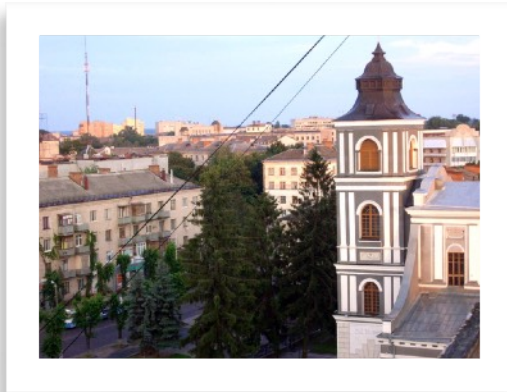


11 Thanking God for all things. A Cautionary Tale.



Years ago, while Tom and I were working overseas, I participated in a women’s spring seminar in Eastern Europe. Fifty of us gathered in a large room anticipating a talk by a leader in the area. Up on the stage was our speaker, a highly regarded woman, “Evelyn” (not her real name)—known for her love of God and her study of the Bible.

She began to encourage us with her message of being grateful to God. She challenged us, “I want you women to thank God for everything that has come into your life.” *So far so good.*

However, I quickly became very uncomfortable. As Evelyn began to reveal her personal views regarding what she meant about thanking God, she said some alarming remarks. She looked down on our entire group of women and spoke with authority. “If you have been raped, thank God.”

I thought, *“That’s not what God would ever say. He hates rape.”*

She went on, “If you have experienced incest, thank God.”

“No,” I thought, *“she’s wrong. Incest is evil.”*

And then Evelyn added, “If you have had a miscarriage, thank God because he wanted you to have that miscarriage.”

I was shocked. *“This seems so far off from the truth. God would never want hurtful acts done to a person so he wouldn’t expect us to thank him for them. Nor would he expect us to thank him for what brings us grief. God brings comfort to the wounded. Jesus always grieved when someone was sick, dying, or had died. He felt deep empathy for those who seemed harassed and*

without the protection of a shepherd. He didn't tell those people to thank God for what they suffered."

As she kept telling all of us to thank God for evils, for tragedies, for vile experiences, I wanted to stand up next to my metal folding chair and turn around to the women in the room and cry out, "She is wrong! She is speaking evil. She is lying! God would not want us to thank him for such horrible things!"

I remained seated out of propriety.

Yet, I feared. I feared all the while that the women gathered together were hearing lies. Evil is from Satan, and each evil deed is a representation of all that is wicked about him. He comes to kill, steal, and destroy. He devours people. He ruins people. Do we thank God for Satan's evil and his evil actions against us? God hates all sorts of evil.

Surely God would never want us to thank him for rape, murder, incest, sex slavery, or any kind of evil done to us and others.

Our speaker ended her talk, "You should thank God for everything." She added, "Because God wanted these experiences to happen to you. Remember he said to rejoice in all things."

I felt Evelyn was misconstruing the whole of scripture for a part. Paul would be horrified to think of anyone thanking God for harm coming to another human being.

Why would she demand that each of us thank God for the vile, obscene, destructive acts, and grievous losses that had ever come into our lives? "Why?" Afterwards, I approached the speaker privately. I hoped to show her from the Bible that believers in God can grieve over evil, loss, and suffering. I asked her, "Did not Christ weep when he responded in sadness when his friend Lazarus died? We do not hear him thanking God for Lazarus' death. Jesus is described as being moved deeply and upset. He wept. He was not thankful."

Evelyn had an answer. "Oh, no, Jesus cried because people around him did not believe he could raise up Lazarus from the dead. He was crying because of their lack of faith."

I didn't see that in the passage at all. Just the opposite. Those who had been with Jesus knew he could have healed Lazarus before he died. Family and friends saw Jesus' weeping as an expression of his deep love for his friend. "Behold how much he loves Lazarus."

I could have cited other biblical examples of men and women of deep faith such as Naomi, David, Jeremiah—all who sorrowed deeply when they faced tragedies. They wept over the death of loved ones. They grieved during false accusations, persecution, and impending destruction to people they wanted to save. But I sensed I was not about to convince the speaker otherwise.

I soon discovered the source of this woman's distortion. Evelyn went on to explain to me more of her personal story. "As a child I watched my dad die in the hospital. As as I stood by his bed my mom told me to not cry. My mom said that I should instead praise God because Dad's death was God's will. 'Rejoice in all things' my mom insisted. Ever since then I know I must praise God for everything." I realized that this woman had believed her mom and taken seriously her mom's perspective.

