

**Biblical counselling for spiritually wounded women who
suffered the 1994 genocide: A case study of Rwandese
women between ages of 35-55, living in Kibuye.**

JEAN D'AMOUR BANYANGA

B.A. (Honours)

Dissertation submitted in partial-fulfilment of the requirements for the degree
Magister Artium in Practical Theology (Pastoral) at the North-West University
(Potchefstroom Campus).

Supervisor: Prof. Dr R S. Letšosa

November 2008

Potchefstroom

Acknowledgement

I wish to express my sincere gratitude and appreciation to the following persons for making this study possible:

- My utmost praise to my heavenly Father, who has granted me the strength of mind and ability to succeed. He was on my side. This dissertation was only possible through His power and it is dedicated to His glorification.
- I express my deepest gratitude to my supervisor and friend Prof. Dr Rantoa Letšosa for his enthusiasm and guidance in completing this study. Thank you so much for giving so selflessly of your time, perspective and encouragement.
- I am deeply grateful to the librarians of the North-West University for their help and collaboration. You went out of your way to make my studies a success.
- A particular word of thanks to my wife, Laurence Banyanga, for her prayers and sacrificial patience, who took care of our son when I was away preparing this study.
- I would like to acknowledge my son, Lambert Shimwa Banyanga, who missed my presence and love during the period of this study. I know that he needed to see me nearby; my absence was painful to him.
- I want to especially thank the former Bishop Erik Vikström of Porvoo Diocese, my faithful pastor Henrik Nymalm of Andreas Kyrkan and brother Craig Stoks in Helsinki for their financial support and prayers.
- A particular word of thanks to the people who regularly pray for me. I am sure that it was their faithful prayers and intercessions on my behalf that kept me going. In this regard I want to sincerely thank my parents whom God used to bring me into this world.
- I dedicate this work to spiritually wounded Rwandese women who generously shared their stories and lives with me during some of their darkest hours. May the Lord our God continue to be your God!

Jean d'Amour Banyanga

November 2008

ABSTRACT

Key words: Wounded, Biblical counselling, genocide, Rwanda, Rwandese women, Kibuye

This study was prompted by the remarkable need for pastoral counselling for wounded Rwandese women. Many women that survived the 1994 genocide in Rwanda had been widowed, raped and beaten, had cut their arms and legs, had been forced to kill their own children and were infected with HIV/AIDS during that time. They were emotionally, spiritually and physically wounded by the 1994 genocide. They do not have hope for tomorrow; they do not have peace in their minds because of what happened to them and to their beloved ones. In addition, some Christians left the church, saying that God is no longer there because more Rwandese died in the church than anywhere else, while thinking that it would be a safe place.

The main question that this study aims to address, is: What pastoral guidelines can be given to wounded Rwandese women between the ages of 35-55 in Kibuye who suffered from the 1994 genocide?

In addressing this question, the study attempts to answer the following questions:

- What pastoral guidelines does the Bible provide with regard to counselling wounded people in a situation of genocide?
- What do secular literature indicate with regard to counselling in a case of genocide?
- What impact did the genocide have on the Rwandese women between ages of 35-55 in Kibuye?
- What pastoral guidelines may be given to the wounded person?

The aim of this study is therefore to find and formulate pastoral guidelines that can be used in counselling the Rwandese women aged 35-55 in Kibuye who suffered from the 1994 genocide.

The study utilises Zerfass' model (1974:164-177) for Practical Theology. This method comprises the basic theory, the meta-theory and the praxis theory.

Finally, the researcher utilises the Bible to formulate and propose some Biblical guidelines that would help wounded Rwandese women to cope with their wounds so that they may live a holy life even though their situation is bad.

OPSOMMING

Sleutelwoorde: Gewonde, Bybelse berading, volksmoord (rassemoord), Rwanda. Rwandese vroue, Kibuye

Hierdie studie is geïnspireer deur die merkwaardige behoefte aan pastorale berading vir gewonde Rwandese vroue. Baie vroue wat die 1994-volksmoord in Rwanda oorleef het, het in dié tyd weduwees geword, is verkrag, geslaan, het hul arms en bene gesny, is gedwing om hul eie kinders dood te maak en is met MIV/VIGS geïnfecteer. Hulle is emosioneel, spiritueel en fisiek gewond deur die 1994-volksmoord. Hulle het nie hoop vir môre nie; hulle het nie vrede in hul harte nie oor wat met hulle en hul geliefdes gebeur het. Meer nog, sommige Christene het die kerk verlaat en sê God is nie meer daar nie omdat meer Rwandese in die kerk dood is as enige ander plek, terwyl hulle gedink het dit is 'n plek van veiligheid.

Die hoofvraag wat hierdie studie wil beantwoord, is: Watter pastorale riglyne kan aan gewonde Rwandese vroue tussen die ouderdomme 35-55 in Kibuye gegee word wat onder die 1994-volksmoord gely het?

Om dié vraag te beantwoord, probeer die studie die volgende vrae beantwoord:

- Watter pastorale riglyne verskaf die Bybel met betrekking tot berading van gewonde persone in die geval van volksmoord?
- Wat dui sekulêre literatuur aan met betrekking tot berading in die geval van volksmoord?
- Watter uitwerking het die volksmoord gehad op Rwandese vroue tussen die ouderdomme van 35-55 in Kibuye?
- Watter pastorale riglyne kan aan die gewonde persoon gebied word?

Die doel van die studie is dus om pastorale riglyne te vind en te formuleer wat gebruik kan word in berading aan die Rwandese vroue tussen die ouderdomme van 35-55 in Kibuye wat onder die 1994-volksmoord gely het.

Die studie maak gebruik van die model van Zeffass (1974:164-177) vir Praktiese Teologie. Dié metode bestaan uit die basisteorie, metateorie en praktykteorie.

Ten slotte gebruik die navorser die Bybel om etlike Bybelse riglyne te formuleer en voor te stel wat gewonde Rwandese vroue kan help om met hul wonde om te gaan sodat hulle 'n heilige lewe kan ly, al is hul situasie sleg.

TABLE OF CONTENTS

Acknowledgement	i
CHAPTER 1	1
1.2 DEFINITION OF TERMS	1
1.3 BACKGROUND	4
1.4 PROBLEM STATEMENT	5
1.4.1 Research question.....	6
1.5 AIM AND OBJECTIVES	6
1.5.1 Aim	6
1.5.2 Objectives.....	7
1.6 Central theoretical argument	7
1.7 RESEARCH METHOD	7
1.7.1 Basis theory	7
1.7.2 Meta-theory	8
1.7.3 Empirical study	8
1.7.4 Praxis theory	8
1.8 SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN 2, 3, AND 5.....	9
CHAPTER 2	12
BASIS THEORY OF THE OLD AND NEW TESTAMENT TEACHING ON GENOCIDE.....	12
2.1 INTRODUCTION	12
2.2 WORK PLAN.....	12
2.3 OLD TESTAMENT TEACHING ON GENOCIDE	13
2.3.1 The exegesis of Exodus 1:15-17.....	13
2.3.1.1 The place of Exodus 1:15-17 in the book, and the book in the Bible.....	13
2.3.1.2 The genre of Exodus 1:15-17	14
2.3.1.4 The key verse of Exodus 1:15-17.	14
2.3.1.5 The establishment of the socio-historical context of Exodus 1:15-17.....	15
2.3.1.6 Word study of one important concept in the key verse	16
2.3.1.7 The establishment of the facts of salvation in Exodus 1: 15-17; and the consequential-exhortations	16
2.3.1.8 The establishment of the communication goal with Exodus 1:15- 17.....	17
2.3.1.9 What are the principles that one can detect from this pericope regarding genocide?	17
2.3.2 Exegesis of Exodus 11:4-7.....	17
2.3.2.1 The text of Exodus 11:4-7.....	17
2.3.2.2 The key verse of Exodus 11:4-7	18
2.3.2.3 Word study of one important concept in the key verse	18
2.3.2.4 The establishment of the facts of salvation in Exodus 11: 4-7; and the consequential-exhortations	19
2.3.2.5 The establishment of the communication goal with Exodus 11:4- 7.....	19
2.3.2.6 What are the principles detected from Exodus 11:4-7?	20
2.3.3 Exegesis of Joshua 6:20-22	20

2.3.3.1	The place of Joshua 6:20-22 in the book, and the book in the Bible.....	20
2.3.3.2	The genre of Joshua 6:20-22.....	21
2.3.3.3	The text of Joshua 6:20-22.....	21
2.3.3.4	The key verse of Joshua 6:20-22.....	21
2.3.3.5	The establishment of the socio-historical context of Joshua 6:20-22.....	22
2.3.3.6	Word study of one important concept in the key verse.....	23
2.3.3.7	The establishment of the facts of salvation in Joshua 6:20-22; and the consequential exhortations.....	23
2.3.3.8	The establishment of the communication goal with Joshua 6:20-22.....	23
2.3.3.9	What are the principles that one can deduce from this pericope?.....	24
2.3.4	Exegesis of 1 Samuel 15:1-8.....	24
2.3.4.1	The place of 1 Samuel 15:1-8 in the book, and the book in the Bible.....	24
2.3.4.2	The genre of 1 Samuel 15:1-8.....	25
2.3.4.3	The text of 1 Samuel 15:1-8.....	25
2.3.4.4	The key verse of 1 Samuel 15:1-8.....	26
2.3.4.5	The establishment of the socio-historical context of 1 Samuel 15:1-8.....	26
2.3.4.6	Word study of one important concept in the key verse.....	27
2.3.4.7	The establishment of the facts of salvation in 1 Samuel 15:1-8; and the consequential exhortations.....	27
2.3.4.8	The establishment of the communication goal with 1 Samuel 15:1-8.....	28
2.3.4.9	Principles that one can deduce from 1 Samuel 15:1-8.....	28
2.3.4.10	What are the general principles from the Old Testament regarding genocide?.....	29
2.4	THE NEW TESTAMENT EXEGESIS.....	29
2.4.1	Matthew 2:13-18.....	29
2.4.1.1	The place of Matthew 2:13-18 in the book, and the book in the Bible.....	29
2.4.1.2	The genre of Matthew 2:13-18.....	30
2.4.1.3	The text of Matthew 2:13-18.....	30
2.4.1.4	The key verse of Matthew 2:13-18.....	32
2.4.1.5	The establishment of the socio-historical context of Matthew 2:13-18.....	32
2.4.1.6	Word study of one important concept in the key verse.....	33
2.4.1.7	The establishment of the facts of salvation in Matthew 2:13-18; and the consequential exhortations.....	33
2.4.1.8	The establishment of the communication goal with Matthew 2:13-18.....	33
2.4.1.9	What are the principles from this pericope?.....	34
2.5	A PICTURE OF THE OT AND NT REGARDING GENOCIDE.....	34
2.6	The Old and New Testament teaching on wound.....	34
2.6.1	Introduction.....	34
2.6.2	Work plan.....	35
2.6.2.1	Exegesis of Genesis 45:1-7.....	35

2.6.2.1.1	The place of Genesis 45:1-7 in the book, and the book in the Bible.....	35
2.6.2.1.2	The genre of Genesis 45:1-7	36
2.6.2.1.3	The text of Genesis 45:1-7.....	36
2.6.2.1.4	The key verse of Genesis 45:1-7	37
2.6.2.1.5	The establishment of the socio-historical context of Genesis 45:1-7	37
2.6.2.1.6	Word study of one important concept in the key verse	39
2.6.2.1.7	The establishment of the facts of salvation in Genesis 45:1-7; and the consequential exhortations	39
2.6.2.1.8	The establishment of the communication goal with Genesis 45:1-7.....	40
2.6.2.1.9	What are the principles that one can detect from this pericope regarding wound?	40
2.7.1	Exegesis of 2 Kings 5:1-20.....	41
2.7.1.1	The place of 2 Kings 5:1-19 in the book, and the book in the Bible.....	41
2.7.1.2	The genre of 2 Kings 5:1-20	42
2.7.1.3	The text of 2 Kings 5:1-20.....	42
2.7.1.4	The key verses of 2 Kings 5:1-20	43
2.7.1.5	The establishment of the socio-historical context of 2 Kings 5:1-20.....	43
2.7.1.6	Word study of one important concept in the key verse	44
2.7.1.7	The establishment of the facts of salvation in 2 Kings 5:1-20; and the consequential exhortations	44
2.7.1.8	The establishment of the communication goal with 2 Kings 5:1-20.....	45
2.7.1.9	What are the principles that one can detect from this passage regarding wound?	45
2.8.1	Exegesis of Job 1:13-22	46
2.8.1.1	The place of Job1: 13-20 in the book, and the book in the Bible	46
2.8.1.2	The genre of Job 1:13-22.....	47
2.8.1.3	The text of Job 1:13-22	47
2.8.1.4	The key verse of Job 1:13-22.	48
2.8.1.5	The establishment of the socio-historical context of Job 1:13-22	48
2.8.1.6	Word studies of important concepts in the key verse.....	50
2.8.1.7	The establishment of the facts of salvation in Job 1:13-22; and the consequential-exhortations	50
2.8.1.8	The establishment of the communication goal with Job 1:13-22	51
2.8.1.9	What are the principles detected from Job 1:13-22?	51
2.8.1.10	What are the general principles from the OT on being wounded?	52
2.9	NEW TESTAMENT TEACHING ON WOUND.....	54
2.9.1	Exegesis of Luke 8:22-25	54
2.9.1.1	The place of Luke 8:22-25 in the book, and the book in the Bible	54
2.9.1.2	The genre of Luke 8:22-25.....	55

