

REFORMATION IMAGES

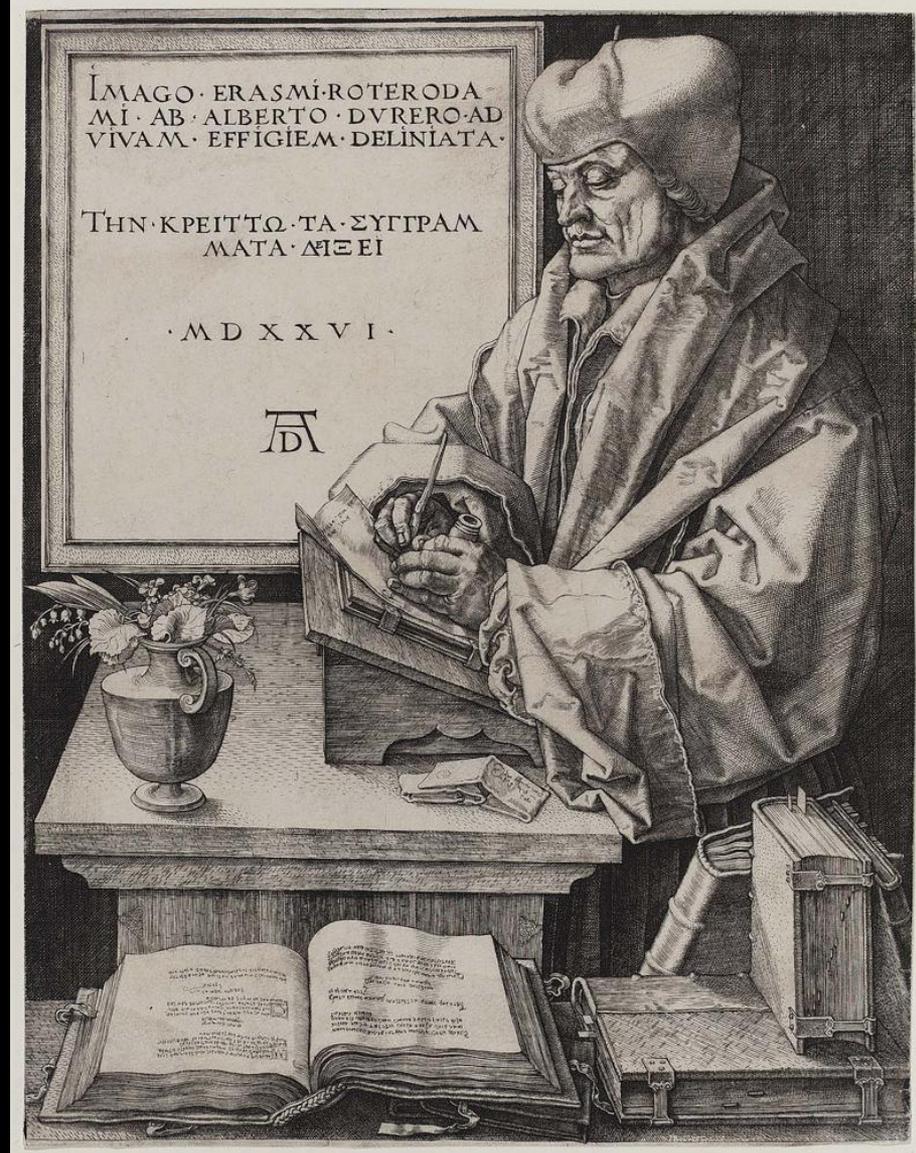
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Spring 2016



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**Hans Holbein the Younger,
Erasmus, 1523**



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Albrecht Dürer, *Erasmus*, 1526

NOVVM IN

strumentū omne, diligenter ab ERASMO ROTERODAMO recognitū & emendatū, nō solum ad græcā ueritatē in uerum etiam ad multorum utriusq; linguæ codicum, eorumq; uerum simul & emendatorum fidem, postremo ad probatissimorum autorum citationem, emendationem

& interpretationem, præcipue, Origenis, Chrysostomi, Cyrilli, Vulgarij, Hieronymi, Cypriani, Ambrosij, Hilarij, Augustini, una cū Annotationibus, quæ lectorem doceant, quid quæ ratione mutatum sit.

