

Personal Declaration for the Pious of the Nations (*Chassidei Umos Ha'Olom*)

I hereby verbally declare the following:¹

I accept upon myself that which is written in the Torah of Moses (Deut. 4:39):

“You shall know this day and take to your heart that G-d [alone] is G-d,
in the heavens above and on the earth below – there is none other!”

I take upon myself to carefully fulfill the Seven Noahide Commandments² as the categories of prohibitions that were commanded by G-d for all Non-Jews. These are:

- Not to worship or serve any idol.
- Not to curse G-d.
- Not to commit murder, directly or indirectly.
- Not to commit relations forbidden to Non-Jews.
- Not to commit theft or extortion.
- Not to eat meat of a living land mammal or bird.
- To uphold establishment of just laws and courts.

I take these Seven Commandments upon myself and fulfill them because the Holy One, blessed be He, commanded them in the Torah, and informed the Jewish people through Moses that after the Flood, the Children of Noah were commanded to fulfill them.³

This includes my acceptance of Torah and the Noahide Code.⁴

I accept the truth and relevance of the Noahide Code⁵ as revealed by G-d in the Torah of Moses and transmitted and explained by Moses and the succeeding Prophets of the Hebrew Bible (*TaNach*), and I undertake to abide by this.

I accept the Torah of Moses and its traditional interpretation transmitted by the chain of authentic Torah-sages through the Talmud and the Code of Torah Laws, to the recognized authorities of Halacha (i.e. Torah-law and directives) of this day as the authoritative deciders of all matters pertaining to the Divine Revelation of the Noahide Code and its practical application.

¹ This text may be stated privately or to any number of Jews or Non-Jews, men or women, in-person or remotely.

² These seven commandments are listed in Tractate Sanhedrin 56a.

³ The conditions for a *Chasid Umot Ha'Olam*, as stated by Maimonides in *Mishneh Torah, Laws of Kings* 8:11.

⁴ These paragraphs were provided to A.N.I. by Rabbi J. Immanuel Schochet o.b.m. for Noahide declarations.

⁵ This includes its universal obligations and prohibitions that are duty-bound by logic and objective morality, as learned from the Hebrew Bible or derived from the Noahide Commandments (e.g., to keep one's oaths and vows, to give proper charity, to honor one's parents, not to practice deception, not to take revenge, etc.).

**Declaration for the Pious of the Nations (*Chassidei Umos Ha'Olom*)
in person before a valid Jewish Court (*Beis Din*)**

I, _____, child of
_____ (father's full name) and
_____ (mother's full maiden name)

hereby declare the following, according to the guidelines delineated in the accompanying document, "Background and Principles of a Declaration for the *Chassidei Umos Ha'Olom*":

1. I hereby declare that I accept the truth and relevance of the Noahide Code as revealed by G-d in the Torah of Moses and transmitted and explained by Moses and the succeeding Prophets of the Hebrew Bible (*TaNach*), and I undertake to abide by this.
2. I accept the Torah of Moses and its traditional interpretation transmitted by the chain of authentic Torah-sages through the Talmud and the Code of Torah Laws, to the recognized authorities of Halacha (i.e. Torah-law and directives) of this day as the authoritative deciders of all matters pertaining to the Divine Revelation of the Noahide Code and its practical application.

Signed: _____ of the *Bnai Noach*, Date: _____

To be completed by the receiving *Beis Din* of three Orthodox Jewish Rabbis and/or laymen:

This declaration was presented on (Hebrew date) _____

(English date _____) in the physical presence of

Signature (member of receiving *Beis Din*)

Signature (member of receiving *Beis Din*)

Signature (member of receiving *Beis Din*)

This document was prepared by Dr. Michael Schulman, Director of Ask Noah International (A.N.I.), from the text provided by Rabbi J. Immanuel Schochet o.b.m., Toronto, Canada.

Background and Principles of a Declaration for the *Chassidei Umos Ha'Olom* before a *Beis Din**

By definition, a Gentile by birth is automatically a *ben* (son of) or *bas* (daughter of) *Noach*, and a Jew by birth is automatically a Jew.

A formal confirmation as a *Ger Toshav* in front of a *Beis Din* (Rabbinical court) is only for a *ben* or *bas Noach* when Israel is a truly Torah-observant Jewish nation with an authentic Sanhedrin, so it is NOT applicable until then.

