

Oecolampadius, Spiritual Father of John Calvin
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[Paper presented as "Johannes Oecolampadius, Calvin's Spiritual Father," annual meeting of the Evangelical Theological Society, Nov. 16, 2017, Omni Providence Ballroom 1, Providence, RI.]

First I should say, The title of this talk should probably have a question mark in the title. But we will continue with where the evidence leads.

I. Biography of Oecolampadius

A. Preparation for Basel Ministry

This presentation has 2 parts: first a biographical sketch of Oecolampadius, and second his influence on Calvin.

Johannes Oecolampadius was born 1482, the year before Luther was born, so they were contemporaries. They wrote to each other and debated theology together. Oecolampadius was German, just like Luther, but he did most of his work in German-speaking Basel, Switzerland. My own theory as to his importance needs to be researched by others in greater detail. But as I began to uncover Oecolampadius' writings, it seemed to me that he was the father of what is called Reformed thought, including Calvin's.

He was the only surviving child of his parents. He went to Latin school as a child where he had to go to Latin class at 5 in the morning. But there was also a teacher there who taught him to think more along the lines of the actual biblical text. He started studies at Heidelberg college when he was 17 (1500) and seems, even then, to have had a deep love for the Lord. (We have a little poem he wrote at that time which says in part, "Love with your whole heart the word-bearing Christ.") Again he benefited from teachers who loved the Word of God and knew it well, especially in the original languages of Greek and Hebrew.

After his bachelor's and master's degree, his parents sent him to Bologna Law school, but the man entrusted with his money ran off with it all. At that point he returned to Germany and began studies in religion at Heidelberg. Then he studied Hebrew and theology at Tübingen University and continued doctoral work at the University of Basel. His first published work came out in 1512, when he was 20, about salvation by faith alone, pointing to the thief on the cross. It is important to note that this was 5 years before Luther tacked up his 95 theses. To me, that shows how God was beginning to work through His Word in many different men simultaneously to prepare for a reformed church.

As a recognized expert in Hebrew, he was enlisted by Erasmus to edit the Greek New Testament. This actually turned out to be a rather dangerous job, since the original Greek clearly contradicted the idea of Mary as a repository of grace (Luke 1:28). Then as a famous linguist, translator of Patristics, and biblical expositor, he took a pastorate in Augsburg at the cathedral. Shortly afterward, he left that pulpit and entered a monastery, but then fled from there, leaving his glasses, books, scrolls, everything, and hid in a nobleman's castle, just as Luther was doing at the same time. At the castle, he served as chaplain. There he completely rewrote the liturgy to erase any sacerdotal or sacrificial ideas. This was 1521. When he left the castle to return to Basel, this great published and acclaimed doctor of theology and acknowledged European master of Hebrew, Aramaic, Greek and Latin, had nothing.

B. Basel Ministry

Cratander, who owned the printing press that used to publish his work, took him in and gave him a proof-reading job. In Basel, he began preaching and teaching the Scripture in Latin and German. People closed their shops for the opportunity to hear the Bible preached in their own language. Just 8 years later, Basel was changed: the city structure, the church theology, and the courses for schooling, all completely redone to fit Scripture.

We could find him visiting the sick even out in the countryside, gently, yet firmly, holding to biblical truth even in a set-up debate in Baden where he was outnumbered, or being firm yet humble in his interaction with Luther at the Marburg discussion on the Lord's Supper, loving his enemies which included heretics like Servetus, being silent while persecuted by another preacher in town, interceding for Anabaptists to the point of kneeling in tears to beg for their lives in front of the city council, being wise in dealing with the government of the world as he compromised on non-essential issues, like how many government representatives would be on the excommunication board, counseling and trying to persuade heretics of God's truth--even hosting some in his home, wrestling deeply and quietly with career and life choices which he did at the monastery, loving and in death commending his children to God and his own soul to his Savior. He was known as the erudite, gentle, scholar-pastor, sometimes called St. John because of his emphasis on love. Even his antagonists at Baden said: "O that the tall sallow man were on our side"

