

מספר ימי פ"ק ארבעים וארבע נביאים וקב"ד נביאים
מתנבאים זמן ארבעה ואלו נבואות ואלו נבואות
מקובל בתורה

Megilla 14a. The Rabbis learned
forty eight prophets and seven prophetesses
[whose prophesy was essential for future generations]
prophesied for to Israel, and none
decreased or added to what is written in the
Torah. [given by Moses both written and Oral]

(8)

The reason when a multitude of several million would witness a prophesy adding or subtracting from the Tora ~~under~~ ^{under some conditions} as when the Tora was given, then ~~the~~ ^{this} ~~prophesy~~ ^{is} ~~substantiated~~ ^{substantiated} by ~~the~~ ^{several million} ~~under similar~~ ^{circumstances at the time of Sinai}.

See Tsurath Chasem Saper Orach Chaim Responsa
Tsurath Horav Kook. Mispetai Cohen
chapter on prophesy and Sages today.

See Chemed chapter on ~~the~~ Tora She bal per.
the Oral Tora. ~~Orach Chaim Responsa No. 208.~~

However, even the Skrim who is unique in the above position, mentions that G-d promised us that the Tora would never be altered one iota.

It must be clearly understood that this ruling does
mean that individuals not born from a Jewish mother
or converted according to Halacha to Judaism
members of this faith ~~that they~~
are also bound ~~that they~~
are in a way to be
considered as ~~some~~ restrictions as
Jews. ~~practicing their faith.~~ The
above Responsa of the Radetzky
merely dismissed the Will
of G-d regarding Jews.

G-d never intended non-
Jews to observe ~~all~~ the same
rituals as Jews outside of
The seven Noahic principles,
respecting the rights of man
and beast: a) not to kill,
b) ^{not to} steal c) ^{not to commit} adultery d)
~~not~~ not to abuse or inflict ~~un~~ unnecessary
suffering to animals e)
establishing courts of law to

administer this legislation
 7) belief in one G-d (Talmud Sanhedrin 56B, 57) respect
 to G-d (Talmud Sanhedrin 56B, 57) ^{parallel}, according
 to Jewish Halacha the
 kind of belief in ^{one} G-d a
 non Jew accepts is not ~~is~~
 important, (Talmud Berachos 2b Tosphas - DH
 interpretation) ^{Shomre Yisra'el ha' Rabbeinu Tam is}
 Thus, even ~~if~~ though
 it is ~~not~~ ^{an} error for a Jew
 it is a cardinal prohibition
 for a Jew to accept belief
 in any religion be it
 sponsored by Jews or non
 Jews - other than Sinai
 Halacha from Sinai - The
 Halacha from Sinai permits
 the non-Jew to accept a belief

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in G-d that from our perspective
is error. Why, if it is error,
can the non-Jew have such a
belief? Such is G-d's Will.

As long as the non-Jew
recognizes ^{one} G-d, but his
conception of ^{one} G-d is different

than ^{one} G-d, ^{one} G-d
(Tosfos Rabbenu Tam - ~~perhaps~~ ^{Dr. Shemo Yochayev} Bechoras
20.) the non-Jew if he or she
observes the Seven Noahic

principles will attain eternity;
providing the non-Jew recognizes that the Seven Noahic
principles are Divine, which ~~was~~ were reiterated
other time, Sinai before
visions of
J and non
J and are
impulsory for all of mankind. ^{given at Sinai}
However, the Jew must
of accept the accurate
concept of G-d and all
this laws ^(Source: Talmud Sanhedrin - 105)
in order to attain eternity.
Maimonides Gad. Bechoras Melachah 28.1

Originally Adams + Noah
Commanded by G-d to have this