

*Chapter Eleven***Teaching the Book of Revelation to
Millennials and Gen Y****Kayle B de Waal***Avondale University College***Abstract**

This chapter examines the challenge of interpreting the symbolism and the use of antecedent literature in the book of Revelation as a “discussion starter” that focuses on Millennial and Gen Y assumptions about the book. The chapter presents a Christo-centric methodology that builds the faith of students. The methodology emerges from the text itself and provides a responsible approach to the text that demonstrates its historical, theological, literary and contextual nuances. The symbol of the Lamb serves as a pedagogical tool that points to the death and resurrection of Jesus Christ and is woven into the narrative landscape amidst the rise and fall of beastly powers. Students are taught that this enigmatic book with its polyvalent symbols, intricate structure and hybrid genre is indeed a revelation of Jesus Christ.

Introduction

Avondale Seminary is a school in the Faculty of Arts, Nursing and Theology at Avondale University College that trains future religion teachers, chaplains and pastors. Students study the book of Revelation as part of their biblical studies major or religion major. The book

therefore takes centre stage in this tertiary setting where its historical, social, literary, ideological, philosophical and theological contexts are explored.

Moreover, the book of Revelation is central to understanding Adventist eschatology (Anderson, 1974; Naden, 1996; Smith, 1904). The book has been the source of hope and justice for a broken world. It has aided in the development of a deeper understanding of doctrines like the millennium (Rev. 20:1-7), the second coming (Rev. 1:7; 11:15; 14:14-16), the judgment and the annihilation of evil (Rev. 20:10-15) (Stefanovic, 2002). The study of the book has championed devotion to Christ (Rev. 14:1-5) and the proclamation of the gospel to all nations (Rev. 14:6-7).

This chapter has three aims: first, it will examine the challenge of interpreting the symbolism and the use of antecedent literature in the book of Revelation; second, it will examine perceptions Millennials and Gen Y have in the study of the Bible and then provide anecdotal evidence from the teaching experience of the lecturer over the last decade in relation to student understandings of Revelation; and third, the chapter will outline a Christo-centric approach that focuses on symbolism, genre, literary structure and the Lamb as pedagogical symbol that can assist students to understand that this book is indeed “the revelation of Jesus Christ (Rev. 1:1).”

The Challenge of Interpreting Revelation

The book of Revelation is the most difficult book to interpret in the New Testament. The complexity of Revelation is found in its vexing symbolism and indebtedness to antecedent literature, especially the Old Testament, which is woven into the very fabric of the book (Moyise 1995; Beale 1998). John’s mind is saturated with the stories of the Old Testament and the book breathes the atmosphere of its ideas and language (Fekkes, 1994). We will examine three examples: 1) the overcomer promises in Rev. 2 and 3; 2) the use of the Old Testament; and 3) the use of the number 666 in Rev. 13:18.

The letters to the seven churches of Asia Minor each end with an overcomer promise or reward to encourage these communities in their devotion to Christ. The concept of rewards runs deep in Jewish and Greco-Roman society (Sandy, 2002).

The overcomers promise

- Tree of life (Rev. 2:7)
- Crown of life (2:10)
- White Stone (2:17)
- Authority (2:26)
- Morning Star (2:28)
- Dressed in white (3:5)
- Pillar in God's temple (3:12)
- Name of God
- Name of Jerusalem
- Sit on God's Throne (3:21)



*Now the dwelling of
God is with people
(Rev. 21:3)*

The rewards must be interpreted symbolically. The point of each promise is finally realized in the New Jerusalem. The variety of expressions of future rewards in Revelation 2 and 3 allows readers/hearers to *pre-experience* a small part of what being in God's presence will be like. The symbols speak both to the heart and to the head. They stir emotion and cognition. The message of the book is not meant to be decoded but rather encoded on the lives of readers/hearers (Sandy, 2002).

A deeper probe of the importance of the Old Testament to understand Revelation reveals greater challenges (Moyise, 1995). The relationship between Revelation and the Old Testament has been developed using literary, verbal and structural parallels (Beale, 1998; Paulien, 1988; Strand, 1982). For example, a verbal parallel occurs whenever at least two or more words of more than minor significance are parallel between a passage in Revelation and a passage in the Old Testament. Minor words like prepositions, articles and minor conjunctions are not to be considered when we try to establish verbal parallels. The two major words may be coupled in a phrase or even if they are separated they will have a syntactical relationship.