C. Writings

He wrote prolifically. Besides the Greek New Testament done with Erasmus and commentaries on 24 Bible books, he wrote a church liturgy, sermons and lectures, a catechism for children, a Greek grammar, hundreds of letters, pamphlets on ministering to the sick and poor, theological apologetics about current concerns, and he translated over a hundred works by ancient church fathers. He was both a Greek and a Patristics expert, so for example he translated many of the biblical writings from Chrysostom. There is such a rich diversity of subjects that anyone looking for a subject for a doctoral thesis or book could easily find plenty of options to explore.

Much of what he taught might be considered typical of Reformation renewal, such as allowing clergy to marry, no works righteousness, no idols in the church, no prayers to saints, no purgatory, no indulgences, no Mariology, no appeals to tradition equal to Scripture, no papal authority, and so on.

II. Calvin's Awareness of Oecolampadius

Calvin fled to Basel in 1535, slightly over 3 years after Oecolampadius died. There he experience the Reformed effects of Oecolampadius' teaching in every area. His writings would have been available, in addition to information coming from people who knew and referred to Oecolampadius. Calvin dedicated his Romans commentary to Simon Grynaeus, the man in Basel who succeeded Oecolampadius and continued his work. When Calvin lived in Strassburg, 1538-41, Oecolampadius's widow and children were in the household of Capito who had been a close friend, coworker, and classmate of Oecolampadius. Capito and Bucer had all of Oecolampadius' published commentaries given to every parish for every pastor in Strassburg to read. Clearly they were available and recommended during Calvin's Strassburg stay.

A. Line of influence verified:

1. Church discipline. Akira Demura argues that during Calvin's Basel and Strasburg sojourn, Calvin revised the Institutes regarding church order and discipline to imitate Oecolampadius's idea. Olaf Kuhr, Gordon Rupp, J. Wayne Baker agree. Bucer adopted Oecolampadius's idea of excommunication and sacraments when both he and Oecolampadius instituted the Reformation at Ulm (spring 1531). Guggisberg says the elders and synods of Oecolampadius were established in Bucer's Strasburg and Calvin's Geneva. Wendel and Baker only trace Geneva as far as Bucer. While in Strassburg, Calvin drafted *Petit traité de la sainte Cène*. This incorporates the doctrine of church discipline where Calvin emphasized, along with Oecolampadius, that being a member of Christ's body implied a necessary purity in that union.

2. Liturgy. Calvin patterned his liturgy after Farel's *La maniere et fasson* from 1533 which had roots in Bucer's Strassburg liturgy of 1530. Oecolampadius had already sent a liturgical form to Bucer prior to 1526 which reflected Oecolampadius's liturgy of 1525 [See Fatio fn 37 from Robert White p 22 and Van de Poll.]

Calvin requested congregational singing in 1537 as in Bucer's liturgy, which was preceded in 1526 by Oecolampadius's liturgy and permission from the Basel City Council. [See Willem van 't Spijker] Van de Poll charts Oecolampadius's liturgy as flowing to Geneva, Frankfurt, Emden, Cologne, London, and Scotland.

3. Covenant. Oecolampadius was the only authority whom Bullinger cited in *De testamento* in support of the unity of the covenant, formulating the covenant as an agreement. [See Baker and others] which would also have come into play in the Consensus Tigurinus between Calvin and Bullinger. Oecolampadius bore a thoroughly mature and highly developed doctrine of the covenant. In fact, he might be considered the theologian of covenant theology alongside Augustine.

4. Lord's Supper and baptism. Beza stated that Calvin and Oecolampadius agreed on the Lord's Supper. [See Jill Rait Beza]. Farel had been instructed by Oecolampadius during his stay in Basel and had received letters of instruction. So Farel's 1533 material which Calvin used was greatly influenced by Oecolampadius.

