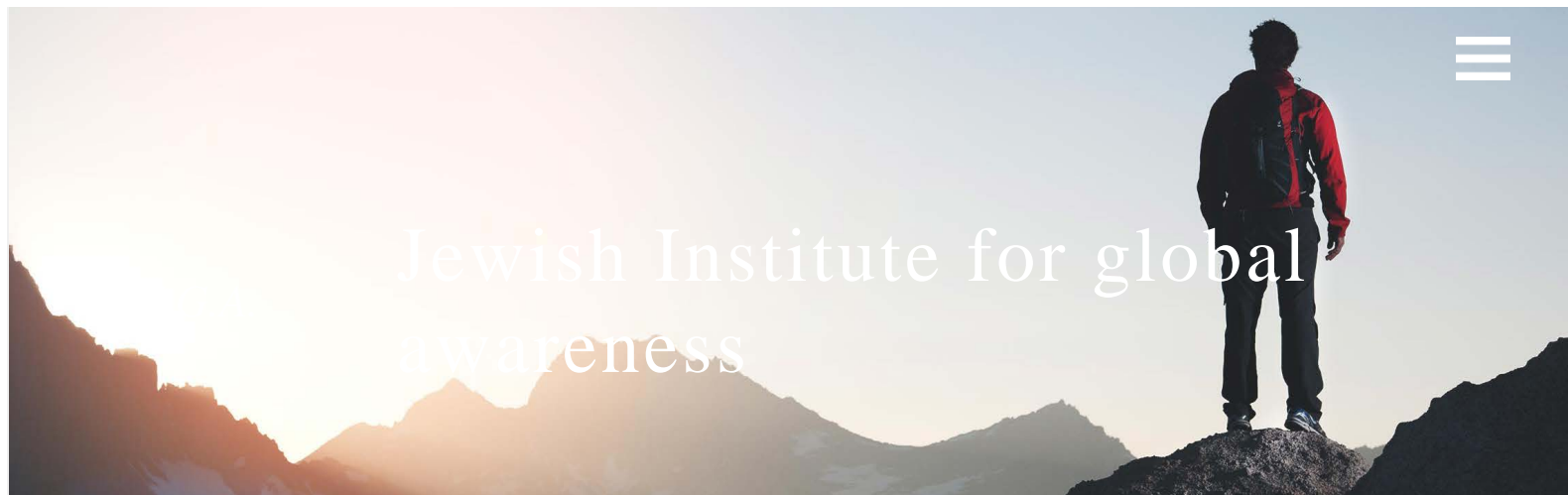


EXHIBIT 52



Understanding the Code

Our objective in this section is to enable individuals to better understand the common-denominator universal ethical principles embraced by the world's major religions while reinforcing knowledge of these moral foundations initially set forth by G-d to Noah after the flood and reiterated by Him at Mount Sinai over 3,000 years ago.

Recognizing that this set of universal ethical codes have existed for thousands of years, this section entitled "Understanding the Code" is intended to provide contemporary descriptions, blogs, and articles relating to one or more of the Seven Noahide Laws and, at the same time, provide insight how they may apply in our day to day lives.

By setting forth these explanations, we hope to disseminate to people of all faiths a body of knowledge in an accessible and meaningful way, thereby separating authentic Biblical views from those promoted and encouraged by our politically correct society.

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Idolatry: worshiping false gods

(Affirmatively stated: belief in G-d)

The Noahide Law that commonly is set forth as the “prohibition of idolatry” actually has two elements: (a) prohibiting a negation of the opposite of belief in G-d as the Supreme Being who created everything and (b) positively believing in the focused monotheistic concept of the unity of G-d. Such ethical imperative of belief in G-d is the **foundation** for all other Noahide Laws.

The Hebrew term for idolatry is “*avodah zarah*”, literally meaning “strange worship” (in the sense of being outside the boundaries of that which is permitted by denying pure monotheism.) The worship of anything other than G-d constitutes an act of idolatry. This includes deifying any object other than G-d, including a deification of the human being. In today’s society, we unfortunately find elements of society that perceive the human being, rather than G-d, as the ultimate measure of morality.

