

Science and Hebrew tradition.

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This edition was published in 1901

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Science and Hebrew tradition (1894 edition)

Where this advances that at once retreats.

Judaism & Science in History



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Surely, a quite unanswerable argument. The essays contained in the present and the following volume are, for the most part, intended to contribute, in however slight a degree, to this process of deletion.

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Whether this view of the case implies plenary inspiration, or not, is more than I presume to say; nor do I wish to inquire whether there is, or is not, any rational foundation for it. For liberal denominations that have a more open approach to divine revelation and the development of Jewish law, these issues pose fewer problems. Within the United States, you may freely copy and distribute this work, as no entity individual or corporate has a copyright on the body of the work.

Science and Hebrew Tradition: Huxley, Thomas Henry 1825

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The Rabbis of the Talmud saw science not only as a means of knowing God, but also as a necessary tool in halakhic legal decision making. The Rabbis, for example, argued that one cannot break the Sabbath to help a woman in her eighth month give birth, because such a baby cannot be viable. The Bible embraced knowledge of the natural world as a means of knowing God.

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My Jewish Learning is a not-for-profit and relies on your help Jewish tradition and scientific reasoning provide two different and sometimes contradictory sources of truth, and Jewish thinkers throughout the ages have struggled to address these contradictions. For questions, and comments, write to onlinebooks pobox. Orthodox Jews, however, who have a more conservative approach to the authority of the Bible and Talmud, have struggled to respond to scientific claims without undermining that authority.

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