraved with the names of the twelve Jewish tribes, from the holy apron worn by the Levitical high priest. Since those garments remain under the control of the priests themselves, this commandment has no meaning for gentiles.

Category:	<a href="#">Inapplicable Commandments</a>
Biblical source(s) (Rambam):	Ex. 28:28
Biblical source ( <i>Sefer HaChinuch</i> ):	Ex. 28:28
Number in <i>Sefer HaChinuch</i> :	100
Sources explaining relevance to gentiles: ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-88) Not to tear the neck of the Levitical high priest's robe***

Application to gentiles:	<b>Irrelevant</b>
Mandated punishment for violation:	None
Brief description:	Not to tear the neck of the outer robe worn by the Levitical high priest, the one he wears during his service in the Jerusalem Temple, nor to tear destructively any of the holy garments worn by any Levitical priest. Since



those garments remain under the control of the priests themselves, this commandment has no meaning for gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 28:32

**Biblical source (Sefer HaChinuch):**

Ex. 28:32

**Number in Sefer HaChinuch:**

101

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

## **-102) Not to place oil on a meal-offering for sin**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to include oil in flour-offerings that are brought by poor Jews as a substitute for animals sacrificed as sin-offerings. Flour-offerings for sins are performed only by Levitical priests in the Jerusalem Temple, and furthermore gentiles may not bring sin-offerings altogether (see [commandment +64](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:11

**Biblical source (Sefer HaChinuch):**

Lev. 5:11

**Number in Sefer HaChinuch:**

125

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2](#)  
Gentiles may only bring 'olos to the Temple, not sin-offerings (apparently same for *bamos* elsewhere; thus no *minchah* sin-offering, either).
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Rashi, Talmud Bavli, Zevachim 45a \("Aku"m la maisu...\)](#)

Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.

- Rambam, Mishneh Torah, Melachim 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.

### -103) Not to place frankincense on a meal-offering for sin

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to include frankincense in flour-offerings that are brought by poor Jews as a substitute for animals sacrificed as sin-offerings. Flour-offerings for sins are performed only by Levitical priests in the Jerusalem Temple, and furthermore gentiles may not bring sin-offerings altogether (see [commandment +64](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:11

**Biblical source (Sefer HaChinuch):**

Lev. 5:11

**Number in Sefer HaChinuch:**

126

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2  
Gentiles may only bring 'olos to the Temple, not sin-offerings (apparently same for *bamos* elsewhere; thus no *minchah* sin-offering, either).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Rashi, Talmud Bavli, Zevachim 45a  
("Aku"m la maisu...")

Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.

- Rambam, *Mishneh Torah, Melachim 10:1*  
Other than for manslaughter, gentiles are not liable for sinning as a *shogeig*.

#### **-104) Not to place oil on a meal-offering for suspected adultery**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

During her mystical test in the Jerusalem Temple, a Jewish wife suspected of adultery must offer a sacrifice of barley flour on the altar. This commandment prohibits adding oil to that offering, in contrast to the usual procedure with other meal-offerings.

Since the test of a suspected adulteress probably does not apply to gentiles (see [commandment +223](#)), neither does this commandment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 5:15

**Biblical source (*Sefer HaChinuch*):**

Num. 5:15

**Number in *Sefer HaChinuch*:**

366

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

#### **-105) Not to place frankincense on a meal-offering for suspected adultery**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

During her mystical test in the Jerusalem Temple, a Jewish wife suspected of adultery

must offer a sacrifice of barley flour on the altar. This commandment prohibits adding frankincense spice to that offering, in contrast to the usual procedure with other meal-offerings.

Since the test of a suspected adulteress probably does not apply to gentiles (see [commandment +223](#)), neither does this commandment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 5:15

**Biblical source (*Sefer HaChinuch*):**

Num. 5:15

**Number in *Sefer HaChinuch*:**

367

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-108) Not to redeem first-born kosher animals**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests not to redeem sanctified, kosher first-born animals ([commandment +79](#)). This commandment has no application to other Jews or to gentiles, to whom sanctified first-born animals do not belong anyway.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 18:17

**Biblical source (*Sefer HaChinuch*):**

Num. 18:17

**Number in *Sefer HaChinuch*:**

393

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Bikkurim 12:17](#)  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir chamor*; all the more so kosher animals).
- [Rambam, \*Mishneh\*](#)

Torah, Bechoros 4:1-5

Gentile-owned animals are not obligated in *bechorah*.

- Rambam, Mishneh Torah, Bechoros 1:2  
*Bechoros* are *kodesh* (thus gentiles could not sanctify them without a rabbinical edict creating such status for gentile-owned animals).
- Rashi, Talmud Bavli, Zevachim 45a  
("Aku"m la maisu...")  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*; obligatory offerings, such as sin- or guilt-offerings or *maasar behemah*, do not apply to them (therefore also not *bechoros*).

### **-109) Not to redeem a tithed animal**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

Not to redeem or sell sanctified, tithed animals ([commandment +78](#)). This commandment has no application to gentiles, who are not able to sanctify tithed animals and may not bring them as sacrifices.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Lev. 27:33

Lev. 27:33

361

- Rambam, Mishneh Torah, Bikkurim 12:17  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir chamor*; probably same for *maasar behemah*).

- Rambam, Mishneh Torah, Bechoros 4:1-5  
Gentile-owned animals are not obligated in *bechorah* (presumably same for *maasar behemah*).
- Rambam, Mishneh Torah, Bechoros 6:2,4  
*Maasar behemah* is *kodesh* (thus gentiles could not sanctify them without a rabbinical edict creating such status for gentile-owned animals).
- Rashi, Talmud Bavli, Zevachim 45a (“Aku”m la maisu...)”)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal ’olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.

## -111) No redeeming consecrated land

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

Not to buy back any land after it has been consecrated for the Levitical priests as their personal possession. This only applies to land in Israel, and only to the Jew whose tribe and family own the land permanently, to whom it returns in the Jubilee year. Since gentiles cannot acquire a permanent inheritance of land in Israel, they cannot consecrate any land, and this commandment is meaningless for them.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Lev. 27:28

Lev. 27:28

359

- Rambam, Mishneh Torah, Arachin 6:21  
One cannot be *macharim* acquired

land.

## **-112) Not to sever the head of a bird sin-offering**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

To be careful not to separate the head of a sacrificed bird completely during the sacrificial procedure of a sin-offering of doves or turtledoves, which involves cutting the bird's neck to slaughter it. Sin-offerings are performed only by Levitical priests in the Jerusalem Temple, and furthermore gentiles may not bring sin-offerings altogether (see [commandment +64](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 5:8

**Biblical source (*Sefer HaChinuch*):**

Lev. 5:8

**Number in *Sefer HaChinuch*:**

124

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 3:2](#)  
Gentiles may only bring 'olos to the Temple, not sin-offerings (apparently same for *bamos* elsewhere).
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Rashi, \*Talmud Bavli, Zevachim\* 45a \("Aku"m la maisu...\)](#)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*, not sin- or guilt-offerings or *maasar behemah*.
- [Rambam, \*Mishneh Torah, Melachim\* 10:1](#)  
Other than for manslaughter, gentiles are not liable for sinning as

a shogeig.

### **-115) Not to slaughter the Passover lamb while owning leavened foods**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to sacrifice the Passover lamb while any bread-leavening remains in one's possession, during the afternoon preceding the sunset that begins Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Ex. 23:18; 34:25

**Biblical source (Sefer HaChinuch):**

Ex. 23:18

**Number in Sefer HaChinuch:**

89

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Korban Pesach 9:7; Sefer HaMitzvos -126  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

### **-116) Not to leave the fats of the Passover lamb unsacrificed past their time limit**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Part of the Passover lamb is burned on the altar in the Jerusalem Temple, and the remainder is eaten by its owners during the first evening of Passover. This commandment prohibits waiting to burn the sacrificed portion of the lamb on the altar until after its time limit has passed.



This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:18; 34:25

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:18

**Number in *Sefer HaChinuch*:**

90

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Korban Pesach* 9:7; *Sefer HaMitzvos* -126  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

### **-117) Not to leave the Passover lamb uneaten until morning**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

The entire flesh of the Passover lamb must be eaten during the first night of Passover. This commandment prohibits leaving any part of it uneaten until the next morning, at which time it becomes invalid and must be destroyed. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:10

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:10

**Number in *Sefer HaChinuch*:**

8

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Korban Pesach* 9:7; *Sefer HaMitzvos* -126  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat

the *korban Pesach*.

**-119) Not to leave the sacrificial lamb of the 2nd Passover uneaten until morning**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

The entire flesh of the second-Passover lamb must be eaten during the night of the second Passover — which takes place one month after Passover and only applies to those who missed Passover. This commandment prohibits leaving any part of it uneaten until the next morning, at which time it becomes invalid and must be destroyed. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 9:12

**Biblical source (*Sefer HaChinuch*):**

Num. 9:12

**Number in *Sefer HaChinuch*:**

382

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:7; \*Sefer HaMitzvos\* -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

**-121) No breaking the bones of the Passover lamb**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to break any bone of the Passover lamb from the time it has been sacrificed during the afternoon preceding Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the

sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:46

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:46

**Number in *Sefer HaChinuch*:**

16

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:7; \*Sefer HaMitzvos\* -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

## **-122) No breaking the bones of the sacrificial lamb of the 2nd Passover**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to break any bone of the Passover lamb from the time it has been sacrificed during the afternoon preceding the second Passover — which takes place one month after Passover and only applies to those who missed Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 9:12

**Biblical source (*Sefer HaChinuch*):**

Num. 9:12

**Number in *Sefer HaChinuch*:**

383

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:7; \*Sefer HaMitzvos\* -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

## **-123) No removing flesh of the Passover lamb from its designated area**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to remove any edible portion of a Passover lamb from its designated group of people during the first evening of Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:46

**Biblical source (Sefer HaChinuch):**

Ex. 12:46

**Number in Sefer HaChinuch:**

15

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Korban Pesach 9:7; Sefer HaMitzvos -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

## **-124) Not to bake leavened the eaten portion of a meal-offering**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Flour-offerings, which accompany animal sacrifices or may be brought separately, must be mixed with water and baked or otherwise cooked, depending on the type of offering; a portion is burned on the altar, and the rest is eaten by the Levitical priests. But the portion of the dough to be eaten must not be allowed to leaven before it is baked.

This commandment applies to meal-offerings brought in the Jerusalem Temple. But unlike Jews, gentiles are permitted to offer certain types of sacrifices on temporary altars in other locations (see [commandment +61](#)). There is a dispute among rabbinical

sages as to whether a gentile may bring flour-offerings to the Temple, and by extension whether he may sacrifice flour-offerings on his own on temporary altars (see [commandment +67](#)). Meal-offerings in the Temple must be baked in the Temple courtyard, where gentiles may not enter (see [commandment +21](#)); meal-offerings on temporary altars, if allowed, would presumably be burned completely and not eaten at all, since only Levitical priests may eat them. Either way, this commandment has no application to gentiles.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Lev. 6:10

Lev. 6:10

135

- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2  
Gentiles may not bring *menachos* to the Temple (probably same for *bamos*).
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Mishnah, *Menachos* 6:1, & *Bartenura* thereon  
*Tanna Kamma*: Gentiles may bring voluntary *menachos* to the Temple, from which a *kometz* is taken; halachah in this Mishnah is according to the *Tanna Kamma*.
- Talmud Bavli, *Menachos* 73b  
*Tanna Kamma* of the Mishnah (*Menachos* 6:1) is R. Yossi HaGlili, who holds gentiles may bring *menachos*; this is a dispute between him and R. Akiva, who maintains gentiles can only bring *'olos* and their *menachos* and *nesachim*,

not *menachos* alone.

- Rashi, Talmud Bavli, *Menachos* 73b  
R. Akiva's view holds that *menachos* accompanying gentile 'olos are entirely burned on the altar, not eaten by *cohanim* as would normally be done.
- Talmud Bavli, *Zevachim* 116b  
"T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (including *menachos*?).
- Rambam, *Mishneh Torah*, *Beis HaBechirah* 7:16; *Biyas HaMikdash* 3:5  
Gentiles may not enter past the *cheil* on the Temple mount.
- Bartenura, *Mishnah*, *Keilim* 1:8  
By Torah, gentiles may enter even into the *ezer* *nashim* (implying no further).

### **-125) No eating the Passover lamb any way but roasted**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to eat the flesh of the Passover lamb raw, boiled, or any way other than roasted over an open fire. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

Inapplicable Commandments

**Biblical source(s) (Rambam):**

Ex. 12:9

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:9

**Number in *Sefer HaChinuch*:**

7

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Korban Pesach* 9:7; *Sefer HaMitzvos* -126

All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

### **-127) For uncircumcised men not to eat the Passover lamb**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For men not to partake of the Passover lamb until after they have been circumcised. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:48

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:48

**Number in *Sefer HaChinuch*:**

17

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Korban Pesach\* 9:7; \*Sefer HaMitzvos\* -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

### **-128) No feeding the Passover lamb to an apostate Jew**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to allow a Jew who has converted to another religion, such as Buddhism or Christianity, to partake of the Passover lamb until after he has repented and returned to Torah Law and Judaism. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly

nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:43

**Biblical source (*Sefer HaChinuch*):**

Ex. 12:43

**Number in *Sefer HaChinuch*:**

13

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Korban Pesach* 9:7; *Sefer HaMitzvos* -126  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

### **-129) For an impure person not to eat consecrated food**

**Application to gentiles:**

**Probably irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Some animal sacrifices are completely burned on the altar, while others are partly burned and partly eaten. This commandment prohibits a person who is ritually impure from eating a sacrifice or any other consecrated food.

Under Torah Law, gentiles, unlike Jews, cannot become ritually impure; by rabbinical edict, gentiles are permanently ritually impure and, unlike Jews, cannot regain purity. Therefore with regard to impurity by Torah Law, this commandment has no meaning for gentiles.

This commandment is also largely, or perhaps completely, irrelevant with regard to impurity by rabbinical edict. The gentile status of impurity under rabbinical law does not prohibit non-Jews from eating the consecrated fourth-year fruit of a tree in Israel ([commandment +119](#)). Most other consecrated foods may not be eaten by gentiles for other reasons, and thus this rule has no application to those cases. There is a dispute among the rabbinical sages as to whether a gentile may bring peace-offerings; if so, this commandment, which only regulates ritual impurity under Torah Law,



probably would not prevent the gentile from eating his sacrifice.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 12:4

**Biblical source (Sefer HaChinuch):**

Lev. 12:4

**Number in Sefer HaChinuch:**

167

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Editor's note](#)  
Issue #1: May gentiles bring *shlamim* to the Temple, and then eat them? What about on *bamos*?
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3](#)  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any sacrifice).
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Talmud Bavli, Menachos 73b](#)  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- [Bartenura, Mishnah, Menachos 6:1](#)  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- [Tosafos, Talmud Bavli, Zevachim 45a \("Vehashochtan..."\)](#)  
From the very fact that R. Shimon

discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to 'olos, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.

- Rashi, Talmud Bavli, Zevachim 45a  
(“*Aku*”m la maisu...)”  
R. Shimon says gentiles may bring voluntary 'olos and *shlamim*.
- Talmud Bavli, Zevachim 116b  
“T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).
- Editor’s note  
Issue #2: Is the concept of *tahara* relevant to gentiles in this case?
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t’meyim* like *zavim*.
- Rambam, Mishneh Torah, Pesulei HaMukdashin 18:15  
This *mitzvah* does not apply to rabbinical *tumah* (does this include gentile *tumah*, which is like that of *zavim*?).
- Rambam, Mishneh Torah, Maaser Sheni 9:1-2  
The laws of *neta reva’i* and *maaser sheni* are identical with respect to eating and redeeming (neither of which may be eaten if the person is *tamei*).
- Rambam, Mishneh Torah, Maaser Sheni 10:10

*Neta reva'i* of a gentile is optional but holy, can be eaten by him, and is treated like that of a Jew (by Torah, because his tree is obligated; thus a gentile's status as rabbinically impure does not intrinsically prevent him from eating *kadashim*).

### **-134) For Jewish slaves of priests not to eat priestly portions**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Jewish slaves owned by Levitical priests not to eat the priestly portions set aside from crops, if those Jewish slaves are not themselves Levitical priests. As a commandment specifically for Jewish slaves, this rule has no meaning for gentiles (gentiles are forbidden to eat priestly portions according to [commandment -133](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 22:10

**Biblical source (*Sefer HaChinuch*):**

Lev. 22:10

**Number in *Sefer HaChinuch*:**

281

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-135) For the uncircumcised not to eat priestly portions**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For uncircumcised Levitical priests not to eat the priestly portions set aside from crops. As a commandment specifically for Jewish Levitical priests or members of their households who are not circumcised, this rule has no meaning for gentiles (gentiles are forbidden to eat priestly portions according to [commandment -133](#)).