An example of a verbal parallel is Gen. 19:28 and Rev. 9:2. Genesis 19:28 has the phrase "*like the smoke of a great furnace*" while Rev. 9:2 reads: "When he opened the Abyss, smoke rose from it, *like the smoke of a gigantic furnace*." While we can see the literary connection between the texts, we cannot decisively conclude that John was alluding to Gen. 19:28. Furthermore, if the allusion is intentional we cannot say with certainty what message John sought to convey with

the literary connection. A verbal parallel is only part of the evidence we need but it is a good start to meaning-making (Paulien, 2006).

Another challenge to interpreting the book is its use of numerology (Naden, 1996). For example, the number 666 used in Rev. 13:18 has proven notoriously difficult to interpret. It reads: "This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666." According to John, those who are wise can get an insight into the identity of the beast by knowing the number of his name.

One line of reasoning takes a linguistic approach to interpreting the number. In ancient Greek, Hebrew and Latin letters represented numerals according to their order in the alphabet (Smalley, 2005). The letters in Greek for "Nero" (*Neron*) add up to 1005. However, if the Greek letters for Nero Caesar (*Neron Kaisar*) are transliterated into Hebrew (*nrwn qsr*), the letter numbers add up to 666 ($50 + 200 + 6 + 50 + 100 + 60 + 200 = 666$). This interpretation makes sense since the number would have been understood by first century Christians in the seven churches (Charles, 1920; Smalley, 2005). While this line of reasoning is convincing, most contemporary scholars date the book to around 95/96 C. E. in the reign of the emperor Domitian, which then questions the validity of making a case for Nero as the referent for the number 666 (Beale, 1999; Boxall, 2006; Blount, 2009).

Other scholars understand the number 666 as referring to all human powers that have stood in opposition to God and the values of his kingdom (Mounce, 1998). Stefanovic (2002) contends that it is the number of Babylon. The number symbolizes falling short of the divine ideal represented in the number seven. More specifically Stefanovic (2002, p. 428) argues that the number identifies the character of the sea beast of Rev. 13:1 as an end-time power that exalts itself above God.

In sum, this section has sought to highlight the opacity of the text and the depth and intricateness of the symbolism. The book of Revelation will continue to confound critics and students alike unless a responsible methodology is deployed that works with the internal dynamics of the book.

Millennials, Gen Y and the Study of the Bible

The study of the Bible still remains relevant for active Christian Millennials and Gen Y in the USA (Zylstra, 2016). The six-year study of engagement with the Bible by the American Bible Society and the Barna Research Group found that millennials were reading and studying their Bible just as much as Boomers and Gen Xers, even though most were doing so with a digital device (Zylstra, 2016). “This research challenges the assumption that younger Christians are less biblically literate than previous generations of Christians,” the report said. “For the most part, where believers maintain Bible literacy, they do so across generations” (Zylstra, 2016). The research of White also demonstrated that Gen Y are keen digital Bible students and enjoy reading their Bible in a group setting (White, 2016).

This background suggests that the Bible is still important to Millennials and Gen Y and that the influence of the older generations still impacts them. The relationship between older generations and Millennials and Gen Y and their Bible understanding can potentially assist us to grasp the perceptions that have been found in Revelation students over the last decade.

Students enter the Revelation class having a range of assumptions. Assumptions refer to what is taken for granted in our thinking and living. It points to the implicit suppositions we have and the claims or beliefs upon which propositions appear to be based (Butts, 1965). The ability to make assumptions explicit and test their accuracy has been widely recommended by educational theorists (Cochran-Smith, 2000; Eraut, 1999; Hargreaves, 2000). In one of the early classes in the unit the lecturer asks students their perceptions and understandings of Revelation. Students reveal the following assumptions: 1) The early Christians were being persecuted by Rome (Batchelor, 2018; Beckwith, 1919; Charles 1920;); 2) Prophecy is always accurate and precise (Batchelor, 2018); 3) The letters to the seven churches are purely historical (Anderson, 1974; Maxwell, 1984; Naden, 1996); 4) The book of Daniel is the primary background to understand Revelation (Maxwell, 1984; Naden, 1996); and 5) the “end times” is something to be afraid of. These assumptions come from popular teaching and preaching in the churches on the book of Revelation, outdated scholarship, scholarship that has not interacted with the latest research and from the views of the older generations as well.

