I have recently completed a book entitled *Lefaresh et ha-Torah ha-Elohit* (Interpreting the Divine Torah). The book is comprised of the following five chapters:

Chapter 1: Identifying the Torah with God. In this chapter I explore the history of an idea: ascribing the Torah’s authorship to God, demonstrating that identifying God as the author of the entire Torah was maintained no earlier than the end of the Second Temple Era.

Chapter 2: The influence of the notion of divine authorship on the “horizon of expectations” held by its readers. In this chapter, I show that for a variety of different reasons which complement one another, identifying the Torah with God led its readers and interpreters to view it as complete and perfect in every sense.

Chapters 3-5: The “horizon of expectations” from the Torah and how its purported perfection and completeness do not correspond to the text itself. In these three chapters, I review the way in which readers and interpreters contended with the inherent gulf between what they expected the Torah to say and what it actually says. My review takes a chronological path, beginning with Second Temple Literature, continuing to talmudic and midrashic Literature, through Medieval literature and concluding with modern rabbinic literature.

As mentioned, the book has been completed and is currently underoing finishing touches and peer-review, after which I will submit it for publication.

Due to the positive responses to my research on the views of the Sages and rabbinic interpreters throughout history regarding the authorship of the Bible, I have concluded that a comprehensive monograph on the subject, dedicated entirely to this line of research, will prove useful to scholars and the reading public. I wish to offer the researcher and the educated reader an introduction to the rabbinic-Jewish Bible: a methodical and detailed summary of how different Jewish interpreters—the Sages as well exegetes and grammarians from the Middle Ages to the Early Modern Era—understood the formation of the biblical canon. Included in this summary are detailed discussions of classical rabbinic sources and their influences on each other, the reception of divergent opinions, and the methodological problems which attend the study of such literary and dogmatic questions. I have already completed two preliminary studies related to this project which I hope to publish as articles in the near future. I am happy to say that the Israel National Research Fund has decided to provide finanical support for this project, providing a budget for the next four years. The positive response from the six referees who reviewed my research proposal demonstrate the project’s indispensability and their recognition that I am able to pursue it effectively. Among other things, the referees wrote the following:

“It is generally accepted today, that Viezel is the leading young researcher in his field.”