B. Oecolampadius's commentaries

1. Kept in print. Calvin approved Oecolampadius' commentaries being reissued in Geneva in 1558. The forward to this OT exegetical set was written by Bullinger. This was while Calvin was lecturing on the minor prophets, on which Oecolampadius had written. Calvin's own commentary on the minor prophets was published the following year. Oecolampadius's commentaries on Daniel and Job had been published in Geneva five years earlier, 1553.

2. Regarded as the foremost Hebrew scholar of first generation Reformers. Several people labeled Oecolampadius as the "three-headed Cerebus," making reference to his famed ability in three languages (1520). Of course, Oecolampadius was known to have assisted Erasmus in the NT Greek and with the Hebrew OT references. He knew Hebrew, Greek, Aramaic, Latin, and some add, Italia and French, besides his native German.

3. Commentaries as obvious resources

a. Chrysostom was used frequently by both men. An edition of Oecolampadius's Latin translation of 66 of Chrysostom's homilies with his own Greek forward has Calvin's handwritten remarks in the margins, existing in the Geneva library.

b. Calvin confirms his acquaintance. "No one therefore, so far has engaged more diligently in this work [of writing a commentary on Isaiah] than Oecolampadius." See *CR* vol 39.217. p 36. letter to Viret

III. Specific evidence of influence

I have compared Oecolampadius and Calvin verse by verse in parts of Genesis, Isaiah, John, Romans, Hebrews, First John. which I had hoped to present, but the amount of material exceeds even a week's worth of lectures. The evidence shows that there are clear overlaps; repetitions of both words and ideas. I leave that to you to research and write up.

A. Common ideas and wording shown in Calvin's commentaries

a. In Isaiah 36-37. Both men show similarities 16x. Clear evidence in Isaiah 36:19 of Calvin copying Oecolampadius verbatim: Oecolampadius writes: "They wish Hemath to be the Antioch mentioned by the ancients. Sepharvaim is in the region of the Assyrians whence colonists came to Samaria. Jerome attests that Arpad was a city in Damascus." Calvin writes: "It is supposed that

Hamath was Antioch in Syria, that Arpad was that city from which colonies were brought to Damascus, and that Sepharvaim was a city situated in the country of Damascus." Calvin, in quoting Oecolampadius, retains the order of descriptions but mistakenly reverses the order of the last two city names. Calvin is quoting Oecolampadius.

Also: Calvin writes in Isaiah 53:9 "Why Oecolampadius will have [the Hebrew word] translated 'Excelsa,' I do not quite see." Clearly consulting Oecolampadius again. Blacketer writes that "Calvin actually refers to [rabbinic 10th century] Saadiah...but he certainly never studied Saadiah's writings; he almost certainly derives this reference from Oecolampadius."

B. Theological distinctives of Oecolampadius

Oecolampadius, along with other Reformers, held to the 5 solas, and redemptive historical approach of Scripture. Here is a typical comment by him from his Romans commentary: "He [Paul] says, 'who are those who love God.' It is not those who honor God only with the mouth and in pretense, but those whom God has predestined from eternity, so you may see that we are saved by grace and election, not by the merits of our works." (Romans 8:28 p. 72r) Frankly every theological point that you find in Calvin was already spoken of and developed in Oecolampadius: original sin, total depravity, unmerited grace, bondage of the will, penal substitution, imputed righteousness of Christ, election, redemption, predestination, sovereignty, sanctification, nature of Christ, atonement, creation, the Trinity, perspecuity of Scripture, necessity of being born again to understand Scripture, visible and invisible church, the marks of the true church, imago dei, separation of church and state, providence, and the three uses of the Law. I have evidence of similarity in all these points but in our short time will focus below on only a couple. The evidence derives not only from the commentaries, but also the evidence comes from comparing the First Confession of Basel (1534) with the Geneva Confession (1536) and Oecolampadius's Lord's Supper liturgy of 1521 and 1525 with Calvin's Lord's Supper liturgy. Here is my main point: so on the one hand you could say Calvin took everything from Oecolampadius. Or on the other hand, you could say Calvin independently concurred with Scripture in the same way as Oecolampadius. But let me present a few striking overlaps.