Quisquis igitur
amas ue-

ram

Theolo-

giam, lege, cogno-

scæ, ac deinde iudica.

Neq; statim offendere, si

quid mutatum offenderis, sed

expende, num in melius mutatum sit.

APVD INCLYTAM
GERMANIAE BASILAEAE M.



CVM PRIVILEGIO
MAXIMILIANI CAESARIS AVGVSTI,
NE QVIS ALIVS IN SACRA ROMA-
NI IMPERII DITIONE, INTRA QVATV-
OR ANNOS EXCV DAT, AVT ALIBI
EXCVSVM IMPORTET.

Erasmus, *Novum Instrumentum*, 1516 edition, first and last pages.

ΑΠΟΚΑΛΥΨΙΣ

ἀγγέλου τοῦ θειοῦτος μοι ταῦτα, καὶ λέ-
σαι μοι, ὅσα μὴ πάλω ἀκούσῃς σα γὰρ ἐμὴ καὶ ἦν
ἀδελφῶν σου προφῆτῶν, ὧν τῶν πικρῶν τῶν
τοῦ λόγου τοῦ βιβλίου τούτου. Ἐγὼ δὲ
προσκύνησα μὴ λέγῃς μοι, μή σφραγίσῃς τὸν
λόγον τοῦ προφῆτου τοῦ βιβλίου τούτου. Ἦτι
καρδὸς ἐγγὺς ἔστι μοι, οὐδὲ κἀν ἀδελφῶν ἐστὶ,
καὶ ὁ φωνῶν, φωνῶσάτω ἔτι, καὶ ὁ δίκαιος δίκαια
ωθήσεται, καὶ ὁ ἄγιος ἀγιάσῃται, καὶ ἡ
ἰσοῦ ἔρχεται ταχὺ, καὶ ὁ μισθὸς μου μετ'
ἐμοῦ, ἐπεὶ ἔρχομαι ἵνα ἴδω ὅσα ἐργάζεσθε.
Ἐγὼ εἶμι τ, α, καὶ ὁ, καὶ ἡ, καὶ ἡ, καὶ ἡ, καὶ ἡ,
ὁ πρῶτος, καὶ ἡ ἔκτος. Μακάριοι οἱ ποιοῦν-
τες τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐ-
τῶν ἐπὶ τὸ ξύλον τοῦ ζωῆς, καὶ ἡ πόλις
καὶ ἡ πόλις αὐτοῦ ἐξ ἔξωθεν, καὶ οἱ κύνες
καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ
οἱ εἰδωλότροποι, καὶ πάντες οἱ εἰδωλότροποι, καὶ ποι-
ῶντες ψεῦδος, ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν
μου μαρτυρῆσαι ὑμῖν ταῦτα ταῖς ἐκ-
κλησίαις. ἐγὼ εἶμι ἡ ῥίζα καὶ ἡ γέννησις τοῦ
δα-
βὶδ, ὁ ὄψις λαμπρὸς, καὶ ὄψις ὀφθαλμῶν, καὶ τὸ πνεῦ-
μα καὶ ἡ νύμφη λέγουσιν, ἔλθι, καὶ ὁ ἀκούων
ἐπάκουε, καὶ ὁ διψῶν, ἐλθέτω, καὶ ὁ θέ-
λων, λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν, ἡμ-
μαρτυροῦμαι γὰρ παντὶ ἀκούοντι τὰς λό-
γους προφῆτιᾶς βιβλίου τούτου. Ἦτις ἐπιπιθή-
σῃ τὰ ῥηθῆματα ταῦτα ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς
πλῆ-
γὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ, καὶ ἡ
ἰσοῦ ἔρχεται ταχὺ, καὶ ὁ μισθὸς αὐτοῦ μετ'
αὐτοῦ, ἵνα ἴδω ὅσα ἐργάζεσθε. ἐγὼ Ἰη-
σοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν
ταῦτα ταῖς ἐκκλησίαις. ἐγὼ εἶμι ἡ ῥίζα καὶ ἡ
γέννησις τοῦ δαβὶδ, ὁ ὄψις λαμπρὸς, καὶ ὁ ὄψις
ὀφθαλμῶν, καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν,
ἐλθέτω, καὶ ὁ ἀκούων ἐπάκουε, καὶ ὁ διψῶν, ἐλθέτω,
καὶ ὁ θέλων, λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