However, one's Noahide Chassid status (i.e., that he or she has become one of the *Chassidei Umos Ha'Olom*) can be **officially validated** by making a verbal declaration before a Jewish *Beis Din* of the category which can be formed by any three observant Orthodox Jewish men. The declaration authored by Rabbi J. Immanuel Schochet, when made before three observant Orthodox Jewish men, constitutes a public declaration, and delineates what the *ben* or *bas Noach* has personally accepted.

Multiple members of a Noahide family (parents and children) may each make a separate declaration. Declarations by children are to be made after reaching the age of religious maturity (13 for boys, 12 for girls).

A Gentile who observes the Seven Noahide Commandments (Mitzvot) with the faith that he is so commanded by G-d through the Torah of Moses is considered to be a Noahide Chassid (i.e. one of the *Chassidei Umos Ha'Olom*). Among Gentiles, the *Chassidei Umos Ha'Olom* merit to receive a share in the World to Come along with the Jewish People. This is not dependent on whether the Noahide Chassid made a Noahide declaration.

However, if a Noahide Chassid makes a declaration in front of a *Beis Din*, he has publicized his rejection of idol worship and that he has the level of reward of one who is personally commanded by G-d to observe the Noahide Laws. The *Beis Din* should preferably be three Orthodox Jewish Torah scholars, or at least observant Jews who have sufficient Torah knowledge to be aware of the significance of Noahides who follow their Torah law (*halacha*). In the absence of three Jews with these qualifications, any three Torah-observant Jewish men above the age of 13 can be included to form a *Beis Din* to receive the Noahide's declaration.

Rabbi Immanuel Schochet of Toronto, Canada, accepted and supported the following position:

A Noahide declaration is a good thing for a Noahide to make, and even though it does not confer the *Ger Toshav* status in our days, it does validate that the declaring Noahide has moved up to the level of a Noahide Chassid. However, the Lubavitcher Rebbe has said that appearing before a *Beis Din* is not necessary except as an official validation of the declaration.

The above principles are presented in *Likkutei Sichos*, Volume 26, *Shemos*, third *Sicha* of *Parshas Yisro*, pages 132-144. They are explained in more detail by Rabbi Moshe Weiner in his preface to *Sheva Mitzvot Hashem* (published by Ask Noah International).

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and approved by Rabbi J. Immanuel Schochet o.b.m., of Toronto, Canada.

***Rabbi Moshe Weiner of Jerusalem has added that in order for a *Beis Din* to authentically validate a person's Noahide declaration, it is required that the declaration be made in person, and not by letter, email, video conferencing, or other remote methods.**

Principles of Faith for the *Chassidei Umos Ha'Olom*

The following explanation from Rabbi Moshe Weiner of Jerusalem, about Principles of Faith as they relate to Noahides, is posted on the web page: <https://www.asknoah.org/forum/showthread.php?tid=292>

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

Rabbi Moshe Weiner wrote:

In the Torah itself (in regard to the Jewish commandments) we find a *mitzva* and its details...

Likewise for Noahide, a *mitzva* is one *mitzva*, with many details. The fundamental difference between counting a detail as a different and separate *mitzva*, or whether it is one of several details within one general *mitzva*, is based on the teachings of Torah Law (*halacha*), and this also extends to spiritual considerations.

But at the most basic level, we can understand this as follows:

The term "*mitzva*" in Hebrew is a "command." The command makes an association between the Commander (G-d) and the commanded [a person]. For example, a Jew is commanded to refrain from the 6 sexual relations that are forbidden for Gentiles as well. But for a Jew they are 6 different (separate) commands/connections (between G-d and the Jewish person), whereas for a Gentile those six details are all aspects of one connection (between G-d and the Gentile person).

The 13 Principles of Rambam are correct for a non-Jew as well, since they all stem from Rambam's volume "*Yesodei Ha'Torah*" (Foundational Principles of the Torah), which are true for a Gentile as well. It is only that a Gentile is not *commanded* in regard to these concepts (at least for most of them), whereas a Jew is commanded. (But even for a Jew, not every one of the 13 Principle of Faith is a distinct commandment.)

Both a Gentile and a Jew are commanded by G-d, and this command (the essence of such a command-connection) between G-d and a person are basically one.