2.9.1.3	The text of Luke 8:22-25	55
2.9.1.4	The key verse of Luke 8:22-25	56
2.9.1.5	The establishment of the socio-historical context of Luke 8:22-25	56
2.9.1.6	Word study of one important concept in the key verse	57
2.9.1.7	The establishment of the facts of salvation in Luke 8:22-25; and the consequential exhortations	57
2.9.1.8	The establishment of the communication goal with Luke 8:22-25	58
2.9.1.9	What are the principles detected from Luke 8:22-25 regarding wounds?	59
2.9.2	Exegesis of Acts 16:22-34.....	59
2.9.2.1	The place of Acts 16:22-34 in the book, and the book in the Bible.....	59
2.9.2.2	The genre of Acts 16:22-34	60
2.9.2.3	The text of Acts 16:22-34.....	60
2.9.2.4	The key verse of Acts 16:22-34	61
2.9.2.5	The establishment of the socio-historical context of Acts 16:22-34.....	61
2.9.2.6	Word studies of important concepts in the key verse.....	62
2.9.2.7	The establishment of the facts of salvation in Acts 16:22-34; and the consequential exhortations	62
2.9.2.8	The establishment of the communication goal with Acts 16:22-34.....	63
2.9.2.9	What are the principles that one can detect from this pericope regarding wounds?	64
2.9.3	Exegesis of 1 Peter 2:18-25.....	64
2.9.3.1	The place of 1 Peter 2:18-25 in the book, and the book in the Bible.....	64
2.9.3.2	The genre of 1 Peter 2:18-25.....	65
2.9.3.3	The text of 1 Peter 2:18-25.....	65
2.9.3.4	The key verse of 1 Peter 2:18-25.....	66
2.9.3.5	The establishment of the socio-historical context of 1 Peter 2:18-25.....	66
2.9.3.6	Word study of one important concept in the key verse	67
2.9.3.7	The establishment of the facts of salvation in 1 Peter 2:18-25; and the consequential exhortations	67
2.9.3.8	The communication goal of 1 Peter 2:18-25	68
2.9.3.9	What are the principles that one can detect from 1 Peter 2:18-25 regarding wounds?	69
2.9.3.10	What are the general principles from the New Testament regarding wound?	69
2.9.3.11	A picture of the OT and NT regarding wound	70
CHAPTER 3.....		72
META-THEORY AND EMPIRICAL STUDY: WHAT DO SECULAR SCIENCES INDICATE REGARDING COUNSELLING THE WOUNDED? ...		72
3.1	INTRODUCTION	72
3.2	WORK PLAN.....	73
3.2.1	The effects of wound.....	73

3.2.2	What do secular sciences indicate with regard to counselling wounded person?	74
3.3	PTSD SUFFERERS' COPING WITH PTSD AND LIFESTYLE CHANGE	74
3.3.1	Talking to another person about the event	74
3.3.2	Practising relaxation methods.....	75
3.3.3	Increasing positive distractive activities	76
3.3.4	Education and observational learning.....	76
3.3.5	Talking to your doctor about wound and PTSD.....	77
3.3.6	Taking prescribed medications to tackle PTSD	78
3.3.7	Seeking social support.....	78
3.3.8	Religious coping	79
3.4	LIFESTYLE CHANGES - TAKING CONTROL	80
3.4.1	Joining other survivors of a wounded group.....	80
3.4.2	Changing neighbourhoods	81
3.4.3	Stopping using alcohol or drugs.....	82
3.4.4	Denial and assumptive world	82
3.4.5	Increasing personal relationships with families and friends	83
3.4.6	Data analysis.....	83
3.4.7	Conclusion	84
CHAPTER 4	85
	EVALUATION AND INTEGRATION OF THE RESULTS FROM THE INTERVIEWS.....	85
4.1	INTRODUCTION	85
4.2	METHODOLOGY	86
4.3	THE AIM OF INTERVIEWS.....	87
4.4	THE QUESTION OF VALIDITY	87
4.5	DATA COLLECTION METHOD	88
4.6	DATA ANALYSIS AND INTERPRETATION.....	89
4.7	ETHICAL CONSIDERATIONS.....	90
4.7.1	Protection from harm	90
4.7.2	Privacy and confidentiality	91
4.7.3	Avoidance of discomfort.....	91
4.8	INTERPRETATION OF THE RESPONSES GIVEN BY THE RESPONDENTS.....	92
4.8.1	The effects of the 1994 genocide on wounded Rwandese women between the ages of 35-55 living in Kibuye.....	92
4.9	CONCLUSION.....	98
CHAPTER 5	99
	PASTORAL GUIDELINES PROPOSED TO HELP SPIRITUALLY WOUNDED RWANDESE WOMEN WHO SUFFERED FROM THE 1994 GENOCIDE IN KIBUYE	99
5.1	INTRODUCTION	99
5.2	PROBLEM STATEMENT	100
5.3	METHODOLOGY	100
5.3.1	Work plan	100
5.3.2	Data analysis and interpretation of basis theory	100
5.4	Critical hermeneutical interaction	102

5.4.1	Christians' goal is to face suffering as Christ did - with patience, calmness, and confidence that God is in control of the future (1 Pet 2:18-25).....	102
5.4.1.1	Basis-theoretical principles that gave rise to this	102
5.4.1.2	Empirical findings.....	103
5.4.1.3	Interaction	103
5.4.1.4	Pastoral guidelines	103
5.4.2	A believer must always honour God in every situation of life and he/she should live a holy life (Gen 45:1-8)	104
5.4.2.1	Basis theoretical principles that gave rise to this	104
5.4.2.2	Empirical findings.....	104
5.4.2.3	Interaction	104
5.4.2.4	Pastoral guidelines	106
5.4.3	A believer should be willing to forgive (Matt 6:15, 18:35, Lk 6:37, Col 3:13)	106
5.4.3.1	Basis-theoretical principles that gave rise to this	106
5.4.3.2	Empirical findings.....	107
5.4.3.3	Interaction	107
5.4.3.4	Pastoral guidelines	108
5.4.4	Believers who have been called according to God's purpose should live by faith in God alone (Job 1:13-22, Hab 2:4, Heb 11:1-31, Rom 8:28)	109
5.4.4.1	Basis-theoretical principles that gave rise to this	109
5.4.4.2	Empirical findings.....	109
5.4.4.3	Interaction	109
5.2.4.4	Pastoral guidelines	111
5.4.5	A believer should pray and read the Bible (Mk 11:24, Jas 5:13, 16, 2 Tim 3:16-17).....	112
5.4.5.1	Basis-theoretical principles that gave rise to this	112
5.4.5.2	Empirical findings.....	112
5.4.5.3	Interaction	112
5.4.5.4	Pastoral guidelines	114
5.4.6	Love your neighbour and enemy (Lev 19:18, Matt 5:44) ..	115
5.4.6.1	Basis-principles that gave rise to this.....	115
5.4.6.2	Empirical findings.....	115
5.4.6.3	Interaction	115
5.4.6.4	Pastoral guidelines	116
5.4.7	Rely constantly on the Holy Spirit (Lk 12:12, Jn 14:26, Eph 1:13)	116
5.4.7.1	Basic-principles that gave rise to this.....	116
5.2.7.2	Empirical findings.....	116
5.4.7.3	Interaction	116
5.4.7.4	Pastoral guidelines	117
5.4.8	Christians should be good citizens (1 Pet 2:11-20, Eph 2:19)	117
5.4.8.1	Basic principles that gave rise to this.....	117
5.4.8.2	Empirical findings.....	117
5.4.8.3	Interaction	117
5.4.8.4	Pastoral guidelines	118

5.4.9	Attend the church regularly (Heb 10:25, 1 Cor 1:2, 1 Pet 2:4-10, Eph 5:21-27)	118
5.4.9.1	Basic-principles that gave rise to this.....	118
5.4.9.2	Empirical findings.....	119
5.4.9.3	Interaction	119
5.4.9	Pastoral guidelines	120
5.4.10	Peace with God (Ps 4:8, Job 3:26, Jer 33:6, Jn 16:33, Rom 8:6)	120
5.4.10.1	Basis-theoretical principles that gave rise to this	120
5.4.10.2	Empirical findings.....	120
5.4.10.3	Interaction	121
5.4.10.3	Pastoral guidelines	121
5.4.11	Hope in God (Jer 3:21-33, Lam 3:21-33, Rom 5:1-5).....	122
5.4.11.1	Basis-theoretical principle that gave rise to this	122
5.4.11.2	Empirical findings.....	122
5.4.11.3	Interaction	122
5.4.11.3	Pastoral guidelines	125
5.5	SUMMARY OF PASTORAL GUIDELINES	125
CHAPTER 6	127
SUMMARY AND FINAL CONCLUSION	127
6.1	PROBLEM STATEMENT	127
6.2	THE METHOD	127
6.3	RESEARCH METHOD	128
6.4	The following general principles were achieved with regard to genocide 128	
6.5	THE FOLLOWING GENERAL PRINCIPLES WERE ACHIEVED WITH REGARD TO WOUND.....	129
6.6	THE META-THEORY AND EMPIRICAL STUDY	130
6.7	The following results were found from the interviews	130
6.8	THE FOLLOWING PASTORAL GUIDELINES CAN BE PROVIDED 131	
6.9	FINAL CONCLUSION	132
Appendix		133
Questionnaire.....		134
BIBLIOGRAPHY		137

CHAPTER 1

1.1 INTRODUCTION

It is a well-known fact that Rwandese people encountered genocide in 1994, which caused a lot of bloodshed among men, women and children. The most vulnerable were women and girls who suffered rape, sexual abuse, and were even killed (cf. Union Africaine, 2000:167). The 1994 genocide brought much suffering, hopelessness, incurable diseases (AIDS), many widows, orphans, and famine in Rwanda (Union Africaine, 2000:189).

In addition, the consequence is that in Rwanda there are multitudes of women who are broken, hurting and confused. Hatred is still rampant; reconciliation and counselling are still necessary.

1.2 DEFINITION OF TERMS

Genocide: The Cambridge International Dictionary of English (2002:588) defines genocide as the murder of a whole group of people (as killing, bodily or mental injury, unliveable conditions, prevention of births) calculated to bring about the extermination of a nation, race, politics, cultural group or to destroy the language and religious group.

Who (2007:01) defines genocide as the mass killing of a group of people as defined by Article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; and forcibly transferring children of the group to another group.

Wound: an injury to a person's feelings, reputation (Oxford Advanced Learner's Dictionary of Current English, 1995:1380). The word wound comes from the Greek word τραυμα. Hence the word wound and the English word trauma are interrelated (Ps 69:26, Jer 15:17-18) However in this study with its departure from a theological perspective wound would mostly refer to spiritual injury, although the emotional aspect of trauma will also be considered to understand the spiritual aspect better. A situation of being wounded is one in which a person's spiritual coping skills are completely overwhelmed and useless. These kinds of coping skills are not easily recovered unless an intervention takes place. Langberg (1999:52-53) refers to such a situation whereby one suffers spiritually and emotionally for some damage for a long period of time as post-traumatic stress disorder (PTSD).

Schilraldi (2000:03) says that this stress disorder (PTSD) is the result of exposure to an overwhelmingly stressful event or series of events, such as war, rape, or abuse. It is a normal response by normal people to an abnormal situation.

The condition of being wounded is marked by several criteria:

- First, people suffering from PTSD have had exposure to a traumatic event that involved actual or threatened death or injury during which they experienced panic, horror and helplessness.
- Secondly, they re-experience the trauma in dreams, flashbacks, intrusive memories, or anxiety in situations that remind them of the event.
- Thirdly, they demonstrate a numbing of emotions and lack of interest in or avoidance of others and the world.
- Fourthly, they experience symptoms of hyper-arousal such as insomnia, irritability, anger outbursts, and difficulty to concentrate.
- Finally, in Kinyarwanda, the word wound means *ihahamuka*, which refers to a variety of spiritual manifestations thought to originate from

the genocide (Brahm, 2004:03). This last aspect is what would receive special attention in this specific study.

Biblical counselling: Adams (1979:34-37) defines Biblical counselling as helping the counselee to deal with the problem or to leave behind negative behaviour, using the Bible as practical guideline for his/her life.

- Firstly, the Bible has power to bring a person to faith in Christ and has power to mould him into the sort of person that God wants him to become (2 Tim 3:15-17).
- Secondly, the Bible was given to help men come to saving faith in Christ and then to transform believers' behaviour to His image (2 Tim 3:15-17).
- Thirdly, the Bible is the basis for Christian counselling because of what counselling is all about (changing lives by changing values, beliefs, relationships, attitude and behaviour). That is why it is called Biblical counselling.

Adams (1970:20-21) defines Biblical counselling as the work of the Holy Spirit, and that effective counselling cannot be done apart from Him. The Holy Spirit is the source of all genuine personality changes that involve the sanctification of the believer, just as truly as He alone is the One who brings life to the dead sinner. In addition, we believe that Jesus Christ is the answer to the questions in our lives. We also believe that apart from Him, we cannot do anything (Jn 15:5).

Furthermore, according to Collins (1998:31-32), Biblical counselling is the way of learning from the examples of God-honouring people in the Bible (people like Joseph, Daniel, Job and Paul), who faced difficult decisions and responded in ways that were approved by God to be righteous.

Rwandese women: According to the Concise Oxford English Dictionary (2002:1255), Rwandese women are the natives or inhabitants of Rwanda, a

country in Central Africa. The Constitution of the Republic of Rwanda, article 7 (2003), defines Rwandese women as all persons originating from Rwanda, and their descendants, people who live in Rwanda or in other countries (refugees), these refugees getting Rwandan nationality if they return to settle in Rwanda. These women encountered many problems in the 1994 genocide because they were young-looking, married and had children (Union Africaine, 2000:171).

Kibuye: Kibuye is one of 11 provinces of Rwanda, which is situated to the west of Rwanda. It borders the provinces of Gitarama (east), Gisenyi (north), Cyangugu (south) and Lake Kivu (west), which again borders the Democratic Republic of the Congo (DRC) (Wikipedia, 2007:01).

1.3 BACKGROUND

Rwanda had been a Germany colony since 1895 until 1916, became a Belgian colony in 1916 until it received independence in July 1, 1962. Before the arrival of the Europeans in 1895, the people of Rwanda had been organised and lived together in its three ethnic components, namely Tutsi (15%), Hutu (84%) and Twa (1%) (Union Africaine, 2000:12-14).

The Belgian period was characterised by ethnicism. During the Belgian colonisation, its regime divided ethnic groups and ordered identity cards to identify Rwandese ethnic groups. The racist segregation during the Belgian period moved the Tutsi to a more privileged sphere in political and economic arenas while the Hutus were designated to do inferior jobs such as land cultivation as well as other hard work (Uvin, 1998:16-18).