APOCALYPSIS

angeli qui mihi hæc ostendebat. Et di-
cit mihi. Vide ne feceris. Cōferus enī
tuus sū, & fratrū tuorū pphetarū, & eorū
qui seruant uerba pphetiæ libri huius.
Decum adora. Et dicit mihi. Ne signa-
ueris uerba prophetiæ libri huius. Tē-
pus enim prope est. Qui nocet, noceat
adhuc, & qui in fordidibus est, fordescat
adhuc, & qui iustus est, iustificetur ad-
huc, & sc̄tus sc̄tificetur adhuc, & ecce ue-
nio cito, & merces mea mecū est, ut red-
dā unicuique ut opus illius erit. Ego sum
alpha & ω, primus & nouissimus, prin-
cipium & finis. Beati qui seruant man-
data illius ut sit potestas eorum in li-
gno uitæ, & per portas intrent in ciuita-
tem. Foris autem canes & uenefici &
impudici & homicidæ & idolis seruien-
tes, & omnis qui amat & facit menda-
cium. Ego Iesus misi angelū meū testifi-
cari uobis hæc in ecclesijs. Ego sum ge-
nus & radix Dauid, stella splendida &
matutina. Et spiritus & sponsa dicunt,
ueni. Et qui audit dicat ueni. Et qui sitit
ueniat, & qui uult, accipiat aquam uitæ
gratis. Contestor enim omni audiente
uerba pphetiæ libri huius. Si quis ap-
posuerit ad hæc, apponet deus super il-
lum plagas scriptas in libro isto. Et si qs
diminuerit de uerbis libri pphetiæ hui-
us, auferet deus partē eius de libro ui-
tæ, & de ciuitate sancta, & de his q̄ scri-
pta sunt in libro isto. Dicit qui testimo-
niū phibet istoꝝ. Etiā uenio cito. Amē.
Etiam Veni dñe Iesu. Gratia dñi no-
stri Iesu Christi cū oibus uobis. Amen.

Finis Testamenti totius ad græcā ueritatē uetustissimorūq; Codicum Latinoꝝ
fidem & ad pbatissimorūq; authorū citationē & interpretationem accu-
rate recogniti, opera studioq; D. Erasmi Roterodami.

Raphael, *Pope Julius II*, 1511-12



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Julius Excluisus, 1513 engraving



The sale of indulgences. On a pole, in the form of a cross, hangs the papal authorization for the sale; on the ground lie scales; two sacks of coins show the profit. (*Woodcut by Jorg Breu the Elder, Geisberg, 353*)

This image is in the public domain.

The sale of indulgences

Johannes Tetzelus Dominicaner Mönch/mit seinen
 Römischen Ablastram/welchen er im Jahr Christi 1517. in Deutschen-
 landen zu markt gebracht/wie er in der Kirchen zu Pirn in seinem
 Vaterland abgemahlet ist.

Ihr Deutschen mercket mich recht/
 Des heiligen Vaters Papstes Knecht/
 Bin ich/vnd bring euch ist allein/
 Zehn tausent vnd neun hundert carein/
 Gnad vnd Ablass von einer Sünd/
 Vor euch/ewer Eltern/Weib vnd Kind/
 Sol ein jeder gewehret sein
 So viel ihr leg et ins Kästlein/
 So bald der Guldten im Decken klingt/
 Im huy die Seel im Himel springt!