The 13 basic principles that Rambam counts teach the fundamental belief of Judaism, so therefore they apply equally for a Gentile/Noahide who believes in G-d in the way taught by traditional Judaism (i.e., according to the Torah of Moses that was given at Mt. Sinai). These basic principles teach:

- a. Acceptance of the one and only G-d;
- b. G-d has interest in people and He gave commandments to mankind (mankind was not created for nothing, but for the purpose of serving G-d in physical activity);
- c. G-d gives reward and punishment for a person's deeds;
- d. G-d connects Himself to mankind through prophecy;
- e. G-d gave commands in the Torah that are of an eternal nature and that will not change or bend forever.

I would conclude: there is no written set of 13 Principles for a Gentile, and we are not commanded that we must convince Gentiles to believe in a particular set list of beliefs. Nevertheless, for a truly faithful Noahide who believes in the One True G-d, it is of the greatest importance to understand and meditate at length on the 13 Basic Principles of the Jewish faith, because these are the fundamental issues of faith in G-d.

The following Appendix to this document is a translation of Rambam's Thirteen Foundational Principles of Torah Faith, which the declaring Noahide should review.

Appendix

- Notes:** 1. The following was authored by Eliezer C. Abrahamson and is presented with his permission from <https://web.archive.org/web/19990219151344/http://members.aol.com:80/LazerA/13yesodos.html>
2. Comments by the author are inserted in square brackets [...].
3. A name for G-d in Hebrew, *HaShem*, is used. It is a substitute for G-d's most holy Tetragrammaton Name, which may not be spoken except by Jewish *kohen* priests during their service in the Holy Temple.
4. Any text appearing in curly brackets {...} has been added by Dr. Michael Schulman, the Executive Director of Ask Noah International.

The following is a translation of the full text of the thirteen foundations of Jewish belief {i.e., Torah-based faith} compiled by Rabbi Moshe ben Maimon {1135-1204 C.E.} (also known as Maimonides, generally referred to by the acronym {for his name} RaMBa'M. The Ramba'm wrote the thirteen foundations in his Commentary on the Mishnah in the tenth chapter of tractate Sanhedrin. The Commentary was originally written in Arabic {while he was living in Egypt}, but I have translated from the Hebrew translation. This is therefore a translation of a translation, not the original. Nevertheless, I believe it fully conveys the original intent and meaning of the Ramba'm.

The Thirteen Foundations of Ramba'm

The First Foundation is to believe in the existence of the Creator, blessed be He. This means that there exists a Being that is complete in all ways and He is the cause of all else that exists. He is what sustains their existence and the existence of all that sustains them. It is inconceivable that He would not exist, for if He would not exist then all else would cease to exist as well, nothing would remain. And if we would imagine that everything other than He would cease to exist, this would not cause His, HaShem's, blessed be He, existence to cease or be diminished. Independence and mastery is to Him alone, HaShem, blessed be His Name, for He needs nothing else and is sufficient unto himself. He does not need the existence of anything else. All that exists apart from Him, the angels, the universe and all that is within it, all these things are dependent on Him for their existence.

This first foundation is taught to us in the statement, "I am HaShem your G-d..." (Shemos [Exodus] 20:2, Devarim [Deuteronomy] 5:6).

The Second Foundation is the unity of HaShem, Blessed be His Name. In other words, to believe that this being, which is the cause of all, is one. This does not mean one as in one of a pair nor one like a species [which encompasses many individuals] nor one as in one object that is made up of many elements nor as a single simple object which is infinitely divisible. Rather, He, HaShem Blessed be His Name, is a unity unlike any other possible unity.

This second foundation is referred to when [the Torah] says, "Hear Israel! HaShem is our G-d, HaShem is one". (Devarim [Deuteronomy] 6:4)

The Third Foundation is that He is not physical. This means to believe that the One whom we have mentioned is not a body and His powers are not physical. The concepts of physical bodies such as movement, rest, or existence in a particular place cannot be applied to Him. Such things cannot be part of His nature nor can they happen to Him. Therefore the Sages of blessed memory stated that the concepts of combination and separation do not apply to Him, and they said, "Above there is no sitting nor standing, no separation nor combination." [Ramba'm here goes into an explanation of certain Hebrew words. Since this would be meaningless in translation I am skipping it. - Lazer Brody] The prophet says, "To whom can you compare Me? To what am I equal? Says the Holy One." (Yeshaya [Isaiah] 40:25) If He would be a physical body He would be comparable to physical bodies. In all places where the Holy Scriptures speak of Him in physical terms, as walking, standing, sitting, speaking and anything similar, it is always metaphorical, as our Sages of blessed memory said, "The Torah speaks in the language of men". Our sages have discussed this issue at length.