The key to assisting students question and re-assess their assumptions and begin to rebuild a responsible approach to the book that is based on its internal dynamics is to teach them a Christocentric methodology. The methodology has been developed by a range of scholars who have interpreted Revelation in its socio-cultural context and acknowledge its structural, prophetic and eschatological intricacies (Beale, 1999; LaRondelle, 1997; Paulien, 1988; Osborne, 2002; Smalley, 2005).

Understanding the Genre

The book of Revelation is unique in the corpus of Christian literature as it has a hybrid genre composed of apocalyptic, epistolary and prophecy (Barr, 1998; Osborne, 2002). Apocalyptic focuses on a period of time yet future when God will disrupt the flow of history to bring about the end of evil and establish a new order of righteousness and peace. Apocalyptic looks to the end of this space-time continuum when God will discontinue the course of history as we understand it, turn it to his own purposes, and bring about a new beginning (Rev. 21-22). Therefore, apocalyptic ignores, and in this way denies, the capacity of human beings to create a peaceful future by overcoming wickedness (Blevins, 1980). The epistolary aspect acknowledges that the book is written to seven *actual* churches in Asia Minor in the first century C. E. during the reign of Nero or Domitian (Beale, 1999; Smalley, 2005). Students are taught that meaning-making must begin with the first-century readers/hearers (Friesen, 2001; Kraybill, 1996).

The prophetic aspect of its genre contends that Revelation is predictive and that it concentrates on a future which arises out of the present such that historical flow is not interrupted. The prophetic also looks backward at God's strategies and dealings with human beings since the beginning of time. It is in this regard that the book of Revelation's indebtedness to antecedent literature makes sense. The prophetic allows the reader the opportunity to see the consistency of God in his dealings with human beings in the past, present and future (Naden, 1996; Stefanovic, 2002). The prophetic is therefore both forecasting and foretelling. Students are taught the divine origin of the book with its prophetic predictive quality (Rev. 1:1-2).

Second, the philosophy of the book of Revelation is dualistic. That is, apocalyptic reality consists of two irreducible elements or

opposing principles: good and evil. God represents good and Satan represents evil in a cosmic battle (Collins, 1979; Tonstad, 2007). This dualism is not speculative or abstract but works on the historical and temporal plane. The present age is subject to the powers of evil (Gal. 1:4). Satan and his hosts reign, but Christ has defeated them through his death and resurrection (Rom. 4:25; Col. 2:15). While the decisive battle has been won there are still skirmishes with the enemy and this forces. The staged defeat of evil will take place at the second coming of Jesus (2 Thess. 1: 8-10; Rev. 19:1-11) before the millennium and finally after the millennium (Rev. 20:7-10) that will usher the world into a new timeless age of perfect righteousness under the authority of God (Rev. 11:15; 21:1-3).

No other piece of apocalyptic literature in the Second Temple period (150 B.C.E. to 100 C.E.) has the sweep, organization, power, and grandeur of this literary masterwork, to say nothing of authentic inspiration. John is the earliest known Christian writer to produce an original apocalypse that focuses on Christ and his vicarious victory.

A Christo-climactic Structural Analysis

The book of Revelation is known for its literary artistry and structural intricateness (Bauckham, 1993; Beale, 1999; Resseguie, 2009; Strand, 1992). The structure itself is very difficult to determine and has layers of meaning (Bandy 2009). There is a broad consensus, however, that the book has a macro-structure with a major chiasm that has Revelation 12 at the heart of the book (Mounce 1998; Blount 2009). Revelation 12 itself is composed of a chiastic structure (Siew 2005; Resseguie 2009).