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 22:10
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 22:10
<b>Number in Sefer HaChinuch:</b>	282
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-136) For ritually impure priests not to eat priestly portions**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For ritually impure Levitical priests not to eat the priestly portions set aside from crops. As a commandment specifically for Jewish Levitical priests or members of their households who are impure, this rule has no meaning for gentiles (gentiles are forbidden to eat priestly portions according to <a href="#">commandment -133</a> ).

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 22:4
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 22:4
<b>Number in Sefer HaChinuch:</b>	279
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-137) For profaned daughters of priests not to eat priestly portions**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For daughters of Levitical priests who were profaned through certain forbidden relations not to eat the priestly portions set aside from crops. As a commandment specifically for profaned daughters of Jewish Levitical priests, this rule has no meaning for gentiles (gentiles are forbidden to eat priestly portions according to <a href="#">commandment -133</a> ).

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 22:12
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 22:12
<b>Number in Sefer HaChinuch:</b>	283
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-138) Not to eat meal-offerings of other Levitical priests**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For Levitical priests not to eat their usual portions of flour-offerings brought by other Levitical priests, but rather to burn the entire offering on the altar. This commandment does not apply to other Jews or to gentiles, who may not eat any portion of a flour offering anyway.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 6:16
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 6:15
<b>Number in Sefer HaChinuch:</b>	137
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-139) Not to eat certain sin-offerings**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	Although the Levitical priests are commanded to eat portions of the animals sacrificed for most sin-offerings, certain type of sin-offerings are completely burned and not eaten at all. Sin-offerings are performed and eaten only by Levitical priests in the Jerusalem Temple, and furthermore gentiles may not bring sin-offerings altogether (see <a href="#">commandment +64</a> ).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 6:23

**Biblical source (Sefer HaChinuch):**

Lev. 6:23

**Number in Sefer HaChinuch:**

139

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3  
Gentiles may only bring 'olos to the Temple, not peace- or sin-offerings (apparently same for bamos elsewhere; thus they cannot eat any portion of any sacrifice).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer olah sacrifices on bamos in any location (implying not chataos, ashamos, shlamim, or menachos).
- Rashi, Talmud Bavli, Zevachim 45a ("Aku"m la maisu...)  
Gentiles may only bring nedarim and nedavos, thus only personal 'olos and shlamim, not sin- or guilt-offerings or maasar behemah.
- Rambam, Mishneh Torah, Melachim 10:1  
Other than for manslaughter, gentiles are not liable for sinning as a shogeig.

### **-144) Not to eat unblemished first-born animals outside Jerusalem**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Levitical priests not to eat the sanctified, first-born, kosher male animals ([commandment +79](#)) outside the city of Jerusalem. This commandment has no application to other Jews or to gentiles, neither of whom may eat the unblemished, sanctified first-born animals.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:17

**Biblical source (Sefer HaChinuch):**

Deut. 12:17

**Number in Sefer HaChinuch:**

445

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Bikkurim 12:17](#)  
Jews must tell a gentile that his separating first-born donkeys is pointless (no rabbinical edict to create status of gentile *peteir chamor*; all the more so kosher animals).
- [Rambam, Mishneh Torah, Bechoros 4:1-5](#)  
Gentile-owned animals are not obligated in *bechorah*.
- [Rambam, Mishneh Torah, Bechoros 1:2](#)  
*Bechoros* are *kodesh* (thus gentiles could not sanctify them without a rabbinical edict creating such status for gentile-owned animals).
- [Rashi, Talmud Bavli, Zevachim 45a \("Aku"m la maisu...\)](#)  
Gentiles may only bring *nedarim* and *nedavos*, thus only personal 'olos and *shlamim*; obligatory offerings, such as sin- or guilt-offerings or *maasar behemah*, do not apply to them (therefore also not *bechoros*).

### **-148) For Levitical priests not to eat first fruits outside Jerusalem**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Levitical priest not to eat the first fruits given to him from the annual crops of certain fruits and grains until after they have been brought into the Jerusalem Temple, and

even then not to eat them outside the city of Jerusalem.

This prohibition only addresses Levitical priests, not other Jews or gentiles, who may not eat the holy first fruits in any case.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 12:17
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Deut. 12:17
<b>Number in <i>Sefer HaChinuch</i>:</b>	449
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-158) No marriage between a Levitical priest and an unfit woman***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For any Jewish man who is of the hereditary priestly line of the tribe of Levi not to marry a woman who previously had intercourse with a man she was forbidden to marry under Jewish Law.  This prohibition does not apply to the tribe of Levi in general, nor to any other Jews — and therefore also not to gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 21:7
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 21:7
<b>Number in <i>Sefer HaChinuch</i>:</b>	266
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-159) No marriage between a Levitical priest and a profaned woman***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
---------------------------------	-------------------



**Mandated punishment for violation:**

None

**Brief description:**

For any Jewish man who is of the hereditary priestly line of the tribe of Levi not to marry a woman who previously had intercourse with a Levitical priest she was forbidden to marry under Jewish Law.

This prohibition does not apply to the tribe of Levi in general, nor to any other Jews — and therefore also not to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:7

**Biblical source (*Sefer HaChinuch*):**

Lev. 21:7

**Number in *Sefer HaChinuch*:**

267

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-160) No marriage between a Levitical priest and a divorced woman***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For any Jewish man who is of the hereditary priestly line of the tribe of Levi not to marry a divorced woman.

This prohibition does not apply to the tribe of Levi in general, nor to any other Jews — and therefore also not to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:7

**Biblical source (*Sefer HaChinuch*):**

Lev. 21:7

**Number in *Sefer HaChinuch*:**

268

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-161) No marriage between a Levitical high priest and a widow***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

In times when the Jerusalem Temple is standing, one member of the priestly line of the Jewish tribe of Levi occupies the position of high priest. This commandment prohibits the high priest from marrying any widow.

This prohibition does not apply to the other Levitical priests, nor to the tribe of Levi in general, nor to any other Jews — and therefore also not to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:14

**Biblical source (*Sefer HaChinuch*):**

Lev. 21:14

**Number in *Sefer HaChinuch*:**

273

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## ***-162) No relations between a Levitical high priest and a widow***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

In times when the Jerusalem Temple is standing, one member of the priestly line of the Jewish tribe of Levi occupies the position of high priest. This commandment prohibits the high priest from having intercourse with any widow, even outside of marriage (see [commandment -161](#)).

This prohibition does not apply to the other Levitical priests, nor to the tribe of Levi in general, nor to any other Jews — and therefore also not to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 21:15

**Biblical source (*Sefer HaChinuch*):**

Lev. 21:15

Number in *Sefer HaChinuch*:

274

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### **-163) For Levitical priests not to enter the Temple with unkempt hair**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

For Levitical priests not to perform service in the Jerusalem Temple in a state of mourning, including allowing their hair to grow and become disheveled according to the custom of mourning for the dead. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Lev. 10:6; 21:10

Biblical source (*Sefer HaChinuch*):

Lev. 10:6

Number in *Sefer HaChinuch*:

149

Sources explaining relevance to gentiles:  
([See bibliography](#))

(No sources yet listed.)

### **-164) For Levitical priests not to enter the Temple with torn clothes**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

For Levitical priests not to perform service in the Jerusalem Temple in a state of mourning, including having torn clothes according to the custom of mourning for the dead. Temple service may not be performed by other Jews or by gentiles ([commandment -74](#)), to whom this commandment therefore does not apply.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Lev. 10:6; 21:10

<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 10:6
<b>Number in <i>Sefer HaChinuch</i>:</b>	150
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-165) For Levitical priests not to leave the Temple during service**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For Levitical priests not to leave the premises of the Jerusalem Temple while they are in the middle of their service. Temple service may not be performed by other Jews or by gentiles ( <a href="#">commandment -74</a> ), to whom this commandment therefore does not apply.
<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 10:7; 21:12
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 10:7
<b>Number in <i>Sefer HaChinuch</i>:</b>	151
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-166) For Levitical priests not to impurify themselves with the dead except relatives**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For a Levitical priest not to come into contact with any dead body except those of his close relatives, the ones he is obligated to mourn, so that he does not become contaminated with the ritual impurity of a corpse except where absolutely necessary.  This commandment only applies to priests of the Jewish tribe of Levi, and not to other Jews or to gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 21:1-2
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 21:1
<b>Number in Sefer HaChinuch:</b>	263
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-167) For the Levitical high priest not to enter the tent of the dead***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For the Levitical high priest not to enter any building containing the dead body of any of his close relatives, the ones a person is normally obligated to mourn, so that he does not become contaminated with the ritual impurity of a corpse.  This commandment only applies to the Jewish high priest, and not to other Jews or to gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 21:11
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 21:11
<b>Number in Sefer HaChinuch:</b>	270
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-168) For the Levitical high priest not to impurify himself with the dead***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For the Levitical high priest not to come into physical contact with the dead bodies of his close relatives, the ones a person is normally obligated to mourn, so that he does not become contaminated with the ritual

impurity of a corpse.

This commandment only applies to the Jewish high priest, and not to other Jews or to gentiles.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 21:11
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Lev. 21:11
<b>Number in <i>Sefer HaChinuch</i>:</b>	271
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-169) For the Levites not to have a portion of the land of Israel***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For members of the Jewish tribe of Levi not to take a portion of the land of Israel in conquering it from the Canaanites. This commandment does not apply to gentiles, to whom the land of Israel does not belong.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 18:1
<b>Biblical source (<i>Sefer HaChinuch</i>):</b>	Deut. 18:1
<b>Number in <i>Sefer HaChinuch</i>:</b>	504
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-170) For the Levites not to share in the spoils of conquest***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	For members of the Jewish tribe of Levi not to share in the spoils from conquering the Canaanites who previously occupied the land of Israel. This commandment does not

apply to gentiles, to whom the land of Israel does not belong.

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 18:1
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 18:1
<b>Number in Sefer HaChinuch:</b>	505
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### **-195) Not to be a gluttonous, rebellious son**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	A 13-year old Jewish son who would steal from his parents to buy cheap meat and wine, which he would consume in the company of rebellious young men under certain precise conditions, would be executed by the Jewish courts under this commandment to prevent him from growing up to become a homicidal robber. Gentiles are probably not subject to this narrowly defined commandment, but one can still learn from it the general principle that young people are not permitted to spend their time at parties, using drugs, participating in other self-indulgent activities, or having friends who do any of these. Such animalistic behavior is not “normal,” regardless of how many other youth have been tricked or pressured into it, and it is a form of disrespect for one’s parents (see <a href="#">commandment +211</a> ).

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 19:26
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 19:26
<b>Number in Sefer HaChinuch:</b>	248
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

**-202) *For a Nazirite not to drink wine***



**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

For a Jew who takes on the Nazirite vow not to drink any wine, vinegar, or other grape-derived alcoholic beverage during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to drink wine for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Num. 6:3

Num. 6:3

368

- [Rambam, \*Mishneh Torah, Nezirus\* 2:16](#)  
Nazirite status does not apply to gentiles.
- [Rashi, Talmud Bavli, \*Menachos\* 73b](#)  
("Prat linzirus...")  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- [Rambam, \*Mishneh Torah, Arachin\* 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- [Lubavitcher Rebbe, \*Hisvaaduyos\* 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category

of *halachah* as part of the Seven Noahide Laws themselves.

### **-203) For a Nazirite not to eat fresh grapes**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow not to eat any grapes during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to eat grapes for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:3

**Biblical source (Sefer HaChinuch):**

Num. 6:3

**Number in Sefer HaChinuch:**

369

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Nezirus 2:16](#)  
Nazirite status does not apply to gentiles.
- [Rashi, Talmud Bavli, Menachos 73b \("Prat linzirus..."\)](#)  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- [Rambam, Mishneh Torah, Arachin 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for

Temple maintenance.

- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

## **-204) For a Nazirite not to eat raisins**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow not to eat any raisins during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to eat raisins for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:3

**Biblical source (*Sefer HaChinuch*):**

Num. 6:3

**Number in *Sefer HaChinuch*:**

370

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Nezirus* 2:16  
Nazirite status does not apply to gentiles.
- Rashi, Talmud Bavli, *Menachos* 73b ("Prat linzirus...")  
Gentiles cannot acquire Nazirite status because that would include the

obligation to bring a *chatas* sacrifice, which gentiles cannot offer.

- Rambam, *Mishneh Torah, Arachin 1:11*  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

### **-205) For a Nazirite not to eat grape seeds**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow not to eat any grape seeds during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to eat grape seeds for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:4

**Biblical source (*Sefer HaChinuch*):**

Num. 6:4

**Number in *Sefer HaChinuch*:**

371

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Nezirus 2:16*

Nazirite status does not apply to gentiles.

- Rashi, Talmud Bavli, Menachos 73b  
(“Prat linzirus...”)

Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.

- Rambam, Mishneh Torah, Arachin 1:11

A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.

- Lubavitcher Rebbe, Hisvaaduyos 5747, v. 3, pp. 428-435

Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

## **-206) For a Nazirite not to eat grape peels**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow not to eat any grape peels during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to eat grape peels for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:4

**Biblical source (Sefer HaChinuch):**

Num. 6:4

**Number in Sefer HaChinuch:**

372

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Nezirus* 2:16  
Nazirite status does not apply to gentiles.
- Rashi, Talmud Bavli, *Menachos* 73b ("Prat linzirus...")  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- Rambam, *Mishneh Torah*, *Arachin* 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

## **-207) For a Nazirite not to expose himself to the impurity of the dead**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow not to make contact with any human corpse, in a way that makes him ritually impure, during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions; moreover, unlike a Jew, a gentile cannot acquire a status of ritual

impurity. However, a gentile who vows not to make physical contact with human corpses for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 6:7

**Biblical source (Sefer HaChinuch):**

Num. 6:7

**Number in Sefer HaChinuch:**

376

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Nezirus 2:16](#)  
Nazirite status does not apply to gentiles.
- [Rashi, Talmud Bavli, Menachos 73b \("Prat linzirus..."\)](#)  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- [Rambam, Mishneh Torah, Arachin 1:11](#)  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- [Lubavitcher Rebbe, Hisvaaduyos 5747, v. 3, pp. 428-435](#)  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.

## -208) For a Nazirite not to enter the tent of the dead

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jew who takes on the Nazirite vow not to enter any building containing a human corpse during the period of his Nazirism.

The special, holy status of a Nazirite does not exist for gentiles, and thus a non-Jew who vows to be a Nazirite is not automatically bound by all of the Nazirite restrictions. However, a gentile who vows not to enter morgues, hospitals, or other buildings containing human corpses for a certain period, similar to this aspect of Nazirism, would be required to keep his vow even though he would not be an actual Nazirite (see commandments [+94](#) and [-157](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

(Num. 6:6)

**Biblical source (Sefer HaChinuch):**

Num. 6:6

**Number in Sefer HaChinuch:**

375

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, *Mishneh Torah, Nezirus* 2:16  
Nazirite status does not apply to gentiles.
- Rashi, Talmud Bavli, *Menachos* 73b ("Prat linzirus...")  
Gentiles cannot acquire Nazirite status because that would include the obligation to bring a *chatas* sacrifice, which gentiles cannot offer.
- Rambam, *Mishneh Torah, Arachin* 1:11  
A gentile must fulfill his vow, even though it cannot be accepted for Temple maintenance.
- Lubavitcher Rebbe, *Hisvaaduyos* 5747, v. 3, pp. 428-435  
Gentiles must fulfill their vows, according to *hechreiach hadaas*, though possibly not in the category of *halachah* as part of the Seven Noahide Laws themselves.



## **-228) No selling land surrounding Levitical cities**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to sell land in the holy cities in Israel that belong to the Jewish tribe of Levi, nor to convert such land by turning built neighborhoods into open fields or the reverse. This commandment only applies to the sanctified Levitical cities in Israel, not to other Jewish cities nor to any cities outside the land of Israel; it therefore does not apply to gentiles, to whom the land of Israel does not belong anyway.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:34

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:34

**Number in *Sefer HaChinuch*:**

342

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-229) Not to fail to include Levites in festival-rejoicing**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to forget or ignore members of the Jewish tribe of Levi in helping others rejoice on each of the three annual festivals — Passover, *Shavuot*, and *Sukkot* (the Festival of Huts). Since this commandment involves giving Levites gifts of food, especially meat, which is not kosher for Jews if slaughtered by gentiles (see [commandment -180](#)), this is essentially a function of Jews, not gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:19

**Biblical source (*Sefer HaChinuch*):**

Deut. 12:19

**Number in *Sefer HaChinuch*:**

450

**Sources explaining relevance to gentiles:**

(No sources yet listed.)