1. View of Lord's Supper

a. *De Genuina Verborum Dei*

Oecolampadius wrote *De Genuina Verborum Dei* which was a book cataloging all of the Fathers on the subject of the Lord's Supper, proving that the Roman idea was an innovation. Calvin clearly agreed with Oecolampadius' views, saying, "Hitherto, indeed, I have intentionally not dealt with the matter [of the Lord's Supper] because I was unwilling to do what has been done already. This was first performed with accuracy and skill by Oecolampadius, who clearly showed that the figment of a local presence was unknown in the ancient church." [See JKS Reid trans Theol. Treatises]

b. Taken into heaven.

Oecolampadius said in *Paradoxon* in 1521, [Calvin was 12 years old] "So that not only does Christ seem to descend from Heaven to us, but we also appear to ascend to Heaven to Him, and to love Him more fervently in the midst of the thronging angels and to magnify Him with more blessed hymns" (Staehelin *Lebenswerk*, p. 144). Calvin said, "That the pious soul may duly apprehend Christ in the sacrament, it must rise to heaven..." (*Institutes* 4:17:36).

c. True presence of Christ in the Lord's Supper

Oecolampadius: "I freely confess the Body of Christ to be present in the bread in that mode in which it is present in the Word itself." Oecolampadius, *Paradoxon* (1521). Calvin: "And he gives himself daily, when in the word of the gospel he offers himself to be partaken of by us, ... he seals that offer by the sacred mystery of the Supper" (*Institutes*, 4:17.5).

Oecolampadius: "For they declare their unbelief...if they say they have eaten the sign only and not also the things signified..." (*Paradoxon*, 1521). Oecolampadius: "through the [Word] the bread

becomes a sacrament and a visible word" (letter 1527 BuA#470). Calvin: "They are greatly mistaken in imagining that there is no presence of the flesh of Christ in the Supper, unless it be placed in the bread. They leave nothing for the secret operation of the Spirit which unites Christ Himself to us" (Calvin, *Institutes* 4:17:5).

C. Covenant. Both held to justification by faith alone through grace alone by Christ to the glory of God alone with authority from Scripture alone. Oecolampadius has a thoroughly developed and mature understanding of the covenant. Together he and Calvin believed Scripture to teach that God had always bound His people to Himself in covenant through the binding cord of Christ's death and resurrection. One passage from Oecolampadius's Isaiah commentary even discusses the particular covenant of redemption, which Calvin reiterates. "Hear then also the larger promises, for there will be with you an everlasting covenant, because God has given His law in your heart: for He will be your God, and you will be His temple and of His people. And just as He entered into a pact with his Son, our Lord Jesus Christ, as David describes in many places, and raised Him from death, so also by the highest faith His mercy will be to you, and also He will not suffer you to suffer above what you are able to bear." [1] Similarly, Calvin and Oecolampadius emphasized the unilateral quality of the covenant, the existence of only one covenant for all time, and the Old Testament covenant being confirmed by ceremonies which prefigured Christ. Oecolampadius commented: "the elect of God, at that time the synagogue, now the church" (Isaiah 6:1).

2. Fencing the Scripture for non-Christian: "Doubtless it is unworthy and pernicious, ... to touch the ark with profane hands." (Isaiah preface). For Christians: don't feed on Scripture "dully or basely. Nothing could be said that ought and should make [us] so attentive, as that we hear what God says. As often as God speaks, no one who does not hear is excused." (Isaiah 1:2) Fencing of the Communion table is found in the liturgy of both men.