- **A** The War between Woman and the Dragon
- **B** The Escape of the Son and Mother
- **C** The War in Heaven (Rev.12:7-12)
- **B'** The Escape of the Woman
- **A'** The War between Dragon and Woman's Seed

The heart of the chiasm is Rev. 12:7-12, a passage that is recognized as the centre of the whole book (Beale, 1999; Stefanovic, 2002). Revelation 12:7-12 symbolically addresses the cosmic conflict between God and Satan. The conflict is an important metanarrative, not just to understand this passage, but also against which to

understand the book of Revelation (Abir, 1995; Tonstad, 2007). This metanarrative is the Grand Story that reveals how sin entered the world and God's plan to rescue, redeem and restore God's creation, in and through Jesus Christ, the Messiah (Newton, 2015: 236-78).

At the heart of Rev. 12:7-12 is 12:10-11. It reads: "Now have come the salvation and the power and the kingdom of our God and the authority of His Christ. For the accuser of the brothers, who accuses them before God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the Word of their testimony, they did not love their lives so much as to shrink from death." The epicentre of Revelation is the message of the cross.

Students are taught that just as the epicentre of Revelation is the message of the cross, so too is the message of the New Testament (Mark 9:33; Luke 9:31; John 12:31-32; 1 Cor. 1:18-21; Gal. 6:14). This focus on the cross as the epicentre of Revelation assists students to move away from fanatical interpretations that engage in "newspaper exegesis" and ultimately devalue the message of Revelation. The spiritual relevance and impact of the message of Revelation is deepened by paying attention to the cross and its transforming power in the life of students.

A Christo-centric Approach to Symbolism

A feature of Revelation's difficulty is its complex use of symbols. It is a predominantly symbolic genre indicative of the opening verse: "The revelation of Jesus Christ, which God gave him to show (*deiknumi*) his servants what must soon take place. He made it known (*semeino*) by sending his angel to his servant John (Rev. 1:1)." John uses the term *semeino* which is defined as "make known," "report," or "communicate," while it can also mean "signify" elsewhere in the New Testament (Beale, p. 35).

The precursor text of Rev. 1:1 is Dan. 2:28, 29 (Osborne, 2002; Smalley, 2005). According to Beale, "The symbolic use of *semeino* in Dan. 2 defines the use in Rev. 1 as referring to symbolic communication and not mere general conveyance of information (Beale, p. 297)." This is substantiated by the parallelism of *semeino* with *deiknumi* since *deiknumi* throughout the book always introduces a divine communication by symbolic vision (Rev. 4:1; 17:1; 21:9-10; 22:1, 6,

8). The programmatic statement for the interpretation of Revelation's symbolism is therefore "interpret symbolically unless you are forced to interpret literally (Beale, p. 55)."

The symbols must be examined in their Greco-Roman *and* Old Testament context. Two examples follow. Revelation 6:12 reads: "I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red." The symbol of earthquake is also found at Rev. 8:5, 11:13 and 16:19. Revelation continues the symbolism of the earthquake from the Old Testament (Isa. 29:6; Zech. 14:5) that points to the dissolution of a rebellious society at the self-manifestation of God (Smalley 2005; Boxall 2006). However, the city of Pompei had also recently been destroyed by an earthquake so this symbol also had a ready applicability to situations that the members of the seven churches had faced (Aune, 1997).

Revelation 2:18 reads: "To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze." The phrase "son of God" (Rev. 2:18) alludes to Dan 3:25 (Beale, 1999; Boxall, 2006; Harrington, 1993). Three Jewish believers were threatened for their faith in Yahweh in Daniel 3 and then an attempt is made to kill them by throwing them into a fiery furnace (Dan. 3:19-23). There a "son of the gods" protected the three Hebrew worthies from the fires of Nebuchadnezzar (Dan. 3:24-25).

However, the first century context also yields interesting results. There is a strong polemical tone in the phrase "son of god" (Rev. 2:18) which is a direct challenge to the emperor's patron god, Apollo. Apollo, the sun god, was worshipped in Thyatira and was the guardian of the city. Interestingly both Apollo and Emperor Domitian were known as the sons of Zeus (Osborne, 2002). In the ancient world the emperors claimed to be deities (Momigliano, 1986). However, the son of Zeus is no match for Jesus who is the true Son of God (Hemer, 1986). According to Kenneth Strand (1976, p. 25-26), John used symbols to protect his churches from the spiritually toxic influence of Greco-Roman culture, "thus safeguarding the community against recrimination;" for effective illustration to communicate in the most forceful way the urgent visions John received from God; and because "it was the common parlance of the community" to use these symbols.