Adapted from Rabbi Dr. Shimon Cowen, *The Theory and Practice of Universal Ethics: The Noahide Laws*, Institute for Judaism and Civilization, Melbourne & New York, 2014, pgs. 169-190, Rabbi J. Immanuel Schochet in Rabbi Moshe Weiner (edited by Dr. Michael Schulman), *The Divine Code*, Ask Noah International, Pittsburgh, pgs. 130-133, and Arthur Goldberg, *Light in the Closet*, Red Heifer Press, Los Angeles, 2008, pgs. 370-372.



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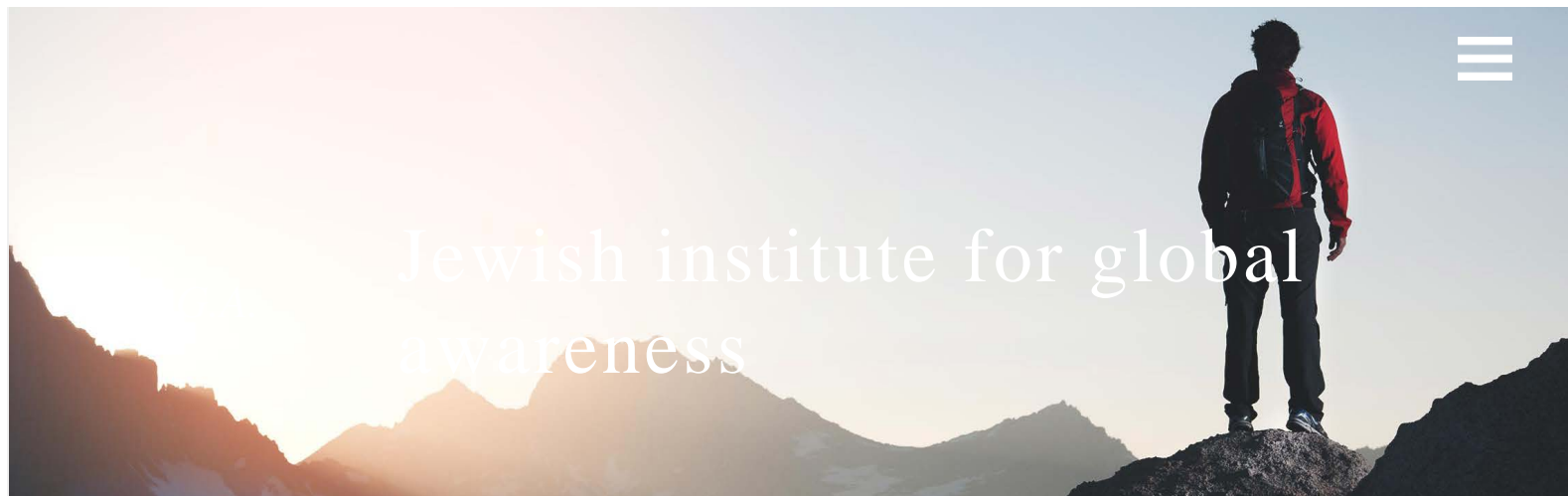
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Blasphemy and cursing the name of G-d (Affirmatively stated: Reverence for G-d; serving G-d)

Distinct from, though closely related to, the Noahide laws relating to the belief in G-d (centering on the prohibition on idolatry), is a law relating generally to the reverence for G-d. This law is also foundational to the Noahide laws: just as belief in G-d is the basis of the authority of the other Noahide laws, so reverence to G-d translates belief *into practice* and establishes firmness and integrity of conscience in ethical conduct. Its scope ranges from prohibition on blasphemy, the ultimate irreverence for G-d. These levels in this precept are here set out as a sequence, each with its individual laws and sources.