Evelyn explained her views further as we talked. "In fact, recently my own daughter admitted that she regretted that her dad would not be at her upcoming wedding (he had died of cancer a few years earlier)." She continued. "I told her that all regret is wrong. It shows a lack of acceptance of God's will and thanking him for everything. I told her that 'she needs to rejoice in all things.'"

Whoa. Her dear daughter was not allowed to express her natural longings. And even more sad, Evelyn had passed on the untruth given to her from her mom now onto her daughter. Three generations of a one-sided view of suffering. Three generations of thanking God while denying all natural responses to life's hardships and evils and not seeing repeatedly the lamenting and sadness expressed with the evils that people of faith have experienced. And, tragically, perhaps another generation in her family would deny their true feelings and be forced to thank God for horrible, evil, tragic things.

Later that afternoon I was grateful to see a few women in leadership sitting with Evelyn, with an open Bible. As I walked by I could hear one of them trying to explain to her truths from God's Word that included a far broader view. I wondered if they could convince her that there was something far greater than her restrictive and disturbing view of thanking God for evils. I have a feeling she could not really hear them. Sadly, people who knew her said that she had lost touch with reality through the years.

God's fury and weeping against Evil/ Job doesn't thank God for Evil

In our current world, heinous acts of evil go on every day—an innocent child is abused in a bedroom or even at a children's camp, a calloused person steals the life savings of an elderly couple, terrorists capture, torture, and publicly behead their captives. A loved one is murdered. I want to make it clear that if we look at the whole of scripture we are not to thank God for such acts of evil. He is weeping. He is angry. His fury will be unleashed in full force. He will harshly judge the evildoers for their diabolical actions.

Jesus tells us what God thinks of those who do evil. Jesus said, "He that harms the least of these—it would be better if a millstone was placed around his neck and he was thrown into the sea." He didn't say, "Let's thank God for the harm to this child because this was God's will that this child be harmed."

Across the entire world incalculable evils occur every minute in the lives of people. We can express our heart-felt feelings.

“That is so very wrong!”

“I feel devastated by the news!”

“I feel angry about what the evil men and women did to those people!”

“I am crushed because the injustice was not made right!”

We should hate evil because God hates evil.

“The Lord tests the righteous and the wicked,
And His soul hates one who loves violence.” *Psalm 11:5*

“...therefore as I live,” declares the Lord God, “I will give you over to bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you.” *Ezekiel 35:6*

God hates bloodshed. He doesn't want us to thank him for it. He expects us to bring justice against it. When we experience devastation like Job brought by Satan's evil attacks, we may tear our clothes and shave our heads. We may fall to the ground. We may wear sackcloth and sit in ashes. We may wail. We may scream. We may wish we had never been born like Job did. Some of us may pound the table and yell, “God, I'm so upset! Why? Could not this evil have been stopped?”

Job felt free to grieve before God and worship him at the same time

Like Job, we should naturally feel distraught when parts of our heart are lanced by evil and tragic losses. Yes, Job blessed God as his God as he lost everything, and also acknowledged him as being in control of all, bringing both blessing and adversity. But it's important to notice that Job did not thank God, not even once, for the pillaging, murderous slaughters, fires, storms, and destruction that came into his lands, to his people, to his family at the hand of Satan.

He openly acknowledged God as being ultimately in control. “God gives and takes away.” But not once did Job say, “I thank you God for these sad and horrific tragedies.”

Job does one time speak of his personal self rejoicing. What did he rejoice about?

“But it is still my consolation, and I rejoice in unsparing pain, that I have not denied the words of the Holy One.” *Job 6:10*

What does Job rejoice about? We can see that Job was comforting himself and rejoicing that despite his relentless excruciating pain, he hadn't denied God's words. I think that many of

us would deny God if we lost all that Job lost and had to endure the levels of pain that he endured. Job blessed God yes. But Job did not once thank God for evils that came to him, his family, his friends, or his community.

Job did not and would not thank God for evil tragedies as they are from the evil mind and hands of Satan. Satan's insidious intentions were to destroy Job's world and his faithful walk with God. Satan was God's enemy, and Job's enemy as well.