([See bibliography](#))

## **-231) No failing to lend because of the Sabbatical year**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to avoid loaning money to the needy just because the debt will be forgiven and uncollectable at the end of the Sabbatical year if still unpaid (see [commandment +141](#) for more details).

This commandment is only binding on Jewish creditors with respect to Jewish debtors. Since gentiles are not bound by the commandments to release debts in the Sabbatical year — and may even be forbidden to do so (see [commandment +135](#)) — this commandment is meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:9

**Biblical source (Sefer HaChinuch):**

Deut. 15:9

**Number in Sefer HaChinuch:**

480

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-252) No offending a convert to Judaism with words**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

In addition to the prohibition against shaming any former sinner ([commandment -251](#)), Jews are further commanded against recalling the past sins of converts to Judaism — those who were not born Jewish but became authentic Jews under the authority of orthodox rabbis — thus making the embarrassing of a Jewish convert a double

sin.

Gentiles are not involved in welcoming converts into the Jewish community, nor would there be any parallel of this commandment with respect to other Hasidic Gentiles, who must all “convert” to the Noahide Laws anyway. [Commandment - 251](#) already covers all gentile obligations against shaming others.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 22:20; Lev. 19:33

**Biblical source (Sefer HaChinuch):**

Ex. 22:20

**Number in Sefer HaChinuch:**

63

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-253) No overcharging a convert to Judaism in commerce**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

In addition to the prohibition against over- or undercharging anyone ([commandment - 250](#)), Jews are further commanded against carrying out this form of cheating against converts to Judaism — those who were not born Jewish but became authentic Jews under the authority of orthodox rabbis — thus making the mischarging of a Jewish convert a double sin.

Gentiles are not involved in welcoming converts into the Jewish community, nor would there be any parallel of this commandment with respect to other Hasidic Gentiles, who must all “convert” to the Noahide Laws anyway. [Commandment - 250](#) already covers all gentile obligations against mischarging.

**Category:**

[Inapplicable Commandments](#)

<b>Biblical source(s) (Rambam):</b>	Ex. 22:20
<b>Biblical source (Sefer HaChinuch):</b>	Ex. 22:20
<b>Number in Sefer HaChinuch:</b>	64
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-254) Not to return a gentile slave who fled to Israel***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	<p>Not to return to his owner a gentile slave who fled to the land of Israel, but rather to free him and convert him to become a Jew who must follow all 613 commandments of Jewish Law (as opposed to a Hasidic Gentile, who is obligated only in the Noahide Laws and their offshoots). This applies to any gentile slave who fled from outside the land of Israel, whether owned by a Jew or by another gentile, but only if he fled to Israel with the intent of becoming Jewish.</p> <p>This commandment only applies in the land of Israel, which G-d designated as belonging to the Jewish people, and furthermore gentiles are not involved in converting other gentiles to become Jews, rendering this commandment meaningless for them.</p>

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 23:16
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 23:16
<b>Number in Sefer HaChinuch:</b>	568
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

### ***-255) Not to offend with words a gentile slave who fled to Israel***

<b>Application to gentiles:</b>	<b>Irrelevant</b>
---------------------------------	-------------------

**Mandated punishment for violation:**

None

**Brief description:**

In addition to the prohibition against shaming any former sinner ([commandment -251](#)), Jews are further commanded against recalling the past sins of converts to Judaism — those who were not born Jewish but became authentic Jews under the authority of orthodox rabbis — thus making the embarrassing of a Jewish convert a double sin ([commandment -252](#)). This commandment further applies the prohibition to a former gentile slave who fled to Israel, and who converted to become a Jew, making it a triple sin to shame him.

Gentiles are not involved in welcoming converts into the Jewish community. [Commandment -251](#) already covers all gentile obligations against shaming others.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:17

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:17

**Number in *Sefer HaChinuch*:**

569

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-261) Not to sell a Jewish female slave**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jewish man who purchases a Jewish girl as a slave must either marry her or designate her as a wife for his son ([commandment +233](#)), or else redeem her to freedom ([commandment +234](#)). This commandment forbids him from selling her to someone else.

Theocratic Law does not recognize the validity of any sale of a Jewish girl as a slave to someone she is not able to marry. Since Jews and gentiles are strictly

forbidden to intermarry — and, indeed, no valid marriage can take place between a Jew and a gentile ([commandment -52](#)) — a gentile can never acquire ownership of a Jewish girl as a slave, and thus is not able to sell her anyway.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:8

**Biblical source (*Sefer HaChinuch*):**

Ex. 21:8

**Number in *Sefer HaChinuch*:**

45

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Avodim 4:11](#)  
Jewish girls cannot be sold into slavery except to those able to marry them (i.e., no legal sale takes place; thus excluding gentiles from ownership).

### ***-263) Not to sell a woman captured in war after relations***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jewish soldier not to sell into slavery a gentile woman, captured in enemy territory, with whom he had relations one time as permitted by Biblical Law. He must either marry her or send her away free (or execute her if she refuses to abandon idolatry).

This commandment has no application to gentiles, who are prohibited relations with any woman in enemy territory during a war (see [commandment +221](#) for more details).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:14

**Biblical source (*Sefer HaChinuch*):**

Deut. 21:14

**Number in *Sefer HaChinuch*:**

533

**Sources explaining relevance to gentiles:**

- [Talmud Bavli, \*Sanhedrin\* 57a, 59a](#)

([See bibliography](#))

Gentiles are not permitted to conduct wars of conquest, and thus are prohibited in the *y'fas to'ar* as a form of theft (which would therefore also be adultery, etc.).

### **-264) Not to enslave a woman captured in war after relations**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a Jewish soldier not to enslave for himself a gentile woman, captured in enemy territory, with whom he had relations one time as permitted by Biblical Law. He must either marry her or send her away free (or execute her if she refuses to abandon idolatry).

This commandment has no application to gentiles, who are prohibited relations with any woman in enemy territory during a war (see [commandment +221](#) for more details).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:14

**Biblical source (*Sefer HaChinuch*):**

Deut. 21:14

**Number in *Sefer HaChinuch*:**

534

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Sanhedrin 57a, 59a](#)  
Gentiles are not permitted to conduct wars of conquest, and thus are prohibited in the *y'fas to'ar* as a form of theft (which would therefore also be adultery, etc.).

### **-280) For judges not to be unjust to orphans or converts to Judaism**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For a judge to be extra careful not to pervert

justice in cases involving orphans — those who have lost one or the other parent, not necessarily both — or converts to Judaism (those who were not born Jewish but became authentic Jews under the authority of orthodox rabbis).

This commandment is redundant for gentiles, who are not involved in welcoming converts into the Jewish community. [Commandment -273](#) and related commandments already cover all gentile obligations against perverting justice.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:17

**Biblical source (Sefer HaChinuch):**

Deut. 24:17

**Number in Sefer HaChinuch:**

590

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **-282) Not to convict a defendant by a majority of only one judge**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to render a guilty verdict in **death penalty** cases without a majority of at least two judges.

This commandment only applies to Jewish courts, in which **death penalty** cases may only be decided by a panel of 23 rabbinical judges, and only when the Jerusalem Temple is standing. Gentile theocratic courts, in contrast, are each presided over by a single judge who renders all verdicts for his court, and they function regardless of the state of the Temple in Israel.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:2

**Biblical source (Sefer HaChinuch):**

Ex. 23:2



Number in *Sefer HaChinuch*:

76

Sources explaining relevance to gentiles:  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Under the Noachide Laws, gentile courts are run by a single judge who determines the verdict.

### **-283) For judges not to rely on their colleague's opinions**

Application to gentiles:

**Irrelevant**

Mandated punishment for violation:

None

Brief description:

For a judge not to defer to the opinion of one of his fellow judges on the case, but rather to speak his mind independently in determining the guilt or innocence of the accused.

This commandment only applies to Jewish courts, in which criminal cases may only be decided by a panel of 23 rabbinical judges, and only when the Jerusalem Temple is standing. Gentile theocratic courts, in contrast, are each presided over by a single judge who renders all verdicts for his court, and they function regardless of the state of the Temple in Israel.

Category:

[Inapplicable Commandments](#)

Biblical source(s) (Rambam):

Ex. 23:2

Biblical source (*Sefer HaChinuch*):

Ex. 23:2

Number in *Sefer HaChinuch*:

77

Sources explaining relevance to gentiles:  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Under the Noachide Laws, gentile courts are run by a single judge who determines the verdict.

### **Commandment Profile:**

### **-296) No accepting indemnity for a manslaughterer**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

For the courts not to levy fines or other punishments on an accidental murderer in place of exile in a “city of refuge.” Gentile courts do not enforce any punishment against a manslaughterer, nor are they empowered to exile him to a city of refuge (see [commandment +225](#)), leaving this commandment meaningless for gentile courts.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 35:32

**Biblical source (Sefer HaChinuch):**

Num. 35:32

**Number in Sefer HaChinuch:**

413

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:1](#)  
Gentile who accidentally killed another is not executed by the court, nor can he be exiled to a city of refuge (unless he is a *Ger Toshav*), but a blood avenger may kill him.

### **-300) Not to decree too many lashes on a transgressor**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For Jewish courts not to punish convicted sinners with more than 39 lashes per applicable sin, or fewer if the person cannot physically withstand that many — down to a minimum of three, depending on the medical estimation of the sinner’s strength.

Since gentile courts may not normally employ lashes as a form of punishment ([commandment +224](#)), this commandment has no meaning for them.

**Category:**

[Inapplicable Commandments](#)

<b>Biblical source(s) (Rambam):</b>	Deut. 25:2
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 25:3
<b>Number in Sefer HaChinuch:</b>	595
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <u>Rambam, Mishneh Torah, Melachim 9:14</u> Under the Noachide Laws, the only penalty is execution by decapitation, with the sword.</li> </ul>

### **-307) Not to shave off hairs in lesions of “leprosy”**

<b>Application to gentiles:</b>	<b>Irrelevant</b>
<b>Mandated punishment for violation:</b>	None
<b>Brief description:</b>	<p>Not to remove hairs near skin lesions of Biblical “leprosy” in order to mask the condition and avoid being declared ritually impure.</p> <p>Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.</p>

<b>Category:</b>	<a href="#">Inapplicable Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 13:33
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 13:33
<b>Number in Sefer HaChinuch:</b>	170
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <u>Rambam, Mishneh Torah, Tumas Meis 1:13</u> By Torah, gentiles cannot become impure.</li> <li>• <u>Rambam, Mishneh Torah, Tumas Tzaraas 9:1</u> Gentiles do not become impure from tzaraas-type lesions.</li> <li>• <u>Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10</u> The rabbis declared gentiles permanently <i>t’meyim</i> like <i>zavim</i> (thus</li> </ul>

being unable to become pure).

### **-308) Not to alter or remove lesions of “leprosy”**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Not to alter or erase the skin lesions of Biblical “leprosy” in order to hide the condition and avoid being declared ritually impure.

Unlike Jews, gentiles are not able to become ritually impure and are unaffected by purification rituals, rendering this commandment meaningless for them.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:8

**Biblical source (*Sefer HaChinuch*):**

Deut. 24:8

**Number in *Sefer HaChinuch*:**

584

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Tumas Meis* 1:13  
By Torah, gentiles cannot become impure.
- Rambam, *Mishneh Torah*, *Tumas Tzaraas* 9:1  
Gentiles do not become impure from *tzaraas*-type lesions.
- Rambam, *Mishneh Torah*, *Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim* (thus being unable to become pure).

### **-312) Not to rebel against the judges of the Sanhedrin**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Irrelevant**

None

Not to teach any rules or interpretations of G-d's Law differently from the details taught by the Sanhedrin, the Jewish supreme court of 71 rabbis. This commandment specifically refers to a rabbi who deviates from the Sanhedrin's rulings under certain conditions, and has no meaning for gentiles (see [commandment +174](#) regarding gentile obligations to obey the Sanhedrin).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:11

**Biblical source (*Sefer HaChinuch*):**

Deut. 17:11

**Number in *Sefer HaChinuch*:**

496

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, Nachalos 6:10](#)  
Gentiles are not bound by rabbinical edicts of the Jewish sages.

### **-354) No relations between illegitimate seed and a Jewish woman**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Under Torah Law, Jewish children produced by most types of forbidden relationships (such as adultery or incest) are classified as *mamzerim* (illegitimate), and they and their descendants are forbidden to marry born Jews; they may only marry one another or converts to Judaism.

While a gentile child from a forbidden relationship is spiritually blemished, he is not classified as a *mamzer* and is not forbidden to marry any other gentile.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:3

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:3

**Number in *Sefer HaChinuch*:**

560

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-357) Not to have relations with another man's levirate woman**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Because (under certain conditions) a Jewish man must either marry his deceased brother's widow or "divorce" her through the *chalitza* ceremony (see [commandment +216](#)), the levirate widow is effectively "betrothed" and unable to marry anyone else until *chalitza* has been performed.

*Chalitza* is neither required nor effective for gentiles (see [commandment +217](#)), and thus a non-Jewish levirate widow is not restricted from marrying another man — rendering this commandment meaningless for non-Jews.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 25:5

**Biblical source (*Sefer HaChinuch*):**

Deut. 25:5

**Number in *Sefer HaChinuch*:**

597

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-358) For a rapist never to divorce his victim**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Jewish Law requires the Jewish rapist to marry his victim, assuming she is willing and is not forbidden to him by other commandments. This commandment further prohibits the Jewish rapist from ever divorcing his victimized wife against her

will.

But since Theocratic Law mandates only the **death penalty** for gentile rapists (see [commandment +218](#)), this commandment has no meaning for non-Jews.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:29

**Biblical source (Sefer HaChinuch):**

Deut. 22:29

**Number in Sefer HaChinuch:**

558

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Ramban, Bereishis 34:13](#)  
Noahide law of *dinim* includes details of an *oneis* similar to those for Jews, and requires Noahide courts to execute an *oneis*.

### **-359) For a slanderer (of his bride's virginity) never to divorce her**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jewish man who falsely accuses his wife of committing pre-marriage adultery faces various penalties, including this prohibition on ever divorcing her against her will. Since the specific prohibition on this type of false accusation does not apply to gentiles (see [commandment +219](#)), neither does this commandment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:19

**Biblical source (Sefer HaChinuch):**

Deut. 22:19

**Number in Sefer HaChinuch:**

554

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-360) No relations between a castrated man and a Jewish woman**

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

A Jewish man who cannot have children because his sexual organs are damaged is not permitted to marry a born Jewish woman; he may only marry a convert to Judaism.

Because it deals only with the distinction between born Jews and converts, this commandment has no meaning for gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 23:2

**Biblical source (*Sefer HaChinuch*):**

Deut. 23:2

**Number in *Sefer HaChinuch*:**

559

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### ***-362) Not to appoint a convert to Judaism as king***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

For the Jewish people not to appoint a convert to Judaism (one who was not born Jewish but became an authentic Jew under the authority of orthodox rabbis) as king, nor to any other position of leadership in the Jewish nation. Indeed, even most native-born Jews would no longer be allowed to be king over the Jewish people, a position reserved exclusively for the descendants of King David.

This commandment only addresses leadership positions in the Jewish nation, and has no meaning for gentiles. But non-Jews certainly should not appoint anyone but a righteous men as kings, thus morally excluding idolaters and mandating that only



authentic Hasidic Gentiles should be accepted as kings over gentile nations (see [commandment +173](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 17:15

**Biblical source (Sefer HaChinuch):**

Deut. 17:15

**Number in Sefer HaChinuch:**

498

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

Rabbinical

## ***Rabbinical #2) To perform ritual hand-washing***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

After the destruction of the Jerusalem Temple, the rabbis required Jews to perform a ritual hand-washing in the manner of the Levitical priests before eating bread, to establish a tradition in anticipation of the eventual rebuilding of the Temple. The washing is conducted in a specific way and is for the purpose of removing ritual impurity, not for cleaning. Only Jews, not gentiles, are subject to receiving and removing ritual impurities. So while a gentile may always wash his hands in any way he chooses, it would have no effect on his ritual-purity status, and therefore this commandment is meaningless for him.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (Sefer HaChinuch):**

N/A

**Number in Sefer HaChinuch:**

0

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Tumas Meis 1:13](#)  
By Torah, gentiles cannot become impure.

- Rambam, *Mishneh Torah, Issurei Biah* 4:4; *Tumas Meis* 1:14; *Metamei Mishkav* 2:10  
The rabbis declared gentiles permanently impure like *zavim* (which cannot be purified, neither by washing or other means).

