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hotly debated, important in this section is the setting out of  
specific approaches to writing the history that must be teased  
out of the Rabbinic texts. The extent to which Jesus observed,  
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For example, whenever the law-giver uses a first or second person reference (such as “you shall take him from my altar, that he may die” [Exod 21:14]), he is participating in the “narrative” events being prescribed. The second category is the law-giver/narrator's perceptibility in the law.

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the reading of the narrative, or even misdirection in the interpretation of the narrative. Such tensions in interpretation within texts consisting of narrative and law enrich the

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experience of reading narrative. The tensions highlight the transformation of the

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It identifies the narrative elements that exist in the laws of the Pentateuch, exposes the narrative techniques employed by the authors, and discovers the poetics of biblical law, thus revealing new or previously unconsidered aspects of the relationship between law and narrative in the Bible.



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