D. Church order and practice

1. Concerning church discipline. Oecolampadius said: "As far as I can see, it shall never be well with us unless excommunication is maintained according to the apostolic and evangelical rule in the churches." Calvin said: "It seems to me that we shall not have a lasting church unless the old, that is apostolic church discipline is in its totality reinstated." The Geneva Articles of 1537 and Ecclesiastical ordinances of 1541 were exactly like Basel's Discipline Ordinance proposed by Oecolampadius in 1530 in structure; and similar in content. Oecolampadius had wished for only churchmen to be involved in discipline, but the City Council insisted on their own involvement as well. Calvin had the same plan foiled in the same way by the Geneva government which wanted the elders to be government representatives. Both men had ordinary laymen as well as ministers involved in the court of discipline. Oecolampadius had disciplinary courts in 4 districts. Calvin had commissioners assigned to different districts. Both stressed that the sinner should first be confronted privately before being reported to an elder.

Excommunication was defined narrowly, to be used for people not repenting of publicly breaking the moral laws of the 10 Commandments or denying Bible doctrine, for example, that Jesus was fully God and fully man. Both say the elders were to admonish the offender in the presence of all elders. Both say the minister should publicly announce the name of any unrepentant offender. Both say an ecclesiastical court should be established. Both defined offenses as moral and churchly, such as contempt for sacraments or failing to attend worship. Both indicated that excommunication had no legal effects outside of church. Both noted that excommunication had been unlawfully usurped by bishops alone. Both wanted a civil court for marriage matters. Having elders meant that an authority could be granted them, apart from the government. That was a new separation of church and state. The elders could excommunicate unrepentant people caught in public sin, which made the church more

pure, more Christian. Demura traces this absorption of concept from Basel through Strassburg, where Calvin witnessed a more perfect application of excommunication. Bucer himself gained an understanding in Ulm of Oecolampadius' concept that excommunication and that the distribution of sacraments marked the true Church at very least. From Bucer, this concept was transmitted to Calvin as mentioned.

2. Lay elders. Oecolampadius had the session meeting weekly--on Thursday. Calvin had consistory(or session) meeting weekly--on Thursday. Both had 12 men in the group. Both included laymen. Oecolampadius had 4 pastors, 4 laymen, 4 civil governors. As to lay elders,- Kuhr, Wendel, Demura, Baker all see Oecolampadius as the source for Calvin's idea of both church order and discipline. Kohler sees Oecolampadius as establishing elders for the first time since the Apostles (see *Das Marburger Religionsprach*, p. 284). No question remains as to Calvin's source for establishing elders and a consistory. Clearly while sojourning in Basel, the Frenchman even revised his Institutes on church order and discipline to reflect Oecolampadius's ideas.

3. Catechesis. Hughes Oliphant Old says Oecolampadius's question and answer catechism for children was repeated in Geneva. Oecolampadius's and Calvin's children's catechism both begin with the question: "Are you a Christian?" Both were a confession of faith, and not merely a doctrinal statement.

4. Liturgy- Oecolampadius patterned his liturgy after the Apostolic Prone with sermon and devotions. [See Van de Poll chart] Calvin's liturgy uses Basel's for his Lord's Supper. The first 2/3s echo the 1526 format and the last 1/3 echoes the 1523 format. The pronouncement of excommunication with the same list for offenses and structure is followed by both. [See Olaf Kuhr] Both include congregational singing.

5. Church state relation. Calvin also learned from Oecolampadius, via Bucer, the relation of Church and State.[2] From his passion for church purity, Oecolampadius developed the biblical application of elders administering excommunication, as opposed to that being the sole domain of the civil government. This was new. Never did a European city remove State authority to the Church in this way. Bucer developed the idea. Calvin imitated it. Wendel says, "In the first place, Calvin recovered from Bucer the affirmation that ecclesiastical institutions are not submitted to human arbitrariness but that they have divine right since they have been dictated by the Holy Spirit." [3]

E. Hermeneutics

1. Text: Both used Hebrew, LXX, Greek, Aramaic (Targum of Jonathan), Vulgate. Both assumed the text to be inerrantly inspired. Oecolampadius on Isaiah: "I have the words of the Lord, which He spoke to me: I speak nothing that the Lord has not said before, let me invent nothing out of my head..." (Isaiah 1:2).