This strategy of segregation caused a lot of conflict and also led to civil wars. In November 1959, there was a Hutu revolution that made an attempt to massacre all Tutsis and Belgians (Lemarchand, 1970:145). The Hutu revolution in Rwanda took 20,000 lives and led 300,000 Tutsis to flee to Burundi, Uganda and the DRC (Zaire) under the leadership of President

Gregoire Kayibanda (Union Africaine, 2000:17-20). In October 1990 the Tutsis who fled from Rwanda formed an army in Uganda and fought against the government of President Juvenal Habyarimana, who was a Hutu (Uvin, 1998:61-63).

On 6 April 1994, President Habyarimana, together with the Burundian president Cyprian Ntaryamira, were shot and killed in Kigali when their plane landed from Arusha-Tanzania. The Hutus (Interahamwe) said that the Tutsis were the ones who were responsible and they started to kill Tutsis and Hutu sympathisers alike. In little more than 100 days in 1994, more than 800,000 Rwandese were butchered in one of the most intense genocides in recent memory (Union Africaine, 2000:121)

Among those that survived the genocide were women, who had been widowed, raped, beaten, their arms and legs cut off, forced to kill their own children and infected with HIV/ AIDS. Their hearts and minds were therefore wounded (Union Africaine, 2000:171).

1.4 PROBLEM STATEMENT

Because of the genocide, many women in Rwanda are wounded spiritually, emotionally and psychologically. They do not have hope for tomorrow; they do not have peace in their minds because of what happened to them and to their beloved ones (Jenkins, 1999:01). Many are infected with HIV/AIDS (UN Integrated Regional information network, 2003:04). According to Hammond (2002:23), some Christians left the church, saying that God was no longer there because more Rwandese had died in the church than anywhere else, thinking that they would be safe there.

Furthermore, Hammond (2002:24) says that among the priests, pastors and Christians there were those who also participated in killing their brothers and sisters. The research done on the role of women in peace building and reconciliation shows that there is a major barrier in peace building and

reconciliation. The research constitutes an overview of the best practices and success of telling about the events in order to cope with the post-genocide challenges (Mubamba & Izabiliza, 2005:07). It has been extremely difficult for survivors to overcome the horrific genocide in Rwanda and there is much hatred and anger (Brahm, 2004:03). Therefore, counselling to spiritually wounded Rwandese women aged between 35-55 years in Kibuye is needed.

1.4.1 Research question

The question therefore is:

- What pastoral guidance can be given to wounded Rwandese women aged between 35-55 years old who suffered the 1994 genocide in Kibuye?

These are the underlying questions that arise from this basic question:

1. What pastoral guidelines does the Bible provide with regard to counselling in a situation of genocide and woundedness especially in the spiritual sense of the word?
2. What do human sciences indicate with regard to counselling wounded people in a case of genocide?
3. What impact does the genocide have on the Rwandese women aged between 35-55 years?
4. What pastoral guidelines may be given to the wounded persons?

1.5 AIM AND OBJECTIVES

1.5.1 Aim

The aim of this study is to find and formulate pastoral guidelines that can be used in counselling the Rwandese women aged between 35-55 years who suffered from the 1994 genocide in Kibuye Presbyterian Churches.

1.5.2 Objectives

The specific objectives of the study are the following, namely to:

- Study and describe the pastoral guidelines that the Bible provides with regard to counselling wounded people in a situation of genocide;
- study and describe what human sciences indicate with regard to counselling wounded people in the case of genocide;
- study and understand the situation of Rwandese women aged between 35-55 years in Kibuye after the 1994 genocide; and
- formulate pastoral guidelines for counselling wounded Rwandese women.

1.6 Central theoretical argument

The central theoretical argument of this study is that Biblical guidelines can be used effectively in counselling wounded Rwandese women after genocide.

1.7 RESEARCH METHOD

The method of approach that will be used here is the model set out by Zerfass (1974:164-177) for Practical Theology. This method comprises of the basic theory, the meta-theory and the praxis theory.

1.7.1 Basis theory

This study will be done from within the Reformed tradition. Exegesis will be done according to the socio-historical context as defined by De Klerk and Van Rensburg (2005:51-62). The word studies and domains in the New Testament will be studied by consulting the Greek-English lexicon by Louw and Nida (1988) and in Old Testament by Jenni and Westermann (1997). In addition,

different commentaries and theological dictionaries will also be used. Theoretical-practical guidelines will be accumulated from this to form a basis for counselling Rwandese women aged between 35-55 years who suffered the 1994 genocide in the Kibuye Province.

1.7.2 Meta-theory

To establish what human sciences contribute with regard to counselling wounded people, a literature study will be done outside of the discipline of Theology like Psychology and Sociology. These views will be analysed, specifically with regard to the influence on counselling of the wounded person.

1.7.3 Empirical study

The method of approach that will be followed for the empirical part of the research is that set out by Heitink (1999:220-240). The researcher interviewed six (6) women in order to understand how they were affected by the genocide. The researcher interviewed only six women, because many people do not want to talk about their upsetting experiences, saying that it brings emotions back. In general, women would start to cry and feel disturbed when they remember their sufferings.

This data in combination with the data from the basic theory will be utilised to form a new praxis.

1.7.4 Praxis theory

A hermeneutical interaction will take place between the basis and the meta-theory to form the practice (praxis) theory. The latter theory will suggest pastoral guidelines that may be utilised in counselling the wounded Rwandese women aged between 35-55 years who suffered during the 1994 genocide in the Kibuye Province.

1.8 SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN 2, 3, AND 5

Problem statement	Aim and objectives	Methodology
What are the Rwandese women's situations after the genocide?	The main aim of this study is to find and establish theological-practical guidelines that can be used in counselling the Rwandese women aged between 35-55 years who suffered during the 1994 genocide in Kibuye Presbyterian Churches; and to show them how they should live a blameless life from a Scriptural point of view.	This pastoral study is done from within the Reformed tradition.
What pastoral guidelines does the Bible provide with regard to counselling wounded people in a situation of genocide?	To study and establish pastoral guidelines that the Bible provides with regard to counselling wounded people in a situation such as genocide	To study and establish pastoral guidelines that the Bible provides with regard to counselling wounded people in a situation such as genocide, Pastoral guidelines will be taken in the Bible that will be the basis for counselling Rwandese women between the ages of 35-

		55 who suffered from the 1994 genocide in Kibuye.
What do human sciences say with regard to counselling in the case of genocide?	To study and establish what human sciences say with regard to counselling in a case of genocide	To study and establish what human sciences say with regard to counselling in a case of genocide, a literature study outside of Theology, will be done and views will be analysed, especially the influence on counselling the wounded person.
What is impact does the 1994 genocide have on the Rwandese women between ages of 35-55 in Kibuye?	To study and establish how the Rwandese women between the ages of 35-55 in Kibuye were affected by the 1994 genocide	To study and find out how the Rwandese women between the ages of 35-55 in Kibuye affected by the 1994 genocide, the researcher will interview 6 women in order to understand their situation. New information will then be gathered.
Which pastoral guidelines may be given to the wounded person?	To suggest pastoral guidelines that may be given to the wounded person.	To suggest pastoral guidelines that may be given to a wounded person, a hermeneutical interaction will take place between the basis theory and the empirical findings. This will bring

		about a new understanding of the Gospel in wounded Rwandese women's context and situation, to a change in the present context and then to a changed praxis
--	--	--

CHAPTER 2

BASIS THEORY OF THE OLD AND NEW TESTAMENT TEACHING ON GENOCIDE

2.1 INTRODUCTION

The Bible says that Satan is the father of all evil and that from the beginning he was a liar (Jn 8:44). He comes to steal, kill, destroy and murder (Jn 10:10). Satan is the god of this world (2 Cor 4:4), he controls this present evil age (1 Jn 5:19, Gal 1:4), and he has been given power to afflict us in a variety of ways (1 Pet 5:8-9). When Adam fell into sin, the whole creation started to suffer the consequence of his sin through sufferings, wars, genocide, sickness and other adverse events that we may have to face (Gen 3: 16-19). The fall of man estranged man from God and from each other. Through sin man became naturally inclined to hate God and his fellow men (Vorster, 2004:92-93).

Genocide is not a new event; it has occurred in all ages, before and after the birth of Jesus Christ. Therefore, the Bible is full of many examples of genocide: Exodus 1:15-17; Exodus 11:4-7; Joshua 6:20-22; Joshua 7:19-26; 1 Samuel 15:1-8; Matthew 2: 13-18.

2.2 WORK PLAN

In this chapter, the exegesis will be done according to the socio-historical context as defined by De Klerk and Van Rensburg (2005: 51-62).

The word studies in the Old and New testaments will be studied by consulting the Greek-English lexicon by Louw and Nida (1988) and Jenni and Westerman (1997).

In addition, different commentaries and theological dictionaries will be used. Theoretical-practical guidelines will be accumulated from this to form a basis

for counselling Rwandese women between the ages of 35-55 who suffered from the 1994 genocide. The Scripture parts in the Old Testament that will be handled here are: Exodus 1:15-17; Exodus 11:4-7; Joshua 6:20-22; 1 Samuel 15:1-8 and Matthew 2:13-18.

2.3 OLD TESTAMENT TEACHING ON GENOCIDE

2.3.1 The exegesis of Exodus 1:15-17

2.3.1.1 The place of Exodus 1:15-17 in the book, and the book in the Bible

Exodus continues the narrative begun in Genesis (Dillard & Longman, 1994:57). The English name for this book of the Pentateuch, or Law of Moses, comes from the Greek Old Testament title **exodus**, which means “exit”, “going out” or “departure from a place”, especially the emigration of large bodies of people from one country to another (Ex 19:1). The title is a logical one in that Israel’s exodus from Egypt is the dominant theme of the book (Hill & Wilton, 2000:81). The context of the book refers to God’s mighty deliverance of Israel from slavery in Egypt and their departure from that land as the people of God (Barnes 2005). Clearly, the exodus was God’s greatest act of salvation in the Old Testament. The Israelites, God’s chosen people, were living in oppressive conditions in Egypt; they were treated as slaves and exploited as cheap labour (Dillard & Longman, 1994:65). These acts of God signalled His good intentions to keep the promises made generations ago to Abraham and the other patriarchs (cf. 3:7-16). Israel’s exodus from Egypt is the redemptive event of the Old Testament (Hill & Walton, 2000:81). The book of Exodus begins with Jacob’s descendents suffering oppression, slavery, and infanticide in Egypt. The Pharaoh so fears the Israelites that he attempts a ruthless form of population control (Dillard & Longman, 1994:62). The book continues with the narrative story of the redemptive work of Yahweh in delivering Israel from slavery in Egypt and establishing a unique covenant relationship with the nation (Hill & Walton, 2000:81). The book ends with

God's presence, power, and glory manifested in the midst of His liberated people (tabernacle) in the wilderness (Chapter 40).

2.3.1.2 The genre of Exodus 1:15-17

The genre of Exodus 1:15-17 is a narrative. It is one of the five books (Pentateuch) written by Moses.

2.3.1.3 The text of Exodus 1:15-17

Hebrew midwives v.15: They are called Hebrew midwives, probably not because they were themselves Hebrews. The women's names indicate that they are not Egyptians, but Hebrews or of a related dialect. Pharaoh could never expect that the midwives would be so barbarous to those of their own nation, but because the Hebrews generally made use of them, and being Egyptians, he hoped to prevail on them (Propp, 1998:137).

If it is a boy, kill him v.16: This was the method of the genocide on the Hebrews that Pharaoh recommended to the midwives (Durham, 1987:11).

Upon the stools v.16: These were seats for women in labour to sit upon so that the midwives might do their work the more readily. While they sat there, and before the birth, they could not tell whether the child was a son or a daughter. It also means the place to which the infant falls down from its mother's belly, at the time of delivery, and is called the place of the breaking forth of children (Gill, 2005).

2.3.1.4 The key verse of Exodus 1:15-17.

The key verse is v. 17: The midwives, however, feared God and did not do what the king of Egypt had told them to do. They let the boys live because this part of Scripture explains how people should behave and respond in

situations such as genocide. People must always fear God in any situation. God forbids murder of every kind (Ex 20:13)

2.3.1.5 The establishment of the socio-historical context of Exodus 1:15-17

Exodus is a Latin word derived from the Greek word **exodos**, the name given to the book by those who translated it into Greek. The word means “exit”, “departure” (see Lk 9:31; Heb 11:22) (NIV Stud Bible, 2002:85). It is a continuation of narrative begun in Genesis and it refers to God’s mighty deliverance of Israel from slavery in Egypt. There arose a new king (after several successions in Joseph’s time), which knew not Joseph (1:8) All that knew him loved him, and were kind to his relations for his sake. However; when he was dead he was soon forgotten, and the remembrance of the good offices he had done was either not retained or not regarded (Wesley, 2005). Furthermore, Exodus lays a foundational theology in which God reveals His name, His attributes, His redemption, His Law and how He is to be worshipped. It also reports the appointment and work of Moses as the mediator of the Sinaitic covenant, describes the beginnings of the priesthood in Israel, defines the role of the prophet and relates how the ancient covenant relationship between God and His people came under a new administration. This book reassures that God remembers and is concerned about His people (NIV Study Bible, 2002:86).

Two reasons of state were suggested for their dealing hardly with Israel, Exodus 1:9-10: The first reason is that they are represented as more and as mightier than the Egyptians (v. 8). The second reason is that they would become dangerous to the government, and in time of war would side with their enemies and revolt from their allegiance to the crown of Egypt (v. 9). In addition to that, the Pharaoh so feared the Israelites that he attempted a ruthless form of population control (Dillard & Longman, 1994:62). Pharaoh commanded murder of all male babies at birth. This was ordered, because what the king feared from the Israelites only concerned the males because they only could multiply their people (Gill, 2005).