## ***Rabbinical #4) To arrange a Sabbath amalgamation***

**Application to gentiles:**

**Irrelevant**

**Mandated punishment for violation:**

None

**Brief description:**

Jews are governed by various limitations on carrying objects outdoors during the Sabbath. To avoid confusion in the matter, King Solomon instituted a rabbinical decree requiring Jews living in a common courtyard to group themselves together ceremonially in order to have permission to carry objects in their courtyard during the Sabbath.

Because none of the Sabbath restrictions apply to gentiles (see [commandment +154](#)), the Sabbath grouping ceremony, known as an *eiruv* in Hebrew, also has no application to gentiles.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

N/A

**Biblical source (*Sefer HaChinuch*):**

N/A

**Number in *Sefer HaChinuch*:**

0

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

Forbidden to follow

## Positive Commandments

### +55) To sacrifice the Passover lamb

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### Forbidden to follow

From Heaven, for following this commandment

To sacrifice a lamb as a special Passover offering, in any year that the Jerusalem Temple is standing, during the afternoon preceding the sunset that begins Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

#### [Inapplicable Commandments](#)

Ex. 12:6; Num. 9:13

Ex. 12:6

5

- Rambam, *Mishneh Torah*, *Korban Pesach* 9:7; *Sefer HaMitzvos* -126  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

### +56) To eat the sacrificial lamb on the 1st night of Passover

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

#### Forbidden to follow

From Heaven, for following this commandment

To eat the Passover lamb in Jerusalem, after portions of it have been sacrificed in the Temple, during the first evening of Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to

be a priestly nation.

However, a gentile would be allowed to sit at a Jewish Passover meal and eat the matzah and the bitter herbs — just not any part of the Passover lamb.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Ex. 12:8; Num. 9:11

Ex. 12:8

6

- Rambam, *Mishneh Torah, Korban Pesach* 9:7; *Sefer HaMitzvos* -126  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.
- Rambam, *Mishneh Torah, Korban Pesach* 9:8  
Jews may allow a *Ger Toshav* to eat *matzah* and *maror* at the *Pesach seder* (despite prohibition on gentiles eating the *korban Pesach* itself).

**+57) To slaughter the sacrificial lamb of the 2nd Passover**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

From Heaven, for following this commandment

To sacrifice a lamb as a special Passover offering, in any year that the Jerusalem Temple is standing, during the afternoon preceding the sunset that begins the second Passover — which takes place one month after Passover and only applies to those who missed Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 9:11

**Biblical source (*Sefer HaChinuch*):**

Num. 9:11

**Number in *Sefer HaChinuch*:**

380

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:7; \*Sefer HaMitzvos\* -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

## **+58) To eat the sacrificial lamb of the 2nd Passover**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven, for following this commandment

**Brief description:**

To eat the Passover lamb in Jerusalem, after portions of it have been sacrificed in the Temple, during the evening of the second Passover — which takes place one month after Passover and only applies to those who missed Passover. This commandment applies only to Jews; gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

However, a gentile would be allowed to sit at a Jewish Passover meal and eat the matzah and the bitter herbs — just not any part of the Passover lamb.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Num. 9:11

**Biblical source (*Sefer HaChinuch*):**

Num. 9:11

**Number in *Sefer HaChinuch*:**

381

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:7; \*Sefer HaMitzvos\* -126](#)  
All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat

the *korban Pesach*.

- Rambam, *Mishneh Torah*, *Korban Pesach* 9:8

Jews may allow a *Ger Toshav* to eat *matzah* and *maror* at the *Pesach seder* (despite prohibition on gentiles eating the *korban Pesach* itself).

## **+134) To abandon the produce of the Sabbatical year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for following this commandment

To forsake ownership of any crops that grow during the whole of each seventh year, leaving them unguarded for others to take and eat. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Sabbatical year.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:11; Lev. 25:5

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:11

**Number in *Sefer HaChinuch*:**

84

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah*, *Shemittah* 4:29; 8:8  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- Rambam, *Mishneh Torah*, *Melachim* 10:9  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious

innovations that do not apply to them under the Noahide Laws.

- Mishnah, Shevi'is 4:3, 5:9, & Bartenura on both  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- Talmud Bavli, Gittin 62a  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).
- Rambam, Mishneh Torah, Megillah V'Chanukah 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).
- Rambam, Mishneh Torah, Melachim 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, Mishneh Torah, Shemittah 5:13  
Jews should not feed gentiles the crops of the *shemittah* year (thus gentiles should not eat *shemittah* crops of Jewish land?).
- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).

- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, Sanhedrin 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- Bereishis 8:22  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and not just individual days).

### **+135) To cease working the land in the Sabbatical year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for following this commandment

To abstain from ploughing, sowing, harvesting, or doing any other farm work during the whole of each seventh year, allowing the land revert to its wild state. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Sabbatical year.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Ex. 34:21; Lev. 25:4

Ex. 34:21

112

- Rambam, *Mishneh Torah, Shemittah* 4:29; 8:8  
Gentiles are not commanded



in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.

- Rambam, *Mishneh Torah, Melachim* 10:9  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- Mishnah, *Shevi’is* 4:3, 5:9, & Bartenura on both  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- Talmud Bavli, *Gittin* 62a  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).
- Rambam, *Mishneh Torah, Megillah V’Chanukah* 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).
- Rambam, *Mishneh Torah, Melachim* 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, *Mishneh Torah, Shemittah* 5:13  
Jews should not feed gentiles the

crops of the *shemitah* year (thus gentiles should not eat *shemitah* crops of Jewish land?).

- Rambam, *Mishneh Torah, Melachim* 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, *Sanhedrin* 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- *Bereishis* 8:22  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and not just individual days).

### **+136) To cease working the land in the Jubilee year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for following this commandment

To abstain from ploughing, sowing, harvesting, or doing any other farm work during the whole of the fiftieth year of each Jubilee cycle, allowing the land revert to its wild state and forsaking ownership of any crops that grow during that year. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from

agriculture in order to observe a Jubilee year.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:10

**Biblical source (Sefer HaChinuch):**

Lev. 25:10

**Number in Sefer HaChinuch:**

332

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Shemittah 4:29; 8:8](#)  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- [Rambam, Mishneh Torah, Melachim 10:9](#)  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- [Mishnah, Shevi’is 4:3, 5:9, & Bartenura on both](#)  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- [Talmud Bavli, Gittin 62a](#)  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).
- [Rambam, Mishneh Torah, Megillah V’Chanukah 4:14](#)  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus

it is an obligation to do things for *darkei shalom*).

- Rambam, Mishneh Torah, Melachim 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, Mishneh Torah, Shemitah 5:13  
Jews should not feed gentiles the crops of the *shemitah* year (thus gentiles should not eat *shemitah* crops of Jewish land?).
- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, Sanhedrin 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- Bereishis 8:22  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and not just individual days).

## Commandment Profile:

**+154) To avoid certain activities on the Sabbath**

Application to gentiles:

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are strictly commanded to avoid 39 specific categories of activities during the entire Sabbath, from sunset Friday until Saturday evening, on pain of capital punishment.

Gentiles, in contrast, are forbidden to observe these restrictions, whether on the Sabbath or any other day of the week, as alluded to in Gen. 8:22. Not only is a gentile not punished for performing such activities during the Sabbath, but the reverse: He is subject to death by the hand of G-d if he establishes any religious “day of rest” similar to the Jewish Sabbath. (The concept of a sabbath is unrelated to vacation or relaxation for other reasons.)

**Examples:**

- Not to observe a sabbath like that of the Seventh Day Adventists on Friday evening and Saturday, during the Jewish Sabbath.
- Not to refrain from work or mundane tasks on Sunday in accordance with the usual Christian tradition.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 23:12

**Biblical source (*Sefer HaChinuch*):**

Ex. 23:12

**Number in *Sefer HaChinuch*:**

85

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## **+159) To avoid certain activities on the 1st day of Passover**

**Application to gentiles:** **Forbidden to follow**

**Mandated punishment for violation:** Death from Heaven for practicing this commandment

**Brief description:** Most of the activities prohibited for Jews on the Sabbath are also forbidden to them during the first day of Passover (altogether a seven day festival, plus the rabbis added an eighth day). But for gentiles, the rule is reversed; a non-Jew who observes a “day of rest” by avoiding any of those activities, specifically for religious reasons, incurs a punishment of death by the Hand of G-d (see [commandment +154](#)).

While a gentile may not treat any day of Passover as a day of restricted activity, he is permitted to perform some (not all) of the ceremonial activities that mark the festival as a holy time and a commemoration of the exodus from Egypt (see commandments [+53](#), [+54](#), [+156](#), [+157](#), [+158](#), [-197](#), [-198](#), [-199](#), [-200](#), and [-201](#)). On the first day, this would also include lighting candles and reciting special blessings over wine at the festive meals, similar to Sabbath activities (see commandments [+155](#) and [rabbinical #3](#)).

**Category:** [Inapplicable Commandments](#)

**Biblical source(s) (Rambam):** Ex. 12:16

**Biblical source (Sefer HaChinuch):** Lev. 23:7

**Number in Sefer HaChinuch:** 297

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, Sanhedrin 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## **+160) To avoid certain activities on the 7th day of Passover**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this

**Brief description:**

commandment

Jews are required to sanctify the seventh day of the Passover week (the anniversary of the crossing of the Red Sea) by observing most of the Sabbath restrictions, but gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +154](#) regarding Sabbath restrictions).

While a gentile may not treat the end of the Passover week as a day of restricted activity, he is permitted to perform some of the ceremonial activities that mark the festival as a holy time (see commandments [+53](#), [+54](#), [-197](#), [-198](#), [-200](#), and [-201](#)). On the seventh day, this would also include lighting candles and reciting special blessings over wine at the festive meals, similar to Sabbath activities (see commandments [+155](#) and [rabbinical #3](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:16

**Biblical source (Sefer HaChinuch):**

Lev. 23:8

**Number in Sefer HaChinuch:**

300

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, Sanhedrin 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

**+162) To avoid certain activities on the holiday of Shavuot****Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are required to sanctify the *Shavuot* holiday (the anniversary of the giving of the Ten Commandments at Mount Sinai) by observing most of the Sabbath restrictions, but gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +154](#) regarding Sabbath restrictions).

While a gentile may not treat *Shavuot* as a day of restricted activity, he is permitted to perform some of the ceremonial activities that mark the festival as a holy time (see commandments [+53](#) and [+54](#)). This would also include lighting candles and reciting special blessings over wine at the festive meals, similar to Sabbath activities (see commandments [+155](#) and [rabbinical #3](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:21

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:21

**Number in *Sefer HaChinuch*:**

308

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## **+163) To avoid certain activities on Rosh Hashanah (the New Year)**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are required to sanctify *Rosh Hashanah* (the New Year and annual day of judgment) by observing most of the Sabbath



restrictions, but gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +154](#) regarding Sabbath restrictions).

While a gentile may not treat *Rosh Hashanah* as a day of restricted activity, he is permitted — and even encouraged — to perform some of the ceremonial activities that mark the day as a holy time (see [commandment +170](#)). This would also include lighting candles and reciting special blessings over wine at the festive meals, similar to Sabbath activities (see commandments [+155](#) and [rabbinical #3](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:24

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:24

**Number in *Sefer HaChinuch*:**

310

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## **+165) To avoid certain activities on Yom Kippur**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are commanded to avoid the same 39 categories of activity on the Day of Atonement (*Yom Kippur*) as on the Sabbath. But just as gentiles are strictly forbidden to observe the Jewish Sabbath restrictions (see [commandment +154](#)), so too are they

prohibited in following this commandment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 16:31

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:32

**Number in *Sefer HaChinuch*:**

317

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

**+166) To avoid certain activities on the 1st day of Sukkos (the Festival of Huts)**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are required to sanctify the first day of *Sukkos* (the seven-day Festival of Huts) by observing most of the Sabbath restrictions, but gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +154](#) regarding Sabbath restrictions).

While a gentile may not treat any day of *Sukkos* as a day of restricted activity, he is permitted — and partly even encouraged — to perform some of the ceremonial activities that mark the festival as a holy time (see commandments [+53](#), [+54](#), [+168](#), and [+169](#)). This would also include lighting candles and reciting special blessings over wine at the festive meals, similar to Sabbath activities (see commandments [+155](#) and [rabbinical #3](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:35

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:35

**Number in *Sefer HaChinuch*:**

318

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **+167) To avoid certain activities on the holiday of *Shemini Atzeres***

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are required to sanctify *Shemini Atzeres* (an eighth-day extension of the *Sukkos* festival and the beginning of a new annual cycle of studying the five books of Moses) by observing most of the Sabbath restrictions, but gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +154](#) regarding Sabbath restrictions).

While a gentile may not treat *Shemini Atzeres* as a day of restricted activity, he is permitted to perform some of the ceremonial activities that mark the festival as a holy time (see commandments [+53](#) and [+54](#)). This would also include lighting candles and reciting special blessings over wine at the festive meals, similar to Sabbath activities (see commandments [+155](#) and [rabbinical #3](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:36

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:36

**Number in *Sefer HaChinuch*:**

321

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, *Mishneh Torah, Melachim* 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **+187) To annihilate the seven Canaanite nations**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this commandment

**Brief description:**

To exterminate every member of the seven Canaanite nations who once occupied the area now known as the land of Israel. Those nations were the world’s spiritual source of stubborn idolatry and wickedness, violating every one of the Noahide Laws and leading the way in self-indulgence, and the world had to be purified of their corrupting influence. King David completed the destruction of those seven nations nearly 3,000 years ago, and today this commandment no longer operates in a practical sense.

This commandment has never applied to gentiles, who are forbidden to conduct wars for the purpose of conquest. Nevertheless, it does teach both Jews and gentiles the importance of avoiding the influence of wicked people.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 20:17

**Biblical source (Sefer HaChinuch):**

Deut. 7:2

**Number in Sefer HaChinuch:**

425

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Talmud Bavli, Sanhedrin 59a  
Gentiles are not permitted to conduct wars of conquest.

## **+190) To wage wars of conquest by certain rules**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this commandment

**Brief description:**

To follow certain rules in launching wars of conquest against other nations, rules that define how to declare such a war, what terms of surrender to offer the enemy, what to do if the enemy refuses those terms, etc. This commandment applies to the Jewish people when they are settled in the land of Israel under the leadership of a king of the house of David, living in a theocracy led by the Sanhedrin; otherwise, Jews are forbidden to launch non-defensive wars of conquest against gentile nations.

Gentile nations are never permitted to wage war for the purpose of conquest. They may conquer territory at times, but only as the outcome of a defensive war against an attacking (or threatening) enemy, a situation that has nothing to do with this commandment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 20:11

**Biblical source (Sefer HaChinuch):**

Deut. 20:10

**Number in Sefer HaChinuch:**

527

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Talmud Bavli, Sanhedrin 59a  
Gentiles are not permitted to conduct wars of conquest.

## +221) To treat a captured woman by certain rules

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

**Death penalty** in some cases for following this commandment

**Brief description:**

When fighting a war of conquest, a Jewish soldier who sees a beautiful gentile woman among the enemy population is permitted by Jewish Law to have relations with her one time, after which he may choose either to marry her or send her on her way. This permission is subject to various rules and conditions as defined by this commandment.

This permission only applies in wars of conquest, not defensive wars; since gentiles are altogether forbidden to conduct wars for the purpose of conquest, this commandment can never apply to them. Therefore, a gentile who has relations with a woman he finds in enemy territory has committed a sin, whether violating the prohibition on extra-marital relations if she is unmarried ([commandment -355](#)) or on adultery if she is married ([commandment -347](#)) — in the latter case being liable to capital punishment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:11

**Biblical source (*Sefer HaChinuch*):**

Deut. 21:11

**Number in *Sefer HaChinuch*:**

532

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Sanhedrin 57a, 59a](#)  
Gentiles are not permitted to conduct wars of conquest, and thus are prohibited in the *y'fas to'ar* as a form of theft (which would therefore also be adultery, etc.).

## +224) To punish certain transgressors with lashes

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this commandment

**Brief description:**

For the Jewish courts to punish with lashes those who are convicted of committing certain sins. Gentile courts, however, are only empowered, under ordinary circumstances, to use capital punishment by beheading ([commandment +226](#)), and not any other form of punishment.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 25:2

**Biblical source (Sefer HaChinuch):**

Deut. 25:2

**Number in Sefer HaChinuch:**

594

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Under the Noachide Laws, the only penalty is execution by decapitation, with the sword.

## +227) To execute certain transgressors by strangulation

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this commandment

**Brief description:**

To execute by strangulation those who are convicted of committing certain sins. The procedure of strangulation involves immobilizing a person and pulling tightly on a cloth tied around his neck until he dies.