One commentator writes that blasphemy (the prohibition of which forms the first topic in the reverence for G-d) is a deeper transgression than idolatry. For whilst the idolater "adds" a deity, the blasphemer attacks G-d Himself. Blasphemy is the verbal act of one who *knows* G-d and yet rebels against ("curse") Him. Hence, this is the ultimate irreverence: that, which in the understanding of the blasphemer is deserving of the reverence, is yet treated with extreme disrespect. The blasphemer, "knowing G-d" and having no "principled" rejection of G-d, yet blasphemes out of sub-rational personal desires, resentments or passions.

In the spectrum of the precept of reverence for G-d, after the prohibition of blasphemy with its rebellion against G-d, comes an injunction to "fear" G-d, i.e. to treat G-d with respect. Minimally, this applies negatively: *not to treat G-d with disrespect*. Respect is due to the Name of G-d, when it is spoken in an oath. This has traditionally been the means taken to assure the truthfulness of oaths taken with G-d's Name. The assumption is that an oath, involving G-d's Name, would not be spoken falsely out of respect for G-d, whose "truth" is associated with the claimed truthfulness of a sworn statement.

Respect for G-d extends to the *written* Names of G-d and also to sacred texts which contain Divine teaching (even if they do not contain written Names of G-d). Mistreatment (such as effacement) of these is disrespect for that to which they refer or relate: G-d. After this comes the respect due to those who (and because they) are in various degrees conduits for the Divine teaching, such as prophets and teachers of the Divine law, and great spiritual leaders, whose holiness is some sense a "reflection" of the Divine.

All of the above are related to the reverence for G-d Himself. At a further remove, is the honor, or prohibition of disrespect, for that which is "associated" with G-d. Such is the respect to parents (G-d's "partners" in the creation of the human being) and to the human being in general, who spiritually is stamped with "image of G-d".

For the negation of irreverence- the prohibition of blasphemy and disrespect- for the Divine and for that associated with the Divine, one comes to the positive *service* of G-d. The services of G-d, which motivates one to fulfill *all* Divine precepts, is expressed particularly in prayer, the study of the Noahide law, and repentance. This is *active reverence* for G-d. In summary, the division of this topic follows the successive stages: (B) the prohibition of blasphemy (C) respect for the Divine (D) honoring one's parents and persons and one's word and (E) the service of G-d in prayer, the

study of the Divine teaching, and repentance.

Rabbi Dr. Shimon Cowen, The Theory & Practice of Universal Ethics: The Noahide Laws, Institute for Judaism and Civilization, Melbourne & New York, 2014, pgs. 192-194



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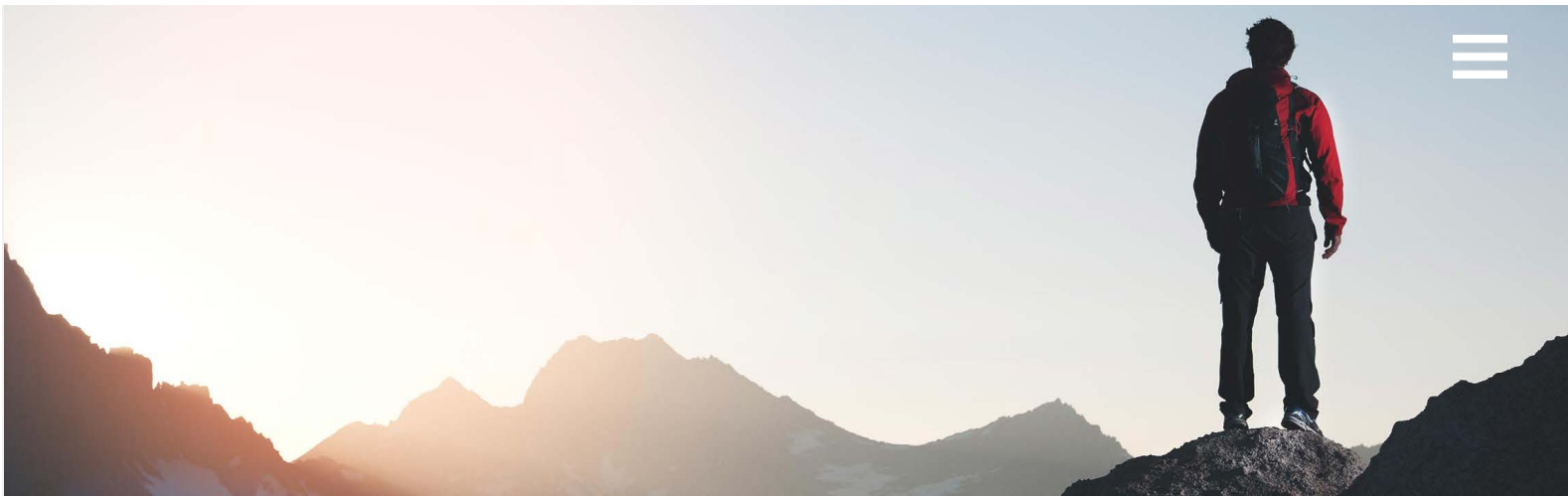
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Murder/ Killing: Endangering Oneself or Another

