

EARLY
ORTHODOX
LUTHERAN THEOLOGIANS
(1518-1720)

by John Sprain
and Paul Prange

Middler Dogmatics
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"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

Allgemeine Deutsche Biographie. Leipzig: Duncker and Humblot, 1875-1912. 45 volumes. CT 1053.A5 1875-1900.

Pieper

Pieper, Franz A.O. Christian Dogmatics. St. Louis: Concordia Publishing House, 1950-1957. 4 volumes. BT 75.P53 1950-1957.

useful for ascertaining theological slant from quotes

Preus

Preus, Robert D. The Theology of Post-Reformation Lutheranism. St. Louis: Concordia Publishing House, 1970. 2 volumes. BX 8065.2.P7 1970-1972.

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

Schaff-Herzog

Schaff-Herzog encyclopedia. New York: Funk and Wagnalls, 1908-1914. 3 volumes. BR 95.S43 1949-1950.

Vogel

Hoenecke, Adolf. Evangelical Lutheran Dogmatics, Volume I, Part I. Mequon: WLS, 1982. FAS BT 84-25 pt. 1
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	JAN	1563	Hutter born
08-12-1521	Heerbrand born	FEB	3rd, 1587	Meisner born
11-09-1522	Chemnitz born		7th, 1613	Musaeus born
04-19-1560	Melanchthon died		16th, 1497	Melanchthon born
06-24-1561	Haffenreffer born		25th, 1686	Calov died
01- -1563	Hutter born	APR	8th, 1586	Chemnitz died
10-17-1582	Gerhard born		12th, 1643	Hunnius died
07-11-1585	Hunnius born		19th, 1560	Melanchthon died
08-05-1585	Brochmand born		19th, 1652	Brochmand died
04-08-1586	Chemnitz died	MAY	5th, 1600	Heerbrand died
02-03-1587	Meisner born	JUN	12th, 1661	Huelsemann died
05-22-1600	Heerbrand died		24th, 1561	Haffenreffer born
11-16-1602	Huelsemann born	JUL	11th, 1585	Hunnius born
1603	Dannhauer born	AUG	1st, 1628	Scherzer born
1603	Friedlieb born		5th, 1585	Brochmand born
1612	Calov born		12th, 1521	Heerbrand born
02-07-1613	Musaeus born		20th, 1637	Gerhard died
10-23-1616	Hutter died	SEP	15th, 1664	Koenig died
1617	Quenstedt born	OCT	16th, 1619	Koenig born
10-16-1619	Koenig born		17th, 1582	Gerhard born
10-22-1619	Haffenreffer died		19th, 1695	Baier died
12-29-1626	Meisner died		22nd, 1619	Haffenreffer died
08-01-1628	Scherzer born		23rd, 1616	Hutter died
08-20-1637	Gerhard died	NOV	9th, 1522	Chemnitz born
04-12-1643	Hunnius died		11th, 1647	Baier born
11-11-1647	Baier born		16th, 1602	Huelsemann born
1648	Hollaz born	DEC	23rd, 1683	Scherzer died
04-19-1652	Brochmand died		29th, 1626	Meisner 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			

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 orthodoxa ad paideian academicam 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 pedagogics and Greek.

In the 1620's Brochmand became the champion of Lutheranism in Denmark, earning names like "a poisonous spider" and "a degenerate Absalom" from Roman Catholic Jesuits. As the bishop of Yealand (1639) 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. Hummum, 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, Abraham (1612-1686)
Professor at Wittenberg (1650-1686)
Born: 1612 (Mohrunge, East Prussia)
Died: Feb. 25, 1686 (Wittenberg)

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 Lilsiae, 1676-1719. 220.7 C135

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

EXEGEMA ARTICULI PRIMI AUGUSTANAE CONFSSIONIS DE DEO UNO ET TRINO 238.C13

MATAEOLOGIA PAPISTICA, Concilio potissimum Tridentino, et praecipuis Scriptoribus Pontisicus proposita, et Testimoniis cum et Scriptura Sacra, tum et Romana Ecclesia confutata. Editio altera (320p.) Witterbergae, Johann Haken, 1656. 234.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 utruisque Complice Christian Drejero--discussus. Michael Wende, Witterbergae, 1653. 204 C13