Satire on the
 sale of indulgences

Caricature of Tetzel's sale of indulgences.

The German verse recounts the famous verse attributed to Tetzel:

As soon as the coin in the coffer rings,
 the soul into heaven springs.

(Lutherhalle, Wittenberg)

Passions of the Christ and Anti-Christ

Passional Christi vnb



Christ drives the money-changers
out of the temple . . . (*John 2*)

Antichristi.



The Pope sells special favours

Passional Christi vnb



Christ ascends to heaven . . .
John 12)

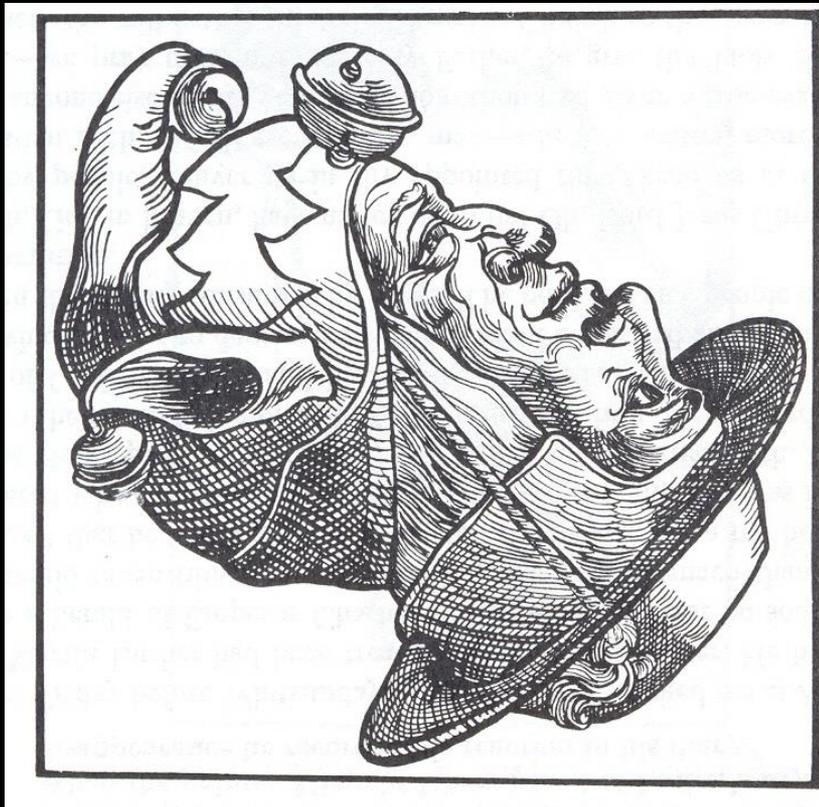
Antichristi.



