EARLY
ORTHODOX
LUTHERAN THEOLOGIANS
(1518-1720)

by John Sprain
and Paul Prange

Middler Dogmatics
Prof. Mueller
Wisconsin Lutheran Seminary
November 18, 1985
"What you heard from me,
keep as the pattern of sound teaching,
with faith and love in Christ Jesus."

--II Timothy 1:13
EXPLANATION OF WORKS ABOUT THE MAN

After each theologian is a list of source material. The most common biographical sources are the following:

ADB

Pieper
useful for ascertaining theological slant from quotes

Preus
first citation is index, second is specific discussion
endnotes supplement bibliography

Schaff-Herzog

Vogel
translated from German by Prof. Heinrich Vogel

INTRODUCTION

This paper is intended to be a guide for further study of the early orthodox Lutheran dogmaticians. The twenty treated here are those listed on pages four and five of Prof. Meyer's middler dogmatics notes. The scope is by no means exhaustive of the historical period. All of the biographical information is summarization of secondary sources.

As new sources and information come to light, the paper may be conveniently updated on the IBM Easy Writer program.
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BIRTHS AND DEATHS – CHRONOLOGICAL ORDER BY YEAR AND MONTH

02-16-1497 Melanchthon born
08-12-1521 Heerbrand born
11-09-1522 Chemnitz born
04-19-1560 Melanchthon died
06-24-1561 Haffenreffer born
01-1563 Hutter born
10-17-1582 Gerhard born
07-11-1585 Hunnius born
08-05-1585 Brochmand born
04-08-1586 Chemnitz died
02-03-1587 Meisner born
05-22-1600 Heerbrand died
11-16-1602 Huelsemann born
1603 Dannhauer born
1603 Friedlieb born
1612 Calov born
02-07-1613 Musaeus born
10-23-1616 Hutter died
1617 Quenstedt born
10-16-1619 Koenig born
10-22-1619 Haffenreffer died
12-29-1626 Meisner died
08-01-1628 Scherzer born
08-20-1637 Gerhard died
04-12-1643 Hunnius died
11-11-1647 Baier born
1648 Hollaz born
04-19-1552 Brochmand died
06-12-1661 Huelsemann died
1663 Friedlieb died
09-15-1664 Koenig died
1666 Dannhauer died
1681 Musaeus died
12-23-1683 Scherzer died
02-25-1686 Calov died
1688 Quenstedt died
10-19-1695 Baier died
1713 Hollaz died

JAN 1563 Hutter born
FEB 3rd, 1587 Meisner born
7th, 1613 Musaeus born
16th, 1497 Melanchthon born
25th, 1686 Calov died
APR 8th, 1586 Chemnitz died
12th, 1643 Hunnius died
19th, 1560 Melanchthon died
19th, 1652 Brochmand died
MAY 5th, 1600 Heerbrand died
JUN 12th, 1661 Huelsemann died
24th, 1561 Haffenreffer born
JUL 11th, 1585 Hunnius born
AUG 1st, 1628 Scherzer born
5th, 1585 Brochmand born
12th, 1521 Heerbrand born
20th, 1637 Gerhard died
SEP 15th, 1664 Koenig died
OCT 16th, 1619 Koenig born
17th, 1582 Gerhard born
19th, 1695 Baier died
22nd, 1619 Haffenreffer died
23rd, 1616 Hutter died
NOV 9th, 1522 Chemnitz born
11th, 1647 Baier born
16th, 1602 Huelsemann born
DEC 23rd, 1683 Scherzer died
29th, 1626 Meisner died
EARLY LUTHERAN THEOLOGIANS

BAIER, Johann W. (1647-1695)
Professor at Jena (1674-1694)
Born: November 11, 1647 (Nuernberg)
Died: October 19, 1695 (Weimar)

Baier studied at the University of Altdorf from 1664 to 1669 and then transferred to the University of Jena. There he became a disciple and son-in-law of John Musaeus. After acquiring his doctorate in sacred theology, he served on the Jena faculty as a professor of church history. In 1682 he was selected to represent the Lutheran Church in the negotiations with the papal emissary regarding reunion of the churches. In 1694 he took a professorship at Halle but soon found his orthodoxy in conflict with Pietism. For this reason he gladly left that position and took on pastoral duties in Weimar.

Baier is best known for his COMPENDIUM THEOLOGIAE POSITIVAE. The theology expressed in the book relies much upon Musaeus. Some say the book was an attempt to vindicate the orthodoxy of the Jena faculty who were caught in the middle of the syncretistic controversy. The Jena faculty had come under attack from Wittenberg, most notably from Abraham Calovius. In this book, "natural theology is regarded as playing an important role in preparing man for revealed theology." This excessive regard for natural religion seems
to indicate a synergistic tendency. For this and other reasons Baier is unquestionably orthodox, but of a milder variety than exhibited at universities such as Wittenberg.

Baier's work gained popularity after his death, especially during the confessional revival in America, and became for more than a generation the dogmatics textbook for many American Lutheran seminarians. C.F.W. Walther put out an amplified edition in 1879 and also used it as a text, although he did not subscribe to all the theology, but used it to relate the state of theology past and present.

WORKS BY THE MAN:

COMPENDIUM THEOLOGIAE MORALIS. apud Ernest, Claudium Bailliar, Literis Mullerianis, 1698, Jenae. 241.1 B14

COMPENDIUM THEOLOGIAE POSITIVAE, etc. Indices fecit Theo. Buenger. Concordia Publ. House., St. Louis, 1899. 230.41 B14

COMPENDIUM THEOLOGIAE POSITIVAE, adjectis notis amplioribus, quibus doctrina orthdoxa ad paideian academiacam explicatur, atque ex Scriptura Sacra, eique innixis rationibus theologicis confirmatur. 808p. Leipzig, J.F. Gleiditsch, 1750. 230.41 B14

COMPENDIUM THEOLOGICAE POSITIVAE,... Interleaved edition with notes by Walther (Luth. Concordia-verlag), 1879. Bx 8064 .B3 1879

COMPENDIUM THEOLOGIAE POSITIVAE, Annotitiones in. 1757. Johann Peter Reusch. 230.41 R31a

WORKS ABOUT THE MAN:

ADB I, 774.
Pieper IV, 915-17 (132 ref.).
Preus I, 438 (20 ref.), esp. 64-65.
Vogel, 12.

BIBFELDT, Franz (1600-1990)
Professor in Europe and America (1618-1990)
Born: October 31, 1955 (Fort Wayne, Indiana)
Died: Frequently over the years

Born in the minds of some Missouri Synod Seminary
students, Bibfeldt has been the most useful of the orthodox
Lutheran theologians over the past thirty years. He has been
quoted frequently in students' papers as a source on
everything from Calov's character to the chances of nuclear
war. Although he rarely bases his doctrines on Scripture,
Bibfeldt's writings are valuable in their scope and
comprehensiveness.