2.3.1.6 Word study of one important concept in the key verse

But the midwives feared God v.17: The Hebrew word **יָרָא** (fear) means “to be afraid of” or “to be frightened” (Jenni & Westerman, 1997:569-572). In addition, the fear of God means also knowledge and wisdom (Prov 1:7; 9:10).

This word contains three essential elements:

- To fear God is to recognise His holiness, justice and righteousness as a counterpart to His love and mercy, i.e. knowing Him and understanding fully who He is (Prov 2:5). Such fear is based on the acknowledgement that God is the holy God, whose very nature causes Him to judge sin (Full life, 1992:282);
- to fear God is to regard Him with holy awe and reverence and to respect Him (Durham, 1987:10) as God because of His great glory, holiness, majesty, and power (Phil 2:12);and
- to fear God involves recognising that He is a god who is angry about sin and has the power to punish those who transgress His righteous laws, both in time and in eternity (cf. Ps 76:7-8).

2.3.1.7 The establishment of the facts of salvation in Exodus 1: 15-17; and the consequential-exhortations

Exodus presents us with a divine revelation concerning Jesus' bloodlines. The Son of God came to us and was killed for our salvation. The concept “if it is a son, then you shall kill him” demonstrates that the Son of God was also killed - on our behalf. Therefore, as people on whose behalf Jesus died, we should fear God and abstain from sinning. Just as there is a sanctifying effect in the truth of God's Word (see Jn 17:17), there is a sanctifying effect in the fear of God. Finally, the New Testament directly links the fear of God with the comfort of the Holy Spirit (see Acts 9:31).

2.3.1.8 The establishment of the communication goal with Exodus 1:15-17

Pharaoh planned to kill all Hebrew males but God saved them through the midwives, who feared God. It is well known to us believers that man can kill the body but is not able to kill the soul (see Matt.10:28). The enemies of the church have been restless in their endeavours to wear out the children of the Most High (Dan 7:25), but He that sits in heaven shall laugh at them (Ps 2:4). The Word of God tells us to fear God in all we do and not accept any wicked plan of our national leaders.

2.3.1.9 What are the principles that one can detect from this pericope regarding genocide?

- Genocide is sinful in the eyes of God, for God has forbidden murder of any kind.
- People have to fear God.
- People who fear God cannot commit genocide.
- In genocide people should protect others' lives.
- People should not accept their national leaders' wicked plans.
- In genocide people should have mercy, love and help those that are helpless.

2.3.2 Exegesis of Exodus 11:4-7

2.3.2.1 The text of Exodus 11:4-7

The firstborn son shall die v. 5: God Himself would bring the final judgement upon the Egyptians; the firstborn son of every family would die. God's judgement was His just recompense because of their sin and wickedness (Propp, 1998:354). Their cruelty to the Hebrews and the drowning

of the male babies were in themselves a persecution of God's firstborn (Ex 4:22). They were reaping what they had sown.

The mill v.5: This consisted of two circular stones, one fixed in the ground, the other turned by a handle. The work of grinding was extremely laborious, and was performed by women of the lowest rank (Barnes, 2005)

Shall not a dog move his tongue v. 7: This passage has been generally understood as a proverbial expression, intimating that the Israelites should not only be free from this death, but that they should depart without any kind of molestation (Clarke, 2005).

2.3.2.2 The key verse of Exodus 11:4-7

The key verse of Exodus 11: 4-7 is v. 5: *Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the slave girl, who is at her hand mill and all the firstborn of the cattle as well.*

This verse explains God's judgement upon the Egyptians because of their sins and wickedness (Henry, 2005).

The special protection for the children of Israel should manifest the difference between them and the Egyptians. While angels drew their swords against the Egyptians, there should not so much as a dog bark at any of the children of Israel (Ex 11:7).

2.3.2.3 Word study of one important concept in the key verse

To die: The root *mût* has the meaning as to be killed. In the Old Testament, the primary subject of to die are people, animals and plants. To die describes chiefly violent death, to lose one's life, whether through an accident or as a result of privation (Jenni & Westerman, 1997:660-662).

2.3.2.4 The establishment of the facts of salvation in Exodus 11: 4-7;
and the consequential-exhortations

The firstborn son shall die v.5: The plague of the death of the firstborn caused the Israelites to come out from slavery in Egypt. Jesus, the firstborn Son of God, died for our redemption (see Col 1:14). Thus, the person who rejects Christ's offer of reconciliation remains an enemy of God (see Rom 2:4-10). The present stage of salvation saves us from the practice and dominion of sin, filling us with the Holy Spirit (see Rom 8:1-16). This is the ultimate disaster, since all the plans and dreams of a father were bound up in his firstborn son, who received a double share of the family estate when the father died (see Deut 21:17). Moreover, judgement on the first firstborn represented judgement on the entire community (NIV Study Bible, 2002:102).

Shall not a dog move his tongue v.7: It is the difference that there shall be on the great day between God's people and his enemies (Henry, 2005). God will protect His people from death. Whoever believes in the Son, will not perish but have eternal life (see Jn 3:16).

2.3.2.5 The establishment of the communication goal with Exodus 11:4-
7

Israel was helplessly held in bondage by a force they could not overcome. Only by the Lord their God could they be free (Ex 6:5-6). Therefore, God used His means in order to show to Pharaoh and Israel that He was indeed a powerful God by causing the death of Egyptian firstborns (Ex 11:5).

Historically, the redemption of Israel from Egypt anticipates the greater redemption of the sinful human race through Jesus' death on the cross (Full life Bible, 1992:100).

2.3.2.6 What are the principles detected from Exodus 11:4-7?

- Genocide is acceptable only if God allows it.
- Genocide was mainly used by God as a means of punishment to a sinful nation.
- God could use genocide to deliver or save the people He loves.

2.3.3 Exegesis of Joshua 6:20-22

2.3.3.1 The place of Joshua 6:20-22 in the book, and the book in the Bible

The book of Joshua is a continuation of the history of the Pentateuch and it is followed by Judges. Joshua means the "Lord Saves or the Lord is salvation" (Bromiley, 1982:1133). The Greek form of this name is "Jesus" (Matt 1:21). It records Israel's crossing the Jordan River into Canaan after the death of Moses, as well as the conquest and settlement of Canaan by the twelve tribes under Joshua's leadership (Eliade, 1987:118). Joshua begins where Deuteronomy ends. Chapters 1-5 describe Joshua's commissioning by God as Moses' successor, Israel's preparation for the crossing of the Jordan and the sending of spies to reconnoitre Jericho. It then tells of how the people crossed the river dry-shod and set up camp in Gilgal, where the men are circumcised and the Passover is celebrated. Chapters 6-8 recount the story of the battle of Jericho, and of the eventual success at Ai after an initial reversal (Curtis, 1994:22). Chapters 9-12 describe Israel's victories over the northern territories and Canaan, whereby she gained control of the hill country and Negev (Bromiley, 1982:1134).

Chapters 13:8-22:34 record the distribution of the land by Joshua to the twelve tribes. The book concludes with two farewell messages by Joshua (23:1-24:28) and an epitaph to Joshua and Eleazer (24:29-33).

2.3.3.2 The genre of Joshua 6:20-22

The genre of Joshua 6:20-22 is a narrative. It is the first book of the Old Testament historical books to describe Israel's history as a nation in Palestine. Its author is Joshua.

2.3.3.3 The text of Joshua 6:20-22

The people shouted with the great shout v. 20: The whole relation evidently supposes it to have been a supernatural interference, as the blowing of the trumpets and the shouting of the people were too contemptible to be used even as instruments in this work with the expectation of accomplishing it in a natural way (Clarke, 2005).

The wall fell down flat v. 20: The wall collapsed by a direct act of God. The city was taken because of Israel's obedience to God's Word and faith in His miraculous power (Heb 11:30)

They destroyed all v. 21: The destruction of Jericho is an account of the righteous judgement of God upon a desperately wicked people whose measure of sin was now full (Gen 15: 16; Deut 9:4-5). In other words, God annihilated the people of that city and other inhabitants of Canaan because they had given themselves over fully to moral depravity (Wesley, 2005).

2.3.3.4 The key verse of Joshua 6:20-22

The key verse of Joshua 6:20-22 is verse 21: *They devoted the city to the LORD and destroyed with the sword every living thing in it men and women, young and old, cattle, sheep and donkeys*, because this is a type and foreshadowing of God's final judgment upon the unrighteous at the end of the age. Christ will return in righteousness with the armies of heaven to judge and to wage war against all the ungodly (Rev 19:11-21).

2.3.3.5 The establishment of the socio-historical context of Joshua 6:20-22

Joshua was one of the outstanding persons of the Old Testament: He was one of the twelve spies (Num.14), successful general (Ex 17), courageous and godly man (Hill & Wilton, 2000:177). The book tells of how God commissioned His people to serve as His army under the leadership of His servant Joshua, to take Canaan in His name from the hands of the idolatrous and dissolute Canaanites. It further tells of how He aided them in the enterprise and gave them conditional tenancy in His land in fulfilment of the ancient pledge He had made to Israel's ancestors, Abraham, Isaac and Jacob (NVI Study Bible, 2002:286). Moreover, the book of Joshua records Israel's crossing the Jordan River into Canaan after Moses' death, as well as the conquest and settlement of Canaan by the twelve tribes under Joshua's leadership (Bromiley, 1982:1134-1135). Joshua had been an intimate and faithful assistant of Moses during the forty years of wilderness wandering (Ex 17:8-13; Num 13:8, 16). After Moses' death, God called him to lead His people into the Promised Land (Gen.15:18-21). Joshua is a type of Jesus Christ in that he led God's people into the Promised Land and to victories over their enemies (Heb 4:1, 6-8). Before the nation of Israel entered into the Promised Land, God had given strict instructions as to what they should do to the people they were to completely destroy (Deut 20:16-17; Num 33:51-53). Chapter 6 shows that Joshua listened to the command of God, carried out the command of God, received the land of God, experienced the presence of God, and enjoyed the acclaim of the people (Butler, 1983:72). Moreover, the book of Joshua describes the conquest and distribution of the land (Dillard & Longman, 1994:107), and God's covenant with Abraham is something that He took very seriously and intended to fulfil. God was determined to carry it out and He is capable of carrying it out (Hill & Wilton, 2000:185).

2.3.3.6 Word study of one important concept in the key verse

To destroy v.21: The verb to destroy means to exterminate, to annihilate, to desolate, to strike, or to kill. It corresponds to the ban commandment that requires the cult community to exterminate physically that which is subject to the ban. It has been altered under the influence of the tendency to attribute all activity in war to Yahweh and has also been assimilated to the conquest tradition when Yahweh Himself executes the ban through physical destruction (Jenni & Westerman, 1997:1367-1368).

2.3.3.7 The establishment of the facts of salvation in Joshua 6:20-22; and the consequential exhortations

Go into the prostitute's house and bring her out and all who belong to her v.22: Rahab perished not with the people of Jericho that believed not (see Heb 11:31) All her family members were saved with her; therefore faith in Christ brings salvation to the house (see Act.16:31) She, and those with her, were saved from the genocide (Josh. 6:22). With Rahab or with the men of Jericho; our portion must be assigned, as we possess or disregard the sign of salvation; even faith in Christ, which works by love (Henry, 2005). All who have rejected Christ's offer of grace and salvation and who have continued in sin will perish as did the Canaanites. God will overthrow every worldly power and establish His righteous kingdom upon the earth (see Rev 18:20-21, 21:1-4).

2.3.3.8 The establishment of the communication goal with Joshua 6:20-22

The people of Jericho were incorrigible idolaters, addicted to the most horrible vices, and that the righteous judgment of God might sweep them away by the sword, as well as by famine or pestilence (Jamieson, 2005). This part of Scripture shows that God hates sin and punishes it (Gen 18:20-30). The

destruction of Jericho is an account of the righteous judgement of God upon a desperately wicked people whose measure of sin was now full (Deut 9:4-5). The destruction of that generation of Canaanites is a type and foreshadowing of the final judgement of God upon the unrighteous at the end of the age. Jesus Christ will return in righteousness with the armies of heaven to judge and wage war against all the ungodly (see Rev 19:11-12). However, saving Rahab and her family members shows that faith in God brings salvation to the house (see Act.16:31). Whoever believes in Christ shall not perish but have eternal life (see Jn 3:16).

2.3.3.9 What are the principles that one can deduce from this pericope?

- God's people must keep themselves separate from their surrounding evil society.
- God's people are expected to be different, holy, and separate from all other people in order to belong to God as His very own.
- God hates sin and punishes it (see Gen. 18:20-30)
- God's people must be holy.
- Believers should have faith in God.

2.3.4 Exegesis of 1 Samuel 15:1-8

2.3.4.1 The place of 1 Samuel 15:1-8 in the book, and the book in the Bible

1 Samuel is a book of the Old Testament. The book contains rich bibliographical information about and insights into the lives of three key leaders of Israel-Samuel (chapters 1-7), Saul (chapters 8-31), and David (chapters 16-31) (Henry, 2005). Samuel functions not only as prophet and priest, but also as judge (Hill & Walton, 2000:212). Samuel is a book about transition – transition from theocracy to monarchy. The theocracy God had, provided the periodic leadership needed by the people (Deut 17:14-20); now leadership would be institutionalised and hereditary (Dillard & Longman,

1994:135). Saul became Israel's first king because of the people's demand for a human king like all the nations (chapters 8:5, 20). Saul quickly demonstrated that he was spiritually unfit to fill the theocratic office; thus he was later rejected by God (chapters. 13; 15). David, God's next choice, was anointed by Samuel to be God's representative as king (Chapter 16). David and Goliath (Chapter 17) and Saul's hatred toward David (Chapter 18) and chapters 19-30 largely describe David's flight from an insanely jealous Saul, and the patience with which David waited for God to act in his own time. The book concludes with the tragic death of Saul (Chapter 31).

2.3.4.2 The genre of 1 Samuel 15:1-8

The genre of 1 Samuel 15:1-8 is a narrative. The book of Samuel is part of the former prophets in the Old Testament, which was written by unknown authors (Freedman, 1992:956-959).