There is no transgression more severe, and more injurious to civilization and society, than the killing of innocent human beings. This does not mean that human life is an absolute and there are no circumstances in which life may, and even should be, taken. In general, however, killing is the gravest of acts. The other Noahide laws treat *facets* of human existence: one's relationship to nature, to material property and claims to justice in the realm of human relationships; and to aspects of personal moral identity in the person's relationship with G-d. The transgression of murder, however, takes away human existence *itself*, upon which all these relationships are predicated. Whilst one is alive, one can affect the world at some level- physical, mental or spiritual or even through the response of others to one's own situation. (Even where the human being is not responsive (at the level of thought, speech or action, all of which are significant), we cannot judge the value of the spiritual presence which that person's existence represents; as well as, in the case of a profoundly disabled human being, the elicitation of qualities in others which that person's presence providentially achieves.) The deprivation of life is the foreclosure of that possibility. The Divine intention in creation is that it is specifically in the hands of the human being peacefully to inhabit the world and to reveal G-dliness within it for the benefit of all creatures. In terms of this purpose, killing results in the very creation itself losing a fundamental aspect of its reason for being. The Tradition moreover states: "Whoever spills blood is considered as though lessening the Divine... Why?... 'For in the image of G-d, the [soul of the] human being was created.'" (*B'reishis Rabbo 34:20*)

The great severity of the transgression of killing is expressed in several unique features of this prohibition. The first is in the victims or *objects* of killing for which a person may be liable. Apart from the obvious prohibition of killing a viable human life, one is liable, under Noahide law, for killing a fetus. The novelty here is that even though this is a dependent and "incomplete" human being, one is liable for its destruction, just as for the killing of an independent person. This expresses the idea that human life, even when it lacks autonomy, must be protected. Even when it is "mere" human potentiality, the basis for something "more", which will only emerge through fundamental growth and direction, and is now only *a secondary and dependent existence*, it needs protection. So also with the person, faced by incurable illness, or who is dying- whose existence is without a substantial future and is dependent- one who destroys such a life, is liable for the transgression of killing. This is because Noahide law makes the protection and the maintenance of life paramount.

Rabbi Dr. Shimon Cowen, The Theory & Practice of Universal Ethics: The Noahide Laws, Institute for Judaism and Civilization, Melbourne & New York, 2014, pgs. 290-291.



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Robbery and Theft of Person or Property

The prohibition of theft is unique in that it affects almost every aspect of a person's life, since humans are social beings who must deal with each other continuously, in buying, selling, exchanging, etc. One is always dealing with others, either in person or remotely. The focus of this commandment is to accept and honor another person, his needs, and his possessions. As the Sages taught (Tractate *Avot* 2:12): "Rabbi Yosay said: Let the money of your fellow be as dear to you as your own." Theft in its different forms causes corruption that deteriorates and endangers the society, until the brink of destruction.

Rabbi Moshe Weiner, (edited by Dr. Michael Schulman), The Divine Code: Second Edition, Ask Noah International, Pittsburgh, 2011, page 562.