This penalty is carried out by Jewish courts for particular sins, whereas gentile theocratic courts carry out **death penalty** only by decapitation ([commandment +226](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 21:16

**Biblical source (Sefer HaChinuch):**

Ex. 21:12

**Number in Sefer HaChinuch:**

47

**Sources explaining relevance to gentiles:**

- [Rambam, Mishneh](#)

([See bibliography](#))

Torah, Melachim 9:14

Under the Noachide Laws, execution is only by decapitation by the sword.

- Talmud Bavli, Sanhedrin 57b  
*Tanna d'vei Menasheh* holds that gentile execution is by strangulation, not decapitation (the opinion of R. Yishmael); this opinion interprets a Torah verse (Gen. 9:6) in such a way as also to permit abortions to gentiles (the two opinions being intrinsically linked).
- Tosafos, Talmud Bavli, Sanhedrin 59a ("Leika mida'am...")  
The Tosafos accept the ruling (of R. Yishmael) that abortion is forbidden to gentiles as being murder (thus implicitly also accepting the opinion of R. Yishmael that gentile death penalty is by decapitation).
- Kesef Mishnah on Rambam, Mishneh Torah, Melachim 9:14  
Agrees with Rambam's ruling on decapitation vs. strangulation, citing passages in the *Gemara* in which the ruling is the same.

## **+228) To execute certain transgressors by burning**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

From Heaven for following this commandment

To execute by burning those who are convicted of committing certain sins. The procedure of burning involves immobilizing a person and forcing his mouth open, into which is poured hot, molten metal that burns his internal organs.

This penalty is carried out by Jewish courts for particular sins, whereas gentile theocratic



courts carry out **death penalty** only by decapitation ([commandment +226](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 20:14

**Biblical source (Sefer HaChinuch):**

Lev. 20:14

**Number in Sefer HaChinuch:**

261

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Under the Noachide Laws, execution is only by decapitation by the sword.
- [Talmud Bavli, \*Sanhedrin\* 57b](#)  
*Tanna d'vei Menasheh* holds that gentile execution is by strangulation, not decapitation (the opinion of R. Yishmael); this opinion interprets a Torah verse (Gen. 9:6) in such a way as also to permit abortions to gentiles (the two opinions being intrinsically linked).
- [Tosafos, Talmud Bavli, \*Sanhedrin\* 59a \("Leika mida'am..."\)](#)  
The Tosafos accept the ruling (of R. Yishmael) that abortion is forbidden to gentiles as being murder (thus implicitly also accepting the opinion of R. Yishmael that gentile **death penalty** is by decapitation).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Agrees with Rambam's ruling on decapitation vs. strangulation, citing passages in the *Gemara* in which the ruling is the same.

**+229) To execute certain transgressors by stoning**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this

**Brief description:**

commandment

To execute by stoning those who are convicted of committing certain sins. The procedure of stoning involves pushing the guilty person off a cliff so that he falls onto hard rocks below, and then dropping heavy boulders onto him if he is not yet dead.

This penalty is carried out by Jewish courts for particular sins, whereas gentile theocratic courts carry out **death penalty** only by decapitation ([commandment +226](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 22:24

**Biblical source (Sefer HaChinuch):**

Deut. 22:24

**Number in Sefer HaChinuch:**

555

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Under the Noachide Laws, execution is only by decapitation by the sword.
- [Talmud Bavli, \*Sanhedrin\* 57b](#)  
*Tanna d'vei Menasheh* holds that gentile execution is by strangulation, not decapitation (the opinion of R. Yishmael); this opinion interprets a Torah verse (Gen. 9:6) in such a way as also to permit abortions to gentiles (the two opinions being intrinsically linked).
- [Tosafos, Talmud Bavli, \*Sanhedrin\* 59a \("Leika mida'am..."\)](#)  
The Tosafos accept the ruling (of R. Yishmael) that abortion is forbidden to gentiles as being murder (thus implicitly also accepting the opinion of R. Yishmael that gentile **death penalty** is by decapitation).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Melachim\* 9:14](#)  
Agrees with Rambam's ruling on decapitation vs. strangulation, citing passages in the *Gemara* in which the

ruling is the same.

## Negative Commandments

### **-49) No allowing any member of the seven Canaanite nations to live**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this commandment

**Brief description:**

Not to leave alive any member of the seven Canaanite nations who once occupied the area now known as the land of Israel. Those nations were the world's spiritual source of stubborn idolatry and wickedness, violating every one of the Noahide Laws and leading the way in self-indulgence, and the world had to be purified of their corrupting influence. King David completed the destruction of those seven nations nearly 3,000 years ago, and today this commandment no longer operates in a practical sense.

This commandment has never applied to gentiles, who are forbidden to conduct wars for the purpose of conquest. Nevertheless, it does teach both Jews and gentiles the importance of avoiding the influence of wicked people.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 20:16

**Biblical source (Sefer HaChinuch):**

Deut. 20:16

**Number in Sefer HaChinuch:**

528

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Talmud Bavli, Sanhedrin 59a](#)  
Gentiles are not permitted to conduct wars of conquest.

### **-220) No working the earth in the Sabbatical year**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for following this commandment

**Brief description:**

Not to plough, sow, or do any other farm work for grains or vegetables during the whole of each seventh year. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Sabbatical year.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:4

**Biblical source (Sefer HaChinuch):**

Lev. 25:4

**Number in Sefer HaChinuch:**

326

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, *Mishneh Torah, Shemittah* 4:29; 8:8  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- Rambam, *Mishneh Torah, Melachim* 10:9  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- Mishnah, *Shevi'is* 4:3, 5:9, & *Bartenura* on both  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- Talmud Bavli, *Gittin* 62a  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as

doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).

- Rambam, Mishneh Torah, Megillah V'Chanukah 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).
- Rambam, Mishneh Torah, Melachim 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, Mishneh Torah, Shemitah 5:13  
Jews should not feed gentiles the crops of the *shemitah* year (thus gentiles should not eat *shemitah* crops of Jewish land?).
- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, Sanhedrin 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- Bereishis 8:22  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and

not just individual days).

## **-221) No pruning trees in the Sabbatical year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for following this commandment

Not to plant, prune, or otherwise take care of fruit trees during the whole of each seventh year. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Sabbatical year.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Lev. 25:4

Lev. 25:4

327

- [Rambam, \*Mishneh Torah, Shemittah\* 4:29; 8:8](#)  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- [Mishnah, \*Shevi'is\* 4:3, 5:9, & Bartenura on both](#)  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more

obligation than permission, to help prevent gentiles from establishing any religious rest).

- Talmud Bavli, Gittin 62a  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).
- Rambam, Mishneh Torah, Megillah V'Chanukah 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).
- Rambam, Mishneh Torah, Melachim 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, Mishneh Torah, Shemitah 5:13  
Jews should not feed gentiles the crops of the *shemitah* year (thus gentiles should not eat *shemitah* crops of Jewish land?).
- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, Sanhedrin 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but

any *menuchah b'alma* is prohibited to gentiles (partly in the context of working the land to produce food).

- [Bereishis 8:22](#)  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and not just individual days).

## **-222) No harvesting produce normally in the Sabbatical year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### **Forbidden to follow**

Death from Heaven for following this commandment

Not to harvest grains or vegetables commercially or for any purpose except personal consumption during the whole of each seventh year. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Sabbatical year.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (Sefer HaChinuch):**

**Number in Sefer HaChinuch:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Inapplicable Commandments](#)

Lev. 25:5

Lev. 25:5

328

- [Rambam, Mishneh Torah, Shemittah 4:29; 8:8](#)  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- [Rambam, Mishneh Torah, Melachim 10:9](#)  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious











**Biblical source(s) (Rambam):**

Lev. 25:11

**Biblical source (Sefer HaChinuch):**

Lev. 25:11

**Number in Sefer HaChinuch:**

333

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- Rambam, Mishneh Torah, Shemitah 4:29; 8:8  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- Rambam, Mishneh Torah, Melachim 10:9  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- Mishnah, Shevi’is 4:3, 5:9, & Bartenura on both  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- Talmud Bavli, Gittin 62a  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).
- Rambam, Mishneh Torah, Megillah V’Chanukah 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).
- Rambam, Mishneh Torah, Melachim 10:12

“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).

- Rambam, *Mishneh Torah, Shemitah* 5:13  
Jews should not feed gentiles the crops of the *shemitah* year (thus gentiles should not eat *shemitah* crops of Jewish land?).
- Rambam, *Mishneh Torah, Melachim* 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, *Sanhedrin* 58b (“*afilu sheni b’shabbos...*”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- *Bereishis* 8:22  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and not just individual days).

## **-225) No harvesting produce normally in the Jubilee year**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for following this commandment

Not to harvest grains or vegetables commercially or for any purpose except personal consumption during the whole of the fiftieth year of each Jubilee cycle. This commandment only applies to Jewish-

owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Jubilee year.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 25:11

**Biblical source (*Sefer HaChinuch*):**

Lev. 25:11

**Number in *Sefer HaChinuch*:**

334

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Shemittah\* 4:29; 8:8](#)  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- [Mishnah, \*Shevi'is\* 4:3, 5:9, & Bartenura on both](#)  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- [Talmud Bavli, \*Gittin\* 62a](#)  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).
- [Rambam, \*Mishneh Torah, Megillah\*](#)

V'Chanukah 4:14

“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).

- Rambam, Mishneh Torah, Melachim 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, Mishneh Torah, Shemitah 5:13  
Jews should not feed gentiles the crops of the *shemitah* year (thus gentiles should not eat *shemitah* crops of Jewish land?).
- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, Sanhedrin 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- Bereishis 8:22  
Six seasons of the year are mentioned in the prohibition on resting (implying seasons of rest, and not just individual days).



**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

## **Forbidden to follow**

Death from Heaven for following this commandment

Not to harvest fruits commercially or for any purpose except personal consumption during the whole of the fiftieth year of each Jubilee cycle. This commandment only applies to Jewish-owned land in Israel; gentiles who observe any type of Sabbath by refraining from work are subject to **death penalty** from Heaven (see [commandment +154](#)), and that presumably includes abstaining from agriculture in order to observe a Jubilee year.

## [Inapplicable Commandments](#)

Lev. 25:11

Lev. 25:11

335

- [Rambam, \*Mishneh Torah\*, \*Shemittah\* 4:29; 8:8](#)  
Gentiles are not commanded in *shevisas haaretz*, and Jews should even encourage them to work their own land in Israel during the *shemittah* year.
- [Rambam, \*Mishneh Torah\*, \*Melachim\* 10:9](#)  
Jews must actively prevent or discourage gentiles from establishing a “rest” or similar religious innovations that do not apply to them under the Noahide Laws.
- [Mishnah, \*Shevi'is\* 4:3, 5:9, & Bartenura on both](#)  
Encouraging gentiles to work their own land in Israel during the *shemittah* is for *darkei shalom* (implying this is more obligation than permission, to help prevent gentiles from establishing any religious rest).
- [Talmud Bavli, \*Gittin\* 62a](#)  
Encouraging gentiles to work their own land in Israel during

the *shemittah* is for *darkei shalom*; R. Yehudah and R. Sheishes are cited as doing so (thus setting an example for other Jews to imitate, to help prevent gentiles from establishing any religious rest).

- Rambam, *Mishneh Torah, Megillah V'Chanukah* 4:14  
“Ways of pleasantness and peace” (*darkei shalom*) refers to Torah’s purpose of transforming the physical world — i.e., bringing *shalom* (thus it is an obligation to do things for *darkei shalom*).
- Rambam, *Mishneh Torah, Melachim* 10:12  
“*darkei shalom*” refers to the ways of Torah (i.e., to demonstrate the goodness of Torah to gentiles).
- Rambam, *Mishneh Torah, Shemittah* 5:13  
Jews should not feed gentiles the crops of the *shemittah* year (thus gentiles should not eat *shemittah* crops of Jewish land?).
- Rambam, *Mishneh Torah, Melachim* 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rashi, Talmud Bavli, *Sanhedrin* 58b (“afilu sheni b’shabbos...”)  
Not just the Shabbos day itself, but any *menuchah b’almah* is prohibited to gentiles (partly in the context of working the land to produce food).
- *Bereishis* 8:22  
Six seasons of the year are mentioned in the prohibition on

resting (implying seasons of rest, and not just individual days).

## **-287) Not to accept the testimony of a defendant's relatives**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

From Heaven for following this commandment

**Brief description:**

For the courts not to accept testimony for or against a defendant by certain of his close relatives.

This requirement is not based on any natural logic, for relatives are not considered inherently biased in many cases and their testimony would be factually sound, but is rather a decree of G-d for reasons only He truly understands. Consequently, it only applies to Jewish defendants in Jewish courts. Gentile theocratic courts, which operate on principles of natural logic, are required to convict a defendant on the testimony of any qualified, reliable witness, including a person's relatives. Convictions in gentile courts can even be made on the confession of the defendant himself, if the judge investigates and determines the confession to be true.

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 24:16

**Biblical source (Sefer HaChinuch):**

Deut. 24:16

**Number in Sefer HaChinuch:**

589

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 9:14](#)  
Gentile defendants are convicted by testimony from relatives.

## **-288) Not to convict based on the testimony of only one witness**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

From Heaven for following this commandment

For courts not to convict a defendant with only a single witness to the event, but rather to require a minimum of two reliable witnesses who saw the same event and whose testimony is mutually consistent.

This requirement is not based on any natural logic, for it only takes one good, uncontradicted witness to establish the facts of a case, but is rather a decree of G-d for reasons only He truly understands. Consequently, it only applies to Jewish defendants in Jewish courts. Gentile theocratic courts, which operate on principles of natural logic, are required to convict a defendant on the testimony of a single, reliable witness.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Inapplicable Commandments](#)

Deut. 19:15

Deut. 19:15

523

- [Rambam, \*Mishneh Torah\*, \*Melachim\* 9:14](#)  
Gentile defendants are convicted on the testimony of (at least) one witness.

**-320) Not to perform certain activities on the Sabbath**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for practicing this commandment

For Jews, and Jews only, not to carry out any of 39 types of actions during the Sabbath, from Friday evening until Saturday evening. (See [commandment +154](#) for more details and application to gentiles.)

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 20:10

**Biblical source (*Sefer HaChinuch*):**

Ex. 20:10

**Number in *Sefer HaChinuch*:**

32

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **-321) No journeying outside certain bounds on the Sabbath**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

During the Sabbath, from Friday evening until Saturday evening, Jews are forbidden to travel more than a certain distance (a few thousand feet) outside the town or city in which they are staying. Gentiles have no such restriction, and would in fact be punished by G-d for observing this commandment (see [commandment +154](#) for more details and application to gentiles).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 16:29

**Biblical source (*Sefer HaChinuch*):**

Ex. 16:29

**Number in *Sefer HaChinuch*:**

24

**Sources explaining relevance to gentiles:**

([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or

any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## **-322) No punishing on the Sabbath**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Forbidden to follow**

Death from Heaven for practicing this commandment

Jewish courts are forbidden to carry out the punishment of death by burning during the Sabbath, from Friday evening until Saturday evening, and likewise any other punishment. This is a component of the general prohibition on 39 types of activity during the Sabbath, and does not apply to gentiles or gentile courts (see [commandment +154](#) for more details and application to gentiles).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 35:3

**Biblical source (Sefer HaChinuch):**

Ex. 35:3

**Number in Sefer HaChinuch:**

114

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## **-323) Not to perform certain activities on the 1st day of Passover**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

While Jews are bound by most of the Sabbath restrictions on the first day of the Passover week, gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +159](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:16

**Biblical source (Sefer HaChinuch):**

Lev. 23:7

**Number in Sefer HaChinuch:**

298

**Sources explaining relevance to gentiles:**  
 (See [bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, Sanhedrin 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

## -324) Not to perform certain activities on the 7th day of Passover

**Application to gentiles:****Forbidden to follow****Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

While Jews are bound by most of the Sabbath restrictions on the seventh day of the Passover week, gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +160](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 12:16

**Biblical source (Sefer HaChinuch):**

Lev. 23:8

**Number in Sefer HaChinuch:**

301

**Sources explaining relevance to gentiles:**  
 (See [bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by

Heaven).

- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **-325) Not to perform certain activities on the holiday of Shavuos**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

While Jews are bound by most of the Sabbath restrictions on the *Shavuos* holiday, gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +162](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:21

**Biblical source (Sefer HaChinuch):**

Lev. 23:21

**Number in Sefer HaChinuch:**

309

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **-326) Not to perform certain activities on Rosh Hashanah (the New Year)**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment



**Brief description:**

While Jews are bound by most of the Sabbath restrictions on *Rosh Hashanah*, gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +163](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:25

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:25

**Number in *Sefer HaChinuch*:**

311

**Sources explaining relevance to gentiles:**  
 (See [bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, \*Sanhedrin\* 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

**-327) Not to perform certain activities on the 1st day of Sukkos (the Festival of Huts)**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

While Jews are bound by most of the Sabbath restrictions on *Sukkos*, gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +166](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:35

**Biblical source (*Sefer HaChinuch*):**

Lev. 23:35

**Number in *Sefer HaChinuch*:**

319

**Sources explaining relevance to gentiles:**  
 (See [bibliography](#))

- [Rambam, \*Mishneh Torah, Melachim\* 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by

Heaven).

- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **-328) Not to perform certain activities on the holiday of Shemini Atzeres**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

While Jews are bound by most of the Sabbath restrictions on *Shemini Atzeres*, gentiles are not permitted to observe a religious “day of rest” on that or any other day (see [commandment +167](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:36

**Biblical source (Sefer HaChinuch):**

Lev. 23:36

**Number in Sefer HaChinuch:**

323

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Melachim 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, Sanhedrin 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

### **-329) Not to perform certain activities on Yom Kippur**

**Application to gentiles:**

**Forbidden to follow**

**Mandated punishment for violation:**

Death from Heaven for practicing this commandment

**Brief description:**

Jews are forbidden to perform any of 39 categories of activity on the annual Day of Atonement (see [commandment +165](#)), just like on the weekly Sabbath.

Gentiles, in contrast, are not only not subject to these restrictions, they are positively forbidden to observe them (see [commandment +154](#)).

**Category:**

[Inapplicable Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:28

**Biblical source (Sefer HaChinuch):**

Lev. 23:28

**Number in Sefer HaChinuch:**

315

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Melachim 10:9](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- [Talmud Bavli, Sanhedrin 58b](#)  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).

**[Uncertain Commandments](#)**

(31 commandments: 10 positive, 21 negative)

No text

**Positive Commandments****+9) To sanctify G-d's Name (through martyrdom)****Application to gentiles:**

**Possibly required in certain circumstances**

**Mandated punishment for violation:**

Unknown

**Brief description:**

To give up one's life in martyrdom rather than transgress certain commandments. There are conflicting rabbinical opinions whether this commandment is binding on non-Jews: Either it is (1) not obligatory for gentiles at all, or (2) obligatory for the same

three sins as for Jews — murder, idolatry, and adultery (and other forbidden relations). Both views agree that in private, a gentile should transgress the three commandments to save his life; only in public would he be required to martyr himself (meaning in the presence of 10 or more adult Jewish men).

**Examples (if applicable):**

- To refuse to worship or profess belief in Jesus or Buddha, even on pain of death.
- More generally, to be willing to lose one's job rather than carry out treasonous or unethical actions.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Lev. 22:32

Lev. 22:32

296

- Rambam, *Mishneh Torah, Yesodei HaTorah* 5:7  
Not to kill one person to save another's life is a matter of *hechreiach daas*.
- Rambam, *Mishneh Torah, Melachim* 10:2  
Gentiles not commanded in *kiddish Hashem*, and may even worship idolatry to save their lives.

**+52) To sacrifice a peace-offering at every festival**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly optional**

None

To ascend to Jerusalem for each of the three annual festivals — Passover, *Shavuot*, and *Sukkos* (the Festival of Huts) — and to bring an animal as a peace-offering (which is partly burned on the altar and partly eaten) in the Temple.

There is a dispute among rabbinical sages as to whether a gentile may sacrifice animals as peace-offerings (see [commandment +66](#)). If so, he would be allowed optionally to observe this commandment for extra reward from G-d.

This commandment only applies when the Temple is standing. Once the third and permanent Temple is built during the reign of the Messianic king of the Jewish people, all gentiles will be required to go to Jerusalem every year on the festival of *Sukkos* to bring a completely burnt offering (see [commandment +53](#)); whether they will also be fulfilling this commandment is unclear.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

#### [Uncertain Commandments](#)

Ex. 23:14

Ex. 23:14

88

- Rashi, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- Even Ezra, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- Redak, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos, or else face punishment from Heaven.
- Metzudas David, *Zechariah* 14:16-19  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos — meaning to bring sacrifices — or else face punishment from Heaven.

- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 3:2-3  
Gentiles may only bring 'olos to the Temple, not peace-offerings.
- Talmud Bavli, *Menachos* 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, *Menachos* 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, *Zevachim* 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to 'olos, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, *Zevachim* 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles bring neither 'olas *r'iyah* nor *shalmei chagigah*, but he is not certain of this, since they may bring voluntary 'olos and *shlamim*.

## **+66) To follow certain procedures for peace-offerings**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required in part**

Unknown

To perform peace-offerings, one of four categories of animal sacrifices, according to a set of rules that define the type of animal

used, the procedure for the sacrifice itself, and the offerings of the flour, oil, and wine that accompany it.

This commandment applies to sacrifices in the Jerusalem Temple, which are performed by the Levitical priests. But unlike Jews, gentiles are permitted to offer certain types of sacrifices on temporary altars in other locations (see [commandment +61](#)). There is a dispute among rabbinical sages as to whether a gentile may bring animals as peace-offerings to the Temple, and by extension whether he may sacrifice peace-offerings on his own on temporary altars. If so, then parts of this commandment would apply to him.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Lev. 3:1; 7:11-12

Lev. 7:11

141

- [Rambam, \*Mishneh Torah\*, \*Maaseh HaKorbanos\* 3:2-3](#)  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere).
- [Rambam, \*Mishneh Torah\*, \*Maaseh HaKorbanos\* 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Talmud Bavli, \*Menachos\* 73b](#)  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- [Bartenura, \*Mishnah\*, \*Menachos\* 6:1](#)  
Halachah of this Mishnah is

according to the *Tanna Kamma* (which is R. Yossi HaGlili).

- Tosafos, Talmud Bavli, Zevachim 45a  
(“Vehashochtan...”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, Zevachim 45a  
(“Aku”m la maisu...”)  
R. Shimon says gentiles may bring voluntary *'olos* and *shlamim*.
- Talmud Bavli, Zevachim 116b  
“T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).

## **+67) To follow certain procedures for meal-offerings**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required in part**

Unknown

To perform flour-offerings according to a set of rules that define the mixing and cooking of the flour, water, and oil and which parts of the mixture are burned on the altar. There are several types of flour-offerings, some of which are required for Jews and some of which are voluntary.

This commandment applies to sacrifices in the Jerusalem Temple, which are performed by the Levitical priests. But unlike Jews, gentiles are permitted to offer certain types of sacrifices on temporary altars in other locations (see [commandment +61](#)). There is a dispute among rabbinical sages as to whether a gentile may bring flour-offerings to the Temple, and by extension whether he may sacrifice flour-offerings on his own on



temporary altars. If so, then parts of this commandment would apply to him.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 2:1,5,7; 6:7

**Biblical source (Sefer HaChinuch):**

Lev. 2:1

**Number in Sefer HaChinuch:**

116

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2](#)  
Gentiles may not bring *menachos* to the Temple (probably same for *bamos*).
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Mishnah, Menachos 6:1, & Bartenura thereon](#)  
*Tanna Kamma*: Gentiles may bring voluntary *menachos* to the Temple, from which a *kometz* is taken; halachah in this Mishnah is according to the *Tanna Kamma*.
- [Talmud Bavli, Menachos 73b](#)  
*Tanna Kamma* of the Mishnah (*Menachos* 6:1) is R. Yossi HaGlili, who holds gentiles may bring *menachos*; this is a dispute between him and R. Akiva, who maintains gentiles can only bring *'olos* and their *menachos* and *nesachim*, not *menachos* alone.
- [Rashi, Talmud Bavli, Menachos 73b](#)  
R. Akiva's view holds that *menachos* accompanying gentile *'olos* are entirely burned on the altar, not eaten by *cohanim* as would normally be done.
- [Talmud Bavli, Zevachim 116b](#)  
"T'nu Rabbanan": A gentile may

sacrifice on a *bamah* “whatever he wishes” (including *menachos*?).

## +90) To destroy impure sacrifices

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

### Possibly required

Unknown

This commandment requires the destruction of a sacrifice that has become spiritually contaminated by ritual impurity and thus disqualified.

There is a dispute among the rabbinical sages as to whether a gentile’s offerings brought to the Jerusalem Temple have a holy status that would invalidate them when ritually impure. If so, a gentile might be bound by this commandment as well.

Even less clear is whether this rule would apply to sacrifices brought by a gentile on temporary altars in other locations (see [commandment +20](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

### [Uncertain Commandments](#)

Lev. 7:19

Lev. 7:19

146

- [Editor’s note](#)  
Issue #1: Would gentiles be liable for *tamei* sacrifices?
- [Rambam, \*Mishneh Torah, Pesulei HaMukdashin\* 18:24](#)  
Jews are not liable regarding *piggul*, *nosar*, or *tamei* with gentile sacrifices (presumably same for gentiles; no need to burn invalidated sacrifices).
- [Talmud Bavli, \*Sanhedrin\* 59a](#)  
There is nothing permitted to Jews that is forbidden to gentiles (thus not liable for their own *piggul*, *nosar*,

or *tamei*, if Jews are not).

- Talmud Bavli, Zevachim 45a  
Dispute: R. Shimon (or R. Meir, according to Mishnah, *Zevachim* 4:5) holds Jews are not liable for *piggul*, *nosar*, or *tamei* with gentile sacrifices (no Torah status of *kadshei mizbeach*); R. Yossi says Jews are liable for all three (they do have Torah status of *kadshei mizbeach*).
- Mishnah, Zevachim 4:5, & Bartenura thereon  
Halachah in this Mishnah is according to R. Yossi, i.e., that Jews are liable for *piggul*, *nosar*, and *tamei* with gentile sacrifices.
- Editor's note  
Issue #2: Is the concept of a *korban tahor* relevant to gentiles?
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim*.
- Rambam, Mishneh Torah, Pesulei HaMukdashin 18:12  
The prohibition on *tamei* does not apply to rabbinical *tumah* (does this include gentile *tumah*, which is like that of *zavim*? Especially if his handling sacrifices would render them impure?).
- Editor's note  
Issue #3: Given the lack of rules for gentile sacrifices on *bamos*, would they invalidate their own offerings through *tumah*?
- Rambam, Mishneh Torah, Maaseh

HaKorbanos 19:16

Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”; thus possibly no issue of *piggul*, *nosar*, or *tamei*).

- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041

There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.

- Talmud Bavli, *Zevachim* 116b, & Rashi thereon

Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined).

**+91) To destroy sacrifices left over past their time limit**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

Some animal sacrifices are completely burned on the altar, while others are partly burned and partly eaten. This commandment requires the destruction of a sacrifice that has been disqualified by remaining uneaten past its time limit.

There is a dispute among the rabbinical sages as to whether a gentile may bring peace-offerings (which he would eat) to the Jerusalem Temple, and also whether a gentile's offerings have a holy status that would prohibit them from being left over past a time limit. If so, a gentile might be bound by this commandment when he brings peace-offerings.

Even less clear is whether this rule would apply to sacrifices brought by a gentile on temporary altars in other locations (see [commandment +20](#)).

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 7:17; Ex. 12:10

**Biblical source (Sefer HaChinuch):**

Lev. 7:17

**Number in Sefer HaChinuch:**

143

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Editor's note  
Issue #1: May gentiles bring *shlamim* to the Temple, and then eat them? What about on *bamos*?
- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any sacrifice).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Talmud Bavli, Menachos 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, Menachos 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, Zevachim 45a



Halachah in this Mishnah is according to R. Yossi, i.e., that Jews are liable for *piggul*, *nosar*, and *tamei* with gentile sacrifices.

- Editor's note  
Issue #3: Given the lack of rules for gentile sacrifices on *bamos*, would they invalidate their own offerings through *piggul* or *nosar*?
- Rambam, *Mishneh Torah*, *Maaseh HaKorbanos* 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”; thus possibly no issue of *piggul* or *nosar*).
- Lubavitcher  
Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, *Zevachim* 116b, & *Rashi* thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined).

### **+95) To use the right procedure to annul vows**

**Application to gentiles:**

**Possibly required in part; partly irrelevant**

**Mandated punishment for violation:**

Unknown

**Brief description:**

If a Jew regrets having obligated himself with a vow because of unforeseen circumstances, he may have his vow retroactively annulled on that basis; this can only be done by a rabbinical judge (or for a woman by her father or husband, in certain

situations). Until the vow is annulled, however, the person remains obligated by it.

With respect to gentile vows, rabbinical opinions are divided. According to one understanding, gentiles cannot ever have their vows annulled, in which case this commandment has no application for non-Jews; according to the other interpretation, gentiles can have their vows annulled by any friend or associate, and do not require a rabbinical judge.

A proper rabbinical authority must be consulted to determine which interpretation is correct, and therefore whether non-Jewish vows can be annulled.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Num. 30:3

**Biblical source (*Sefer HaChinuch*):**

Num. 30:3

**Number in *Sefer HaChinuch*:**

406

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **+141) To release debts in the Sabbatical year**

**Application to gentiles:**

**Possibly forbidden to follow**

**Mandated punishment for violation:**

Unknown

**Brief description:**

To forego permanently, at the end of each seventh year, monetary debts still owed by others by that time. By Torah Law, this rule only applies when the 50-year Jubilee cycle is being conducted; by rabbinical enactment, it applies every Sabbatical year even without the Jubilee cycle.

This commandment is apparently only binding on Jewish creditors with respect to Jewish debtors. Gentiles are probably not bound by this with respect to Jews and certainly not with respect to other gentiles, and may even be prohibited from following this commandment optionally for the sake of the Sabbatical year — which is apparently



forbidden for gentiles to observe  
(see [commandment +135](#)).

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:3

**Biblical source (Sefer HaChinuch):**

Deut. 15:3

**Number in Sefer HaChinuch:**

477

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

## **+164) To fast on Yom Kippur**

**Application to gentiles:**

**Unknown**

**Mandated punishment for violation:**

Unknown

**Brief description:**

Jews are required to avoid food and drink on the Day of Atonement (*Yom Kippur*). Certainly gentiles are not obligated in this fast, but whether a gentile could do so optionally, or whether he would be forbidden to participate in this fast, is unclear to us at this time. The day of *Yom Kippur* is a day of atonement only for Jews, not for gentiles; on the other hand, it is a day of repentance and judgment before G-d for both Jews and gentiles alike. Therefore gentiles should also treat it as a solemn day of lengthy prayer and repentance. But may they fast? More inquiry is needed to resolve this issue.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 16:29

**Biblical source (Sefer HaChinuch):**

Lev. 23:27

**Number in Sefer HaChinuch:**

313

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Editor's note](#)  
Is *Yom Kippur* fasting purely a form of resting, like Shabbos, or also penitence, like *Tishah B'Av*?
- [Rambam, Mishneh Torah, Teshuvah 3:3](#)  
Every person in the world (including gentiles) is judged on *Rosh*

*Hashanah* and sealed on *Yom Kippur*; doing *teshuvah* changes the judgment for gentiles as well.

- Rambam, *Mishneh Torah, Melachim* 10:9  
A gentile who “rests” on Shabbos or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who “rests” on Shabbos or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rambam, *Mishneh Torah, Tefillah* 2:5,7  
G-d’s kingship over the entire world is recalled in *Rosh Hashanah* and *Yom Kippur* prayers (thus the world must accept that kingship on those days).

### **+230) To hang certain bodies publicly after execution**

**Application to gentiles:**

**Possibly optional**

**Mandated punishment for violation:**

Unknown

**Brief description:**

To hang the bodies of certain executed sinners — idolaters and blasphemers — from a wooden post for public display. This is a ceremonial procedure conducted briefly before burying the executed person.

While this commandment undoubtedly does not obligate gentile courts, it is not clear if it could be instituted optionally by gentile legal systems.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:22

**Biblical source (*Sefer HaChinuch*):**

Deut. 21:22

**Number in *Sefer HaChinuch*:**

535

**Sources explaining relevance to gentiles:**

*(No sources yet listed.)*

([See bibliography](#))

## Negative Commandments

### **-23) No rebuilding a city turned to idolatry**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

In the unlikely event that a Jewish city in Israel is enticed en masse to idolatry ([commandment -15](#)) and the city is consequently destroyed ([commandment +186](#)), this commandment prohibits Jews from ever rebuilding a city on the same spot again. Because gentiles may, under certain conditions, live in the land of Israel, it is possible they would also be prohibited from building their own city on that forbidden spot. This commandment, however, has no application outside Israel.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 13:17

**Biblical source (Sefer HaChinuch):**

Deut. 13:17

**Number in Sefer HaChinuch:**

465

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-24) No benefiting from the spoils of a city turned to idolatry**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

If a Jewish city in Israel were to be mass-enticed to idolatry ([commandment -15](#)), in which case the city must be destroyed by other Jews ([commandment +186](#)), this commandment prohibits the salvaging and use of any spoils from that city. Since the spoils themselves are designated for destruction, this prohibition could very much to gentiles as well.