This third foundation is referred to when [the Torah] says, "For you did not see any form" (Devarim [Deuteronomy] 4:15), in other words, you did not perceive Him as being an entity with a form because, as we mentioned, He is not physical and His power is not physical.

The Fourth Foundation is that He is first. This means to believe that the One was the absolute first and everything else in existence is not first relative to Him. There are many proofs to this in the Holy Scriptures.

This fourth foundation is referred to in the verse, "That is the abode of G-d the first" (Devarim [Deuteronomy] 33:27).

The Fifth Foundation is that it is proper to serve Him, blessed be He, to ascribe to Him greatness, to make known His greatness, and to fulfill His commandments. We may not do this to any lesser being, whether it be one of the angels, the stars, the celestial spheres, the elements, or anything formed from them. For all these things have predetermined natures and have no authority or control over their actions. Rather, such authority and control is G-d's. Similarly, it is not proper to serve them as intermediaries in order that they should bring us closer to G-d. Rather, to G-d Himself we must direct our thoughts, and abandon anything else.

This fifth foundation is based in the prohibition against idolatry about which much of the Torah deals.

The Sixth Foundation is prophecy. That is, that a person must know that there exists amongst mankind individuals who have very lofty qualities and great perfection; whose souls are prepared until their minds receive perfect intellect. After this, their human intellect can then become attached to the Active Intellect [i.e. the 'mind', so to speak, of G-d] and have bestowed upon them an exalted state. These are the prophets and this is prophecy.

A full explanation of this foundation would be very lengthy and it is not our intent to bring proofs for every foundation or to explain how we know them, for that is the sum of all knowledge. Rather, we are simply mentioning them in an informal manner.

There are numerous verses in the Torah which attest to the prophecy of the prophets.

The Seventh Foundation is the prophecy of Moshe (Moses) our Teacher, may he rest in peace. This means to believe that he is the father of all the prophets, both those that preceded him and those who arose after him; all of them were below his level. He was the chosen one from all of Mankind, for he attained a greater knowledge of the Blessed One, more than any other man ever attained or ever will attain. For he, may he rest in peace, rose up from the level of man to the level of the angels and gained the exalted status of an angel. There did not remain any screen that he did not tear and penetrate; nothing physical held him back. He was devoid of any flaw, big or small. His powers of imagination, the senses, and the perceptions were nullified; the power of desire was separated from him leaving him with pure intellect. It is for this reason that it is said on him that he could speak to HaShem, blessed be He, without the intermediary of angels.

It is my desire to clarify this wondrous topic, and to open the sealed verses of the Torah; to explain the idea of the verse "mouth to mouth" (BaMidbar [Numbers] 12:8) and similar verses. However, as I see it, this subject would require many proofs and great length, involving numerous presentations, introductions and illustrative examples. We would first have to clarify the existence of the angels and the distinction between their greatness and the Creator, HaShem, blessed be He. We would also have to clarify the subject of the soul and its powers. The discussion would then have to be widened to speak of the forms which the prophets see representing the Creator and the angels, and this would bring us into the subject of the Divine Stature [a kabalistic concept involving the anthropomorphic metaphor - Lazer]. Even this would not suffice, even if the discussion would be kept as short as possible it would still be an essay of a hundred pages. Therefore I will leave this discussion for another place, either in a book of discourses which I plan to write, or for a book on prophecy which I am working on, or for a book in which I will explain these foundations.

So, I now return to the subject of the seventh foundation. The prophecy of Moshe Rabbeinu (Moses our Teacher) is distinguished from the prophecies of all other prophets in four regards:

First, every other prophet received the word of HaShem through an intermediary, Moshe did not have an intermediary, as it says, "Mouth to mouth I speak to him." (BaMidbar [Numbers] 12:8)