2.3.4.3 The text of 1 Samuel 15:1-8

I remember that which Amalek did v. 2: The Amalekites (descendants of Amalek) were a people of Arabia, Petraea, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty towards the Israelites on their coming out of Egypt (Ex 17:8-13). They came upon them when they were faint and weary, and smote the hindermost of the people. They opposed Israel's entrance to Canaan from the South (Smith, 1977:130-131) - those who were too weak to keep up with the rest. God then purposed that Amalek, as a nation, should be blotted out from under the skies. It was Saul's responsibility to destroy them and their evil ways completely (Kyle & MacCarter, 1980:265-266).

Slay both infant and suckling v.3: Spare them not, show no compassion or favour to any of them. The same thing was repeated to prevent mistakes, and obliged Saul to the exact performance hereof (Klein, 1983:148-149). Saul is

given an opportunity as king to demonstrate his allegiance to the Lord by obedience in this assigned task (NIV Study Bible; 2002:397). However, Slay was not unjust, because God is the supreme Lord of life, and can require His own when He pleases; infants likewise are born in sin, and therefore liable to God's wrath. Their death also was rather a mercy than a curse; they could face punishment for their fathers' sins (Wesley, 2005)

He took Agag king of Amalekites alive v.8: Saul spared Agag, probably to enjoy the glory of displaying so distinguished a captive, and, in like manner, the most valuable portions of the booty, such as the cattle (Gordon, 1987:57-58). Saul's conduct was evidently the effect of a proud, rebellious spirit. He destroyed only the refuse that was good for little. That which was now destroyed was sacrificed to the justice of God (Henry, 2005).

2.3.4.4 The key verse of 1 Samuel 15:1-8

The key verse of 1 Samuel 15:1-8 is verse 3. *Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.* These people could reap what they had sown. God decided that the Amalekites' children would also be put to death. It was better that the children of the Amalekites die in infancy than to live under the corrupt and wicked influence of their parents (Full life Bible, 1992:434).

2.3.4.5 The establishment of the socio-historical context of 1 Samuel 15:1-8

1 Samuel relates God's establishment of a political system in Israel headed by a human king (NIV Study Bible, 2002:372). The book sets forth the tension between the people's expectation of a king (8:5) and God's pattern of a theocracy, in which He was their King. This book shows clearly that Saul's disobedience to God and his violation of the theocratic requirements of his office led God to reject and replace him as king (Chapter 15:23). Although the people chose the first king and God did not approve of their motivation for or

their concept of kingship, the institution of a monarchy was in God's plan for Israel (Deut 17:14-20). (Hill & Walton, 2000:210). The Amalekites have been a people who resisted Israel's attempted conquest from the South (Num 14:43-45) and were a constant nuisance during the tribal confederacy (Judg 3:13; 10:12). Yahweh determined to carry out His threat against this group of people through Saul (Klein, 1983:147-148). It is a well known that Saul was given instructions to remember what Amalek did to the Israelites on the road when they were faint and weary during their journey from Egypt to Canaan. Therefore, God gave him instructions to smite them and utterly destroy all they had, and not spare anyone (Chapter 15:3). However, Saul spared Agag their king and livestock. As a result, God rejected him from being the king of Israel (Chapter 15:23). Finally, human beings do not escape the consequences of the moral order of the universe as established by its Creator; people suffer for their sins in accordance with divine retribution (Dillard & Longman, 1994:145).

2.3.4.6 Word study of one important concept in the key verse

To spare: **שָׁלַח** *plṭ pi* has the same meaning as to save, to have come out of danger, to protect, to choose not to kill, to choose not hurt, to choose not to destroy. To spare can be understood also as to barely escape from the catastrophe of war with one's life (Jenni & Westerman, 1997:986-990). Saul had been given the instruction of destroying all men, women and children but he chose not to kill Agag, the king of Amalekites (verse 8).

2.3.4.7 The establishment of the facts of salvation in 1 Samuel 15:1-8; and the consequential exhortations

The Lord sent me to anoint you to be king v.1: The purpose of Saul's anointing was to dedicate him to God for the special task to which he was called, and to impart to him enabling grace and gifts for his God-appointed task (Hill & Walton, 2000:220). The term "the Lord's anointing" became common for the king (cf. 1 Sam 12:3; Lam 4:20). Our Lord Jesus Christ was

anointed to be the Christ, the Messiah and the king of the whole world (see Matt 3:13-17; Lk 3:21-22). His baptism in particular is the introduction of the Messiah, the anointing of the Anointed One. This is His official installation, equipping Him to perform His task as prophet, priest and king (Smith, 1977:129-131). The name Messiah was given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect (see Jn 1:41). Therefore, those who believe in Christ as their Lord and Saviour have become the Children of God (see Jn 1:12). Christ is the Lord of lords and the King of kings (see Rev 17:14). Finally, all Jesus' followers must be anointed with the same Holy Spirit (see 2 Cor 1:21, 1 Jn 2:20) as new covenant priests and kings (cf. 1 Pet 2:5, 9).

2.3.4.8 The establishment of the communication goal with 1 Samuel 15:1-8

1 Samuel 15:1-8 sets forth clearly God's holy standards for the kingship of Israel. Saul was to be leader who submitted to God as a true king of Israel, obeyed His law, and allowed himself to be guided and corrected by God's revelation through the prophet Samuel (Smith, 1977:128-131).

Moreover, it is well known that Saul was given instruction to destroy all the Amalekites because of what they did to Israel on the way to Canaan, but Saul however, spared Agag, their king, and their livestock. This kind of disobedience led to his rejection by God to be the king of Israel (Kyle & MacCarter, 1980: 269).

2.3.4.9 Principles that one can deduce from 1 Samuel 15:1-8

- God avenges for His people and fought battles for them (Hill & Walton, 2000:220).
- People must obey God's commandments.
- People must be guided and corrected by God.
- People of God should do His task that they have been called to do.

2.3.4.10 What are the general principles from the Old Testament regarding genocide?

- Genocide is sinful in the eyes of God, for He has forbidden murder of any kind.
- People must fear God because those who fear Him cannot commit genocide
- Genocide was mainly used by God as a means of punishment to a sinful nation, and He could use genocide to deliver or save the people whom He loved.
- God hates sin and punishes it; therefore people must be holy in His eyes.
- In genocide people should protect others' lives.
- Believers should not accept their national leaders' wicked plans.
- In genocide people should have mercy, love and help those who are helpless.
- People must admit their sins and seek forgiveness and cleansing from God, and they must remember their covenant with Him.
- God avenges His people and fights battles for them.
- People must be guided and corrected by God, and they must obey His command.

2.4 THE NEW TESTAMENT EXEGESIS

The text that will be considered for the NT study is the following:
Matthew 2:13-18.

2.4.1 Matthew 2:13-18

2.4.1.1 The place of Matthew 2:13-18 in the book, and the book in the Bible

Matthew comes from the Greek word **Matthaios**, which means "gift of Yahweh" (Bromiley, 1986:280). It is one of the three synoptic Gospels

(Matthew, Mark and Luke), which give an account of the same events in Jesus' life (Barclay, 2005:01). Matthew is the first of the four gospels in our canon as an introduction to the New Testament (N.T) and to the Christ, the Son of the living God (Keener, 1997:18-21). Matthew's Gospel was written to a Jewish Christian community to assure them that Jesus was God's Son and the long-awaited Messiah foretold by the Old Testament (O.T) prophets (Bromiley, 1986:286-287). It was written after AD 70 (Freedman, 1992:623). Matthew presents Jesus as the fulfilment of Israel's prophetic hope. By His birth He fulfils the Old Testament prophecy (1:22-23). This book declares that Jesus is the Son of David and Abraham (1:1; 12:23; 20:30-31). Matthew comprises of an introduction, the circumstances surrounding the birth of Jesus and the so-called infancy narrative (Chs.1:1-4:11); Jesus' ministry in Galilee (chapters 4:12-13:58); an account of His journey (chapters 14:1-20:34); while chapters 21:1-28:15 comprise His ministry in Jerusalem, His passion, death and resurrection (Thomson, 2003:354). The Gospel ends with a resounding affirmation of a mission to all nations with baptism instead of circumcision as the initiation rite into the people of God; and the commandment of Jesus, not the Mosaic Torah, as the object of teaching (Chapter 28:16-20)(Freeman, 1992:623).

2.4.1.2 The genre of Matthew 2:13-18

The genre of Matthew 2:13-18 is a narrative. It is one of four gospels written by Matthew, one of the twelve disciples of Jesus Christ (Bromiley, 1986:283).

2.4.1.3 The text of Matthew 2:13-18

Flee into Egypt v.13: This is the only time in which our Saviour was out of Palestine, the land where the children of Israel had suffered so much and so long under the oppression of the Egyptian kings. The very land which was the land of bondage and groaning for the Jews now became the land of refuge and safety for the new-born King of Judea. God can overturn nations and kingdoms, so that those whom He loves shall be safe anywhere (Barnes,

2005). Herod attempts to kill Jesus and God protects Him through the co-operation of Joseph. This shows that protection requires obedience to God's guidance, which in this case involves fleeing the country (Hagner, 1993:35-36).

Out of Egypt have I called my son v.15: This is quoted from Hosea 11:1, where the deliverance of Israel - and that only - is referred to. However, as that deliverance was extraordinary, it is very likely that it had passed into a proverb, so that "Out of Egypt have I called my son," might have been used to express any signal deliverance. God might have referred to this future bringing of His son Jesus from Egypt as type of the past deliverance of Israel from the same land (Clarke, 2005). In addition, Matthew sees the history of Israel recapitulated in the life of Jesus. Just as Israel as an infant nation went down into Egypt, so the child Jesus went there. As Israel was led by God out of Egypt, so also was Jesus (NVI Study Bible, 2002:1470).

Wise men v. 16: the term "*magi*" originally denoted the priestly class in ancient Persia, which had an extensive reputation as astrologers and diviners (Green, 1980:57).

Slew all the children v. 16: Herod killed all the male children, not only in Bethlehem, but in all the villages of that city. Unbridled wrath, armed with an unlawful power, often carries men to absurd cruelties. It was not unrighteous of God to permit this; every life is forfeited to His justice as soon as it begins (Henry, 2005).

The Ramah v. 18: The Ramah of the original prophecy is about five miles north of Jerusalem, on the route that the Hebrew captives had to take to exile in Babylon (Green, 1980:60). Ramah was the place where Rachel wept, even in the tomb, for the fate that had befallen the people (Barclay, 2005:44). The link between the text and its application is probably the traditional tomb of Rachel at Ramoth-rachel between Bethlehem and Jerusalem (Green, 1980:60).

2.4.1.4 The key verse of Matthew 2:13-18

The key verse of Matthew 2:13-18 is verse 13: *When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him."* Because this verse shows the reaction to and action that a person should take in times of genocide that has been planned by national leader. Through God's guidance, people should flee the country in order to seek for a place where they can be safe.

2.4.1.5 The establishment of the socio-historical context of Matthew 2:13-18

Matthew's community was coping with confusion caused by a time of transition (Thomson, 2003:358). It is clear that Matthew is addressing some urgent matters in his Gospel. His community was probably experiencing division, lawlessness, and even apostasy (Bromiley, 1986:285). In Matthew's perspective, evil continually stands in opposition to the purpose of God, who in Christ brings the kingdom (Hagner, 1993:42). Therefore, he wrote for a Jewish Christian community to assure them that Jesus was God's Son and the long-awaited Messiah foretold by the O.T prophets (Bromiley, 1986:286-287). The shadow of the cross becomes even more ominous in a gruesome counterpart of the first Christmas: the mass murder of little children in Bethlehem (Gill, 2005).

Jesus is treated as a king, yet rejected by Herod; He is thrust out to Egypt, the house of bondage and the symbol of death. However, Herod's evil intentions are defeated, so that Jesus is able to return to Galilee (Green, 1980:56-57).

2.4.1.6 Word study of one important concept in the key verse

Kill v 13: According to some semanticists, the verb “to kill” is simply a causative relating to death, that is, to cause to die, or to cause to no longer live. It means to murder, to execute without legal justification, to slaughter, to destroy, and to slay. The meaning of “to kill” involves unnatural death, normally a degree of violence, and often evil intent (Louw & Nida, 1988:235-237).

2.4.1.7 The establishment of the facts of salvation in Matthew 2:13-18; and the consequential exhortations

Out of Egypt have I called my Son v. 15: As God called Israel out of slavery and bondage in Egypt (Ex 13:3), He had called His believers from the bondage of sin. They had been freed from the bondage of rites and ceremonies; and they should by no means, and in no form, yield to them again (Gal 5:1). Israel's exodus with which Jesus identified (Hos 11:1) was the historical sign of the covenant anticipating a new exodus (Hos 11:11). By quoting the beginning of the passage, Matthew evokes the passage as a whole and shows how Jesus is the forerunner of the new exodus, the time of ultimate salvation (Keener, 1997:70). Believers are the persons of the new exodus, the people of God's Kingdom.

2.4.1.8 The establishment of the communication goal with Matthew 2:13-18

The communication goal is that God may allow some things that are hard to understand to enter people's lives in order to accomplish His will (Henry, 2005). The rejection and persecution of Jesus is not by the Jews but by the secular ruler, the high priest, the scribes of people and Jerusalem (Raymond, 1977:214). In a real sense Christ began life as a refugee and stranger in another country (v. 14-15).

Therefore, the gracious purposes of God cannot be stopped; neither the bondage of Egypt nor could the tragedy of the exile frustrate them (Hagner, 1993:42). Herod killed all babies less than two years old; Jesus also died but God protected His own Son to fulfil His purpose of salvation to humankind (Bromiley, 1986:285).

2.4.1.9 What are the principles from this pericope?

- God may allow some things that are hard to understand to enter people's lives in order to accomplish His will.
- People should flee the country in order to seek safety.
- People should listen to God's guidance in a time of genocide.
- God protects a person whom He loves.

2.5 A PICTURE OF THE OT AND NT REGARDING GENOCIDE

The Old Testament and New Testament state many kinds of genocide as means of punishment to a sinful nation. God could allow it in order to deliver or save people. He loved and He could also protect them from genocide that had been prepared by the national leaders. It is clear that God has forbidden murder of any kind and that genocide is sinful in His eyes. Therefore, through the power of the Holy Spirit God's people must always be holy, protect others' lives and avoid things that could cause genocide, because God hates sin and punishes it.

