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Book Review of Schubert, *Täufertum und Kabbalah.*
Augustin Bader und die Grenzen der Radikalen
Reformation

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Täuferium und Kabbalah. Augustin Bader und die Grenzen der Radikalen Reformation. By Schubert. (Quellen und Forschungen zur Reformationsgeschichte, 81.) Pp. 407 incl. 16 ills. Gütersloh: Gütersloher Verlagshaus, 2008. €58. 978 3 579 05372 1

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August Bader has traditionally been considered one of the most bizarre figures of the Radical Reformation, but Schubert argues that his messianic consciousness is an understandable outgrowth of both the apocalyptic thought of his teacher Hans Hut and also Jewish Kabbalistic thought. After experiencing several visions, Bader became convinced that he was a prophet and ultimately, in 1530, the Messiah (p. 14). He had special clothing and regalia of gold made to befit his status, which his accusers took to mean that he was a would-be political rebel as well as a heretic (p. 248). Using the interrogation records from Bader's trial in 1530, the author provides a reasonably coherent picture of his mental world. Where this book differs from many works on the Radical Reformation is in its stress on the importance of Christian Hebraism as a mediator of Jewish thought, and also how the intellectual exchanges between Christians and Jews could have an impact on Christian thought. Bader's messianic self-understanding grew primarily out of Reuchlin's *De arte cabalistica* (1517), but also may have benefited from Paul Ricius'

Portae lucis (1516) and Sebastian Münster's first printing of *Christiani hominis cum Judaeo ... colloquium* (1529). Bader's thought may also have been affected by personal contacts with Jews, or the contacts of his follower Oswald Leber. For example, he identified 1530 as the end of the world, apparently following Abraham ben Eliezer ha-Levi's reckoning (p. 233). When Bader was brought to trial, his ideas not only made the authorities suspicious that he had judaized, but they also suspected that Swabian Jews were complicit in Bader's guilt. Josel of Rosheim intervened successfully on their behalf and prevented Bader's indictment from affecting them as well (pp. 192–3). Schubert's book will interest scholars of both Reformation and Jewish history.

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