The value of a Christo-centric approach to the symbolism can be seen in John's use of the phrase "time, times and half a time" found in Rev. 11:2, 12:6, 14 and 13:5. The phrase is worded differently in each of these verses but it still has the same meaning. The phrase alludes to Dan. 7:25 and 12:7 (Beale, 1999; Boxall, 2006; Smalley, 2005). While we need to look at the Danielic background to understand the use of the term in Revelation we also need to explore other uses of the time frame. For example, Jesus ministered for three and a half years which equates to the same time frame of 42 months or 1260 days (Stefanovic, 2002). This Christo-centric application of the phrase deepens its applicability. While the Old Testament contextual and literary background is important in the meaning-making enterprise it is also crucial to keep in mind the life and teaching of Jesus to understand the symbols.

The Lamb as Pedagogical Symbol

An important symbol that is found on twenty nine occasions throughout the narrative landscape of Revelation is that of lamb (*arnion*). It is used once as a "counter figure" in Rev 13:11 and the other twenty eight times as a title for Christ. Numbers carry interpretational and theological weight in Revelation (Naden, 1996; Resseguie, 2009). Twenty eight equals four times seven. Seven denotes completion/perfection and four denotes the entirety of the known world. Hence the number twenty eight points to complete dominance over the world but a dominance that is perfect.

The early Christian readers would understand Christ as a *self-sacrificial* Lamb who was slain (Rev. 5:6, 12; 13:8). The notion of the slain Lamb obviously points to the death of Jesus. The verb "was slain" (*sphazō*) depicts maiming, butchery and violence (Beale, 1999). Revelation 13:8 reminds readers that Jesus was slain from the foundation of the earth. This points us to God's eternal purpose – his redemptive action to save – in contrast to the momentary power of evil. Jesus dies so that he may ransom people for God (Rev. 5:9; 7:9, 10, 14; 14:4).

Further, early Christian readers perceive that the Lamb, though a sacrificial and peaceful symbol, depicts a *fierce wrath*. The unrepentant endure the wrath of God "in the presence of the Lamb" (Rev. 14:10; see also 6:16). The Lamb who paid an infinite price on the cross, the

Lamb who loves with a love beyond explanation – this Lamb witnesses the unrepentant experience the horrors of eternal separation. With a love so deep there can be no question that this is a painful ordeal that is of eternal consequence for the Lamb (De Waal, 2015).

Third, the Lamb is a figure *worthy of reverential worship* (Rev. 22:3). The book of Revelation is a liturgical masterpiece with sixteen hymns. The Lamb is afforded praise for his wisdom, power, holiness, and eternity (Rev. 5:8, 12-13; 7:10; 13:8; 19:7). This Lamb with his incontrovertible might laid down his life to redeem humanity. John also renders the Lamb the same titles as that of God so that the actions of the two characters are presented as one and the same. John demonstrates his high Christology by contending that the Lamb is the Lord (Beale, 1999; De Waal, 2015; Smalley, 2005).

Fourth, in striking contrast to his power and glory, the Lamb is a symbol of *pastoral service* (Rev. 7:17) and *loving compassion* (Rev. 19:7, 9; 21:9). The Lamb becomes the temple in Rev. 21:22 and enjoys unconstrained presence with his people, fulfilling the prophets future hope (Ezek. 40-43; Jer. 3:16-17; Isa. 65:17). The New Jerusalem shines with the brilliance of the Lamb so that there is no need for the sun, moon, and stars (Rev. 21:23). The water of life comes from the throne of the Lamb (Rev. 22:1) providing sustenance for his people. The definition of the character of the Lamb is far from simple. The Lamb is gentle and yet powerful. He gives life and takes life. This Lamb is ready to defend his people (Rev. 14:1-4) and to make war against the coalition of kings (Rev. 17:14) (De Waal, 2015). Students learn a deep appreciation for this pedagogical symbol that teaches them about the values of God's kingdom versus the values of the forces of evil.

Re-assessing Student Assumptions

As the semester progresses and students unlearn what they previously knew their assumptions are replaced by appropriate knowledge and insights on how to interpret the book of Revelation.