How did Jesus respond to evils done to people? Jesus, lover of the wounded



Christ is our example to follow as we look at whether he thanked the Father for all things. He is our “God in the flesh” example of responding to evil and suffering. Not once in the recorded life of Christ do we see him invalidate others' pains or try to minimize their sufferings. Jesus didn't say, “Well, praise God for that infirmity because it has taught you a lot as you have had to endure.” He didn't say, “God wants you to have that trial so that you can encourage others from now on.” However, Jesus often said, “Fear not,” or “Don't grieve anymore,” just as he was about to heal the afflicted, cast out demons, calm a storm, or resurrect a person.

His words were followed by actions of love or demonstrations of God's power. Jesus loved restoring a child or adult to full health and back to his or her family. He loved bringing back someone deranged to sanity, from self-affliction back to safety. His words of exhortation and encouragement were followed by loving actions that ended suffering. He provided merciful acts, not spoken platitudes or spiritualized quips.

Strikingly, Christ did not tell those in grief to be thankful for having afflictions. He did not say to the woman who had a bleeding issue for years, or to the man born lame, or to the parents of a dead child, “You need to thank God for such a suffering or loss as this is God's will for you.”

For example to the woman who touched his garment and was healed of a twelve year bleeding issue, in Mark 5:34, he turned around to the woman and called what she suffered—an affliction. “Daughter, your faith has made you well; go in peace and be healed of your affliction.” Jesus simply healed her affliction—moved by deep compassion.

At times Jesus gave a deeper view for losses that no one should be thankful for. He at times did provide warnings as he healed, calling people to follow God—or worse things could happen to them. At times the scriptures make it clear that people did experience sickness, losses, and even death due to personal, or community, or national sin, but that was not Christ’s emphasis, as he ministered healing and brought restoration to loves he loved on earth.

Often it was said, “He was moved by compassion.” Literally it means that Jesus was “churned up in his deepest parts” with compassion (from the Greek, *splagchnizomai*, referring to an extreme wrenching in the gut). Jesus, moved within by deep compassion then moved toward a person to alleviate their suffering. He didn’t say, “Be thankful, man, woman, or child because this affliction is God’s will for you.”

Broken and influenced by # One Evil Satan who brings the bad

There were times when Christ described the brokenness in the world through the lens of a broken creation. He spoke of the sick needing a doctor. At other times he specifically declared sicknesses came directly through the evil influence of demons. Some afflictions could also be due to sinful living. There are countless reasons for sufferings.

Christ was quite aware of Satan’s influence in suffering. He rebuked a deaf and mute “spirit” and the demonic spirit left so the man became healthy once more in Mark 9:25. In Luke 13 Jesus also diagnosed a woman “with a spirit that had crippled her for eighteen years” as one who was “Satan bound.”

The Apostle John also said that the entire world is “under the power of the evil one” in I John 5:19. Paul said that Satan is the “god of this world” and “the ruler of the powers of the air” in 2 Corinthians 4:4 and Ephesians 2:2. Satan brings evil and suffering wherever he acts.



Paul noted that his own “affliction” in Romans 12 was sent specifically by Satan, “... there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself!” *2 Corinthians 12:7*. Twice Paul described how his infirmity from Satan was beneficial.

Did Paul thank God for the satanic-brought infirmity for itself? Yes and No. Paul thanked God that the infirmity kept him from exalting himself. He said that twice. He saw his affliction as part of a grander picture. That's what he is thankful for. He's thankful for the benefits from his affliction.

It's clear that Paul did not want the infirmity. He personally talked to his Lord, his master with honest feelings. Three times he begged God, implored him to take away his infirmity. God did not. And as far as we can tell Paul's "tormenting infirmity" never went away. And no one ever healed Paul of his infirmity.

"Because of the extraordinary *greatness* of the revelations, for this reason, to keep me from exalting myself, there was given to me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself! Concerning this I pleaded with the Lord three times that it might leave me. And He has said to me, 'My grace is sufficient for you, for power is perfected in weakness.' Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I delight in weaknesses, in insults, in distresses, in persecutions, in difficulties, in behalf of Christ; for when I am weak, then I am strong *Corinthians 12:7-10*

Paul would boast in his weaknesses because he was learning that they not only have kept him from exalting himself, but that God's grace was sufficient and Christ's power would dwell in him more fully. That was not all.

Paul was grateful for the beneficial changes as we read 2 Corinthians 12. Paul was learning to be content not only with weaknesses, but other types of afflictions as well —insults, distresses, persecutions and difficulties, for Christ's sake. Being weak actually made him strong in Christ. It's interesting that Paul included "boasting about his weaknesses" and "delighting in his weaknesses, insults, distress, persecutions and difficulties" on Christ's behalf. His strength would have to come from the power of Christ and not from his own reserves. Jesus was the reason he could rejoice, as it was an honor for him to suffer for his beloved Lord.