Among the most valuable literary pieces are a series of
lectures on John Updike and a collection of correspondence
with modern American religious leaders, some of whom even
claim to have Bibfeldt in their libraries. Such copies are
difficult to trace, but if quotes in student essays are any
indication, Bibfeldt's orthodoxy and clarity in exposition
are unequalled. Among his most frequently quoted works are
CONTRA OMNES and SEMPER UBI HABITUM SERIOSUM. Unfortunately,
nothing by him is available in the Sem library.

BROCHMAND, Jasper R. (1585-1652)
Professor at Copenhagen (1610-1639)
Born: August 5, 1585 (Kose, Denmark)
Died: April 19, 1652 (Copenhagen, Denmark)

Brochmand studied theology and philology in Copenhagen,
Leyden, and Franeker. Although a Scandinavian, he exerted
real impact outside of the north, and would have been more
influential had his areas of concern not overlapped so closely with Gerhard. While on the theological faculty at the University of Copenhagen he taught pedagogy and Greek.

In the 1620's Brochmand became the champion of Lutheranism in Denmark, earning names like "a poisonous spider" and "a degenerate Absolom" from Roman Catholic Jesuits. As the bishop of Yealand (1939) he abolished the Latin choir and added mid-week Lenten services to the ecclesiastical calendar.

In his later years he wrote some devotional works, including a collection of sermons loved by the Danes to this day. His major work was UNIVERSAE THEOLOGIAE SYSTEMA, which treats doctrine methodically like Chemnitz and in a tone very similar to Gerhard. Both Roman Catholic and Reformed false doctrines are learnedly exposed in the light of Scripture.

Brochmand is said to have written extremely good commentaries on James and Hebrews, but we do not have Hebrews in our library.

WORKS BY THE MAN:

IN CONONICAM ET CATHOLICAM JACOBI EPISTULAM COMMENTARIUS, apud A. Hummium, Francofurti, 1658. 230.47 B78

UNIVERSAE THEOLOGIAE SYSTEMA, Johannes Gaerlinus, Ulmae Suevorum, 1638. 230.47 B78

WORKS ABOUT THE MAN:

Pieper IV, 920 (6 ref.).
Preus I, 439 (23 ref.), esp. 54-55.
Schaff-Herzog I, 327.
Vogel, 9.
Calov led a difficult childhood, working hard to overcome a speech impediment and studying with his father until he was 14, when he entered the University of Koenigsburg. There he studied under John Behm. Next he absorbed Quistorp in Rostock, although his plans for further work at Wittenberg and Jena were interrupted by the Thirty Years' War.

His first parish was in Koenigsberg, where he was also superintendent of schools and churches (1641). In 1643 he began serving as rector of the gymnasium at Danzig and pastor of the church there. Six years later he took the call to the University of Wittenberg extended by John George I. Near the end of his life he became superintendent of the Saxon churches and professor primarius.

Calov made quite a splash in Wittenberg, drawing so many students that the Elector of Brandenburg finally prohibited young men of his territory from attending the university. But that wouldn't have stopped those men from reading Calov—his two greatest works, BIBLIA ILLUSTRATA and SYSTEMA LOCORUM THEOLOGICORUM, were well-received and studied intensively even in the 19th century. BIBLIA ILLUSTRATA is a commentary on the entire Bible. SYSTEMA LOCORUM THEOLOGICORUM is a 12 volume dogmatic work, comparable to Gerhard's LOCI.
Calov never seemed to avoid confrontation and polemics. His energetic passion for the truth led to such writing as SYNOPSIS CONTROVERSIA RUMPOTIARUM, and attacks on Calixtus, Calvinists, Arminians, Papists, Socinians, Jena and Musaeus, and any real or imagined strains of syncretism. Calov's orthodoxy was inflexible, and the zeal with which he defended it makes him the leading theologian of the Silver Age of Lutheran Orthodoxy.

WORKS BY THE MAN:

BIBLIA TESTAMENTI VETERIS ET NOVI ILLUSTRATA, J.C. Zimmermannus, Dresdae et Lipsiae, 1676-1719. 220.7 C135

CRITICUS SACER, vel commentarius Apolidactico Elenechticus in Augustanam Confessionem, Joachimi Wildens, Lipsiae, 1646. 238.441 C13

EXEGETA ARTICULI PRIMI AUGUSTANAE CONFESSIONIS DE DEO UNO ET TRINO 238.C13


SCRIPTA ANTI-SACINIANA, " (Library has first volume of two.) Ulmae, Georgii Wilhelmi, 1684. 273.4 C13

SYNCRETISMUS CALIXTIMUS A MODERNIS ECCLESIAE TURBATORIBUS GEORGIO CALIXTO, EJUSQUE DISCIPULO JOHANN. Latermanno et utruisse Complice Christian Drejero—discussus. Michael Wende, Witterbergae, 1653. 204 C13

SYNOPSIS CONTROVERSIIUM POTIORUM..., Witt., Schrodter, 1685. 273 C13

SYSTEMA LOCORUM THEOLOGICORUM, Rohneri, Witt., 1645. 230.41

THEOLOGIA NATURALSI, J. Wildens, Lipsiae, 1646. 230.41 C13

THEOLOGIA POSITIVA, Witt., 1682. 230.41 C13p

WORKS ABOUT THE MAN:
Pieper IV, 921 (47 ref.).
Preus I, 439 (56 ref.), esp. 59-61, 157-228.
Vogel, 11.

CHEMNITZ, Martin (1522-1586)
Professor at Wittenberg (1552-1584)
Born: November 9, 1522 (Trevenbreitzen, Brandenburg)
Died: April 8, 1586 (Brunswick)

Chemnitz lost his father when he was eleven years old, and finished his education under very difficult circumstances. From 1539 to 1542 he studied at Magdeburg, preparing for the university, but was then compelled to go to Calbe, and afterwards to Wrietzen, and teach school, in order to earn enough money to continue his studies. In 1545 he came to Wittenberg, and attached himself closely to Melanchthon, on whose advice he studied mathematics and astrology, and who, in 1547, sent him to Koenigsberg with a letter of recommendation to Dr. Sabinus. In Koenigsberg he lived as a tutor to some young Polish noblemen, as rector of the school of Kneiphof, and as a practical astrologer, which brought him in connection with Duke Albrecht, who in 1550 made him his librarian. From this time he began to concentrate on theology. He studied the Bible, the Fathers, and Luther. But his theological interest lured him into the Ossiander controversy, and this became so disagreeable to him that in 1552 he gave up his position at Koenigsberg and went to Wittenberg.