With regards to the first assumption, namely, that Christians were being persecuted for their faith by the Roman Empire, the research of Leonard Thompson has demonstrated that the Christians in Asia Minor in the latter part of the first century were not experiencing

persecution but rather local sporadic harassment (Thompson, 1990). Having said this, students are taught that Revelation predicts a major conflict before the consummation, a conflict between God's people (Rev. 7:2-4) and those who have accepted the mark of the beast (Rev. 13:16).

Jesus is the Model, the Example, for the reader/hearer, especially in relation to persecution. In the Gospel of John Jesus' death is not understood as his defeat but rather as his glorification (John 7:39; 12:16; 13:31) and exaltation (John 3:14; 8:28; 12:32-34) (Mueller, 2015). Jesus' victory is ascribed as *nikaō* (John 16:33). The book of Revelation uses the same language as the Gospel of John stating that Jesus has conquered (*nikaō*). Jesus turns persecution on its head – it is not defeat but victory – victory because God will judge the oppressors, resurrection is guaranteed (Rev. 20:11-15) and eternal life is sure (Rev. 14:13) (Mueller, 2015).

In relation to the second assumption, namely, that prophecy is always accurate and precise (Batchelor, 2019), students are taught that apocalyptic is marked by a rigid determinism (Beale, 1999; Smalley, 2005). Apocalyptic literature testifies that all things move in concert toward the consummation of all things. Everything portrayed in the book in terms of the end (Rev. 6:12-17; 11:15-18; 14:12-15; 16: 12-16; 17-22) is inevitable. The problem of human free will within the context of God's omniscience is never an issue that needs to be looked into. There is, however, an implied insistence that God's ultimate victory is worked out within the framework of human freedom. At the heart of the apocalyptic framework is faith in God and in his power to control the future and indeed bring it to pass. While students are correct to assume that prophecy is accurate they need to learn to use the appropriate language and concepts to understand prophecy.

The third concern that was raised focused on the assumption that the letters to the seven churches are purely historical (Maxwell, 1984; Naden, 1996). While the letters can be interpreted from a historical perspective students also learn of the centrality of Jesus in each letter (Rev. 2:1, 9, 12, 18; 3:1, 7, 14); the micro-chiasm of the seven letters; the internal and external problems that were associated with each church and the centrality of the Old Testament background to understand Rev. 2 and 3 (De Waal, 2015). This student assumption is deepened and extended.

The assumption that the book of Daniel is the primary background to understand Revelation is also revisited. Students discover that while Daniel is important there are other books that are of equal significance including Isaiah, Ezekiel, Psalms and Genesis (Fekkes, 1994; Beale, 1998). Instead of focusing on one book students are provided with a methodology to interpret the use of the Old Testament in Revelation.

Finally, the eschatological fear students have about the “end times” is replaced by teaching them the good news of the victory of Jesus Christ. In fact, the victory of Jesus is the victory of the believer. The saints overcome just as Jesus overcame. However, only overcomers enter the New Jerusalem. John writes: “He who overcomes will inherit all this and I will be his God and he will be my son: (Rev. 21:7). Students are taught that overcoming is not something we achieve. It is something we receive from Jesus (Venden, 1985). Moreover, the end as good news is reinforced as the following chiasm demonstrates:

- **A** God creates the earth (Gen. 1)
- **B** Adam takes bride (Gen. 2)
- **C** Sin enters creation (Gen. 3)
- **C** Sin exits creation (Rev. 20)
- **B** Lamb takes bride (Rev. 21)
- **A** God re-creates the earth (Rev. 22)

The good news of the end is that sin and hence Satan and his wicked host will exit creation and that God will re-create the earth in justice and righteousness.

Conclusion

This essay has provided a Christo-centric methodology to interpret the book of Revelation. The methodology is built on the centrality of the Christ event. Its focus on the cross of Jesus Christ means that it aligns with the rest of the teaching of the New Testament. The literary structure, symbolism and the use of the Old Testament has been explored in the light of the doing, dying and rising of Christ. Student assumptions have been presented with evidence from the academic literature to at times refute and at other times to expand and deepen their perspectives. Students are taught that this enigmatic book with its tough symbols, intricate structure and hybrid genre is indeed a revelation of Jesus Christ (Rev. 1:1). The opacity of the text makes the picture of Jesus that much more resplendent.

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