Amy

Amy was thrilled to celebrate her daughter's fifth birthday. But that day would change Amy's life like she could never imagine. She would have to learn to embrace God once again.

Through the years, Amy sometimes wondered why she always wanted lights to be kept on all the time. She hated darkness. On the night of her daughter's 5th birthday, she happened to be home in bed alone while her husband traveled. As she began to fall asleep, she was suddenly jolted awake. Memories, horrid memories came flooding into her consciousness. Images and feelings of terror took over her body. She could see her dad. She could see her dad coming into

her room in the dark. She could see him touching ... She cried out in the horror of remembering vivid, disgusting details. She was the little girl. Her big dad was the predator. Images of being molested bombarded her mind.

Amy grabbed the phone and called her husband who was on a business trip far away, screaming out to him about what she was recalling.

That night began a three year journey for Amy with God. The God she had learned to love and worship and would run to when she became a Christian in her teens, that same God now seemed to be her greatest enemy. "I now hated God. I literally hated God. Why didn't he protect me as an innocent child? For three years I did intensive counseling—to try to keep my sanity and to process my fury with God." Amy eventually was able to embrace God once again.

It wasn't until thirteen years after her "night of hellish memories" that she had to face the evils of her father again. Her daughter, now age 18, had begun rebelling in crazy ways. Her daughter at last told Amy the truth. "Grandpa did bad sexual things to me when I was young." Amy once again felt like she had been hit by a freight train. Her evil dad had stayed evil. He had molested her very own precious daughter.

Amy and her daughter have gone through hell together. Their journeys are like millions of others across the globe. They will not be thanking God for their incest. Anger, self-hatred, fear and distaste of men, and rejection of God all became aspects of their journeys that they had to deal with. Amy and her daughter have reconciled the evils and their pain living in a world where Satan kills and destroys as they learn to embrace a loving and caring God. Their journey together was not easy.

Amy said that reflecting on Jesus became one of the ways that helped her recover. She and her daughter watched how Jesus compassionately got rid of pain and suffering on earth. He spoke of evil being real and how Satan was real. He never said to thank God for evil. They realized that Jesus suffered horrible evils at the hands of others who enjoyed hurting him, too. Both Amy and her daughter were encouraged as they read how Jesus ferociously condemned any man who hurt "the least of these."

Thank God for fleas



Many of you have heard the story of Corrie ten Boom and others in her barracks who struggled to survive while living in a Nazi concentration camp. The women in Corrie's barracks had to deal with great suffering, including an infestation of fleas.

She and her sister decided one day to pray with gratefulness because they said, "We are told to thank God for all things." So they prayed, "God, today by faith we thank you for these fleas." They soon discovered that the fleas kept them safe from something far worse—the male predators, the Nazi prison guards. "The fleas were indeed something to be thankful for. The fleas as painful as they were became our protection." However, although Corrie thanked God for fleas, she would not thank God for the women being raped in the other buildings. She would not thank God for the women starving and deeply suffering. She would not thank God for the torture of the dear women who she watched die in the concentration camp.



Similarly, by faith we can thank God in faith for what he might see that we cannot. Through what seems to be a loss, a set back, an unredeemable tragedy, God can bring great good. Sometimes what seems so detestable and discouraging can actually be for God's bigger plan for good.

I could bless God for being my God throughout my facial trial. I could thank God for all the blessings that he had provided throughout the long months—good friends, a safe haven in an office, people who were supportive, that I had found doctors who were trying to find solutions. I thanked God for the blessing of my caring husband and family. The list could go on and on.

But I never thanked God for my face looking like a monster. Some might think I lacked mature faith., but I did not think God would even have wanted me to do so. I felt that God was sad for me, he was sad with me knowing I was suffering with this affliction without a solution. I pictured God my Father, just like Jesus, moved with compassion as he saw me, as I saw myself in the mirror—afflicted.

And like Paul, I had no hope that I might be healed, but I was grateful for God's grace to keep me sane as I spent another day while looking and feeling deeply afflicted. I could thank God for what I was learning through my days of trial. I could thank God that he was my God and always would be. None of my suffering could separate me from God's love. And although much of the time he seemed far away and intangible, I knew God was watching and caring.