In Wittenberg he continued his study of dogmatics, and

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CHEMNITZ
began to lecture in the university on Melanchthon's LOCI. His lectures attracted so much attention that in 1554 he was called to Brunswick as coadjutor to the superintendent. In 1567 he was made superintendent, and in that position he remained until 1584, when, on account of ill health, he retired into private life.

Chemnitz' outstanding literary contributions to Lutheranism can be divided into two parts. The first part is anti-Catholic, exemplified by the EXAMEN CONCILII TRIDENTI, directed chiefly against the Roman theologian Bellarmine. THEOLOGIAE JESUITARUM PRAECIPUA CAPITA had appeared three years before, in 1562, but in the meantime Chemnitz realized that the Jesuits were really the true dogmaticians of the Roman Catholic Church. The import of the EXAMEN is proven by the generations of Roman Catholics who made it their business to refute his charges.

The second part of his writings is doctrinal. Most important is LOCI THEOLOGICI, first published after Chemnitz' death in 1591. Although unfinished, it is thorough enough to be called a complete systematic presentation of Biblical theology. More exhaustive is DE DUABUS NATURIS, unarguably the greatest dogmatic work on the person of Christ. It is still the absolute standard for treatment of Christology.

Although Chemnitz was closely associated with Melanchthon, he never adopted the latter's compromising spirit. Chemnitz' part in the authorship of the Formula of Concord is well-documented; less well-known is his defense of
the true Lutheran doctrines against the Philippists in 1570. He himself attributes his purity of doctrine to a lack of interest in scholasticism and systematics. "The testimonies of Scripture should not be so much numbered as pondered." Chemnitz' importance is seen in the Catholic saying that if Chemnitz had not come, Luther had not stood.

WORKS BY THE MAN:

APOLOGIA, Stoeckel, Dresden, 1584. 238.341 K63

DAS DIE 42 ANHALTISCHE ARGUMENT WIDER DER UBIQUISTEN TREUNE NOCH FEST STEHEN, Bon. Schmidt, Zerbst, 1584. 239.2941 B75

ECHT EVANGELISCHE AUSLEGUNG DER SONN, Aug. Wiebusch & Sohn, St Louis, 1863. (7 vol.) 251.432 F77

ENCHIRIDION, (English) Trans. by Luther Poellet, Concordia, St Louis, 1981. BX 8070.C413


HISTORIE DES SACRAMENTSTREITS, c Dirchner & Selnecker, 1591. 265.3 K63

KURTSE U. NACHDRUCKLICHE ABBILDUNG DER JESUITER-THEOLOGIE,1719. 239.2924 C42

LIBRI TRES HARMONIAE EVANGELICAЕ, Wolf. Richter, Frankfurt am Main 1600-1610. 226.1 C42

LOCI THEOLOGICI, Witt., W. Meisner, Bergeri, Schuereri Biblos, 1565. 230.41 C42L

MINISTRY, WORD, AND SACRAMENTS, (trans. Luther Poellot) Concordia, St. Louis, 1981. FAS BX 14 83-832174

PREDIGT UBER DAS EVANGELIUM MATTAEI..., Valentin Kroener, Coburg, 1594. 252.21 C42

RICHTIGE..., Johann Speiss, Frankfurt am Main, 1592. 252.6 C42

DANNHAUER, Johann K. (1603-1666)
Professor at Strasburg (1628-1653)
Born: 1603 (Breisgau)
Died: 1666 (Strasburg)

Dannhauer was the oldest son of a Lutheran pastor, and very precocious. He enrolled in the Strasburg gymnasium at the tender age of seven, and made it to the Seminary there in Strasburg by age fourteen. A master's degree in theology didn't keep him from continuing his education—he continued his studies under Mentzer at Marburg, Koenig at Altdorf, and Gerhard at Jena. In 1628 he returned to Strasburg as director of the Seminary, a position he held for more than twenty-five years. He also served as pastor of the local
Lutheran church.

Dannhauer was a gifted teacher, a very popular preacher, and an imaginative author. Although not averse to polemics, he managed to keep his attacks on others from meandering into the ad hominem approach so prevalent in the day. His HODOMORIA SPIRITUS CALVINIANI is supposed to be a model of polemics. Like his student Spener, Dannhauer despised false peace in the church—he wrote abundantly against Roman Catholics, Calvinists, and Lutheran Syncretists.

More important, though, was HODOSOPHIA CHRISTIANA SIVE THEOLOGIA POSITIVA. A compendium in dogmatics, it relates how a Christian gets to heaven with rich, Biblical imagery—really a seventeenth century PILGRIM'S PROGRESS, only orthodox. If a person is well-versed in the classics, the book makes delightful and entertaining reading.

Although Dannhauer held that the Reformed Church did have the Lord's Supper as instituted by Christ, he is considered an orthodox theologian with a very evangelical tone.

WORKS BY THE MAN:

COLLEGIIUM DEDALOGICUM..., 1669. 222.16 D23d

DISPUTATIONES THEOLOGICAE..., Lipsiae, J. Reinhold, 1707. 230.41 D23d

EVANGELISCHES MEMORIAL ODER DENCKMAHL..., Strasburg, J. Staedel, 1661. 252.32 D23

HERMENEUTICA SACRA SIVE METHODUS EXPONENDARUM S. LITHERARUM, Staedelii, Argentorati, 1654. 220.61 D23

HODOSOPHIA CHRISTIANA SEU THEOLOGICA POSITIVA..., Argentorate, Spoor, 1567. 230.41 D23
IDEA BONI INTERPRETIS ET MALTORO CALUMNIATORIS, 1652. (Bound with previous book.)

KATECHISMUSMILCH IM AUSZUG VON A.L. GRAEBNER, G. Brumder, Milw., WI, 1888. 257.1 D23

LIBER CONSCIENTIAE APERTUS, SIVE THEOLOGIAE CONSCIENTARIAE TOMI DUO, JF Spoer, Argentorate, 1679. 241.16 D23L

CRISTIANA SEU THEOLOGIA POSITIVA,..., F. Groschuffi, Lipsiae, 1695. 230.41 D23

THEOLOGIA CASUALIS QUAM ESTO PUBLICAE LUCE ASSERUIT, Fickweilwer, Gryphiswaldiae, 1706. 241.16 D23t

WORKS ABOUT THE MAN:

Horning, Wilhelm. DANNHAUER, J.C., 1883. 922.41 D23

ADB IV, 745-746.
Pieper IV, 927 (24 ref.).
Preus I, 441 (34 ref.), esp. 57-59.
Schaff-Herzog I, 606-607.
Vogel, 13-14.

FRIEDLIEB, Philipp H. (1603-1663)
Professor at Greifswald
Born: 1603 (Osnabrueck)
Died: 1663 (Stralsund?)