2.6 The Old and New Testament teaching on wound

2.6.1 Introduction

The word wound comes from the Greek word for wound (see Chapter 1). According to this definition, many Biblical events and situations that people go through may be described as spiritual wounded.

2.6.2 Work plan

This study will focus on six Biblical passages with examples of people who experienced pain, suffering and events that wound: Genesis 45:1-7, 2 Kings 5:1-19, Job 1:13-22, Luke 8:22-25, Acts 16:22-34 and 1 Peter 2:18-25. After exegesis of each passage, the data will be gathered in order to formulate Biblical principles on wound.

2.6.2.1 Exegesis of Genesis 45:1-7

2.6.2.1.1 The place of Genesis 45:1-7 in the book, and the book in the Bible

Genesis is the book of beginnings and contains the foundations for much of the theology of the Old Testament. It is the first book of the Hebrew Bible. The name of the book is derived from the Greek word **geneseos** of Gen 2:4 (Freedman, 1992:933). It is the first book of the Pentateuch, also known as the Torah (Hill & Walton, 2000:63). These five books of the Torah share a unity of history, plot, and theme that draws them together, as does their traditional ascription to a single author, Moses (Dillard & Longman III, 1994:37). Genesis' title in English Bible is the Greek translation of the Hebrew word meaning the origin, source, creation, or beginning of something (New Interpreter's Bible, 1994:379). It accurately records creation, the beginning of human history, and the origin of Hebrew people and God's covenant with them through Abraham and the other patriarchs (Full Life Study Bible, 1992:02). Furthermore, Genesis is the first book of the Old Testament Bible that defines how the salvation story began (Ryken, Wilhoit & Longman III, 1998:323). It falls into four main parts: The primeval history (Gen 1:1-11:26), the story of Abraham (Gen 11:27-25:18), the story of Jacob (Gen 25:19-36:43). The book ends with the story of Joseph, Judah and Jacob's family (Gen 37:1-50:26) (Marshall, Millard, Packer & Wiseman, 2004:404).

2.6.2.1.2 The genre of Genesis 45:1-7

The genre of Genesis 45:1-7 is a narrative. It is first book of Pentateuch, which was written by Moses.

2.6.2.1.3 The text of Genesis 45:1-7

God sent me ahead of you v. 5: Although Joseph's brother had wanted to get rid of him, God used even their evil actions to fulfil His ultimate plan. He sent Joseph ahead to preserve their lives, save Egypt, and prepare the way for the beginning of the nation of Israel (Life Application Study Bible, 1991:90). Joseph reveals that many times God overrules the evil actions of humans in order to bring forth His will (Henry, 2005). Joseph hurries on to reassure them that he has no plans for revenge; that their actions have served to further God's saving purpose to save the great number of people (Wenham, 1994:420). God allows humans to experience the consequences of the sin that entered into the world through the fall of Adam and Eve. Joseph, for example, suffered much because of the jealousy and cruelty of his brothers. He was sold by his brothers into slavery and became a slave of Potiphar in Egypt (Gen 37; 39). While living a God-fearing life in Egypt, he was unjustly charged with immorality, thrown into prison (Gen 39) and kept there for well over two years (Gen 40:1-41:14). However, according to Joseph's testimony, God was working through the sins of his brothers in order to preserve life (Gen 45:5; 50:20). Moreover, the Lord declared to Abraham that through his offspring all nations on earth will be blessed (Gen 22:18). Through Joseph and his famine relief programme this promise was partially fulfilled (Carson, France, Motyer & Wenham, 1998:88).

To preserve for you and save your lives by a great deliverance v. 7: God worked through Joseph to preserve the covenant people through whom would come the Christ. It could be noted that even though the Christ would come through Judah's descendants and not Joseph's, God used Joseph to keep the line of Christ alive (Full Life Study Bible, 1992: 79). Joseph speaks as a

prophet giving an oracle of deliverance. He describes the hidden plan of God that was operative at every stage: in showing mercy in to Joseph in his trials, in guiding the brothers down to Egypt, and in directing and controlling Egypt, all in order to save lives and preserve the promise (Farmer, 1998:390). Joseph views the families of Jacob as the surviving “remnant” of the world population. If Jacob's family fail to survive, the whole of the human family will die without salvation hope (Henry, 2005). Moreover, not only does Jacob's family benefit from Joseph's work, but so does Egypt and the other people who came to Egypt to buy grain, so that in him some, though not all, the nations of the earth found blessing (Wenham, 1994:433). In this regard people would say that God is sovereign and His plans are not dictated by human actions (Matt, 2005:813).

2.6.2.1.4 The key verse of Genesis 45:1-7

The key verse of Genesis 45:1-7 is verse 5. *And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.* This verse shows how a wounded person should behave when he/she meets with someone who brought pain and sufferings in his or her life. People should not revenge, instead they should reconcile, show love and forgive each other.

2.6.2.1.5 The establishment of the socio-historical context of Genesis 45:1-7

Genesis is the book of origin. It is a collection of the earliest traditions of the Israelites regarding the beginning of things, and particularly of their national history. These traditions are woven into a continuous narrative, commencing with the creation of heaven and earth, the creation of man and ends with the death of Joseph (Freedman, 2000:491) It is story of God's purpose and plan for His creation, and it reveals the person and nature of God, the value and dignity of human beings, the tragedy and consequences of sin; and the promise and assurance of salvation (Life Application Study Bible; 1991:02).

Genesis is pre-eminently the story of things - the first couple, the first son, the first garden, the first sin, the first rainbow, the first wanderer, the first multilingual community (Ryken, Wilhoit & Longman III, 1998:323). However, some scholars say that the account of the primeval history in Genesis has been found to have some parallels in the literature of the ancient Near East, particularly that of Mesopotamia. They say that information about Mesopotamian concepts of creation have been found in a number of early Sumerian myths as well as in the work entitled *Enuma Elisha*, a hymnic account of the rise of the god Marduk to the head of the Babylonian Pantheon (Hill & Walton, 2000:64-65). In contrast to the beliefs of the other Near East religion, chapters 1 and 2 guard against a mythological or parabolic interpretation. They show that God created the creation, and that He made it from no pre-existing stuff. These chapters reveal that God is the powerful Creator and also that men and women are His dependent creatures (Dillard & Longman III, 1994:51-52). Moreover, from chapters 12-50 on the beginnings of the Hebrew people are recorded, with the focus on God's ongoing redemptive purpose through the lives of Israel's four patriarchs - Abraham, Isaac, Jacob and Joseph. God's call of Abraham (Chapter 12) and His covenantal dealings with Him and his seed form the pivotal beginning of the outworking of God's purpose concerning a Redeemer and redemption in history (Full Life Study Bible, 1992:03). In addition, the blessing of God pronounced over Abraham; continues to be efficacious also in later times among the people who had descended from him (Bromiley, 1982:432). The patriarchal stories are laid down on a set of promises, which to a large extent reflect the situation of land and people between the period of maximum expansion in the early monarchy and the Exile as well as the Deuteronomic interests (Freedman, 1992:942). Joseph was sold by his brothers into slavery and became a slave of Potiphar in Egypt (Gen 37; 39). He continued to obey God in his life and later God honoured him by being with him and making him lord to Pharaoh (Gen 45:8). Finally, God overcomes obstacles to the fulfilment of the promise. In this case, the family of God is threatened by famine that could easily have brought all the promises to a rapid end. Nevertheless, God wonderfully preserved His people through near-miraculous means (Dillard & Longman III, 2000:54).

2.6.2.1.6 Word study of one important concept in the key verse

To be angry for yourselves v. 5: To be angry means to be annoyed, to become worried, to be sorrowful and to be unhappy. Joseph reveals the divine purpose behind his own sufferings by telling his brother that they would not be angry or annoyed for themselves for selling him, because God had a plan for saving His people (Jenni & Westerman, 1997:1156-1157). Joseph assures them that he has no plans for revenge. He states an object of truth, which was not the brothers' hate, but that God had brought him to Egypt to preserve life (Wenham, 1994:428). In addition, this discloses a truly righteous man: Joseph not only forgives and forgets, he wishes even those who had wronged him to forget the injury they had done, that they might not suffer distress on this account. With deep piety he attributes everything to the providence of God; for, he says, "God sent me before you to preserve life" (Clarke, 2005).

2.6.2.1.7 The establishment of the facts of salvation in Genesis 45:1-7; and the consequential exhortations

After the Lord God had created the heavens and the earth (Gen 1:1), He did not abandon the world to run on its own. Rather, He continues to be involved in the lives of His people and in the care of His creation. God's continual care for His creation and His people is called, in doctrinal terms, His providence (Full Life Study Bible, 1992:80). The term "God sent me ahead of you to preserve life" means that God brought Joseph to Egypt to make a provision for his relatives in times of famine in order that Abraham's descendants would not perish (Gill, 2005). God reveals Himself in the life and story of Joseph to be a God in control of even the details of history. Joseph knows that God has overruled the evil intentions of his brothers and others and raised him to a position within the government in order to bring about the salvation of his family and the continuation of the covenant promise (Dillard & Longman III, 2000:55). In addition, the story of Joseph offers models of repentance, forgiveness, and reconciliation. It illustrates the work of divine providence in human affairs and also reports another stage in the story of God's saving

purpose for the whole world (Wenham, 1994:433). Finally, Joseph's life foreshadows Jesus Christ. Jesus, after all, was crucified by people who only sought to destroy Him (Dillard & Longman III, 2000:56). Jesus provided everlasting life for those who believe in Him (Jn 3:16).

2.6.2.1.8 The establishment of the communication goal with Genesis 45:1-7.

Joseph's story narrates that God overcomes obstacles to the fulfilment of His promise (Dillard & Longman III, 2000:54). The communication goal is that through many difficult situations of Joseph, God is faithful and consistently, in His providence, brings good out of intended evil (Gen 45:5). In addition, at times, God permits suffering in the lives of human beings in order to bring forth His will, to accomplish His redemptive purpose, and to work things out for the good of those who are faithful to Him (see Rom 8:28). Joseph teaches to a believer how to reconcile and forgive people who brought sufferings in his or her life (Farmer, 1998:389). In addition, the story of Joseph paints a touching scene in which a wounded person would learn how to behave in difficult situations (Barton & Muddiman, 2001:62-63).

2.6.2.1.9 What are the principles that one can detect from this pericope regarding wound?

- A believer must always honour God in every situation of life.
- Believers have to forgive and reconcile with the people who brought suffering in their lives.
- People must obey God and His revealing will.
- Men and women who fear God and acknowledge Him in all their ways have the promise that He will direct all their steps (see also Prov 3:5-7).
- A believer should always live a God-fearing life and turn away from immoral ways.
- Believers should not retaliate; instead they should behave in the way that may bring those who brought suffering in their lives to repentance.

2.7.1 Exegesis of 2 Kings 5:1-20

2.7.1.1 The place of 2 Kings 5:1-19 in the book, and the book in the Bible

1 and 2 Kings narrate the history of the Israelite monarchy from the last days of David to Solomon, through the division of the united kingdom into the rival kingdoms of Israel and Judah, down to the destruction of Jerusalem and the exile to Babylonia (Cogan & Tadmor, 1988:03). The two books of Kings represent a selective history of Israel from the closing days of king David's reign until the Babylonian conquest of Jerusalem. By way of chronology, 1-2 Kings document the political history of Israel during the united monarchy, beginning about 970 BC, through the Assyrian exile of the northern kingdom of Israel 722 BC and the Babylonian exile of the northern kingdom of Judah 587/586 BC (Hill & Walton, 2000:230). Of course these books focus on Israel's successes and failures, yet also comment on world politics (House, 1995:28). The two books are in the section of the Hebrew Bible designated the "Former Prophets" (Joshua, Judges, Samuel, and Kings) (Hill & Walton, 2000:227). 2 Kings relates the sordid stories of the twelve kings of the northern kingdom (called Israel) and the sixteen kings of the southern kingdom (called Judah)(Life Application Study Bible, 1991:602). 2 Kings is between 1 Kings and 1 Chronicles in the Old Testament.

This book of 2 Kings begins with many well-know stories, such as the end of king Ahaziah and Elijah's earthly ministry and his going to heaven in whirlwind (chapters1-2). Elisha became God's spokesman to the northern kingdom (Chapter 2:13-25) (Farmer, 1998:629-630). Elisha raising the Shunamite woman's son from the dead (Chapter 4:8-37), the healing of Naaman's leprosy (Chapter 5), the floating of an axe-head in water (Chapter 6:1-7), the violent death of Jezebel as prophesied by Elijah (Chapter9), the great revivals under Hezekiah's reign (Chapter18) and his serious illness (Chapter 20), Josiah renews the covenant (Chapter 23), King Johoiakim and Judah's exile to Babylon (chapters 23:36- & 24:1-17), the fall of Jerusalem under the reign

of Zedekiah who did evil in the eyes of the Lord (chapters 24:18- & 25:1-26). The book ends by Jehoiachin's release from prison (Chapter 25:27-30).

2.7.1.2 The genre of 2 Kings 5:1-20

The genre of 2 Kings is a narrative. It is one of the former prophet's books. This book was written by unknown author (Life Application Study Bible, 1991:602).

2.7.1.3 The text of 2 Kings 5:1-20

Naaman a sufferer of leprosy v. 1: Naaman, the story's main character, is introduced as a great man who struggles to overcome a physical affliction (House, 1995:271). Leprosy was one of the most feared illnesses, like HIV/AIDS today, because it was contagious and incurable in most cases (Life Application Study Bible, 1991:613). Naaman is not an Israelite, but although God's grace and salvation were intended for the Israelites, He had compassion with the non-Israelites and led them to know the one true God (Farmer, 1998:632).

Go wash yourself seven times in Jordan v. 10: Elisha instructed Naaman to wash himself in the muddy waters of the Jordan River as a simple demonstration of humility and obedience. Both Israelites and Syrians knew that the Jordan could not heal leprosy, but Naaman needed to know that his healing came miraculously by the grace and power of God through the word of His prophet (Cogan & Tadmor, 1988:67).