We see the end of the story for Job and God's defense of him in the end and his restoration. I didn't know how my story might end. My affliction might last the rest of the time I lived, like Paul's affliction, or it might be removed, like Job's affliction. I did not care if someday I could someday see great good come out of my suffering. It didn't matter to me that I had to find

a greater reason or purpose for my wounded face. I wanted to remain faithful to God as Job did during his affliction.



Did not Job bless God immediately after hearing of the atrocities that came into his life and his community. Yes, he did, but he didn't thank God for all the destruction and losses. Some say Job should have thanked God. "That's the Christian way. Thank God for all things."

But let's think about it. Could Job thank God that so many of his servants were slaughtered with swords, or burned to death by fire? Why would he thank God that the livelihood for himself and his community was wiped out by evil men and fire? Would God want Job to thank him that all of his children were crushed to death in his son's house by a storm? Would God want Job to thank him for his unsparing boil-induced pain?" It's important to note that not once throughout Job's many dialogues did he thank God for any of his tragic losses.

Job did bless God for being the one who gave him everything and who also had the right to take everything away. He did acknowledge God as the one who brought blessings and adversities into his life. Through it all and above all, Job would "thank God" specifically that while he experienced "unsparing pain" he had still remained strongly faithful to God.

Deliver us from evil. Not thanking God for evil.

So it seems to go against the very nature of our holy and loving God to thank him for murder, betrayal, incest, rape, abuse, pain, debilitating sickness, or any kind of horrible evil or devastating loss. He feels deep compassion for the suffering of each one of us. His anger is kindled against evil things. God is a God of love. God is a God of goodness. Holy. Pure. Vile acts are antithetical to his very essence and core nature. He wants to comfort us and wants us to comfort one another when we experience evil. Paul spoke of us comforting one another with God's comfort when we experience pain, loss, and suffering in 2 Corinthians 1:4.

As a wise biblical scholar once noted, "If we thank God for evil and vile acts, it makes us emotionally incongruent." Should we thank God for what we intuitively know is abhorrent to God himself? In the Lord's prayer Jesus taught that we should ask God to deliver us from evil. He did not say, "Thank God for evil." Satan comes to kill and destroy and uses any horrific means he can.

I think back to the women in that room in Eastern Europe years ago who heard the speaker tell them to thank God for vile acts. I think they would have benefited far more in their faith walks with God if they heard her say something far different.

I wish we had a speaker who had compassionately said to the hurting women in that room, “You should feel the freedom to express anger and sadness from your rape to God. God is angry with that evil person. God is sad for you.” “Please free to weep and grieve for the incest you experienced because God weeps with you.”

The women would have been greatly comforted to hear, “It’s so important to know that God feels deep compassion for you in all of your sufferings, and for those of you who have lost a child through miscarriage.” Let’s take time to pray with compassion for one another.” She would have encouraged the woman if she had reflected the heart of Jesus. “God grieves with each of you for the sadness you feel because of your painful losses.” “God also understands the deep longings for each of you who are now dealing with the pain of infertility.”

God weeps with us. He does not turn from our pleadings and our wailing and say, “Be thankful.” He is “the God of all Comfort.”

Such a speaker would have conveyed the heart of God to the broken-hearted. God binds up our wounds.

As we listen to Jesus, we hear God’s tender heart toward the little ones.

“...but whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.” *Matthew 18:6*

Jesus did not say to thank God for those who hurt vulnerable, tender children. Jesus fought for them. And Jesus makes it clear that it would be better for the one who brings evil to the little ones to be thrown into the sea. So, may we learn to be cautious with thanking God for all things. God condemns evil.

Paul was honest with God. It’s OK to cry, to be angry, to be frustrated as we experience evil, loss, and pain. He pleaded with God as he suffered an affliction that came from Satan. In the end he could see benefits from his affliction and sufferings.

In summation, Job blessed God as the one who “gives and takes away.” He continued to worship God no matter what. However, Job never once thanked God for the evil acts that came upon his community, his family, or himself. It’s psychologically unhealthy and abhorrent to God to thank God for what grieves God, especially when we’re talking about evil. Thanking God for evil acts and experiences for themselves does not reflect the heart of

God. We may be able to see how God can use pain and suffering in profoundly meaningful ways in our lives. For those aspects we can be grateful.

