



1. Rabbi Jonathan Sacks, “Does scientific knowledge contradict religious belief?”
<https://www.youtube.com/watch?v=9jc4dmSo-ls>

Scientific knowledge doesn't contradict religious belief, and I believe, religiously, that it can't contradict religious belief because the G-d of Revelation, the G-d we encounter in our sacred texts, is also the G-d of Creation.. But they really are very different worlds. The way I put it is: science takes things apart to see how they work, religion puts things together to see what they mean.

2. Rabbi Jonathan Sacks, The Great Partnership: Science, Religion, and the Search for Meaning, pg 211

The idea that there is a conflict between religion and science draws heavily on Greek myth, specifically the myth of Prometheus. Prometheus was a figure unique among Greek deities, a god who liked human beings. For their sake he stole the secret of fire from Zeus and gave it to mortals. For this he was punished by Zeus... Embedded in this myth is a profound conviction that the universe is hostile to humankind, that knowledge and its pursuit are dangerous, even sinful, and that it is a zero-sum conflict in which either the gods or humankind win. Hence *either* religion *or* science, but not both.

3. Pirkei Avot 3:14 (Sefaria.org)

הוא היה אומר, חביב אדם שנברא בצלם. חבה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אלקים עשה את האדם.

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: “for in the image of G-d He made man” (Genesis 9:6).

4. Masechet Brachot 58a (The William Davidson Digital Edition, Sefaria.org)

תנו רבנן: הרוצה חכמי ישראל, אומר “ברוך... שחלק מחכמתו ליראיו”. חכמי אומות העולם, אומר: “ברוך... שנתן מחכמתו לבשר ודם”

The Sages taught: One who sees the Sages of Israel recites: Blessed...Who has shared of His wisdom with those who revere Him. One who sees Sages of the nations of the world recites: Blessed...Who has given of His wisdom to flesh and blood.

5. Bereshit 3:11-13 (JPS 1985 Translation)

ויאמר ה' אל-קנון למה חרה לך ולמה נפלו פניך: הלא אם-תיטיב שאת ואם לא תיטיב לפתח חטאת רבץ ואליך תשוקתו ואתה תמשלב-בו:

And the Lord said to Cain, “Why are you distressed, And why is your face fallen? Surely, if you do right, There is uplift. But if you do not do right Sin couches at the door; Its urge is toward you, Yet you can be its master.”

6. Masechet Sotah 14a (The William Davidson Digital Edition, Sefaria.org)

אמר רבי תמא ברבי חנינא מאי דכתיב אחריו ה' אלקיכם תלכו וכי אפשר לו לאדם להלך אחר שכנינה נהלא כבר נאמר כי ה' אלקיך אש אוכלת הוא.

And Rabbi Hama, son of Rabbi Hanina, says: What is the meaning of that which is written: “After the Lord your G-d shall you walk, (Deuteronomy 13:5)? But is it actually possible for a person to follow the Divine Presence? But hasn't it already been stated: “For the Lord your G-d is a devouring fire, a jealous G-d” (Deuteronomy 4:24). He explains:

אֵלָא לְהַלְפֵי אַחַר מְדוּתָיו שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא מָה הוּא מְלַבֵּשׁ עֲרוּמִים דְּכִתִּיב וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיְלַבְּשֵׁם אֵף אֵתָהּ הַלְבֵּשׁ עֲרוּמִים הַקְּדוֹשׁ בְּרוּךְ הוּא בִּיקָר חוֹלִים דְּכִתִּיב וַיֵּרָא אֵלָיו ה' בְּאַלְנֵי מִמְרָא אֵף אֵתָהּ בִּיקָר חוֹלִים הַקְּדוֹשׁ בְּרוּךְ הוּא נִיחָם אֲבָלִים דְּכִתִּיב וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיִּבְרָךְ אֱלֹקִים אֵת יִצְחָק בְּנֵוֹ אֵף אֵתָהּ נִחָם אֲבָלִים הַקְּדוֹשׁ בְּרוּךְ הוּא קָבֵר מֵתִים דְּכִתִּיב וַיִּקְבֹּר אוֹתוֹ בְּגִי אֵף אֵתָהּ קְבוּרָה מֵתִים.

Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He. He provides several examples. **Just as He clothes the naked, as it is written: “And the Lord G-d made for Adam and for his wife garments of skin, and clothed them” (Genesis 3:21), so too, should you clothe the naked.** Just as **the Holy One, Blessed be He, visits the sick, as it is written** with regard to G-d’s appearing to Abraham following his circumcision: **“And the Lord appeared unto him by the terebinths of Mamre” (Genesis 18:1), so too, should you visit the sick.** Just as **the Holy One, Blessed be He, consoles mourners, as it is written: “And it came to pass after the death of Abraham, that G-d blessed Isaac his son” (Genesis 25:11), so too, should you console mourners.** Just as **the Holy One, Blessed be He, buried the dead, as it is written: “And he was buried in the valley in the land of Moab” (Deuteronomy 34:6), so too, should you bury the dead.**

7. Malbim to Bereshit 1:20 (Translation from Rabbi Sacks, The Great Partnership, pg 360)

הבריאה הלכה ממדרגה למדרגה, דומם צומח חי מדבר, וכל הקודם היא הכנה למה שאחריו... ונודע שגם בעלותה בסולם המדרגות לא עלתה הבריאה בדלוג רק ע"י אמצעיים, שנמצא האלמוג שהוא אמצעי בין הדומם והצומח והפלופ שהוא אמצעי בין הצומח והחי, והקוף שהוא אמצעי בין החי להמדבר

Creation progressed from level to level: inanimate matter, plants, animals, and man. Everything that came earlier was a preparation for that which came later... It is known that also in rising through the ladder of stages, creation did not proceed in discontinuous leaps, but rather through intermediate stages. Thus, coral is intermediate between inanimate matter and plants, polyps are intermediate between plants and animals, and monkeys are intermediate between animals and man.

8. Rabbi Samson Raphael Hirsch, The Educational Value of Judaism, Collected Writings, vol VII, page 264

Even if this notion were ever to gain complete acceptance by the scientific world, Jewish thought... would never summon us to revere a still extant representative of this primal form, as the supposed ancestor to us all. Rather, Judaism in that case would call upon its adherents to give even greater reverence than ever before to the one, sole G-d who, in His boundless creative wisdom and eternal omnipotence, needed to bring into existence no more than one single, amorphous nucleus, and one single law of adaptation and heredity in order to bring forth, from what seemed chaos but was in fact a very definite order, the infinite variety of species we know today, each with its unique characteristics that set is apart from all other creatures.

9. Rabbi Sacks, The Great Partnership, pg 291

Religion and science, the heritages respectively of Jerusalem and Athens... must now join together to protect the world that has been entrusted to our safekeeping, honouring our covenant with nature and nature’s G-d – the G-d who is the music beneath the noise; the Being at the heart of being, whose still small voice we can still hear if we learn to create a silence in the soul; the G-d who, whether or not we have faith in him, never loses faith in us.