SYNOPSIS CONTROVERSIUM 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.
Schaff-Herzog I, 365.
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

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

EXAMEN CONCILII TRIDENTINI, Doerffling u. Frarke, Liepzig, 1884. (trans. F. Kramer, Concordia, St. Louis, 1971) BX 830 1545.C413

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

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

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

LOCI THEOLOGICI, Witt., W. Meisneri, Bergeri, Schuereri Biblios, 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

THE DOCTRINE OF MAN IN CLASSICAL LUTHERAN THEOLOGY, (trans. M. Colacci) Augsburg, 1962. BT 700.C5

THE LORD'S SUPPER, (trans. JAO Preus) Concordia, St. Louis, 1979. BV 824.C4313

THE TWO NATURES IN CHRIST, (trans. JAO Preus) Concordia, St. Louis, 1971. BT 200.C4313

WORKS ABOUT THE MAN:

Pieper IV, 924-926 (167 ref.)
Preus I, 440 (41 ref.), esp. 47-49.
Vogel, 4-5.

PERIODICALS:

Frank, G.L.C., "A Lutheran turned eastward: the use of the Greek Fathers in the eucharistic theology of Martin Chemnitz," ST. VLADIMIRS QUARTERLY, (1982, 3), 155-171.

Johnson, John F., "Authority and tradition: a Lutheran Perspective," CONCORDIA JOURNAL (Sept. 1982), 179-186.

Preus, J.A.O., "Chemnitz and the Book of Concord," CONCORDIA THEO. QUARTERLY, (October 1980), 200-12.

Richgels, Rob. W., "The pattern of controversy in a Counter-reformatin classic: the Controversies of Robert Bellarmine (tables.)," SIXTEENTH CENTURY JOURNAL, (1980, 2), 3-15.

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:

COLLEGIUM 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. LITTERARUM, Staedelii, Argentorati, 1654. 220.61 D23

HODOSOPHIA CHRISTIANA SEU THEOLOGICA POSITIVA..., Argentorate, Spoor, 1567. 230.41 D23

IDEA BONI INTERPRETIS ET MALTIORO 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 Spoor, 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

Greifswald was overshadowed by Koenig.

WORKS BY THE MAN:

MEDULLA THEOLOGIAE, C.Mamphrasil, M.Hopfueri, Stetini, 1673.
230.41 F91

WORKS ABOUT THE MAN:

ADB VII, 399-400.
Vogel, 9-10.

GERHARD, Johann (1582-1637)
Professor at Jena (1616-1637)
Born: October 17, 1582 (Quedlinburg)
Died: August 20, 1637 (Jena)

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, Lipsiae, 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

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

THE DOCTRINE OF MAN IN CLASSICAL LUTHERAN THEOLOGY (also
Martin Chemnitz). Minneapolis: Augsburg Pub., 1962. BT
700.C5

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

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

HANDBUCH DER GLAUBENSLEHRE JOHANN GERHARDIS, C. Bertelsmann,
Guetersloh, 1906. 230.41 G31g

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

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

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

IN HARMONIUM HISTORIAE EVANGELICAE DE PASSIONE, CRUCIFIXIONE,
MORTE ET SEPULTURA CHRISTI, Jenae, 1617. 226.1 G31

ISAGOGE LOCORUM THEOLOGICORUM, IN QUA EA, QUAE IN NOVEN TOMIS
ATQUE EXEGESI LL. THEOLO. JOHANNIS GERHARDI, Segenwaldianis,
Guetersloh, 1906. 230.41 G31i

JOANNIS GERHARD LOCI THEOLOGICE, Frank, 3 Vol., Lipsiae,
1885. 230.41 G31L

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

MEDITIONES SACRAE EJUSDEMQUE EXERCITIUM PIETATIS, Guetersloh,
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