2. Sources: similar, especially Chrysostom--see handout. As mentioned above, Calvin had Oecolampadius's translation of Chrysostom.

3. No meaning without faith. Oecolampadius: "The sense of Scripture is opened to none except those who seek Christ and those to whom Christ reveals Himself."

4. Word meaning/grammar/genre: both. Even for example, both have the same rhetorical question in Isaiah 36:17 "The proper meaning of the words [should] be first elucidated with appropriate attention to the preceding and following words, namely in the right context in which the particular vocabulary stand; then, and only then the soteriological significance of that word can be made manifest to the glory of the Father and Christ" (Isa 37:10).

5.. Historical background: Isaiah 37:8 Libna means Pelusium.

6. Scripture interprets Scripture. Both constantly quote parallel passages and cross references for both word meaning and broader interpretation.

7. Typology. double literal. Calvin seems to hold the same typological interpretations as Oecolampadius. See Isaiah 36 and 37 where, for example, both see Sennacherib as a type of Satan; Rabshakeh as the anti-Christ; Jerusalem as the Church. Oecolampadius: "In the case that histories, which are true in themselves, also prefigure the mysteries either of Christ or of the antichrist, by a certain hidden type ... first compose the history, then he may also uncover ... the mysteries mentioned by the Apostles..." (Isa 1:1). "In vain, therefore, they waste all labor who in the prophets seek anything except Christ and the Christian life" (Isaiah preface).

8. Style brief and clear. Epexegetical dialogue: It is as if he said-(Isaiah 37:10).

9. Christocentric. Oecolampadius: "Because the Word of God is inspired by the Holy Spirit, I am unable not to affirm that in all places the Spirit of the Scriptures has regard for Christ Jesus in purpose, goal and method" (Ezekiel 10). Oecolampadius: "For all Scripture sees Christ as its goal" (Isaiah preface).

10. Application: glorify God, build faith, evangelize. Oecolampadius: "The aim of the entire Scripture is to vindicate the glory of God, so that God might reign in all, chiefly in the hearts of men." (Romans preface). Both emphasized the centrality of Scriptural preaching in the vulgar language, and practiced *lectio continua*. Both opposed icons, idols, relics, worship of saints or angels, Mariology, prayers to or for the dead, feast days, imposed fasts, priests' celibacy, the papacy, authority outside of Bible, works of merit, indulgences, pilgrimages, penance, the Mass and any sacerdotal interpretation of sacraments, more than two sacraments, the politicization of the Church, popes, extra-biblical authority, Latin liturgy, and so on.

When Oecolampadius restructured the university, he got rid of the theology department and had the Bible professors teach theology as it came from the Bible. His preaching depended on the Word, which he himself preached in *lectio continua* week by week until his death, always centered on Christ as our Savior and sustainer of our faith. For Oeco, the hermeneutical methodology and exegetical goal met in Christ and produced an application which flowed from Christ.

IV. Conclusion

In many ways his own distinctives theologically really just came from going back to the Bible and early church times. That means he saw the Lord's Supper as a special sacrament of grace, but not a memorial or sacerdotal act. On the positive side he emphasized the authority of Scripture alone, salvation by faith alone, with exegesis and preaching centered on Christ alone.

We could say that Calvin took over Oecolampadius's ideas on elders, synods, synod meetings, number of members in synod, church discipline, separation of church and state, a civil marriage court, infant baptism, election, predestination, covenant, one Church throughout Scripture, the bondage of the will, original sin, meaning and wording of the Lord's Supper, fencing the table, liturgy, city-wide confession, use of Patristics, catechism, covenant, election, sovereignty, predestination, primacy of Scripture, Christocentricity, hermeneutics, biblical-theological exegesis, use of Chrysostom and Augustine, typology. Other aspects of imitation include fencing the table, a dialog format for the catechism, an emphasis on education, the primacy of Scriptural preaching, the initiated but not perfected character of man and creation and the Kingdom, Biblical-theological exegesis, and the very narrowly understood contradistinction between law and Gospel.