There is no God in all the earth, but in Israel v. 15: It is amazing that Naaman, though a foreigner, was miraculously delivered from leprosy and converted to the true God, while many lepers in Israel remained unclean (Full Life Study Bible, 1992:561). He had formerly followed the gods of Syria, but now experience had rectified his mistake and he knew Israel's God was God alone, the sovereign Lord of all (Henry, 2005).

2.7.1.4 The key verses of 2 Kings 5:1-20

The key verse of 2 Kings 5:1-20 is verse 3: *She said to her mistress, "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy."* This verse shows what individuals who experience upsetting events or pain may do to other people. The slave girl's action is a good example to Rwandese women who are suffering the consequences of the 1994 genocide.

2.7.1.5 The establishment of the socio-historical context of 2 Kings 5:1-20

2 Kings continues the story of Israel, halfway between the death of David and the death of the nation (Life Application Study Bible, 1991:602). Israel had the good fortune to be on one of a number of the major caravan routes between the great powers of Mesopotamia and Egypt, but also had the misfortune of being on the traditional invasion route between the great powers (Farmer, 1998:609). Both 1 and 2 Kings offers a variety of chronological notices regarding the reigns of the kings of Judah and Israel and contemporary events in the surrounding kingdoms (Freedman, 1992:74). The narrative recounts the false starts, beginning with Saul; the achievement of a united kingdom under David; the division of the kingdom under Rehoboam; and thereafter the record of two separate lines of kings until the northern kingdom disappears in 722 BC (Metzger & Coogan, 1993:409). The Davidic dynasty continued to reign in Judah, but Israel experienced a number of more or less short-lived dynasties whose rule frequently ended in bloody coups. Many of Israel's citizens were taken into exile while others fled as refugees to Judah (Farmer, 1998:610). This book also records two great national calamities that brought about the dissolution of the kingdoms of Israel and Judah: (1) the destruction of Israel's capital, Samaria, and that nation's deportation to Assyria in 722 BC, and (2) the destruction of Jerusalem and Judah's deportation to Babylon in 587 BC (Dillard & Longman, 1994:158-159). Moreover, Josiah, the one king who fulfils the Deuteronomic law with all his heart and soul and with all his might (2 Kings 23:23) dies before a heathen Pharaoh (Freedman, 1992:82). Finally, this book was written to provide the

Hebrew people, especially the exiles in Babylon, with a prophetic interpretation and understanding of their history during the divided monarchy, in order that they might not repeat the sins of their forefathers, and they would worship Yahweh as one and true God (Hill & Walton, 2000:236-238).

2.7.1.6 Word study of one important concept in the key verse

To cure: The verb “to cure” means to heal, to repair, to mend, to recover and restore health. The problem of sickness and disease is intertwined with the problem of sin and death - i.e., the consequences of the fall. In Israel, as in the entire ancient Near East, illness was attributed to the effects of divine or demonic power. Observable differences in the etiology of illness are grounded in the exclusivity of faith in Yahweh (Jenni & Westerman, 1997:1254-1256). To heal in relation to wounds, ulcers, and injuries was the images for the critical status of a people (Hos 5:13) which the king of Assyria could not heal. Naaman’s healing from leprosy came from God, which was the meaning of his forgiveness (Jenni & Westerman, 1997:1257).

2.7.1.7 The establishment of the facts of salvation in 2 Kings 5:1-20; and the consequential exhortations

2 Kings 5:1-20 says that when people listen to and obey God, He shows them His power and performs miracles in their lives (Life Application Study Bible, 1991:603). The concept “there is no God in the entire world except in Israel” shows that the mercy of the cure affected Naaman more than the miracle: he could be able to speak of the power of Divine grace, because he had experienced it (Henry, 2005). Naaman believes in the Lord and his conversion includes a confession of faith. He states that no other god exists besides the Lord, a conclusion he draws from the fact that only the Lord can heal him (House, 1995:273). Naaman will sacrifice to no god but Yahweh (Nelson, 1987: 179). He realises that only in Israel, and through Israel’s God, is healing to be found (House, 1995:273). Christ Himself mentioned Naaman (Lk 4:27) in order to emphasise that when God’s people disobey Him and His word, He

will take His Kingdom from them and raise up others to experience His salvation, righteousness, and kingdom power (Matt 8:10-13; 23:37-39).

2.7.1.8 The establishment of the communication goal with 2 Kings 5:1-20

The captured Israelite servant girl tells her mistress that Naaman could be cured if he would see the prophet who is in Samaria; she shares the knowledge that her master needs most (v. 3). She is a captive far away from her home land, but it is amazing that she is not bitter or unhelpful. Elisha uses the difficult situation to help Naaman in order to know that there is a real prophet and real God in Israel (House, 1995:271-272). A profound inner transformation follows the healing of Naaman's leprosy. He returns to Elisha, professing that Israel's God is the only God and, in a surprising reversal, refers to himself as the prophet's servant (Farmer, 1998:632). The recognition of God's power by the captured Israelite servant girl helped her to cope with the painful situation of living among her own people's enemies. Therefore, God's healing power can be communicated to the enemies through forgiveness and love. By telling us not to retaliate, Jesus reminds us to love and pray for our enemies so that we can overcome evil with good (Matt 5:43, 44).

2.7.1.9 What are the principles that one can detect from this passage regarding wound?

- The wounded person should love a person who has brought pain and bad situations to his/her life, as God's Word says that we ought to love our enemies and do good to them (see also Lk 6:27-28)
- The recognition of God's healing power is very helpful in order to cope with painful situations such as wound.
- Anger, bitterness, unhelpfulness and hatred are not good in God's Kingdom.

- A wounded person should learn from the captured Israelite servant girl to forgive and love those who were responsible for his/her pain and wound.
- A believer should not retaliate, but help those who are responsible for his or her wound to know that there is only one true God.
- Christians need to help those who are responsible for their wound to confess their sins by showing them love.

2.8.1 Exegesis of Job 1:13-22

2.8.1.1 The place of Job 1: 13-20 in the book, and the book in the Bible

The book of Job narrates the story about Job, the upright man of God who was a prosperous farmer in the land of Uz (Life Application Study Bible, 1991:838), which later became the territory of north Edom located southeast of the Dead Sea or in northern Arabia (cf. Lam. 4:21)(Full Life Study Bible, 1992:757). The book of Job has to do with most of the painful and unavoidable questions that arise in human experience and suffering (Janzen, 1985:01). Sometimes it is thought that the question is why is there suffering, what is its origins and cause, or why has this suffering happened to a specific person? To these serious questions the book of Job gives no satisfactory answer (Metzger & Coogan, 1993:369). However, Job offers a Biblical perspective on suffering (Hill & Walton, 2000:327). Job is classified as one of the wisdom and poetic books of the Old Testament (Alden, 1993:31) The book begins with an account of Job's calamity and the cause behind it (chapters 1-2). Job and his three friends searched for intellectual answers to Job's affliction (chapters 3-31). Elihu, a young man, answers Job (chapters 32:1-37:24). God answers Job (chapters 38:1-41:34). The book ends with the restoration of Job and blessings more than before (Chapter 42:1-17).

2.8.1.2 The genre of Job 1:13-22

The genre of Job 1:13-20 is a narrative. It is the first of the wisdom and poetic books of the O.T (Alden, 1993:31) and was written by an anonymous author (Life Application Study Bible, 1991:838).

2.8.1.3 The text of Job 1:13-22

The fire of God v. 16: the fire of God is probably a term for lightning (Num 11:1; 1 Kings 18:38). Although the fire of God may mean a great, a tremendous fire, it is natural to suppose that lightning is meant; for as thunder was considered to be the voice of God, lightning was the fire of God. And as the prince of the power of the air was permitted to arm himself with this dreadful artillery of heaven, he might easily direct the zigzag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment (Clarke, 2005). Moreover, the fire of God was a poetic way to describe lightning (1 Kings 18:38; 2 Kings 1:1-10). In this case, it had to be unusually powerful to kill 7,000 sheep (Life Application Study Bible, 1991:842).

He fell to the ground in worship v. 20: Job reacted to the disasters that happened to him with intense grief, but also with a humility that submitted to God and continued to worship Him in the midst of extreme adversity. Job's reaction is not to blame natural events or human enemies; not to forget God's blessings; not to close his eyes to reality, but to praise the Lord for both good and evil (v. 21) (Carson, 1998:462). Job had not lost his faith in God; instead, his emotions showed that he was human and that he loved his family (Life Application Study Bible, 1991:842). On the other hand, he acknowledged God's sovereign authority and will over everything God had given him (Alden, 1993:62).

2.8.1.4 The key verse of Job 1:13-22.

The key verse of Job 1:13-22 are verses 20 and 21: *At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship and said: "Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised."* These verses provide principles to an individual who is experiencing severe suffering and unexplainable affliction on how he may react and behave in such an upsetting situation. The person should pray for grace to accept what God allows to come upon him or her, obeys and surrenders to God, and asks for revelation and understanding concerning its meaning (Alden, 1993:62).

2.8.1.5 The establishment of the socio-historical context of Job 1:13-22

Job was an upright, righteous man in the land of Uz, which was geographically in the area of northern Saudi Arabia or southern Jordan, which since the time of the patriarchs has been called Edom (Alden, 1993:29). The three friends of Job are also described as non-Israelites, coming from areas in the general vicinity of Edom and the desert (Job 2:11) (Farmer, 1998:759). The connection with known Israelite concerns is conspicuous for its non-existence, but Job is Christianised and the message is for and about the church (Coggins & Houlden, 1990:355). Job is a gentile patriarch, much like Abraham. Job's great wealth is measured in terms of the number of cattle in his possession and the servants in his employ (Job 1:3; 42:12). He was also the head of a large family for whom he served as priest, much as Abraham did for his family (Dillard & Longman III; 1994:200). The book as a whole adds that sometimes, as in the case of Job himself, suffering comes for no earthly reason at all but simply in order to justify God's claim that humans can serve him without thought of reward (Carson, France, Motyer & Wenham; 1998:459). Although the book of Job is not a comprehensive explanation of human suffering, it has always caused its readers to ask why suffering occurs.

Scripture gives many reasons, but it is difficult to understand specific experiences of sorrow and trouble (Alden; 1993:40). According to ancient Near-East philosophy, people believed that suffering must be in proportion to wickedness, and prosperity must be in proportion to righteousness (Hill & Walton, 2000:338). Contrarily, the book of Job makes a major contribution to the Biblical message of salvation by proving that a person who suffers excruciatingly is not necessarily a sinner (Van Gemeren, 1997:793). However, a person would ask himself or herself: "If God is just and loving, why does He permit a truly righteous man like Job to suffer?"(Carson, France, Motyer & Wenham, 1998:459). In struggling with this question, the author reveals the following truths:

1. Satan receives permission to test the genuineness of the faith of a righteous man by afflicting him; but God's grace triumphs over suffering because Job by faith remains steadfast and immovable, even when there appeared to be no physical or temporal benefit in his staying committed to God.
2. The real foundation of faith lies not in God's blessings, personal circumstances, or intellectual answers, but in a revelation of God Himself.
3. God sometimes permits Satan to test righteous people with adversity in order to purify their faith and lives, just as gold is refined by the fire (Job 23:10; 1 Pet 1:6-7); such testing results in an increased measure of spiritual integrity and humility in His people (Job 42:1-10)(Alden, 1993:40-41).

Furthermore, the book confirms that Job initially passes the test with patient endurance, and he actually attains the goal of all human existence with pure vision: "My ears had heard of you but now my eyes have seen you" (Job 42:5) (Ryken, Wilhoit & Longman III, 1998:453-454). Finally, God blesses him more than before (Job 42:12).

2.8.1.6 Word studies of important concepts in the key verse

To give: The verb “to give” means to offer, provide, present, furnish, deliver, supply, bestow, grant or award. God’s Word says that Yahweh possesses the earth and its fullness (Ps 24:1; 50:9-12; 97:5 & 1 Chron 29:14). He is the only true owner of all creation; He is also the sovereign controller and grantor. Thus, He gives to whom He wills (Ps 115:15; Eccl 2:26), He gives the breath and the spirit of life (Isa 42:5; Ezek 37:6). Yahweh’s gift to humanity involve not only the natural sphere, but also the human realm, often one’s entire personal history :He gives a man a wife (Gen 3:12), children (Gen 17:16; Is 8:18), and descendants (Gen 15:3)(Jenni & Westerman, 1997:776-790).

To take away: The verb to take away means to take forth, to carry off, take with one object or good (Gen 14:11; Josh 7:23), blessing (Gen 42:24, 36) land (Deut 3:8; Judg 11:13, 15), and in military sense to conquer cities or land (Num 21:25; Josh 11:16, 19; Amos 6:13). Job considered that he did not bring his substance, his servants, and his children into the world with him; and now they were taken away from him (Jenni & Westerman, 1997:649-650). He acknowledged the hand of God both in the mercies he had formerly enjoyed and in the afflictions he was now exercised with: “The Lord gave, and the Lord has taken away” (Henry, 2005).

2.8.1.7 The establishment of the facts of salvation in Job 1:13-22; and the consequential-exhortations

In all this Job did not sin v. 22: Job in all things he did or said, sinned not; not in rending his garments, in shaving his head, and laying himself prostrate on the ground, which was done as common usages in such cases, and not through excess of passion; nor in anything that dropped from his lips, which would be ill-becoming to the character he bore as a religious man. Although he might be guilty of some failings and imperfections, as the best of men are even in doing the best of things, yet he sinned not that sin the devil said he

would, that is, curse God to his face. There was nothing of this, rather the reverse (Gill, 2005). Job, the innocent sufferer, foreshadows both Jesus Christ and all righteous believers under the new covenant. Christ Jesus is the true innocent sufferer, the only one completely without sin (Is 53:4, 1 Pet 2:24; 4:1). He voluntarily submits himself to suffering for the benefit of sinful men and women. In Jesus, God enters into the world of human suffering in order to redeem humanity (Dillard & Longman III, 1994:211-212).