UND VORNEHMSTEN FEST-EVANGELIEN UBER DAS GANZE JAHR AUCH
ETTLICHER SCHONER SPRUCHE HEILIGER SCHRIFT, G. Schlawitz,
1870-1877. BX 8066.G47

TAEGLICHE UEBUNG DER GOTTSSELIGKEIT, St. Louis, Concordia,
1894. 249 G31

TRACTATIIS DE CONIUGIO..., Tubingen, Cotta, 1776-78. 265.5
G31

WORKS ABOUT THE MAN:

ADB VII, 759.
Pieper IV, 933-934 (133 ref.).
Preus I, 444 (66 ref.), esp. 52-53, 107-143.
Schaff-Herzog II, 864.
Vogel, 7-8, 15.

PERIODICALS:

Hagglund, Bengt, "The theology of the word in John Gerhard,"
CONCORDIA THEOLOGICAL QUARTERLY (April-July 1982). 209-217.

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, Gruneri, Jenae, 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 Wuerttemberg. Soon he became involved in politics; he refused to accept the Interim in Wuerttemberg, 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 NOTHWENDIGKEIT UND FREIEN MOEGLICHKEIT (CONTINGENZ) DER DINGE. (bound with the previous book.)

APOLOGIA DUARUM DISPUTATIONUM IACOBI HEERBRANDI DE ANTICHRISTO ET REFUTATIO RESPONSIONIS MICHEALIS HAGERI, ADVERSUS POSTERIOREM DE ANTICHRISTO DISPUTATIONEM, G. Gruppenbach, Tubingae, 1583. 235.4 H36

COMPENDIUM THEOLOGIAE, NUNC PASSIM AUCTUM, ET METHODICI 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.
Schaff-Herzog II, 957-958.
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

EXAMINIS THEOLOGICI ACROAMATICA UNIVERS. THEOLOGIAM...EDITIO
NOVISSIMA...CUM PRAEFATIONE ALBERTI JOACHIMI DE KRAKEVITZ,
Holmiae et Lipsiae, Kieswetterum, 1785. 230.41 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:

Pelikan, Jaroslav. "Natural Theology in David Hollaz," CTM
(April 1947), p. 253.

HUELSEMANN, 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; BREVIARIUM THEOLOGICUM and MANUALE CONFESSIO-
NIS 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 BREVIARII THEOLOGICI, EXHIBENTIS PRAECIPUAS ET RECENTIORES CHRISTIANAE FIDEI CONTROVERSIAS, Heilbronnae, 1667. 230.41 H876

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

METHODUS STUDII THEOLOGICI, Johannes Berger, Wittebergae, 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 CREDENDORUM, 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:

GLAUBENSLEHRE 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:

ADB XIII, 416-418.
Pieper IV, 943 (12 ref.).
Preus I, 446 (7 ref.), esp. 56, 143-154.
Schaff-Herzog II, 1042.
Vogel, 15.

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

CONSILIUM DE STUDIO THEOLOGICO, Berger, Wittebergae, 1638.

251 H87

ENCHIRIDION THEOLOGICUM POSITIVO-POLEMICUM, Ebartho,
Fleischeri, Jenae, 1685. 230.41 H97e

IRENICUM VERE CHRISTIANUM, Fincelli et Seelfischii,
Wittebergae, 1661. 230.41 H971

LIBRI CHRISTIANAE CONCORDIAE EXPLICATIO PLANA ET PERSPICUA,
Schuerer, Wittebergae, 1608.

LOCI COMMUNES THEOLOGICI EX SACRIS LITERIS DILIGENTER ERUTI,
Fincelli et Seelfischii, Wittebergae, 1661.

WOLGEGRUENDTE WIEDERLEGUNG DER SCHWEREN ABER DOCH
UNWARHAFTEN BEZUECHTIGUNG WIEDER DER LUTHERISCHEN KIRCHEN
CONFESSION, Wittemberg, 1597. 238.341 H89

WORKS ABOUT THE MAN:

ADB XIII, 476-479.

Pieper IV, 943 (11 ref.).

Preus I, 446 (23 ref.), esp. 51-52.