Second, all other prophets only receive their prophecy either when they are sleeping, as we find in numerous places "in a dream at night" (B'Reishis [Genesis] 20:3) and "in a vision at night" (Iyov [Job] 33:15) and many other examples. Or by day when a trance has fallen over them which removes all their senses and leaves their mind open as in a dream. Such a state [of prophecy] is called a vision or seeing and is referred to as "Divine visions" (Yechezkel [Ezekiel] 8:3). Moshe received his prophecy by day as he stood before the kruvim (cherubim), as is testified to by HaShem, blessed be He, "and I will commune with you there" (Shemos [Exodus] 25:22). And as HaShem, blessed be He, states, "If prophets are among you then I, HaShem, make myself known to them through a vision, in a dream I speak to him. It is not so with my servant Moshe, he is trusted in all my house. I speak to him mouth to mouth, in a vision without puzzlement. He gazes at the image of G-d." (BaMidbar [Numbers] 12:6-8)

Third, when a prophet receives prophecy, even though it was only a vision and by means of an angel, he would nevertheless be weakened by it and his body would shudder. He would be stricken with a very great fear almost to the point that his spirit would leave his body, as Daniel said when [the angel] Gavriel (Gabriel) spoke to him, "No strength remained in me; my robustness changed to pallor, and I could retain no strength... and I was in a deep sleep upon my face, and my face was to the ground". And as he says later, "during the vision my joints shuddered and I could retain no strength". (Daniel 10:8-9, 16). But Moshe, may he rest in peace, was not so, rather, the word came to him and he did not experience trembling and shivering in any way, as it says, "And HaShem spoke to Moshe face to face, as a man speaks to his friend" (Shemos [Exodus] 33:11). In other words, just as a man does not experience trembling from the speech of his fellow, Moshe did not tremble from the word even though it was face to face. This was due to his total attachment to the intellect, as we said earlier.

Fourth, all the [other] prophets were unable to receive prophecy when they willed it but only when HaShem, blessed be He, wished it. The prophet could wait days or years and prophecy would not come. He could beseech HaShem, blessed be He, to make known to him a matter through prophecy and then he could wait for days or months for the prophecy, sometimes it would never come at all. There were groups which would prepare themselves and purify their thoughts, as Elisha did, as it is written, "Now bring me a musician", and prophecy came upon him. But it was not certain that prophecy would come at the time a person prepared himself. Moshe, may he rest in peace, [could prophesize] at any time he wished. As he said, "Wait and I will hear what HaShem has commanded you" (BaMidbar [Numbers] 9:8) and as it says, "Speak to Aharon your brother, he shall not come at all times in the holy place" on which our Sages of blessed memory said, "Aharon could not enter, but this did not apply to Moshe".

The Eighth Foundation is that the Torah is from Heaven. This means that we must believe that this entire Torah, which was given to us from Moshe Our Teacher, may he rest in peace, is entirely from the mouth of the Almighty. In other words, that it all was conveyed to him from G-d, blessed Be He, in the manner which is called, for lack of a better term, "dibur" - "speech". [Since G-d does not actually "speak" in a literal sense. - Lazer] It is not known how it was conveyed to him, except to Moshe, may he rest in peace, to whom it was given, and he was like a scribe writing from dictation, and he wrote all the incidents, the stories, and the commandments. Therefore [Moshe] is called "mechokek" - "scribe" (BaMidbar [Numbers] 21:18).

There is no difference between [verses such as] "And the children of Cham were Kush and Mitzrayim" (B'Reishis [Genesis] 10:6), "And the name of his wife was Meheitaveil" (ibid. 36:39), and "And Simnah was a concubine" (ibid. 36:12) and [verses such as] "I am HaShem your G-d" (Shemos [Exodus] 20:2) and "Hear O Israel ..." (Devarim [Deuteronomy] 6:4), for all of the Torah is from the mouth of the Almighty and it is all the Teaching of G-d (Toras HaShem), perfect, pure, holy, and true. One who says that verses and stories like these [in the first group] were written by Moshe out of his own mind, behold! He is considered by our Sages and Prophets as a heretic and a perverter of the Torah more than all other heretics, for he believes that the Torah has a "heart" and a "shell" [i.e. an meaningful part and a meaningless part] and that these historical accounts and stories have no benefit and are from Moshe our Teacher, may he rest in peace. This is the meaning of [the category of heretic who believes that] "The Torah is not from Heaven" [which is listed in the Mishnah (Sanhedrin 10:1) as one who has no share in the World to Come]. Our Sages, may their memory be a blessing, explain that this is [even] someone who says that the entire Torah is from the Almighty except for a particular verse which was written by Moses alone. And on this [person, the Torah writes], "For he has scorned the word of G-d... [his soul shall be absolutely cut off, his sin is upon him]" (BaMidbar [Numbers] 15:31). May G-d, blessed be He, forgive the statements of the heretics.