Known mainly because of his similarity to Gerhard, Friedlieb served all of his life in education, first as a professor at Greifswald, and then as a superintendent in Stralsund. A great compiler, he wrote an extensive dogmatic work known as MEDULLA THEOLOGIAE, which follows Gerhard quite closely. The only difference is Friedlieb's concern with questions of conscience and how they relate to articles of faith. That the natural knowledge of God was already under discussion as a means of revelation foreshadows the fight that Lutherans through the following ages would have with scholasticism and rationalism. Friedlieb's work at
Gerhard began his higher education in Wittenberg, but was studying medicine there, not theology. When his pastor in Quedlinburg, Johann Arndt, convinced him to study theology, he did that at Marburg and Jena, concentrating on Hebrew and the church fathers. A severe sickness led to his first work, MEDITATIONES SACRAE. Highly recommended to the Duke of Coburg, he was appointed superintendent at Heldburg and made a Doctor of Divinity, having preached only four times. The Duke gave him more and more responsibility, but the combined forces of a swing toward Reformed theology in the area and forceful pleading by the Elector of Saxony, George I, led him to the professorship in Jena that occupied him for the rest of his life.

Gerhard's literary output covered the entire scope of theological literature. A very friendly and caring man, his work tended to exposition rather than polemics. CONFESSIO
CATHOLICA was well-liked at the time, as was his continuation of Chemnitz' HARMONIA EVANGELISTARUM. A large number of his sermons were published and avidly read.

The most important of his works, though, was his LOCI THEOLOGICI, available in a nine volume set of twenty-three quartos. Its clarity and comprehensiveness are arguably unequalled. Koenig, Calov, Quenstedt, Baier, and Hollaz all acknowledge their debt to this work, especially to its revolutionary treatment of Scripture as the basis of Lutheran doctrine. For the first time, Scripture was discussed in the prolegomena, not as an article of faith--its authority and canonicity were matters at the foundation of Christian thought and life. Even though Gerhard introduced more scholastic distinctions to Lutheran theology than anyone before him, if no latter dogmatician had gone beyond the terms used in his book, perhaps even today we would not object strenuously to such use.

Gerhard's importance can best be expressed by the simple fact that he is considered the third greatest theologian of the Lutheran Church after Luther and Chemnitz, and is quoted extensively by every good theologian after him.

WORKS BY THE MAN:

ADNOTATIONES IN APOCALYPsin D. IOJANNIS THEOLOGI, Lispsiae, 1712. 228. G31

APHORISMI SUCCINCTI ET SELECTI, IN VIGINTI TRIBUS CAPITIBUS, TOTIUS THEOLOGIAE NUCLEUM CONTENTES, T. Steinmanni, Jenae, 1611. 230.41 G31a

AUSFUHRLICHE SCHRIFTGEMASIGE ERKLARUNG DER BEIDEN ARTIKEL VON

- 14 - GERHARD
DER HEILIGEN TAUGE UND DEM HEILIGEN ABENDMAL, Nach der Original-Ausgabe von 1610, Berlin, 1868. 265.1 G31

CONFESSIO CATHOLICA, (3 vol), Jenae 1634-1636. 239.292 G31

DE UNCTIONE CHRISTIANORUM SPIRITUALI DISSERTATIO, Werther, Jenae, 1694. 204 F68


ECHT EVANGELISCHE AUSLEGUNG DER SOHN UND FESTTAGS EVANGELIEN DES KIRCHENJAHRS..., (Preachers conference in Fort Wayne.) 251.432 F77

ERKLÄRUNG DER HISTORIEN DES LEIDENS UND STERBENS UNSERS HERRN CHRISTI JESU NACH DEN VIER EVANGELISTEN, etc. Steinman, 1611. 226.1 G31g

HANDBUCH DER GLAUBENLEHRE JOHANN GERHARDIS, C. Bertelsmann, Gütersloh, 1906. 230.41 G31g

HARMONIAE EVANGELISTARUM CHEMNITTIO-LEYSERIANAE CONTINUATIO. Genevae, 1645. 226.1 C42

HEILIGE BETRACHTUNGEN. Wolfenbüttel, J.C. Meissner, 1739. 242 G31h

HOMILIAE SACRAE IN PERICOPAS EVANGELIORUM DOMINICALIUM ET PRAECEPIORUM TOTIUS ANNI FESTORUM, Jenae, 1636. 252.32 G314L

IN HARMONIUM HISTORIÆ EVANGELICÆ DE PASSIONE, CRUCIFIXIONE, MORTE ET SEPULTURA CHRISTI, Jenae, 1617. 226.1 G31

ISAGOGE LOCORUM THEOLOGICORUM, IN QUA EA, QUAE IN NOVEM TOMIS ATQUE EXEGESI LL. THEOLO. JOHANNIS GERHARDI, Segenwaldianis, Gütersloh, 1906. 230.41 G31l

JOANNIS GERHARD LOCII THEOLOGICÆ, Frank, 3 Vol., Lipsiae, 1885. 230.41 G31l

LOCUS THEOLOGICUS, (same as previous except this is earlier edition, 20 vol. set in 11 vol.) Tubingae, 1762-1787. 230.41 G31L

MEDITATIONES SACRAE EJUSDEMQUE EXERCITIUM PIETATIS, Gütersloh, 1863. 242 G31m

METHODUS STUDII THEOLOGICI, Steinmann, Jena, 1622. 201 G31

PATROLOGIA, Segenwaldi, Jenae, 1653. 922.1 G31

POSTILLE, DAS IST AUSLEGUNG UND ERKLARUNG DER SONNTAGLICHEN
HAFENREFFER, Matthias (1561-1619)
Professor at Tuebingen (1598-1619)
Born: June 24, 1561 (Lorch)
Died: Oct. 22, 1619 (Tuebingen)

Hafenreffer did the bulk of his theological studying in Tuebingen, where he was later to be a professor. In addition to an interest especially in the Old Testament and the church fathers, he was an expert in the natural sciences, and a friend of the astronomer Kepler. In 1588 he was called to Ehningen as a pastor; 1590 found him the court preacher in Stuttgart. When he finally returned to Tuebingen in 1598, he remained there the rest of his life.

Although not a prolific writer, Hafenreffer is known for his style of presenting the right questions with pithy answers. His LOCI THEOLOGICI was very popular, especially in
Sweden, because of its thorough orthodoxy and strict adherence to theology as a practical discipline. A humble man, Hafenreffer used this work for his class and did not publish until he was urged to by Duke Frederick of Wuerttemberg.

Both the COMPENDIUM DOCTRINAE COELISTIS (a kind of catechism) and the TEMPLUM EZECHIELIS (a commentary on the Old Testament book) were very popular in Hafenreffer's own day. His correspondence with Kepler has been preserved, and shows him to be a cautious and kind Christian.