Schaff-Herzog II, 1047.

Vogel, 6-7.

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 ACROAMATICA, 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 dogmaticians, 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

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 IUSTIFICATIONE PECCATORIS CORAM DEO, Gormanni, Wittebergae, 1627. 230.41 M47

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

GEISTREICHE WOHLGEGRUENDETE 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.

MELANCHTHON, Philip (1497-1560)
Professor at Wittenberg (1518-1560)
Born: February 16, 1497 (Bretten, Baden)
Died: April 19, 1560 (Leipzig)

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. ETHICAE 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 *CONFESSIO 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 CONFSSIONIS, 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 RHETORICES LIBRI DUO, Wittenberg, 1594. 160 M48

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

EROTEMATA DIALECTICES, Wittenberg, 1603. 160 M48

- ETHICAE 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
- MELANCHTHON ON CHRISTIAN DOCTRINE: LOCI COMMUNES, Manschrek,
New York, Oxford University Press, 1965. Br 336.L62 M3 1965
- OPERA OMNIA, Crato, Witebergae, 1565-1583. 208.4 M48
- SELECTED WRITINGS, Augsburg Publishing House, Minneapolis,
1962. BR 336.A33 1962
- 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.

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ZWINGLI. Minneapolis: Augsburg Publishing House, 1979. BR
315.A4513 1979
- Calinich, Robert. KAMPF UND UNTERGANG DES MELANCHTHONISMUS
IN KURASACHEN. Leipzig: Brockhaus, 1866. 274.321 C12

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Fagerberg, Holsten. A NEW LOOK AT THE LUTHERAN CONFESSION. St. Louis: Concordia, 1972. BR 333.2.F313 1972

Heppe, Heinrich. PHILIPP MELANCHTHON, DER LEHRER DEUTSCHLANDS. Marburg: Kochsche, 1860. 922.4 Al lp

Hildebrandt, Franz. MELANCHTHON: ALIEN OR ALLY? Cambridge: The University Press, 1946. BR 335.H5 1946

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

Meurer, Moritz. DAS LEBEN DER ALTVATER DER LUTHERISCHEN KIRCHE FUER CHRISTLICHE LESER INSGEMEIN AUS DEN QUELLEN ERZAEHLT. Leipzig, Naumann, 1861-63. 922.4 M57

Richard, James William. PHILIP MELANCHTHON: THE PROTESTANT PRECEPTOR OF GERMANY. New York and London: G.P. Putnam's Sons, 1898. BR 335.R5 1898

Rogness, Michael. PHILIP MELANCHTHON: REFORMER WITHOUT HONOR. Minneapolis: Augsburg Publishing House, 1969. BR 335.R63 1969

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

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Stupperich, Robert. MELANCHTHON. Philadelphia: Westminster Press, 1965. BR 335.S733 1965

Taube, Emil. DAS LEBENSBIID MELANCHTHON. 204 B45

Wohlfarth, Johann. MELANCHTHON-BUCH. Weimar: B.F. Voigt, 1860. 922.4l M48w

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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 (Langeweisea, 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 JENENSIUM 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:

DE USU PRINCIPIORUM RATIONIS ET PHILOSOPHIAE IN CONTROVERSIIS
THEOLOGICIS LIBRI TRES, Segenwaldianis, Jenae, 1665. 239.27
M97

DISERTATIO DE QUAESTIONE CONTROVERSA AN CONJUGIUM PRIMAeva
Eius INSTITUTIONE SALVA, INTER PLURES, QUAM DUOS, ESSE
POSSIT?, Bielchen, Jenae, 1696. 265.6 M97

INTRODUCTIO IN THEOLOGIAM, Bielchen, Jenae, 1678. 202 M97

SCHOLAE PROPHETICAE CONTINUAe IN DANIELEM, MICHAM, ET JOELEM,
1719. 224 M97

WORKS ABOUT THE MAN:

ADB XXIII, 91-92.
Pieper IV, 974 (11 ref.).
Preus I, 449 (8 ref.)
Schaff-Herzog II, 1598.
Vogel, 15, 16-17.