In truth, however, every word of the Torah has within it wisdom and wonders for one who can understand them, and the full depth of their wisdom can never be attained. "Its measure is longer than the earth, and broader than the sea" (Iyov [Job] 11:9). A man has option but to follow in the footsteps of King David, the anointed of the G-d of Yakov (Jacob), who prayed, "Open my eyes, that I may behold wondrous things in your Torah" (Tehillim [Psalms] 119:18).

All this is also true for the explanation of the Torah, which was also received from the mouth of the Almighty [the Oral Torah]. The manner in which we today make the Sukkah, Lulav, Shofar, Tzitzis, Tefillin, and other items is precisely the manner that G-d, blessed be He, instructed Moshe, who then instructed us and Moshe was reliable in relating [G-d's word].

The verse which teaches this foundation is "And Moshe said, "Through this you shall know that G-d has sent me to do all these things, for they are not from my heart." (BaMidbar [Numbers] 16:28)

The Ninth Foundation is the transcription, meaning that this Torah, and no other, was transcribed from the Creator and we may not add to it or remove from it, not in the Written Torah or in the Oral Torah, as it says, "you shall not add to it, nor diminish from it" (Devarim [Deuteronomy] 13:1). We have already fully clarified this foundation in the introduction to this work [the Commentary on the Mishnah].]

The Tenth Foundation is that G-d, blessed be He, knows the actions of mankind and does not turn His eyes from them. Not like the opinion of those who say, "...[The L-rd does not see us;] the L-rd has forsaken the land" (Yechezkel [Ezekiel] 8:12). But rather like it says, "Great in counsel, and mighty in work; for your eyes are open upon all the ways of the sons of men; to give to every one according to his ways, and according to the fruit of his doings" (Yirmiyah [Jeremiah] 32:19), "And G-d saw that the wickedness of man was great in the earth..." (B'reishis (Genesis) 6:5), and "And the L-rd said, Because the cry of Sodom and Gomorrah is great..." (ibid. 18:20). These verses teach us this tenth foundation.

The Eleventh Foundation is that G-d, blessed be He, gives reward to one who obeys the commandments of the Torah and punishes one who violates its prohibitions. The greatest reward is the World to Come, and the greatest punishment is kareis (spiritual excision, "cutting off"). We have already said enough on this topic [earlier in the Commentary]. The verse which teaches this foundation is [when Moshe says to G-d], "And now, if you will forgive their sin; and if not, please remove me [from your book which you have written]" to which G-d responds, "...Whoever has sinned against me, him will I blot from my book" (Shemos Exodus) 32:32-33). This indicates that He knows the servant and the sinner, to give reward to this one and punishment to the other.

The Twelfth Foundation is the time of the Moshiach (literally, "the anointed"). This means to believe and be certain that he will come, and not to think that he is late in coming, "if it seems slow, wait for it; [because it will surely come, it will not come late]" (Chabakuk 2:3). You should not set a time for him, and you should not make calculations in Scripture to determine the time of his coming. The Sages say, "Let despair come upon those who calculate endtimes." [This foundation further includes] to believe that he (Moshiach) will possess advantages, superiority, and honor to a greater degree than all the kings that have ever existed, as was prophesied regarding him by all the prophets, from Moshe, peace be upon him, till Malachi, peace be upon him. One who doubts this or who minimizes his greatness denies the Torah that testifies explicitly to [the coming of Moshiach] in the account of Balaam (BaMidbar [Numbers] 24) and in the portion of Netzavim (Devarim [Deuteronomy] 30:3-5). Included in this principle is that there is no king to the Jewish people except from the House of David and the seed of Solomon alone. Anyone who disagrees with [the status of] this family denies G-d and His prophets.

The Thirteenth Foundation is the resurrection of the dead. This has already been explained [earlier in the Commentary]. [The following is a translation of what Ramba'm writes on this subject: The resurrection of the dead is a foundation from the foundations of Moshe our Teacher, may peace be upon him. There is no faith and no connection to the Jewish religion for one who does not believe this. But the resurrection is only for the righteous. And so we find the Sages teach, "The rains are for the righteous and the wicked, and the resurrection of the dead is for the righteous alone."]