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THE REFORMED FAITH

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of the Spirit in the church\* is the activity of the resurrected Christ (Rom. 8:9-10). Primarily with Pentecost in view, the resurrected Christ tells his disciples, "I am with you always, to the end of the age" (Matt. 28:20). This forms the background for the Reformed understanding of the real, "spiritual" presence of Christ in the sacrament.\*

The pneumatic factor also sheds light, with all the mystery that remains, on the much-discussed question of the nature of the resurrection body. What God has done for Christ, in raising him from the dead through the Spirit, God will also do for believers (Rom. 8:11). Their bodies, like Christ's, will be "spiritual" (1 Cor. 15:44), not in the sense of being adapted to the human spirit or composed of an ethereal, immaterial substance, but as transformed and made immortal by the power of the Holy Spirit.\*

The resurrection of unbelievers for final judgment and eternal condemnation, though less prominent in Scripture\* (e.g., Dan. 12:2; John 5:28-29; Acts 24:15), has received confessional status in both mainstreams of the Reformed tradition (e.g., Belgic Confession,\* art. 37; Westminster Confession,\* 32.2-3; 33.1-2).

G. C. Berkouwer, *The Work of Christ* (1965); Hepppe, *RD*; G. Vos, *The Pauline Eschatology* (1930).

RICHARD B. GAFFIN, JR.

## Réveil, Le

Nineteenth-century evangelical awakening which invigorated and enlarged Protestantism in France and Switzerland. In France, the century following 1685 brought terrible repression for Protestants. The respite granted by the extension of toleration (1787) vanished in the revolutionary "terror" (1792-95). Submission by pastors, sometimes followed by demission of office, suggested a massive influx of Enlightenment thought. In 1801-14 brought unprecedented government intervention in church affairs, allowing existence but discouraging expansion.

Signs of French resurgence were evident immediately after the "terror" but

were very localized. In France and Switzerland, important preparatory work was carried out by agents of the United Brethren (Moravians) who evangelized widely and produced cells of the "awakened" within existing church structures, especially in the locales known as centers of Réveil activity (Lausanne, Geneva, Lyons, Bordeaux, Montpellier). British evangelicals also attempted to assist prior to the "terror" and in the brief peace (1802). Yet the extended hostilities largely limited them to the printing of Bibles and literature for French distribution.

The end of war (1815) opened the way for unrestrained commercial and ecclesiastical interaction between Britain and Europe. Joining this movement into Europe was the Scot Robert Haldane. He had been oriented to Europe by David Bogue (1750-1825), the Scots theological tutor and Independent\* minister of Gosport, Hampshire. Haldane had also been a governor of the London Missionary Society\* (1796-1804, the era from which its European interests dated) and promoter of itinerant evangelism prior to the rise of Scotland's Congregational Union. In 1808 he adopted Baptist views.

In 1816 in his Geneva lodgings Haldane began six months of exposition on the Letter to the Romans to divinity students and young ministers, assisted by two American Presbyterians. Though opposed by the city's theological faculty, he led many from Deism to vital Christian faith. He departed for Montauban, France (summer 1817), and left behind a following divided over whether to submit to ordination at the hands of the largely heterodox local company of pastors.

A similar blossoming of pietistic cells was proceeding at Lausanne, again with significant British influence. Participating divinity students who did not desist were barred from ordination even under that city's more orthodox regime. This sudden surfeit of unordained and unassigned theological students in the two centers provided a nucleus for an aggressive wider ministry. As the launching of independent Protestant churches within the cantons was highly problematic, given existing church-state relationships, efforts were focused on France (and even-

tually on Quebec). The independent "Bourg de Four" congregation at Geneva served as the major hub of this movement. The 1820s saw numerous Swiss from such independent connections working, where possible, with the French Protestant churches. British endeavors such as the Continental Society for the Diffusion of Religious Knowledge founded in London (1819) also employed such workers in itinerant evangelism and colportage. Greatest opportunities were found in regions beyond the catchment areas of large cities.

Orthodox theological graduates of Lausanne, Geneva, and Montauban were simultaneously propagating a similar evangelical message within their national Protestant churches and among the Huguenot\* diaspora in Holland, Denmark, and Germany. Bible and mission societies proliferated, notably at Lausanne and Paris, often with British and American assistance. Important supporting periodicals such as *Archives du Christianisme au dix-neuvième siècle* were founded. By the 1830s, lay-directed societies at Paris and Geneva effectively assumed the supervision of itineration and colportage from foreign societies, while continuing to rely extensively on foreign funds. A theological college begun at Geneva (1831), with which the historian Jean Henri Merle d'Aubigné\* and dogmatician Louis Gausson\* were long connected, provided pastors and evangelists (as did the sympathetic college at Montauban) and helped spread the Réveil to Belgium, Holland, Hungary, and northern Italy.

The impulse supplied (1830s) by private rather than ecclesiastical initiative contributed to the considerable estrangement of the Réveil from the established churches by the late 1840s. Success in colportage and evangelism led to the founding in France of self-consciously evangelical and Reformed congregations impatient with governmental intervention and creedal indecisiveness. Thus a French "free" church was founded (1849) in conscious solidarity with similar movements in Scotland, Holland, Geneva, and Lausanne.

While the Réveil impulse continued across church lines, the decade of the

## Revelation

1870s removed the last of the early leaders. Theologically, it had emphasized the deity of Christ, human depravity, justification\* by faith,\* and biblical authority\* in an era when these were discounted. Historically, the movement revived interest in Calvinist\* doctrine and heritage. Ecumenically, it brought French-Swiss evangelicism into the orbit of the Evangelical Alliance (founded 1846). Yet in the theological upheaval of the late nineteenth century, the movement's influence was largely dissipated.

R. P. Evans, "The Contribution of Forerunners to the French Protestant 'Réveil'" (diss., University of Manchester, 1971); J. I. Good, *History of the Swiss Reformed Church Since the Reformation* (1913); A. Gretillat, "Movements of Theological Thought Among French-speaking Protestants from the Revival of 1820 to the End of 1891," *Presbyterian and Reformed Review* 3 (1892): 421-47; A. Haldane, *The Lives of Robert and J. A. Haldane* (1855); T. C. F. Stunt, "Geneva in the British Evangelicals in the Early Nineteenth Century," *Journal of Ecclesiastical History* 32 (1981): 35-46.

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## Revelation

Sources. Christian theology teaches that we have access to God's\* nature and purposes only through God's willful deeds of revelation, of which Jesus Christ is the center. These acts are not all we can say of God but are the basic ones on which other actions such as guidance, inspiration, and providence\* are founded. In every Christian theology, revelation is fundamental. While apparently there are many similarities among traditions, there are also essential differences. The Roman Catholic concept of revelation, formulated mainly by Thomas Aquinas, centers around the duality of "nature and grace"; the Reformation concept centers around "sin and grace," the Lutheran more specifically around "law and gospel," whereas Calvin and his followers prefer to summarize God's revelation as a "two-fold grace" (*duplex gratia*), that is, justification\* and sanctification.\* These seemingly minor differences create a different view of God, humanity,\* sin,\* rev-