<b>Category:</b>	<a href="#">Uncertain Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Deut. 13:18
<b>Biblical source (Sefer HaChinuch):</b>	Deut. 13:18
<b>Number in Sefer HaChinuch:</b>	466
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	(No sources yet listed.)

## **-63) Not to desecrate G-d's Name (in action)**

<b>Application to gentiles:</b>	<b>Possibly required in certain circumstances</b>
<b>Mandated punishment for violation:</b>	Unknown
<b>Brief description:</b>	<p>(1) Not to violate three of the commandments (against murder, idolatry, &amp; forbidden relations), even on pain of death or other losses (see <a href="#">commandment +9</a>); (2) not to violate commandments out of spite, showing publicly one's contempt for G-d's Law — which is far worse than violating a commandment because of temptation; (3) for a person of moral reputation not to do anything that might <i>appear</i> to be wrong, even if the action is allowed.</p> <p>While the gentile courts probably would not enforce this commandment (whereas Jews would be punished with lashes), G-d sees and hears everything and exacts His judgment.</p>

<b>Category:</b>	<a href="#">Uncertain Commandments</a>
<b>Biblical source(s) (Rambam):</b>	Lev. 22:32, 19:12, 18:21
<b>Biblical source (Sefer HaChinuch):</b>	Lev. 22:32
<b>Number in Sefer HaChinuch:</b>	295
<b>Sources explaining relevance to gentiles:</b> ( <a href="#">See bibliography</a> )	<ul style="list-style-type: none"> <li>• <u>Rambam, Mishneh Torah, Yesodei HaTorah 5:7</u> Not to kill one person to save another's life is a matter of <i>hechreiach daas</i>.</li> <li>• <u>Rambam, Mishneh Torah, Melachim 10:2</u></li> </ul>

Gentiles not commanded in *kiddish Hashem*, and may even worship idolatry to save their lives.

### **-66) Not to hang a dead body publicly overnight**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

Not to leave hanging the bodies of executed idolaters and blasphemers, but rather to bury them promptly after being briefly hung from a wooden post ([commandment +230](#)).

If the commandment to hang the bodies of certain executed sinners would be optionally allowed for gentile courts to perform, then this commandment would presumably be required.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 21:23

**Biblical source (Sefer HaChinuch):**

Deut. 21:23

**Number in Sefer HaChinuch:**

536

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)

### **-107) No switching consecrated animals to different types of sacrifices**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

Once an animal has been consecrated for a particular type of sacrificial offering, this commandment prohibits changing the animal's status to use it for a different type of sacrifice.

A gentile is allowed to sacrifice animals as voluntary, completely burnt offerings (see [commandment +63](#)). There is a dispute among rabbinical sages, however, as to whether a gentile may also sacrifice animals

as peace-offerings (see [commandment +66](#)). If so, this commandment would probably apply to him.

There is also a rabbinical dispute as to whether a gentile is empowered under Torah Law to consecrate animals for sacrifice — and therefore whether he can effect this type of change of status — or whether his consecration is only effective by rabbinical edict. In either case, a gentile would presumably be required to follow this commandment (if he may sacrifice peace-offerings, as discussed above).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Lev. 27:26

Lev. 27:26

356

- [Editor's note](#)  
Issue #1: Can gentiles consecrate sacrifices for the altar?
- [Rambam, \*Mishneh Torah, Me'ilah\* 5:15](#)  
By Torah, there is *me'ilah* for gentile *kadshei bedek habais*, but not for offerings (no status of *kadshei mizbeach*); rabbinically, Jews are forbidden to benefit from reserved gentile offerings (i.e., rabbinical *me'ilah*).
- [Kesef Mishnah on Rambam, \*Mishneh Torah, Me'ilah\* 5:15 & \*Pesulei Mukdashin\* 18:24](#)  
Wonders why Rambam decides according to the opinion of R. Shimon (Gemarra text; R. Meir, according to Mishnah), rather than R. Yossi, who says *me'ilah* of gentile sacrifices is from Torah; offers possible explanations from other sources.
- [Bartenura on Mishnah, \*Zevachim\* 4:5](#)  
Halacha in this Mishnah is according

to R. Yossi.

- Talmud Bavli, Zevachim 45a & Rashi thereon  
Dispute over gentile offerings in this Mishnah (4:5) between R. Shimon and R. Yossi includes the issue of *me'ilah* in gentile *kadshei mizbeach*; R. Yossi says it is from Torah, R. Shimon says it is rabbinical.
- Tosafos, Talmud Bavli, Zevachim 45a ("Ro'eh ani...")  
R. Yossi says *me'ilah* in gentile *kadshei mizbeach* is from Torah; Tosafos cite contradictory sources saying it is only rabbinical, then offer counter explanations.
- Editor's note  
Issue #2: May gentiles bring *shlamim* to the Temple? What about on *bamos*?
- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3  
Gentiles may only bring *'olos* to the Temple, not peace-offerings (apparently same for *bamos* elsewhere).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Talmud Bavli, Menachos 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary *'olos*, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, Menachos 6:1  
Halachah of this Mishnah is

according to the *Tanna Kamma* (which is R. Yossi HaGlili).

- Tosafos, Talmud Bavli, Zevachim 45a  
(“Vehashochtan...”) From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, Zevachim 45a  
(“Aku”m la maisu...”) R. Shimon says gentiles may bring voluntary *'olos* and *shlamim*.
- Talmud Bavli, Zevachim 116b  
“T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).

### **-118) Not to leave Passover peace-offerings uneaten until the 3rd day**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

In addition to the Passover lamb that is sacrificed in the afternoon preceding Passover and eaten on the first night of the festival — when the Jerusalem Temple is standing — an additional animal (either a sheep, a goat, or a cow) is sacrificed as a peace-offering to be eaten during the first two days of the Passover festival. This commandment prohibits leaving any part of the additional peace-offering uneaten until the third morning of Passover week.

Gentiles are strictly forbidden to participate in the sacrifice or eating of the Passover lamb, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation. But there is a dispute among rabbinical sages as to whether a



gentile may sacrifice animals as peace-offerings (see [commandment +66](#)). If so, and if he chooses to sacrifice the peace-offering for Passover for extra reward, then this commandment would apply to him.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Deut. 16:4

Deut. 16:4

486

- [Rashi, \*Zechariah\* 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- [Even Ezra, \*Zechariah\* 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem for Sukkos, or else face punishment from Heaven.
- [Redak, \*Zechariah\* 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos, or else face punishment from Heaven.
- [Metzudas David, \*Zechariah\* 14:16-19](#)  
In the Messianic Era, all gentiles will be required to go to Jerusalem every year to celebrate (“*lachog*”) Sukkos — meaning to bring sacrifices — or else face punishment from Heaven.
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 3:2-3](#)  
Gentiles may only bring ’olos to the Temple, not peace-offerings (thus they cannot eat any portion of any sacrifice).
- [Talmud Bavli, \*Menachos\* 73b](#)  
Dispute: R. Akiva holds that gentiles may only bring voluntary ’olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of

Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.

- Bartenura, Mishnah, *Menachos* 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, *Zevachim* 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, *Zevachim* 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles bring neither *'olas r'iyah* nor *shalmei chagigah*, but he is not certain of this, since they may bring voluntary *'olos* and *shlamim*.

## **-120) Not to leave sacrifices uneaten past their time limit**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

Some animal sacrifices are completely burned on the altar, while others are partly burned and partly eaten. This commandment prohibits allowing a sacrifice to remain past its time limit for being eaten.

There is a dispute among the rabbinical sages as to whether a gentile may bring peace-offerings (which he would eat) to the Jerusalem Temple, and also whether a gentile's offerings have a holy status that would subject them to this rule. If so, a gentile might be bound by this

commandment when he brings peace-offerings.

Even less clear is whether this rule would apply to sacrifices brought by a gentile on temporary altars in other locations (see [commandment +20](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Lev. 22:30

Lev. 22:30

142

- Editor's note  
Issue #1: May gentiles bring *shlamim* to the Temple, and then eat them? What about on *bamos*?
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 3:2-3  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any sacrifice).
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Talmud Bavli, *Menachos* 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, *Menachos* 6:1  
Halachah of this Mishnah is according to the *Tanna*



*mizbeach*).

- Mishnah, Zevachim 4:5, & Bartenura thereon  
Halachah in this Mishnah is according to R. Yossi, i.e., that Jews are liable for *piggul*, *nosar*, and *tamei* with gentile sacrifices.
- Editor's note  
Issue #3: Given the lack of rules for gentile sacrifices on *bamos*, would they invalidate their own offerings through *piggul* or *nosar*?
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”; thus possibly no issue of *piggul* or *nosar*).
- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined).

### **-130) Not to eat impure sacrifices**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

Some animal sacrifices are completely burned on the altar, while others are partly burned and partly eaten. This commandment

prohibits eating a sacrifice that has become spiritually contaminated by ritual impurity and thus disqualified.

There is a dispute among the rabbinical sages as to whether a gentile may bring peace-offerings (which he would eat) to the Jerusalem Temple, and also whether a gentile's offerings have a holy status that would subject them to this rule. If so, a gentile might be bound by this commandment when he brings peace-offerings.

Even less clear is whether this rule would apply to sacrifices brought by a gentile on temporary altars in other locations (see [commandment +20](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Lev. 7:19

Lev. 7:19

145

- [Editor's note](#)  
Issue #1: May gentiles bring *shlamim* to the Temple, and then eat them? What about on *bamos*?
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 3:2-3](#)  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any sacrifice).
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Talmud Bavli, \*Menachos\* 73b](#)  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos,

not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.

- Bartenura, Mishnah, *Menachos* 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, *Zevachim* 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, *Zevachim* 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles may bring voluntary *'olos* and *shlamim*.
- Talmud Bavli, *Zevachim* 116b  
“*T’nu Rabbanan*”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).
- Editor’s note  
Issue #2: If yes on issue #1, would gentiles be liable for *tamei* in either case?
- Rambam, *Mishneh Torah, Pesulei HaMukdashin* 18:24  
Jews are not liable regarding *piggul*, *nosar*, or *tamei* with gentile sacrifices (presumably same for gentiles).
- Talmud Bavli, *Sanhedrin* 59a  
There is nothing permitted to Jews that is forbidden to gentiles (thus not liable for their own *piggul*, *nosar*,

or *tamei*, if Jews are not).

- Talmud Bavli, Zevachim 45a  
Dispute: R. Shimon (or R. Meir, according to Mishnah, Zevachim 4:5) holds Jews are not liable for *piggul*, *nosar*, or *tamei* with gentile sacrifices (no Torah status of *kadshei mizbeach*); R. Yossi says Jews are liable for all three (they do have Torah status of *kadshei mizbeach*).
- Mishnah, Zevachim 4:5, & Bartenura thereon  
Halachah in this Mishnah is according to R. Yossi, i.e., that Jews are liable for *piggul*, *nosar*, and *tamei* with gentile sacrifices.
- Editor's note  
Issue #3: Is the concept of a *korban tahor* relevant to gentiles?
- Rambam, Mishneh Torah, Tumas Meis 1:13  
By Torah, gentiles cannot become impure.
- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10  
The rabbis declared gentiles permanently *t'meyim* like *zavim*.
- Rambam, Mishneh Torah, Pesulei HaMukdashin 18:12  
This *mitzvah* does not apply to rabbinical *tumah* (does this include gentile *tumah*, which is like that of *zavim*? Especially if his handling sacrifices would render them impure?).
- Rambam, Mishneh Torah, Maaser Sheni 9:1-2  
The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming (neither of which may be eaten if it is *tamei*).



- Rambam, *Mishneh Torah, Maaser Sheni* 10:10  
*Neta reva'i* of a gentile is optional but holy, can be eaten by him, and is treated like that of a Jew (by Torah, because his tree is obligated; thus a gentile's status as rabbinically impure does not intrinsically prevent him from eating *kadashim*, which would become impure).
- Editor's note  
 Issue #4: Given the lack of rules for gentile sacrifices on *bamos*, would they invalidate their own offerings through *tumah*?
- Rambam, *Mishneh Torah, Maaseh HaKorbanos* 19:16  
 Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices ("...how they should sacrifice to the Name of G-d..."; thus possibly no issue of *piggul*, *nosar*, or *tamei*).
- Lubavitcher Rebbe, *Hisvaaduyos* 5745, v. 5, pp. 3039-3041  
 There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, *Zevachim* 116b, & Rashi thereon  
 Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined).

### **-131) Not to eat sacrifices past their time limit**

Application to gentiles:

**Possibly required**

Mandated punishment for violation:

Unknown

**Brief description:**

Some animal sacrifices are completely burned on the altar, while others are partly burned and partly eaten. This commandment prohibits eating a sacrifice after its time limit for being eaten.

There is a dispute among the rabbinical sages as to whether a gentile may bring peace-offerings (which he would eat) to the Jerusalem Temple, and also whether a gentile's offerings have a holy status that would subject them to this rule. If so, a gentile might be bound by this commandment when he brings peace-offerings.

Even less clear is whether this rule would apply to sacrifices brought by a gentile on temporary altars in other locations (see [commandment +20](#)).

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Ex. 29:33-34; Lev. 19:6-8

**Biblical source (Sefer HaChinuch):**

Ex. 29:34; Lev. 19:6-8

**Number in Sefer HaChinuch:**

215

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Editor's note  
Issue #1: May gentiles bring *shlamim* to the Temple, and then eat them? What about on *bamos*?
- Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any sacrifice).
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Talmud Bavli, Menachos 73b

Dispute: R. Akiva holds that gentiles may only bring voluntary *'olos*, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.

- Bartenura, Mishnah, *Menachos* 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, *Zevachim* 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to *'olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, *Zevachim* 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles may bring voluntary *'olos* and *shlamim*.
- Talmud Bavli, *Zevachim* 116b  
“*T’nu Rabbanan*”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).
- Editor’s note  
Issue #2: If yes on issue #1, would gentiles be liable for *piggul* or *nosar* in either case?
- Rambam, *Mishneh Torah*, *Pesulei HaMukdashin* 18:24  
Jews are not liable regarding *piggul*, *nosar*, or *tamei* with gentile sacrifices (presumably same for gentiles).
- Talmud Bavli, *Sanhedrin* 59a  
There is nothing permitted to Jews that is forbidden to gentiles (thus not

liable for their own *piggul*, *nosar*, or *tamei*, if Jews are not).

- Talmud Bavli, Zevachim 45a  
Dispute: R. Shimon (or R. Meir, according to Mishnah, Zevachim 4:5) holds Jews are not liable for *piggul*, *nosar*, or *tamei* with gentile sacrifices (no Torah status of *kadshei mizbeach*); R. Yossi says Jews are liable for all three (they do have Torah status of *kadshei mizbeach*).
- Mishnah, Zevachim 4:5, & Bartenura thereon  
Halachah in this Mishnah is according to R. Yossi, i.e., that Jews are liable for *piggul*, *nosar*, and *tamei* with gentile sacrifices.
- Editor's note  
Issue #3: Given the lack of rules for gentile sacrifices on *bamos*, would they invalidate their own offerings through *piggul* or *nosar*?
- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”; thus possibly no issue of *piggul* or *nosar*).
- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty

(leaving most specifics undefined).

## **-132) Not to eat sacrifices disqualified by wrong intentions**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

Some animal sacrifices are completely burned on the altar, while others are partly burned and partly eaten. This commandment prohibits eating a sacrifice that has been disqualified by certain improper intentions during the performance of the sacrificial procedure.

There is a dispute among the rabbinical sages as to whether a gentile may bring peace-offerings (which he would eat) to the Jerusalem Temple, and also whether a gentile's offerings have a holy status that would subject them to this rule. If so, a gentile might be bound by this commandment when he brings peace-offerings.

Even less clear is whether this rule would apply to sacrifices brought by a gentile on temporary altars in other locations (see [commandment +20](#)).

