

subjects as thought out and taught by the Synagogue. It should be remembered that the field lay entirely barren until a comparatively recent date. Indeed, when I began to write on the subject there did not exist a single book or even essay from which I could derive any instruction or which could serve me as a model in the conception and construction of the work. Conditions have since considerably improved, and I have had occasion in the course of this book to gratefully refer to those who have rendered substantial contributions to this subject. With the great lack of preliminary studies and the absence of monographs on subjects of Rabbinic theology, a history of its development would thus be premature. Not only will the whole of the Agadic literature as well as the Targumin have to be carefully studied, but the Halachah also will have to be consulted, for this was very sensitive to all shades and changes in theological opinion, and in many cases reverberates with it. But what is mainly needed are good treatises on individual doctrines and theological terms based on primary sources and giving the necessary attention to detail.

The legitimate successors of the Talmud and the Midrash are the legal codices and the works of edification known as Books of Discipline (*Sifre Mussar*) of the Middle Ages, constituting the Halachah and the Agadah of post-Talmudic Judaism. Not only do they restore to us occasionally passages from ancient Rabbinic collections now lost to us, but they afford us some insight into the workings of Rabbinic