WORKS BY THE MAN:

LOCI THEOLOGICI CERTA METHODO AC RATIONE IN TRES LIBRAS TRIBUIT, Gruner, Jena, 1601. 230.41

WORKS ABOUT THE MAN:

ADB X, 316-317
Pieper IV, 936 (3 ref.).
Preus I, 445 (10 ref.), esp. 51.
Schaff-Herzog II, 928.
Vogel, 6.

HEERBRAND, Jacob (1521-1600)
Professor at Tuebingen (1557-1600)
Born: August 12, 1521 (Swabia)
Died: May 22, 1600 (Tuebingen)

When the Reformation was beginning, Heerbrand was spending his time in the grade school at Ulm. It wasn't long, though, before he became interested in theology and began his studies in Wittenberg at the feet of Luther and Melanchthon. Earning his MA there, he moved on to the University of Tuebingen for a doctorate, and then served as a
pastor in Wuerttemburg. Soon he became involved in politics; he refused to accept the Interim in Wuerttemburg, defended the doctrines of the Lutheran church before the Jesuits at Trent (1552), and finally ended up at the University of Tuebingen in 1556. He was the leading theologian there for more than forty years, succeeding Andrea as chancellor.

Luther and Melanchthon's literary output overshadowed most of Heerbrand's contributions in theology, except for his *Compendium Theologiae*. It is entirely orthodox, and sets a pattern for systematic presentation of practical doctrines. Its value for history was assured when it was translated into Greek as the confession of the Lutheran church during talks with the Patriarch of Constantinople. Heerbrand's other writings, especially attacks on the Jesuits, were more polemical, and earned him the name "Hollerand" (hell-fire).

WORKS BY THE MAN:

*Abhandlung Der Lehre Von Der Gnaedigen Wahl Oder Praedestination Gottes In Christo Jesu, Dem Heilande Der Welt*, L. Valkening, St. Louis, 1873. 234.9 H36

*Abhandlungen Der Lehren Von Der Vorsehung Gottes, Sowie Von Der Notwendigkeit Und Freien Moglichkeit (Contingenz) Der Dinge.* (bound with the previous book.)

*Apologetia Duorum Disputationum Iacobi Heerbrandi De Antichristo Et Refutatio Responsionis Michaelis Hageri, Adversus Posteriorem De Antichristo Disputationem*, G. Gruppenbach, Tubingae, 1583. 235.4 H36

*Compendium Theologiae, Nunc Passim Auctum, Et Methodi Questionibus Tractatum*. Abraham Lamberg, Lipsiae, 1587. 230.41 H36
WORKS ABOUT THE MAN:

ADB XI, 242-244.
Pieper IV, 938 (5 ref.).
Preus I, 445 (12 ref.), esp. 47.
Vogel, 5-6.

HOLLAZ, David (1648-1713)
Pastor at Jacobshagen (1692-1713)
Born: 1648 (Wulkow)
Died: 1713 (Jacobshagen)

Hollaz was the son of a poor farmer of Pomerania. He began his university studies at Erfurt in the areas of the classics and Hebrew, and finished up in Wittenberg, earning his master's degree in theology under Calov and Quenstedt. One of the few orthodox theologians to spend his entire ministry in the parish, Hollaz served faithfully at Puetzulin, Stargard, Colberg, and Jacobshagen.

The last of the orthodox Lutheran theologians, Hollaz already shows some signs of pietism and the resulting synergism in his EXAMEN THEOLOGICUM ACROAMATICUM. No later dogmatics ever rivaled it in popularity--its mild and irenic tone made it appealing to many dogmatics students. Although he ignores the heresies of Halle, Hollaz does strongly refute mysticism and enthusiasm. Calov, Koenig, and Quenstedt are all said to be seen in this work.

WORKS BY THE MAN:

EVANGELISHCE GNADENORDNUNG IN VIER GESPRACHEN, Jacob Deinger, Leipzig, 1764. 243 H71
WORKS ABOUT THE MAN:

ADB XII, 754-755.
Pieper IV, 941-942 (49 ref.).
Preus I, 445 (35 ref.), esp. 65.
Schaff-Herzog II, 1007.
Vogel, 13.

PERIODICAL:


HUELSMANN, Johann (1602-1661)
Professor at Wittenberg (1629-1646) and Leipzig (1646-1661)
Born: November 16, 1602 (Esens)
Died: June 12, 1661 (Leipzig)

Huelsemann was educated at home by his father until it was time for the gymnasium. For a time he studied under Meisner at Wittenberg, but got his degree at Leipzig under the careful tutelage of Hoepfner. Early in his ministry he was called to Wittenberg, where he taught exegesis, dogmatics, and homiletics. Later he transferred to Leipzig, where he specialized in dogmatics.

The best that can be said for Huelsemann is that he was zealous in his attacks on Calvinism, Calixtus, and Catholics. Unfortunately, his work was not of the most abiding quality; BREVARIUM THEOLOGICUM and MANUALE CONFESSIONIS AUGUSTANAE were not even particularly well-received in Huelsemann's own day. Apparently rather methodical, they are said to be lacking in originality and any sense of charm.
On the other hand, Huelsemann was a very popular preacher, and had enough influence to represent the Lutheran position at the Colloquy of Thorn in 1645. His easygoing personality and warmth made him popular in the classroom.

WORKS BY THE MAN:

EXTENSIO BREVIAIRII THEOLOGICI, EXHIBENTIS PRAECIPUAS ET RECENTIORES CHRISTIANAE FIDEI CONTROVERSIAES, Heilbronnæ, 1667. 230.41 H876

METHODIUS CONCIONANDI, Johannes Berger, Wittebergæ, 1638. 251 H87

METHODUS STUDII THEOLOGICI, Johannes Berger, Wittebergæ, 1638. 251 H87

WORKS ABOUT THE MAN:

ADB XIII, 332-333.
Pieper IV, 942-943 (9 ref.).
Preus I, 446 (16 ref.), esp. 57.
Vogel, 15-16.

HUNNIUS, Nikolaus (1585-1643)
Professor at Wittenberg (1609-1623)
Born: July 11, 1585 (Marburg)
Died: April 12, 1643 (Luebeck)

Hunnius was born into a polemical family and inherited its temperament. His father, Giles, unsuccessfully tried to institute orthodox doctrine at the University of Marburg before being called to Wittenberg, where Nikolaus studied theology. After a brief parish ministry, Nikolaus too went to Wittenberg, where he lectured on and off for eight years before becoming a full professor in 1617. Near the end of his life he served as the superintendent at Luebeck.
No Hunnius could live up to the family name without repeated and vituperative attacks on enemies of the truth. Giles had contented himself with individual attacks, but Nikolaus wanted something more systematic, and so wrote the DIASKEPSIS THEOLOGICA DE FUNDAMENTALI DISSENSU DOCTRINAE EVANGELICAE-LUTHERANAE ET CALVINIANAE SEU REFORMATAE, comparing Lutheran and Reformed doctrine on the basis of Scripture. The book was well-received at the time, and is still rated rather highly.