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Ex. 29:33; Lev. 7:18

Lev. 7:18

144

- [Editor's note](#)  
Issue #1: May gentiles bring *shlamim* to the Temple, and then eat them? What about on *bamos*?
- [Rambam, \*Mishneh Torah, Maaseh HaKorbanos\* 3:2-3](#)  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same











R. Shimon says gentiles may bring voluntary 'olos and *shlamim*.

- Talmud Bavli, Zevachim 116b  
"T'nu Rabbanan": A gentile may sacrifice on a *bamah* "whatever he wishes" (including *shlamim*?).
- Editor's note  
Issue #2: If yes on issue #1, would gentiles be liable for *piggul* or *nosar* in either case?
- Rambam, Mishneh Torah, Pesulei HaMukdashin 18:24  
Jews are not liable regarding *piggul*, *nosar*, or *tamei* with gentile sacrifices (presumably same for gentiles).
- Talmud Bavli, Sanhedrin 59a  
There is nothing permitted to Jews that is forbidden to gentiles (thus not liable for their own *piggul*, *nosar*, or *tamei*, if Jews are not).
- Talmud Bavli, Zevachim 45a  
Dispute: R. Shimon (or R. Meir, according to Mishnah, Zevachim 4:5) holds Jews are not liable for *piggul*, *nosar*, or *tamei* with gentile sacrifices (no Torah status of *kadshei mizbeach*); R. Yossi says Jews are liable for all three (they do have Torah status of *kadshei mizbeach*).
- Mishnah, Zevachim 4:5, & Bartenura thereon  
Halachah in this Mishnah is according to R. Yossi, i.e., that Jews are liable for *piggul*, *nosar*, and *tamei* with gentile sacrifices.
- Editor's note  
Issue #3: Given the lack of rules for gentile sacrifices on *bamos*, would they invalidate their own offerings through *piggul* or *nosar*?
- Rambam, Mishneh Torah, Maaseh

HaKorbanos 19:16

Although there may not be exact rules governing gentile offerings on *bamos*, there are proper and preferable ways to conduct such sacrifices (“...how they should sacrifice to the Name of G-d...”; thus possibly no issue of *piggul* or *nosar*).

- Lubavitcher Rebbe, Hisvaaduyos 5745, v. 5, pp. 3039-3041  
There are no fixed *halachos* on how gentiles may build and use *bamos*, but Jews should instruct them to do so in a way of beauty to G-d, as determined by circumstances.
- Talmud Bavli, Zevachim 116b, & Rashi thereon  
Gentiles should build and use *bamos* in a way of beauty (leaving most specifics undefined).

**-141) Not to eat the 2nd tithe of grain outside Jerusalem**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

A Jew is forbidden to eat the second tithe of his grain harvest outside Jerusalem.

A gentile who chooses to set aside a second tithe from his own crop grown in Israel (see [commandment +128](#)) might thereby become obligated to follow this rule as well, although further research is needed on this issue.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:17

**Biblical source (Sefer HaChinuch):**

Deut. 12:17

**Number in Sefer HaChinuch:**

442

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Rambam, Mishneh Torah, Terumos 4:15

Gentile *terumah* (from *eretzyisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.

- Rambam, *Mishneh Torah, Maaser Sheni* 1:12  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).
- Rambam, *Mishneh Torah, Maaser Sheni* 10:10  
*Neta reva'i* of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated).
- Rambam, *Mishneh Torah, Maaser Sheni* 9:1-2  
The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming.
- Rambam, *Mishneh Torah, Melachim* 10:10  
A gentile who voluntarily follows an additional Jewish mitzvah must do so according to its *halachah* (thus including this rule on eating *maaser sheni*?).

## **-142) Not to eat the 2nd tithe of wine outside Jerusalem**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

A Jew is forbidden to eat the second tithe of his wine harvest outside Jerusalem.

A gentile who chooses to set aside a second tithe from his own crop grown in Israel (see [commandment +128](#)) might thereby become obligated to follow this rule as well, although further research is needed on this

issue.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:17

**Biblical source (Sefer HaChinuch):**

Deut. 12:17

**Number in Sefer HaChinuch:**

443

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Terumos 4:15](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, Mishneh Torah, Maaser Sheni 1:12](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).
- [Rambam, Mishneh Torah, Maaser Sheni 10:10](#)  
*Neta reva'i* of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated).
- [Rambam, Mishneh Torah, Maaser Sheni 9:1-2](#)  
The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming.
- [Rambam, Mishneh Torah, Melachim 10:10](#)  
A gentile who voluntarily follows an additional Jewish mitzvah must do so according to its *halachah* (thus including this rule on eating *maaser sheni*?).

**-143) Not to eat the 2nd tithe of olive oil outside Jerusalem**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

A Jew is forbidden to eat the second tithe of his olive-oil harvest outside Jerusalem.

A gentile who chooses to set aside a second tithe from his own crop grown in Israel (see [commandment +128](#)) might thereby become obligated to follow this rule as well, although further research is needed on this issue.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:17

**Biblical source (*Sefer HaChinuch*):**

Deut. 12:17

**Number in *Sefer HaChinuch*:**

444

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, \*Mishneh Torah\*, \*Terumos\* 4:15](#)  
Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, \*Mishneh Torah\*, \*Maaser Sheni\* 1:12](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).
- [Rambam, \*Mishneh Torah\*, \*Maaser Sheni\* 10:10](#)  
*Neta reva'i* of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated).
- [Rambam, \*Mishneh Torah\*, \*Maaser Sheni\* 9:1-2](#)  
The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming.
- [Rambam, \*Mishneh Torah\*, \*Melachim\* 10:10](#)  
A gentile who voluntarily follows an additional Jewish mitzvah must do so according to its *halachah* (thus

including this rule on eating *maaser sheni*?).

## **-145) Not to eat sacrifices outside the Temple or Jerusalem**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly optional**

Unknown

For Levitical priests not to eat their portions of sacrificial animals brought as sin- or guilt-offerings, or of flour-offerings, outside the Jerusalem Temple, and for others not to eat their portions of peace-offerings outside the city of Jerusalem. Sin-, guilt-, and flour-offerings are performed and eaten only by Levitical priests in the Temple, and furthermore gentiles may not bring sin- or guilt-offerings altogether (see commandments [+64](#) and [+65](#)).

But there is a dispute among rabbinical sages as to whether a gentile may sacrifice animals as peace-offerings (see [commandment +66](#)), which are eaten by their owners. If a gentile may do so, then this commandment may apply to him when he brings a peace-offering to the Temple, though not when he sacrifices a peace-offering on a temporary altar in another location; if a gentile may not bring peace-offerings, then there is no sacrifice he may eat and this commandment has no meaning for him.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

[Uncertain Commandments](#)

Deut. 12:17

Deut. 12:17

446

- [Rambam, \*Mishneh Torah\*, \*Maaseh HaKorbanos\* 3:2-3](#)  
Gentiles may only bring 'olos to the Temple, not peace-, guilt-, or sin-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any

sacrifice).

- Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- Talmud Bavli, Menachos 73b  
Dispute: R. Akiva holds that gentiles may only bring voluntary '*olos*, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- Bartenura, Mishnah, Menachos 6:1  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).
- Tosafos, Talmud Bavli, Zevachim 45a  
(“*Vehashochtan...*”)  
From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to '*olos*, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, Zevachim 45a  
(“*Aku”m la maisu...*”)  
R. Shimon says gentiles may bring voluntary '*olos* and *shlamim*.
- Talmud Bavli, Zevachim 116b  
“*T’nu Rabbanan*”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).



**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

Not to eat one's sacrificial animal brought as a peace-offering until after its blood has been sprinkled on the altar, a key step in the sacrificial procedure.

There is a dispute among rabbinical sages as to whether a gentile may sacrifice animals as peace-offerings (see [commandment +66](#)). If so, this commandment would apply to him.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 12:17

**Biblical source (Sefer HaChinuch):**

Deut. 12:17

**Number in Sefer HaChinuch:**

448

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Maaseh HaKorbanos 3:2-3](#)  
Gentiles may only bring 'olos to the Temple, not peace-offerings (apparently same for *bamos* elsewhere; thus they cannot eat any portion of any sacrifice).
- [Rambam, Mishneh Torah, Maaseh HaKorbanos 19:16](#)  
Gentiles may offer *olah* sacrifices on *bamos* in any location (implying not *chataos*, *ashamos*, *shlamim*, or *menachos*).
- [Talmud Bavli, Menachos 73b](#)  
Dispute: R. Akiva holds that gentiles may only bring voluntary 'olos, not *shlamim*; R. Yossi HaGlili (the *Tanna Kamma* of Mishnah *Menachos* 6:1) maintains that gentiles may also bring *shlamim*, including *todah* offerings, to the Temple.
- [Bartenura, Mishnah, Menachos 6:1](#)  
Halachah of this Mishnah is according to the *Tanna Kamma* (which is R. Yossi HaGlili).

- Tosafos, Talmud Bavli, Zevachim 45a  
 (“Vehashochtan...”)  
 From the very fact that R. Shimon discusses whether Jews are liable for *piggul*, *nosar*, and *tamei* for gentile sacrifices — none of which apply to ’olos, according to R. Shimon — we must conclude R. Shimon agrees gentiles may bring *shlamim*.
- Rashi, Talmud Bavli, Zevachim 45a  
 (“Aku”m la maisu...”)  
 R. Shimon says gentiles may bring voluntary ’olos and *shlamim*.
- Talmud Bavli, Zevachim 116b  
 “T’nu Rabbanan”: A gentile may sacrifice on a *bamah* “whatever he wishes” (including *shlamim*?).

## -150) Not to eat the unredeemed 2nd tithe in impurity

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required in part**

Unknown

A Jew is forbidden to eat the second tithe of his crop while either he or the tithe are ritually impure, and must instead redeem the impure tithe and spend the money on other food to be eaten in Jerusalem.

A gentile who chooses to set aside a second tithe from his own crop grown in Israel (see [commandment +128](#)) might thereby become obligated to follow this rule as well with regard to impure tithes. However, further research is needed on this issue.

**Category:**

**Biblical source(s) (Rambam):**

**Biblical source (*Sefer HaChinuch*):**

**Number in *Sefer HaChinuch*:**

**Sources explaining relevance to gentiles:**

[Uncertain Commandments](#)

Deut. 26:14

Deut. 26:14

609

- Rambam, *Mishneh*

([See bibliography](#))

Torah, Terumos 4:15

Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.

- Rambam, Mishneh Torah, Maaser Sheni 1:12

Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).

- Rambam, Mishneh Torah, Maaser Sheni 10:10

*Neta reva'i* of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated).

- Rambam, Mishneh Torah, Maaser Sheni 9:1-2

The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming.

- Rambam, Mishneh Torah, Melachim 10:10

A gentile who voluntarily follows an additional Jewish mitzvah must do so according to its *halachah* (thus including this rule on eating impure *maaser sheni*?).

- Rambam, Mishneh Torah, Tumas Meis 1:13

By Torah, gentiles cannot become impure.

- Rambam, Mishneh Torah, Issurei Biah 4:4; Tumas Meis 1:14; Metamei Mishkav 2:10

The rabbis declared gentiles permanently impure like *zavim*.

- Editor's note

*Neta reva'i* is *kodesh* and must be eaten in purity, yet gentiles are allowed to perform that mitzvah (+119). Similarly, either this mitzvah

(-150) is required for gentiles and only addresses Torah *tumah* for them, or it is optional and can be ignored by gentiles even though they are rabbinically *tamei*.

## **-151) Not to eat the 2nd tithe while in mourning**

**Application to gentiles:**

**Possibly required**

**Mandated punishment for violation:**

Unknown

**Brief description:**

A Jew is forbidden to eat the second tithe of his crop while he is in mourning for a deceased relative.

A gentile who chooses to set aside a second tithe from his own crop grown in Israel (see [commandment +128](#)) might thereby become obligated to follow this rule as well, although further research is needed on this issue.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 26:14; Lev. 10:19

**Biblical source (Sefer HaChinuch):**

Deut. 26:14

**Number in Sefer HaChinuch:**

608

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- [Rambam, Mishneh Torah, Terumos 4:15](#)  
Gentile *terumah* (from *eret yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.
- [Rambam, Mishneh Torah, Maaser Sheni 1:12](#)  
Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).
- [Rambam, Mishneh Torah, Maaser Sheni 10:10](#)  
*Neta reva'i* of a gentile is optional but holy, and treated like that of a

Jew (by Torah, because his tree is obligated).

- Rambam, *Mishneh Torah, Maaser Sheni* 9:1-2

The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming.

- Rambam, *Mishneh Torah, Melachim* 10:10

A gentile who voluntarily follows an additional Jewish mitzvah must do so according to its *halachah* (thus including this rule on eating *maaser sheni* in mourning?).

- Lubavitcher Rebbe, *Hisvaaduyos* 5746, v. 4, pp. 254-255

Gentiles are morally obligated, by *hechreiach hadaas*, to follow Jewish rules of *aveilos*.

## **-152) Not to spend 2nd-tithe money on anything but food and drink**

**Application to gentiles:**

**Mandated punishment for violation:**

**Brief description:**

**Possibly required**

Unknown

A Jew who redeems the second tithe of his crop may not spend the money on anything but food to be eaten in Jerusalem.

A gentile who chooses to set aside a second tithe from his own crop grown in Israel (see [commandment +128](#)) might thereby become obligated to follow this rule as well, although further research is needed on this issue.

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 26:14

**Biblical source (*Sefer HaChinuch*):**

Deut. 26:14

**Number in *Sefer HaChinuch*:**

610

**Sources explaining relevance to gentiles:**

- Rambam, *Mishneh*

([See bibliography](#))

Torah, Terumos 4:15

Gentile *terumah* (from *eretz yisroel* only) is *terumah* by rabbinical decree, given either to *cohanim* or *genizah* depending on his intentions.

- Rambam, Mishneh Torah, Maaser Sheni 1:12

Those whose *terumah* is *terumah* are also able to separate both types of *maaser sheni* (thus gentiles, rabbinically).

- Rambam, Mishneh Torah, Maaser Sheni 10:10

*Neta reva'i* of a gentile is optional but holy, and treated like that of a Jew (by Torah, because his tree is obligated).

- Rambam, Mishneh Torah, Maaser Sheni 9:1-2

The laws of *neta reva'i* and *maaser sheni* are identical with respect to eating and redeeming.

- Rambam, Mishneh Torah, Melachim 10:10

A gentile who voluntarily follows an additional Jewish mitzvah must do so according to its *halachah* (thus including this rule on redemption of *maaser sheni*?).

## -196) Not to eat on Yom Kippur

**Application to gentiles:**

**Unknown**

**Mandated punishment for violation:**

Unknown

**Brief description:**

Jews are prohibited from eating or drinking during the annual Day of Atonement (*Yom Kippur*). But we are still researching whether gentiles would be allowed to participate in the fast (see [commandment +164](#)).

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Lev. 23:29

**Biblical source (Sefer HaChinuch):**

Lev. 23:29

**Number in Sefer HaChinuch:**

316

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

- Editor's note  
Is *Yom Kippur* fasting purely a form of resting, like *Shabbos*, or also penitence, like *Tishah B'Av*?
- Rambam, *Mishneh Torah*, *Teshuvah* 3:3  
Every person in the world (including gentiles) is judged on *Rosh Hashanah* and sealed on *Yom Kippur*; doing *teshuvah* changes the judgment for gentiles as well.
- Rambam, *Mishneh Torah*, *Melachim* 10:9  
A gentile who "rests" on *Shabbos* or any other day is liable to death (by Heaven).
- Talmud Bavli, *Sanhedrin* 58b  
A gentile who "rests" on *Shabbos* or any other day is liable to death (not enforced as part of the Seven Noahide Laws).
- Rambam, *Mishneh Torah*, *Tefillah* 2:5,7  
G-d's kingship over the entire world is recalled in *Rosh Hashanah* and *Yom Kippur* prayers (thus the world must accept that kingship on those days).

### **-230) No claiming debts after the Sabbatical year**

**Application to gentiles:**

**Possibly forbidden to follow**

**Mandated punishment for violation:**

Unknown

**Brief description:**

Not to claim any outstanding debts still owed by others at the end of each seventh year. By Torah Law, this rule only applies when the 50-year Jubilee cycle is being conducted; by rabbinical enactment, it applies every Sabbatical year even without

the Jubilee cycle.

This commandment is apparently only binding on Jewish creditors with respect to Jewish debtors. Gentiles are probably not bound by this with respect to Jews and certainly not with respect to other gentiles, and may even be prohibited from following this commandment optionally for the sake of the Sabbatical year — which is apparently forbidden for gentiles to observe (see [commandment +135](#)).

**Category:**

[Uncertain Commandments](#)

**Biblical source(s) (Rambam):**

Deut. 15:2

**Biblical source (*Sefer HaChinuch*):**

Deut. 15:2

**Number in *Sefer HaChinuch*:**

475

**Sources explaining relevance to gentiles:**  
([See bibliography](#))

(No sources yet listed.)