Some consideration—

We can sometimes look back and thank God for a multitude of benefits that can come through our personal times of pain and suffering. That's what Paul did. He thanked God for his affliction because of what it was teaching him. Some benefits we can see may include:

- experiencing God's loving comfort directly or through the acts of love given to us by others
- seeing how God has used specific circumstances to bring us help, to change us
- developing a deeper core of character
- growing in our personal reliance on God and not on ourselves
- being enabled to comfort others with a greater sense of empathy
- seeing more clearly important insights that came as a result of our pain and suffering

The list of benefits from suffering is endless. Job's sufferings would become for me and countless others a source of inspiration and an example to try to emulate by hanging on to God in faith and endurance. Paul even profoundly spoke of how our sufferings as believers will in some mysterious way share in and complete Christ's sufferings in Colossians 1:24.

So, it is important to make some clear distinctions as we thank God for evils, suffering, pain, trials, losses. Both James and Paul talk about rejoicing in our trials, not for the trials themselves, but for the honor of suffering for Christ, and for the significant benefits that come to each of us who follow God through the process of suffering and enduring those trials.

Jesus dealt with specific needs through healing, deliverance, and provision. God was given glory as he did so. His response to evil, pain, and suffering was compassionate deliverance. Each of us can reflect God, like Jesus, as we bring compassionate provision and deliverance to others. That is the Jesus way. Let's comfort one another, encourage one another, and look to God for ways to see our sufferings and the sufferings of others as part of the special story of walking with God in faith and love.



Thought questions—

~Read 2 Corinthians 12:7-10. What are some of the afflictions that you have suffered in which it has been hard to thank God? Are there aspects that you are grateful for now? Which aspects do you feel need to be places of Jesus' comfort?

~In Job 6:10 and Job chapter 7 we read what Job is thankful for. What is he thankful for? What is he miserable about? Do you think there are evil situations where it is acceptable to “not thank God” for those evils? (rape, incest, torture, murder, abuse, deception, etc.?)

~As you read Matthew 18:1-7, how does Jesus feel about children? How was he different from other adults in their views of children. As one of God’s precious children, how does he feel toward you? When have you felt the tenderness of Jesus? What words or thoughts have encouraged you when you have felt vulnerable like a child as you endured evil and suffering?

Notes:

1. Compassion, from the Greek, *splagchnizomai* There is an interesting Greek word that is used in the scriptures that provides some insight into the way we define compassion in Adventist HealthCare. The Greek word is *splagchnizomai*. The first part of the word (*splagchna*) means “internal organs,” so *splagchnizomai* literally means to be moved so deeply by something that you feel it in the pit of your stomach. The word is used by Jesus in his famous story of the Prodigal Son. You may remember the story about a younger son who demands his inheritance and then wastes it on wild living. Destitute and desperate, he decides to go home and beg for a job in his father’s household. Coatless and hungry, he anxiously trudges towards his father’s house. And it says that when his father saw him coming, he was filled with *splagchnizomai*, this special combination of love and compassion. Far more than pity, this emotion moves us so completely that we can physically feel it, and we are compelled to respond. It’s a strong word about a strong response. There is nothing subtle or uncertain about it. *Splagchnizomai* means a visceral, gut-wrenching, emotional response that is so strong that we are physically moved to action. *Splagchnizomai* suggests that when we see human need, we respond physically, emotionally, and decisively. This kind of compassion is not a timid, subtle, or distant response; this is not a quiet virtue. It’s active, pronounced, and demanding. <https://www.adventisthealthcare.com/living-well/the-splagchnizomai-difference/>, (accessed 7/5/2021).

Images:

1. Photo of city buildings, Budapest, Hungary, personal.

2. Image of Jesus healing a paralyzed man. FreeBibleImages. Domain free. <https://www.freebibleimages.org/photos/lumo-jesus-paralysed-man/> slide 17, (accessed 5/17/2018).
3. Image of Paul by Rembrandt, St. Paul praying and writing. Rembrandt close-up detail of 'Apostle Paul' (1657), Oil on canvas, National Gallery of Art, Washington, DC, http://www.jesuswalk.com/paul/07_ephesus.htm, (accessed 7/4/2021).
4. Photo of woman at Nazi concentration camp, The Liberation of Bergen-belsen Concentration Camp, April 1945. "A woman inmate suffering from typhus in one of the camp huts." <https://commons.wikimedia.org/w/index.php?searsearch=women+in+nazi+concentration+camp&title=Special:MediaSearch&go=Go&type=image>, (accessed 7/5/2021).