Theft is the lowest and most *negative* of human interactions over property and persons in the material and physical dimension of human existence. The Noahide law of theft has to do with "exchange", involuntary and voluntary, between people in regard to their property and persons in matters of quantifiable value. It unfolds as a spectrum between the most negative and the most positive. On the negative side, it starts with basic- or as secular society calls it, "criminal"- theft, which takes property or person out of the possessions of its owner against the owner's will. It proceeds to "civil" wrongs (such as damage) committed against property or persons without removing these from their owners' possessions. And it concludes, on the positive side, with laws of regard for the other which culminate in the love of one's fellow as oneself. All of these, whilst being material and economic relationships over property and person, are thus fundamentally human relationships, measured along a scale from the complete negation of mutuality to the total affirmation of it. It is called the law of "theft" since the prohibition of taking away another's person or property is the foundation and starting point of these laws.

Rabbi Dr. Shimon Cowen, The Theory & Practice of Universal Ethics: The Noahide Laws, Institute for Judaism and Civilization, Melbourne & New York, 2014, pgs. 312-313



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Immorality and forbidden sexual relations; (Affirmatively stated: protecting the family unit and maintaining sexual purity)

Starting in the 1960s, a brash new vision- masked as either civil rights, diversity, or tolerance- has inundated western society with a barrage of propaganda and half-truths that are carefully designed to convince us (contrary to the weight of clinical evidence) that homosexuality, transgenderism, incest, bestiality, pedophilia, and many other sexual “freedoms” are simply alternative lifestyles that must be adopted as genetically predetermined and therefore entitled to the same degree and kind of protection as racial and religious diversity. However, such false messages run directly contrary to God’s eternal truths and, indeed, our own common sense. By tolerating a permissive sexual agenda, we ignore our peril and warning of the prophet Isaiah who said (5:20), “*Woe to those who speak of evil as good and good as evil; who make darkness into light and light in to darkness; they make bitter into sweet and sweet into bitter!*”

These admonitory themes are crucial in the area of sexual morality and the roles of sex, marriage, and the family within our lives. As explained in the Written Torah and Talmud, a main accomplishment of the sexual prohibition is rejection of unbridled licentiousness that leads to the disintegration of society. History confirms what we learn from the Torah. The British anthropologist J.D. Unwin’s comprehensive and classic study of 5,000 years of history chronicles the historical decline of 86 primitive and civilized societies during that period. He found that “the regulations of the relationship between the sexes” are the very foundation of civilized society. Unwin discovered (contrary to his personal philosophy and inclination as a social liberal) a distinct correlation between increasing sexual freedom and social decline... It is important to note that the One G-d commands fundamental sexual laws for all mankind, in all societies, Jew and non-Jew alike.

Arthur Goldberg in Rabbi Moshe Weiner, (edited by Dr. Michael Schulman), The Divine Code: Second Edition, Ask Noah International, Pittsburgh, 2011, pgs. 466-467.