The Romanists and the Enthusiasts did not escape his poisoned pen either; three or four works against each were all widely used. The most famous of Hunnius' works is the EPITOME CREPENDORUM, a brief and very readable dogmatics for Christian laity. Its significance is its arrangement; the doctrines are presented in the ordo salutis—call, repentance, justification, conversion, renewal, regeneration, and union with Christ.

WORKS BY THE MAN:

GLAUBENSLHERE DER EVANGELISCH–LUTHERISCHEN KIRCHE, C.H. Beck'sche, Nordlingen, 1850. 230.41 H89

(DIASKEPSIS) THEOLOGICA DE FUNDAMENTALI DISSENSU DOCTRINAE, EVANGELICAE–LUTHERANAE, ET CALVINIANAE SEU REFORMATAE, 1628. 238.941 H89

WORKS ABOUT THE MAN:

HUTTER, Leonhard (1563-1616)
Professor at Wittenberg (1596-1616)
Born: January, 1563 (Nellingen)
Died: October 23, 1616 (Wittenberg)

Hutter spent fifteen years in the study of theology, philology, and philosophy at Strassburg, Leipzig, Heidelberg, and Jena before being called to Wittenberg in 1596. That call was possible and necessary because the Philippists had finally been overthrown, and true orthodox Lutheranism had to be established. Together with Hunnius, Hutter is considered the driving force behind the establishment movement.

His main work was the COMPENDIUM LOCORUM THEOLOGICORUM, an incredibly well-respected book designed to replace Melanchthon's LOCI. Its value is still recognized; an edition came out of Berlin in 1961 and received widespread use. The LOCI COMMUNES THEOLOGICI are merely further elaborations of the COMPENDIUM. Hutter's attacks on the Calvinists are typified by CONCORDIA CONCORS, a defense of the Formula of Concord. In his thoroughgoing conservatism, this man can be called on of the foremost representatives and defenders of sound Lutheranism.

WORKS BY THE MAN:

COMPENDIUM LOCORUM THEOLOGICORUM, PRAEFATUS EST DR. A. TWESTEN, Hertz, (Libr. Besser.), Berlin, 1855. 230.41 H97c

CONCORDIA CONCORS DE ORIGINE ET PROGRESSU FORMULAE CONCORDIAE, Clementis Bergeri, Wittebergae, 1621. 238.241 H97

CONSIDIUM DE STUDIO THEOLOGICO, Berger, Wittebergae, 1638.
KOENIG, Johann F. (1619-1664)
Professor at Greifswald (1651-1656) and Rostock (1656-1664)
Born: October 16, 1619 (Dresden)
Died: September 15, 1664 (Rostock)

Koenig entered the ministry late in life, but was able to devote many useful years to the church. Having studied under Huelsemann at Wittenberg, he became a professor at Greifswald and then later at Rostock—his excellent teaching style earned him the name "professor extraordinarius." Dannhauer studied under Koenig during a brief stay at Altdorf.

His only work of lasting significance is THEOLOGIA POSITIVA ACROMATICA, a standard dogmatic with a twist in the prolegomena. Entitling the section "Presuppositions of Theology," Koenig dealt with traditional theological material
and special sections on religion, Scripture, and the articles of faith in their ecclesiastical development, setting the standard for most following dogmatics, notably Quenstedt.

WORK BY THE MAN:

THEOLOGIA POSITIVA ACROAMATICA, Wildii, Wittigau, Lipsiae, 1670. 230.41 K81

WORKS ABOUT THE MAN:

ADB XVI, 504-505.
Pieper IV, 947 (2 ref.).
Preus I, 447 (6 ref.), esp. 63.
Schaff-Herzog II, 1261.
Vogel 10.

MEISNER, Balthasar (1587-1626)
Professor at Wittenberg (1613-1626)
Born: February 3, 1587 (Dresden)
Died: December 29, 1626 (Wittenberg)

At age 15, Meisner left the parsonage in Dresden where he had been born and went to the University of Wittenberg to study under Giles Hunnius. This man was smart. After thorough work at Wittenberg, Giessen, Basel, Strassburg, and Tuebingen, he returned to Wittenberg for his doctor's degree and remained there to teach. Known as the "Joshua of the evangelical church," Meisner was a paragon of stability in an age of war and theological controversy.

He was only 24 when he published his first and most famous book, PHILOSOPHIA SOBRIA, in which he dealt with the proper place of reason in theology, and the abuses of philosophy and logic that were already apparent in the

- 25 - MEISNER
theologians of the Reformed church. Although he never issued a complete dogmatics, his CHRISTOLOGIA SACRA and ANTHROPOLOGIA SACRA are very complete and quite clear in their presentations.

Meisner was popular among the laity because of his COLLOQUIUM ADIAPHORISTICUM, which explained Christian liberty and adiaphora, and his sets of devotional writings. PIA DESIDERIA showed a sharp eye for the deficiencies of the church. His life and his doctrine were said to be complementary to one another, earning him the reputation of "a model of piety."

WORKS BY THE MAN:

BREVIS INSTRUCTIO DE LECTIONE BIBLICA, Berger, Wittebergae, 1638. 251 H87

COLLEGII ADIAPHORISTICI CALVINIANIS OPPOSITI DISPUTATIONES DUODECIM, Gormanni, Wittebergae, 1620. 239.2942 M47c

DE LIBRO ARBITRIO ET JUSTIFICATIONE PECCATORIS CORAM DEO, Gormanni, Wittebergae, 1627. 230.41 M47

DE STATU INTEGRATATIS ET CORRUPTIONIS, Gormanni, Wittebergae, 1627. 230.41 M47

GEISTREICHE WOHLGEGRUENDET PREDIGTEN UEBER DIE AUGSBURGISCHE CONFESSION, Wiest, Frankfurt am Main, 1658. 252.62 M47

PHILOSOPHIA SOBRIA, Henckelij and Ruedingeri, Witebergae, 1611. 239.2942 M47p

WORKS ABOUT THE MAN:

ADB XXI, 244-246.
Pieper IV, 970 (7 ref.).
Preus I, 448 (12 ref.), esp. 55-56.
Schaff-Herzog II, 1457.
Vogel, 15.

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MEISNER
Melanchthon was a very good man in the right place at the right time. When God chose to work his Reformation through Martin Luther, He placed Philip Melanchthon at his side, and gave this man tremendous intellectual gifts to aid the cause. He has been praised highly, criticised severely, and publicly maligned for a lack of strict adherence to the truth. Through such diverse emotional reaction, we have managed to preserve much of the work of the man whom historians call the Great Facilitator of the Reformation.