PERIODICAL:

Fry, C. George, "Three Lutheran Fathers of the 17th century:
the search for identity," CONCORDIA JOURNAL (July 1979),
133-140.

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 BIBLICAE 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.).

Preus I, 451, esp. 62-63.

Schaff-Herzog III, 1986.

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 CONTROVERSARIUM ROB. FRANC. ROM. BELLARMINI DISPUTATIONES ACADEMICAE, Gleditschium, Lipsiae, 1703. 239.292 Sch27

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

OPERA 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.
Vogel, 13-15.

DIAGRAM 1 - Historical Chronology

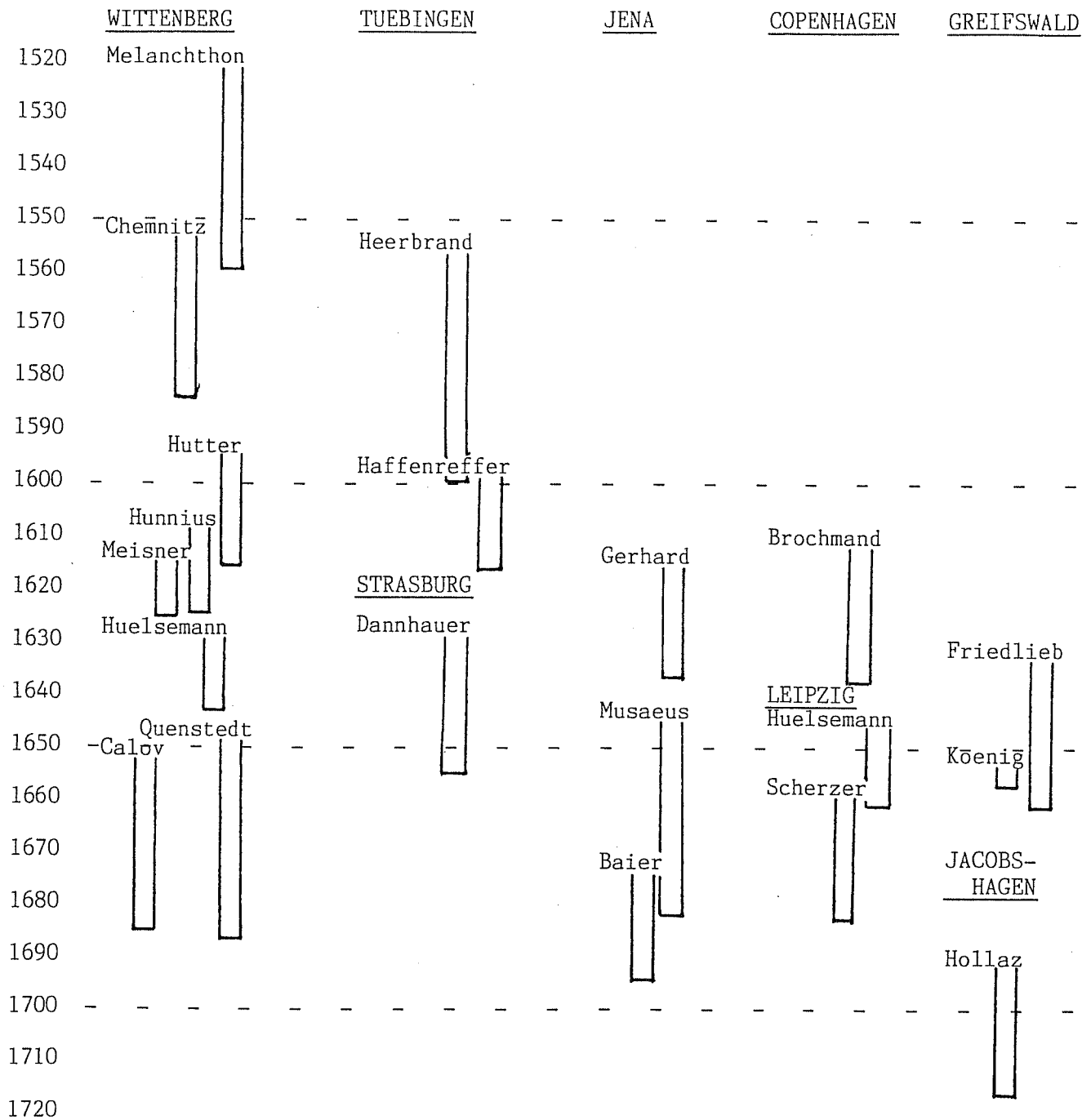


DIAGRAM 2 - Theological Influence
(arrow indicates direction of influence)

