

Contents

Acknowledgements — VII

Introduction — 1

- Anabaptism in Poland: The Arians — 4
- Jews, Christian Hebraism, and “Judaizers” — 6
- The Arians and the Jews in Lublin — 10
- Marcin Czechowic and Arian-Jewish disputations — 12
 - Odpis Jakoba Żyda* — 14
 - Gadki Żydowskie* — 16
- The Arians and Czechowic in previous research — 17

- 1 **New Babylonian Jewry, judaizers, and Hebrew experts: Jews in Arian literature prior to Czechowic — 27**
 - Grzegorz Paweł z Brzezín — 27
 - Piotr z Goniądza — 35
 - Szymon Budny — 37
- 2 ***Gadki Żydowskie* as the first Arian-Jewish polemic — 43**
 - Gadki Żydowskie* as a part of the Arian catechism — 43
 - Gadki Żydowskie* as an anti-Jewish polemic — 45
 - Types of arguments — 46
 - Dialogue's personae: How Jewish is the anti-Jewish polemic — 50
 - Conclusion: Anti-Jewish stereotypes as a rhetorical move — 56
- 3 ***Gadki Żydowskie* versus *Odpis*: The ideal meets reality — 59**
 - Planning the polemic — 59
 - From theory to practice — 60
 - Preparation: Handling the Jewish decorum — 60
 - First disagreement: Who is the Chosen Nation? — 64
 - Why establishing common ground is harder than expected: how to read the Scripture — 71
 - Talmud and Tradition — 74
 - The Talmud in *Gadki Żydowskie*: What is *zakon* — 74
 - The Talmud in *Odpis*: A traditional exegesis or *sola scriptura*? — 77
 - Sabbath: A shadow and a trap — 83

Circumcision and pedobaptism — 92
 The link between baptism and circumcision in *Gadki Żydowskie* — 92
 Circumcision in *Odpis* — 99
Conclusion — 106

4 Sources of knowledge about Jews and Judaism in Czechowic's *Odpis* — 109
 The Hebrew Bible — 109
 The Talmud and Rabbinic commentaries — 113
 Narratives, common knowledge, and empirical observation — 122
Conclusion — 129

5 *Odpis* as a literary portrait — 131
 Introduction: A literary text and the narrative self — 131
 The first self-portrait: Christian, or the value of consistency — 135
 Conversion: Divine election and coherence of choice. Identity as consistency of actions — 135
 What's in a name? Christian as opposed to Catholic or Lutheran — 138
 The second self-portrait: Teacher, or Authority and leadership — 142
 The Papist tradition and the question of authority — 142
 The Arian alternative to corrupt tradition: The correct reading of Scripture — 145
 The Arian alternative to Church authority: The right leadership — 147
 Legitimation as leader's self-creation — 150
 The third portrait: Marcin Czechowic, or the leadership of a Christian teacher — 152
 Marcin of *Odpis* as the embodiment of the Christian ideal — 152
 Consistency of beliefs — 152
 A Christian as opposed to a Papist — 154
 The ideal Christian scholar and teacher — 156
Conclusion — 161

Conclusions — 163

Bibliography — 167

Index — 179