Melanchthon's original name was Schwarzerd, but on the advice of his great-uncle Reuchlin, he made it more scholastic. That was after studies at Heidelberg and Tuebingen, of course, where he distinguished himself in the classics. When Melanchthon went to Wittenberg on August 25, 1518, he began to work with Luther; within a year, Melanchthon had become interested in and proficient at theology, and Luther had found a close friend with a more systematic spirit than his own.

Melanchthon was connected with every event of the Reformation after 1519, serving in a variety of roles. One of his strengths was ethics, and many of his literary works deal with that topic. ETHICAES DOCTRINAE ELEMENTA insists that "ethics are to be treated in the Church as well as by philosophy." As an exegete, he served in a supporting role to
Luther. Even though he never preached from the pulpit (he was not ordained), his books of sermons set the standard for a systematic presentation of God's Word. When it came to philology and pedagogy, Melanchthon earned the title "Praeceptor Germaniae."

But it is his role in dogmatics and theology that most occupies our attention. He wrote the first Protestant work of systematic theology, his LOCI COMMUNES, with the chief goal of making the truths of Scripture clear and practical, not theoretical or speculative. Its earliest editions are the best. Insisting on his strict agreement with Luther, he makes the doctrine of justification by faith prominent everywhere. Later editions, however, included scholastic distinctions about the ethical nature of man, ambiguous language about free will, implications of synergism, and a softening of the Scriptural position on the Real Presence.

The same problems afflict later editions of the CONFESSION AUGUSTANA, originally (1530) an incredibly clear exposition of Scripture. Melanchthon changed so much in the years after the Diet that in only a decade the edition came to be known as the VARIATA.

After Luther died, Melanchthon's irenic disposition prevented him from becoming the clear leader of the Lutherans. Influenced by the prospect of union among Protestants, many supported his increasingly ambiguous statements of formerly clear doctrines, and came to be known as the Philippists. Orthodox Lutheran dogmaticians for the
next two centuries fought against heresies that arose only indirectly from the teachings of Melanchthon.

What did Luther say in the last years of his life when he witnessed Melanchthon's equivocating? Nothing harsh—he is never recorded as casting any suspicion on Melanchthon's character. In fact, Luther said, "I was bound to fight with rabble and devils, for which reason my books are very belligerent. I am the rough pioneer, who must break road; but Master Philip comes along softly and gently, sows and waters heartily, since God has richly endowed him with gifts."

WORKS BY THE MAN:

ANNOTATIONES IN GENESIN, Tubingae, 1523. 222.11 M48

ANNOTATIONES IN XX CAP. EXODI, Morhardum, Tubingae, 1523. 222.11 M48

APOLOGIA CONFESSIONIS, Latin and German (verdeutschet durch Justum Jonam). 238.141 M48

ARGUMENTUM PSALMORUM SEXAGINTA, Brubachii, Francoforti, 1550. 223.4 M48

CONSILIA SIVE IUDICIA THEOLOGICA, Harnisius, Nevstadii, 1600. 241.16 M48

CORPUS DOCTRINAE CHRISTIANAE, Lipsiae, 1561. 238.141 M48c

DE ORATIONE CICEROIS, Berwaldus, Leipzig, 1543. 875.3 M48

DISCRIMEN LEGIS ET EVANGELII, Morhardum, Tubingae, 1523. 222.11 M48

ELEMENTORUM RHETORICAE LIBRI DUO, Wittenberg, 1594. 160 M48

EPISTOLARUM LIBER, Batuorum, ex officina Bonaventurae et Abrahami Elzevir, 1547. 208.3 M48

EROTEMATA DIALECTICAE, Wittenberg, 1603. 160 M48
ETHICAEE DOCTRINAE ELEMENTA, Rhamba, Lipsiae, 1565. 232.96 St8

EXAMEN EORUM QUI ADIUNTUR ANTE RITUM PUBLICAE ORDINATIONIS QUA COMMENDATUR EIS MINISTERIUM EVANGELII, Witebergae, 1554. 230.41 M48e

IN DANIELEM PROPHETAM, Luft, Vitebergae, 1543. 224.5 M48

LIBER CONTINENS CONTINUA SERIE EPISTOLAS PHILIPPI MELANCHTHONIS SCRIPTAS ANNIS XXXVIII AD IOACH., Camerar. Pabep., Lipsiae, 1569. 208.3 M48e

LOCI COMMUNES, Meador, Boston, 1944. BR 336.L62 1944

LOCI COMMUNES THEOLOGICI, Lipsiae, 1546. 230.41 M48

LOCI PRAECIPUI THEOLOGICI, Berloni, 1856. 230.41 M48L

LOCI PRAECIPUI THEOLOGICI, Lipsiae, 1559. 230.41 M48L

LOCI THEOLOGICI, Meisneri, Bergeri, Schuereri, 1615. 230.41 C42L


OPERA OMNIA, Crato, Witebergae, 1565-1583. 208.4 M48


WERKE IN AUSWAHL, Bertelsmann, 1951. BR 336.A34 1953

WERKE IN EINER AUF DEN ALLGEMEINEN GEBRAUCH BERECHNETEN AUSWAHL, Brockhaus, Leipzig, 1829-1830. 208.3 M48w

WORKS ABOUT THE MAN:

ADB XXI, 268-279.
Pieper IV, 970-971 (56 ref.).
Preus I, 448 (25 ref.).
Schaff-Herzog II, 1457-1462.
Vogel, 4.

BOOKS:


Calinich, Robert. KAMPF UND UNTERGANG DES MELANCHTHONISMUS IN KURASACHEN. Leipzig: Brockhaus, 1866. 274.321 C12

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MELANCHTHON
Cohrs, Ferdinand. PHILIP MELANCTHON. Halle, 1897. BR 300.V5 1895-7


Heppe, Heinrich. PHILIPP MELANCTHON, DER LEHRER DEUTSCHLANDS. Marburg: Kochsche, 1860. 922.4 A1 1p


Kawerau, Gustav. DIE VERSUCHE, MELANCTHON ZUR KATHOLISCHEN KIRCHE ZURUECKZUFUEHREN. Halle, 1902. BR 300.V5 1900-1902

Ledderhose, Karl Friedrich. PHILIP MELANCTHON NAC SEINEM AEUSZERN UND INNERN LEBEN DARGESTELLT. Heidelberg: Universitaets Buchhandlung, 1847. BR 335.L4 1847

Meurer, Moritz. DAS LEBEN DER ALTVAETER DER LUTHERISHCEN KIRCHE FUER CHRISTLICHE LESER INSGEMEIN AUS DEN QUELLEN ERZAELT. Leipzig, Naumann, 1861-63. 922.4 M57


Schmidt, Carl. PHILIPP MELANCTHON. Elberfeld: Friderich's, 1861. 92 M48s

Sell, Karl. PHILIPP MELANCTHON UND DIE DEUTSCHE REFORMATION BIS 1531. Halle, 1897. BR 300.V5 1895-7


Taube, Emil. DAS LEBENSbild MELANCTHONS. 204 B45

Wohlfarth, Johann. MELANCTHON-BUCH. Weimar: B.F. Voigt, 1860. 922.41 M48w

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Gerrish, Brian A., "The Chief Article--then and now (UAC


Lillbock, Peter A. "Ursinus' development of the covenant of creation: a debt to Melanchthon or Calvin?" WESTMINSTER THEOLOGICAL JOURNAL (Fall 1984), 43, 247-248.