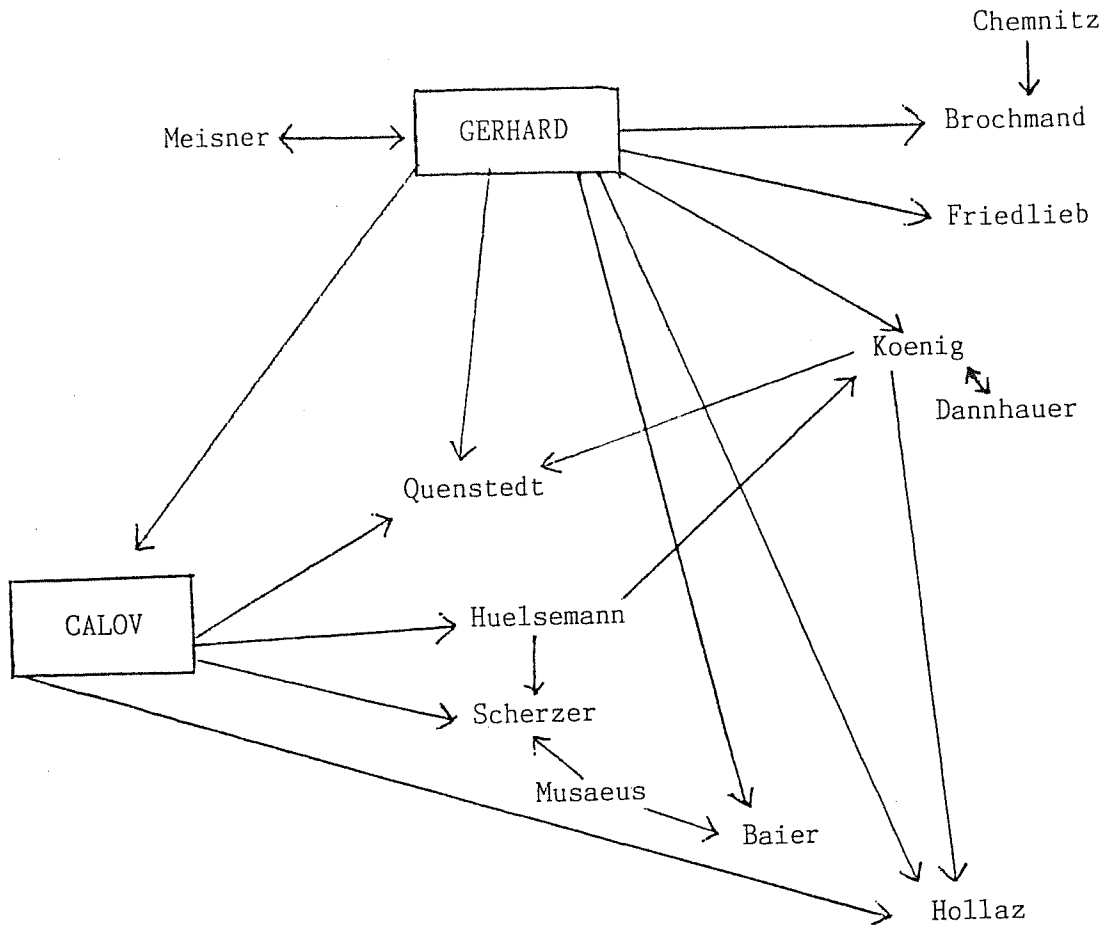


Diagram 3 - University
Cities