In God's plan, the two men never met personally. By the time Calvin took residence in Basel, 1535, and then lived under Johannes Oecolampadius's influence in Strassburg, 1538-41, Oecolampadius had left this world. Yet Calvin echoed the Basel Reformer's very words, sometimes verbatim. As mentioned, we could say Calvin imitated Oecolampadius completely. Or we could say that both men independently understood the same Bible through the same Holy Spirit. By God's gracious union of these two men in Christ and His Word, Calvin echoed Oecolampadius, his predecessor. Oecolampadius

taught: "Faith is had by those who see with the eye of the heart, who had God Himself as a teacher" (Isaiah 1:1). Oecolampadius and Calvin had been taught by the Master. May we be taught similarly.

Concerning the Lord's Supper, Calvin wrote, "Hitherto, indeed, I have intentionally not dealt with the matter [of the Lord's Supper] because I was unwilling to do what has been done already. This was first performed with accuracy and skill by Oecolampadius, who clearly showed that the figment of a local presence was unknown to the ancient Church." [4] Calvin also propagates Oecolampadius's words, published in *Paradoxon* in 1521, that a believer is taken up into heaven to meet Christ in Communion. [5] In fact, the final accord between Geneva and Zurich concerning Communion (Concensus Tigurinus, 1549) merely repeated the Basel Reformer's earlier proposal. Beza himself concluded that Oecolampadius and Calvin agreed on the Eucharist. [6]

From 1526 liturgy: "Our mystery is that Christ is the Bread of Life to us, to which we testify with thanksgiving by this sacramental bread." Oecolampadius wrote, "May His blood touch our hearts."

5 solas Both men held to justification by faith alone, through grace alone, as found in the only authority of Scripture alone.

Election. But even in more finely delineated areas, they concurred. Calvin echoes that grace is neither equally offered nor received by all. Surprisingly to some, the doctrines of election and predestination may be included in the list of imitations. Oecolampadius not only wrote about election, but thoroughly integrated it into his Biblical-theological framework as can be seen in his commentaries.

Covenant. Oecolampadius bore a thoroughly mature and highly developed doctrine of the covenant. In fact, he might be considered the father of covenant theology alongside Augustine. Even Bullinger in his famous work on the covenant, *De testamento*, cited only Oecolampadius for formulating covenant as a contractual agreement. Each referred to the Church in both the Old and the New Testament. Together they believed Scripture to teach that God had always bound His people to Himself in covenant through the binding cord of Christ's death and resurrection. One passage from Oecolampadius's Isaiah commentary even discusses the particular covenant of redemption, which Calvin reiterates. "Hear then also the larger promises, for there will be with you an everlasting covenant, because God has given His law in your heart: for He will be your God, and you will be His temple and of His people. And just as He entered into a pact with his Son, our Lord Jesus Christ, as David describes in many places, and raised Him from death, so also by the highest faith His mercy will be to you, and also He will not suffer you to suffer above what you are able to bear." [7] Similarly, Calvin and Oecolampadius emphasized the unilateral quality of the covenant, the existence of only one covenant for all time, and the Old Testament covenant being confirmed by ceremonies which prefigured Christ.

Baptism. Oecolampadius and Calvin could speak in the same breath of the covenant sign of circumcision and baptism for the elect.

Elders (excommunication). No question remains as to Calvin's source for establishing elders and a consistory. Clearly while sojourning in Basel, the Frenchman revised his *Institutes* on church order and discipline to reflect Oecolampadius's ideas. Wendel, Baker, and Demura concur. Demura traces this absorption of concept from Basel through Strassburg, where Calvin witnessed a more perfect application of excommunication.