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Weiss, James M. "Erasmus at Luther's Funeral: Melanchthon's commemorations of Luther in 1546," SCJ (November 1985), 91-114.

Worth, Martin C. "Justification through faith in Article Four of the Apology," CTQ (April-July 1982), 105-127.
MUSAEUS, Johann (1613-1681)
Professor at Jena (1646-1681)
Born: February 7, 1613 (Langewiesa, Thuringia)
Died: 1681 (Jena)

Musaeus began his theological education along with the humanities at Erfurt, but soon switched to the University of Jena and finally became professor of history and theology there in 1646. A rather obstinate individual, he opposed not only Catholics and the Reformed, but also any Lutheran whom he considered too rigid in a theological stance. Since he believed that the natural knowledge of God could lead to a saving faith, he soon found himself embroiled in controversy, which took up most of his time and writing talents.

Calov was his chief opponent. When Musaeus began popularizing his view that natural will could turn into righteousness, Calov published THEOLOGORUM JENENSIAE ERRORES, which was directed principally against Musaeus. The twenty years of controversy ended in about 1676, when Musaeus was forced to renounce in a formal way any sympathy with syncretism.

Musaeus' chief interest was how reason affected theology; he did not think of dogmatics as practical at all. A good summary of his views can be ascertained by reading DE USU PRINCIPIUM RATIONIS.

WORKS BY THE MAN:

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MUSAEUS
QUENSTEDT, Andreas (1617-1688)
Professor at Wittenberg (1649-1688)
Born: 1617 (Quedlinburg)
Died: 1688 (Wittenberg)

Quenstedt's life centers around Wittenberg. He was educated there, met his wife there, and spent his entire ministry at the university. The knowledge that he gained from Calov there influenced his life's work, and his name is associated with Wittenberg's period of high orthodoxy.

Although he was Gerhard's nephew, modern commentators find more of Koenig in his work than anyone else. A careful, meticulous man, he spent his entire life fashioning a thorough and eclectic dogmatics text that effectively killed the writing of dogmatics for the next century--no one could
even think of equalling it. It was called THEOLOGIA DIDACTIO, and was divided into two very large parts: exposition of the truth, and refutation of error. Published only three years before his death, this book is still a standard reference work for confessional Lutherans who want to know any confessional stance quickly and concisely.

Quenstedt stands out from others of his day because of his irenic nature that nevertheless stood firm in the face of all doctrinal opposition. The heart of his tone seems to be the conviction that proper polemics avoids foolish questions, leading to a serious treatment of the theology in question, and no personal attacks.

WORKS BY THE MAN:

ANTIQUITATES BIBLICAEC ET ECCLESIASTICAE, Schroedteri, Wittebergae, 1688. 220.93 Q3

ETHICA PASTORUM, Ludovici, Wittebergae, 1708. 250 Q3

THEOLOGIA DIDACTIO—POLEMICA SIVE SYSTEMA THEOLOGICUM, IN DUAS SECTIONES, DIDACTAM ET POLEMICAM, Quenstedii, Wittebergae, 1691. 230.41 Q3

WORKS ABOUT THE MAN:

ADB XXVII, 35-37.
Pieper IV, 981-984 (258 ref.).
Vogel, 11-12.

SCHER(T)ZER, Johann A. (1628-1683)
Professor at Leipzig
Born: August 1, 1628 (Eger)
Died: December 23, 1683 (Leipzig)
Scherzer spent his early years in France, where his father had taken him to avoid persecution. Later he returned to study theology at Altdorf, at Jena under Musaeus, and at Leipzig under Huelsemann. Most of his ministry was spent as a professor at Leipzig; similarly to Calov, in that one place he survived several wives.

Scherzer was actually called the "Leipzig Calov" because of his similarity to his friend in polemical style. Scherzer spared neither papists nor Socinians, nor Syncretists. Most famous of his polemic works is COLLEGIUM ANTICALVINIANUM, almost more fire than substance. Scherzer's real call was more intellectual, and he wrote an excellent Hebrew grammar.

His best known work is SYSTEMA THEOLOGIAE, which is complete but said to be lacking in color. Nevertheless, his sharp orthodox attitude commends him as a leading theologian of his day.

WORKS BY THE MAN:

ANTI-BELLARMINIUS, SIVE IN IV. TOMOST CONTROVERSARIIUM ROB. FRANC. ROM. BELLARMINI DISPUTATIONES ACADEMIAE, Gleditschium, Lipsiae, 1703. 239.292 Sch27

COLLEGIUM ANTI-SOCINIANUM CLIV DISPUTATIONIBUS PUBLICIS ABSOLUTUM, Hahni, Lipsiae, 1672. 239.298 Sch2

OPERAE PRETIUM ORIENTALE, Ellinger, Lipsiae, 1672. 222.11 Sch2

SYSTEMA THEOLOGIAE, Turnovii, Lipsiae et Francofurti, 1698. 230.41 Sch2

WORKS ABOUT THE MAN:

ADB XXXI, 137-138.
Pieper IV, 987 (12 ref.).
Preus I, 453 (12 ref.), esp. 64.
DIAGRAM 1 - Historical Chronology

WITTENBERG          TUEBINGEN          JENA          COPENHAGEN          GREIFSWALD

1520
   Melanchthon

1530

1540

1550 - Chemnitz -

1560 - Heerbrand -

1570

1580

1590

1600 - Haffner -

1610
   Hutter

1620
   Hunnius
   Meisner

1630
   Hulsemann

1640
   Quenstedt

1650 - Calov -

1660

1670

1680

1690

1700

1710

1720

STRASBURG
   Dannhauer

GERHARD

BROCHMANN

FRIEDLIEB

LEIPZIG
   Hulsemann
   Scherzer

JACOBS-HAGEN

KÖNIG

HOLLAZ
DIAGRAM 2 - Theological Influence
.arrow indicates direction of influence

GERHARD

Meisner ↓

Brochmand

Friedlieb

Koenig

Dannhauer

Quenstedt

Huellemann

Scherzer

Musaeus

Baier

Chemnitz

Hollaz

CALOV