

Notes

1. How to Read the Torah

1. Kugel, *How to Read the Bible*, 14–15. Note that Kugel lists four assumptions in all. The others are that the Bible contains no contradictions, so there must be a way of making everything consistent, while the second is that the Bible is divinely inspired.
2. Talmud, *Shabbat* 127a.
3. For Jewish thinkers who foreshadowed Spinoza as far back as the eleventh century and the interest in historical context that developed during the Renaissance, see Levenson, *The Hebrew Bible*, 88–91.
4. Spinoza, *Theological-Political Treatise*, chap. 7, 88–89.
5. Spinoza, *Theological-Political Treatise*, chap. 12, 145.
6. For a landmark decision that decided this issue in favor of a broad interpretation, see *Cohen v. California*, 403 U.S. 15 (1971). Note that the decision was 5 to 4.
7. For further discussion of this principle (often known by the Latin term *lex talionis*) in the Torah, see Sarna, *Exploring Exodus*, 185–89.
8. *Iliad*, bk. 24, 588–97.
9. *Iliad*, bk. 24, 740–45.
10. Levenson, *The Hebrew Bible*, 156–57.
11. Talmud, *Chagigah* 10a.
12. Talmud, *Chagigah* 3a.
13. In this respect, I part company with the approach taken by Yoram Hazony in *The Philosophy of Hebrew Scripture*.