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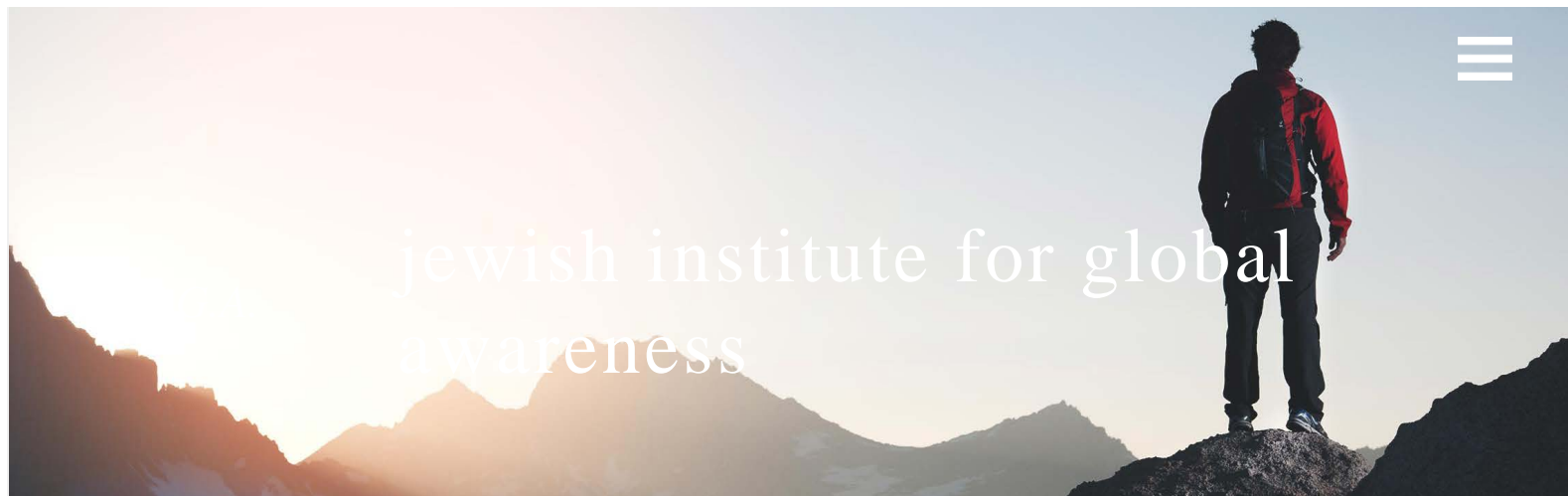
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Removing and eating meat from a live animal; causing suffering to a living creature (cruelty to animals); (Affirmatively stated: Defining man's ethical obligation to nature)

The law given to Noah prohibiting consumption of the flesh or limb of a living creature frames an entire practical ethical relationship to nature in the Noahide law. By way of introduction, and to distinguish the stance of the Noahide laws from a variety of contemporary philosophies of "environmentalism" and "animal rights," it is necessary first to recognize that the Bible gives the human being sovereignty over nature. The verse states that upon the creation of the human being, the human was told to "fill the earth and subdue it." At the same time human beings were initially restricted in their use of creation. They were not permitted to kill animals, whether in order to eat their flesh or to utilize other parts of the bodies of animals, such as their hides for clothing. After the flood, permission was given to the human being to kill animals, but at the same time to Noah was communicated the instruction not to consume the limb (or flesh) of a living creature.

The human being was given sovereignty over nature by virtue of the significance of his and her having been created in the image of G-d. This significance is twofold. One is that the human being is able to apprehend Divine values in the light of which he and she are bidden to settle and civilize the world. Animals, and needless to say other parts of nature, do not have an *ethical* sense. The second is that the human being possesses free choice whether or not to behave ethically. Accordingly, is it meaningful to give an ethical imperative only to an agent with free choice to act ethically.

Being created in the image of G-d thus relates to a Divine agency on the part of the human being. He and she are the "subject" of creation, which drawing upon Divine powers and intervention, are bidden to steer the world to its perfection. Needless to say, the sovereignty over nature *properly* belongs to the human being, as being made in the image of G-d, *when* the human being *indeed* manifests the image of G-d- when he or she acts with refinement, restraint, self-transcendence and in service of Divinely sanctioned ideals.

Rabbi Dr. Shimon Cowen, The Theory & Practice of Universal Ethics: The Noahide Laws, Institute for Judaism and Civilization, Melbourne & New York, 2014, pgs. 352-353



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The establishment of a justice system and courts of law to enforce the other six laws.

The requirement to establish a system of justice and courts of law to enforce the other six laws incorporate specific actions derived therefrom such as treating litigants equally before the law, forbidding a court from wanton miscarriages of justice, and appointing judges and officers to serve every community. While its primary purpose is to judge the conduct of individuals in relation to the other remaining six Noahide Laws, under this Commandment societies may and do make laws to serve “technical, practical, or administrative purposes, according to the needs, character, temperaments, and customs of their peoples.” Of course, these laws created by society “must operate within the overall contours and parameters of the Divine Imperatives of Noahide Law.”

Adapted from Cowen, The Theory and Practice of Universal Ethics: The Noahide Laws, p.248



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