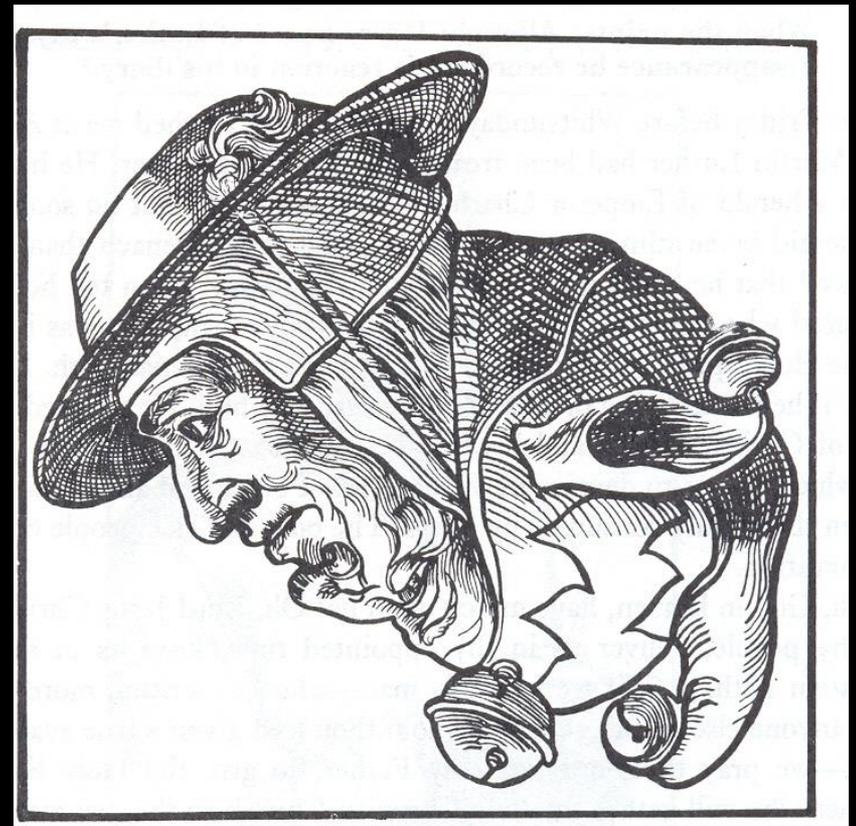
The Pope will descend into hell

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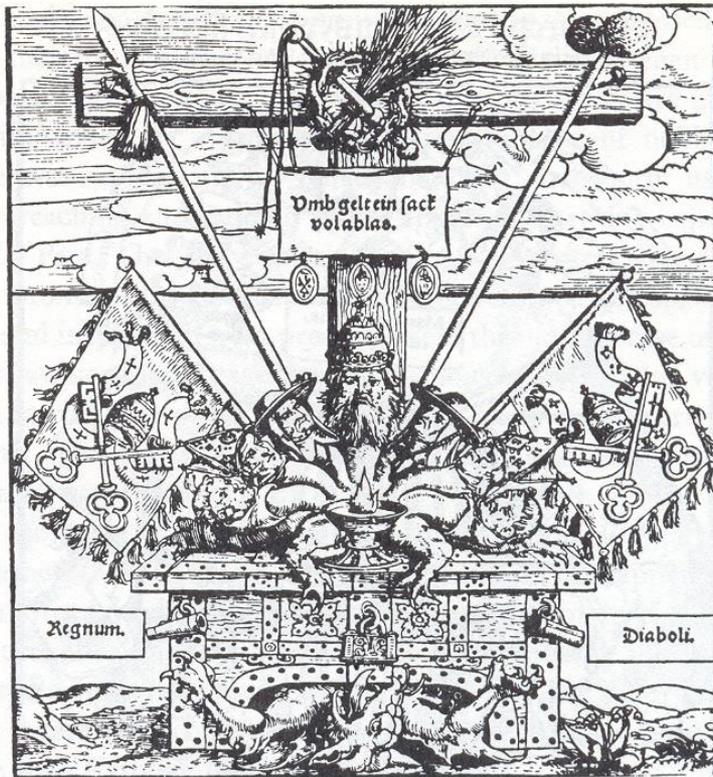
Reversible
cardinal/fool



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The seven-headed beast, the papacy. On the cross with the crown of thorns, the sponge, the whip, but not Christ, only the sign 'for money a sack full of indulgence'. Below, the inscription: 'the kingdom of Satan'. An allusion to the Book of Revelation. (Unknown master. Geisberg, 1575)

This image is in the public domain.



Luther as a seven-headed, self-contradicting monster. The allusion is, once again, to the Book of Revelation, only now used by a Catholic. (Woodcut from the title-page of Johannes Cochlaeus, Lutherus Sepriceps, Leipzig, 1529. Lutherhalle, Wittenberg)

This image is in the public domain.

The Papacy and Luther as seven-headed monsters, From the Book of Revelations.

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