2.8.1.8 The establishment of the communication goal with Job 1:13-22

The goal of Job is to give comfort to believers of all ages who find themselves in Job's situation of suffering (Alden, 1993:41). Faithfulness to God does not guarantee believers freedom from trouble, pain, and suffering in their lives. In fact, Jesus taught that we are to expect it (Jn 16:33, 2 Tim 3:12). The Bible provides numerous examples of godly people who experienced a significant amount of suffering for a variety of reasons, e.g., Moses, Joseph, David, Jeremiah and Paul. As Job suffered innocently because of his loyalty to God and his righteousness, all faithful believers will likewise suffer in some measure (2 Tim 3:12; Col 1:24). Furthermore, Job teaches all believers to live by faith alone; that God is good and He is completely aware of everything that crosses their path; that He knows all about them and that in all things God works for the good of those who love Him and who have been called according to His purpose (Rom 8:28) (Alden, 1993:41).

2.8.1.9 What are the principles detected from Job 1:13-22?

- Faithfulness to God does not guarantee believers freedom from trouble, pain, and suffering in their lives.
- Believers who have been called according to God's purpose should live by faith in God alone.
- Anger and blaming God for the upsetting experience is not right thing to do when people face the events that wound.
- Believers should praise and worship God in times of good and bad situations that may arise in their lives.

- People should not accuse God of wrongdoing because of their sufferings; instead they should continue to love Him.
- A believer should obey, fear and love God with all his/her heart, soul, mind and strength.
- A believer should submit and surrender to God always because His ways and thoughts are not the same as people have (Is 55:8).
- The children of God should always respond in a way that would glorify God when they meet with events that wound in their lives.
- The Lord has not only a cosmic plan but an individual purpose, He is wisely, justly, and lovingly pursuing each believer's life.
- Through Job's example, a believer should learn that he/she lives and dies by grace and that all of life must be lived by faith - faith that God is good and is completely aware of everything that crosses our path (Alden, 1993:41).
- Wounded person should learn from Job's example how he handled his wounds by trusting God.

2.8.1.10 What are the general principles from the OT on being wounded?

- A believer must always honour God in every situation of life.
- Believers have to forgive and reconcile with the people who brought suffering in their lives.
- Men and women who fear God and acknowledge Him in all their ways have the promise that He will direct all their steps (See also Prov 3:5-7).
- A believer should always live a God-fearing life and turn away from immoral ways as Joseph did in Potiphar's house.
- As believers who have been called by God, people must love God and submit to Him by faith in Christ if they want all things to work out for their good (see Rom 8:28).
- Believers should not retaliate; instead they should behave in a way that may bring those who brought suffering into their lives to repentance.

- The recognition of God's healing power is very helpful in order to cope with painful situations of wounds.
- Anger, bitterness, unhelpfulness and hatred have no place in God's Kingdom.
- A wounded person should learn from the captured Israelite servant girl to forgive and love those who are responsible for his/her pain and wounds.
- A wounded person should not retaliate, but help those who are responsible for his or her wounds to know that there is only one true God.
- Faithfulness to God does not guarantee believers freedom from trouble, pain, and suffering in their lives.
- Anger and blaming God for the upsetting experience is not the right thing to do when people face events that lead to wounds.
- Believers should praise and worship God in good and adverse times that may arise in their lives.
- People should not accuse God of wrongdoing because of their sufferings; instead they should continue to love Him.
- A believer should obey, fear and love God with all his/her heart, soul, mind and strength.
- A believer should submit and surrender to God always because His ways and thoughts are not the same as those of people (Is 55:8).
- The Children of God should always respond in a way that would glorify God when they meet with events that wound in their lives.
- The Lord has not only a cosmic plan but an individual purpose. He is wisely, justly, and lovingly pursuing each believer's life.
- Through Job's example, a believer should learn that he/she lives and dies by grace and that all of life must be lived by faith - faith that God is good and is completely aware of everything that crosses his/her path (Alden, 1993:41).
- The wounded persons should learn from Job's example how he handled his wounds by trusting God.

2.9 NEW TESTAMENT TEACHING ON WOUND

2.9.1 Exegesis of Luke 8:22-25

2.9.1.1 The place of Luke 8:22-25 in the book, and the book in the Bible

Luke comes from the Greek word **Loukas**. Luke was a sometimes travelling companion and co-worker of Paul, traditionally regarded as the author of the third Gospel and the book of Acts (Bromiley, 1986:178). The book of Luke is one of the three synoptic Gospels that have much in common with Matthew and Mark (Barton & Muddiman, 2001:922). Luke begins by outlining his extensive research and explaining that he is reporting the facts (1:1-4). In the dedicatory preface (Lk1:1-4), he identifies himself as belonging to the third phase of the transmission of the Christian Gospel where there were the eyewitnesses of the foundational events (Nolland, 1989: xxviii). The Gospel of Luke is between the book of Mark and John. It begins with the prologue (1:1-4), the most complete infancy narrative (1:5-2:40) and gives the only glimpse in the gospels of Jesus' boyhood (2:41-52). After describing John the Baptist's ministry and giving the genealogy of Jesus, Luke divides Jesus' ministry into four major sections:

1. Jesus' ministry in and around Galilee (4:14-9:50);
2. Jesus' ministry on the way to Jerusalem (9:51-19:27);
3. Jesus' ministry in Jerusalem (19:28-21:37); and
4. The death and Resurrection of Jesus, the Saviour (22:1-24:53).

2.9.1.2 The genre of Luke 8:22-25

The genre of Luke 8:22-25 is a Gospel narrative. It is a book that was written by Luke around AD 63 (Morris, 1990:24).

2.9.1.3 The text of Luke 8:22-25

There came down a storm of wind on the lake v.23: Perhaps the devil, by permission of God, as prince of the winds, came over the lake on purpose to cast a legion of devils from some poor man on the other side and poured this storm upon the ship where Christ was, designing to sink the ship and prevent His victory (Henry, 2005)

Master, Master, we are perishing v.24: Perhaps Luke wants his readers to understand how Jesus' power and might relate to their own situation. This does not mean that he intended them to allegorise this passage as the early church did and see the boat as representing the church. Rather, he wanted his readers to recognise that because of their Lord's power there is no need to fear. Jesus' power is greater than their needs. Therefore, they should not doubt or fear but only believe, for their Lord can and will calm the storms that rage against them (Stein, 1992:254). In addition, the advantage of trials is to make believers to know their weakness, so as to oblige them to have recourse to God by faith in Christ. It is by faith alone that people may be able to approach Him; by love people are united in Christ, and by prayer they awake Him (Clarke, 2005).

Jesus got up and rebuked the wind v. 24: When caught in the storm of life, one sometimes thinks that God has lost control and that a person is at the mercy of the winds of fate. In reality, God is sovereign. He controls the history of the world as well as our personal destinies. Just as Jesus calmed the waves, He can calm whatever storms a person may face (Life Application Study Bible, 1991:1814).

2.9.1.4 The key verse of Luke 8:22-25

The key verse of Luke 8:22-25 is verse 24: *The disciples went and woke Him, saying Master, Master, we perish. He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm.* Because this verse shows what a person should do when he or she is in a difficult situation, a person should call upon the name of the Lord.

2.9.1.5 The establishment of the socio-historical context of Luke 8:22-25

Luke's Gospel is the first two books addressed to a man named Theophilus (1:3; Acts 1:1) whose name means "one who loves God". Theophilus was probably a Gentile Christian of some means and social position, and the description "most excellent" was a polite form of address (Stein, 1992:26). Luke was a Gentile Christian or one who converted to Christianity from paganism (Fitzmyer, 1981; 41-42). He was a man of culture and education, well acquainted with the Old Testament in Greek and an historian who was able to demonstrate the reliability of the traditions about Jesus (Marshall, Millard, Packer & Wiseman, 2004:705). Luke's intention was to defend Christianity to the Roman public and to confirm believers in their faith by writing a careful history of Christian origins within the context of a salvational motif (Bromiley, 1986:183). Because of the majority of Israel rejected Christ and His teaching, Luke wrote his Gospel to show them that the promise of God to Israel had now come to pass. The Kingdom of God has come. The salvation promised to Israel had been realised through Jesus' birth, life, passion and resurrection (Stein, 1992:40-41) Luke wrote from the period of the church and intended to assure Theophilus and other readers like him that what the church of his day was teaching and practising was rooted in the period of Jesus. The aim was to strengthen them in fidelity to that teaching and practice (Fitzmyer, 1981; 9). He wrote this Gospel to the gentiles and people everywhere to present an accurate account of the life of Jesus and to present Christ as the perfect human and Saviour (Life Application Study Bible, 1991:1782). Finally, the usual and indeed the long-standing traditional assumption is that Luke was a pastoral documenter concerned with issues

within the church. At that time Christian outreach to the Jews was long past, even though some Jewish Christians continued to play an important role in the ongoing life of the church (Nolland, 1989: xxxii).

2.9.1.6 Word study of one important concept in the key verse

Storm v.24: A storm is a strong wind that blows with rough seas. It is a violent action of the surface of a body of water as the result of high waves caused by a strong wind (Louw & Nida, 1988:171)

2.9.1.7 The establishment of the facts of salvation in Luke 8:22-25; and the consequential exhortations

He got up and rebuked the wind and the raging waters v.24: Christ's business is to lay storms, and Satan's business is to raise them. Christ showed that, although the devil pretends to be the prince of the power of the air, Christ has him in a chain (Henry, 2005). This verse demonstrates Jesus' authority over the lives of His disciples; He is the Lord and the controller of every element of the nature (Nolland, 1989:400-401). Moreover, this verse shows that Jesus does not abandon His followers in their struggles. If they remember that the ultimate victory has already been won, they can claim the peace of Christ in the most troublesome times. Jesus overcame the world (John 16:33). In addition, the authority of Jesus is not a raw exercise of power; rather it is a natural resource that is put to positive use as He shows compassion to those with all kind of needs (Bock, 1994:152). Finally, as Jesus saved His disciples from dying in the storm, He has also saved His other believers from wound and eternal death.

He commands even the wind and the water, and they obey Him v. 25: The fear and amazement with which the disciples responded is exactly what is to be expected in the presence of an act of God. This situation expresses the question of Jesus' identity (Nolland, 1989:401). Luke wanted Theophilus

and his other readers to reflect on the question: Who is this Jesus of the Christian proclamation in whom they believe? Jesus has power to control the wild fury of nature like God. He is someone unique. He is the Son of the Most High, the Christ. Therefore, no doubt and fear; only belief in Him (Stein, 1992:253-254). In addition, this concept shows how the disciples glorified and wondered about Jesus because of His power (Henry, 2005). Finally, in Luke, Jesus is clearly seen as the divine human Saviour who came as God's provision of salvation for all who believe in Him. Jesus is God's final act of redemption that reveals God's total power over the deep (Barton & Muddiman, 2001:938).

2.9.1.8 The establishment of the communication goal with Luke 8:22-25

Luke 8: 22-25 talks about how Jesus' disciples were terrified because of the storm. The disciples had no hope. They were wounded but when Jesus rebuked the wind and raging waters, they felt peace in their hearts. In reality, Jesus is sovereign. He controls the history of the world as well as people's personal destinies. Just as Jesus calmed the waves, He can calm whatever storms a person may face (Life Application Study Bible, 1991:1814). The disciples cried, "Master, master, we perish!" Truly, those that in sincerity call Christ 'Master' and with faith and assurance call upon Him as their Master, may be sure that He will not let them perish (Henry, 2005). Jesus' inquiry, "where is your faith?" implies that the disciples ought not to have been terrified, instead they should have trusted Him (Morris, 1990:170). Finally, Jesus' power is greater than personal needs. Christians should not doubt or fear but only believe, for Jesus can calm the storm that rages against them (Ps 18:16-19) (Stein, 1992:254).

2.9.1.9 What are the principles detected from Luke 8:22-25 regarding wounds?

- A wounded person should call upon the name of the Lord for a help through prayer.
- A wounded Christian should remember that God is sovereign and that He controls the history of the world as well as his or her personal destiny.
- Christians should remember that Jesus' power is greater than their personal needs.
- A believer should know that Jesus does not abandon His followers in their struggles
- The wounded people who are Christians should not doubt or fear but only believe, for their Lord can calm the storms that arise against them.
- Finally, a believer should know that as Jesus calmed the storm, He can calm whatever situations of wound he/she may face.

2.9.2 Exegesis of Acts 16:22-34

2.9.2.1 The place of Acts 16:22-34 in the book, and the book in the Bible

Acts provides an eyes witness account of the flame and fire - the birth of and spread of the church. Beginning in Jerusalem with a small group of disciples, the message travelled across the Roman Empire (Life Application Study Bible, 1991:1940). Acts is a book that is between the Gospel of John and Romans. It is the fifth book of the New Testament in the common arrangement, recording certain phases of the progress of Christianity for a period of some thirty years after Jesus' death and resurrection (Metzger & Coogan, 1993:06). The book begins with the establishment of the church (1:1-2:47), the church and the Jewish authority (3:1-5:42), the expansion of the church (6:1-9:31), the beginning of the Gentile mission (9:32-12:25), Paul's fifth missionary journey (13:1-14:28), Paul's second missionary journey in

Macedonia and Achaia (15:36-18:22), Paul's third missionary journey (18:23-21:16) and ends with Paul's arrest and imprisonment (21:17-28-31).

2.9.2.2 The genre of Acts 16:22-34

The genre of Acts 16:22-34 is a narrative. It was written by Luke between AD 63 and 70 (Life Application Study Bible, 1991:1939).

2.9.2.3 The text of Acts 16:22-34

They had struck them with many strips v. 23: The Jewish law concerning whipping was forty strips minus one (2 Cor 11:24). The Roman custom depended on the judge and could be terribly cruel. The beating was normally inflicted on the naked body (The Amplified Bible, 1965:201). Moreover, the beating was severe and was followed by imprisonment. On a historical level, the magistrates may possibly have feared that such prisoners who had displayed supernatural powers, needed to be guarded especially carefully. However, no matter how securely men bind them, God can set them free (Marshall, 1989:271).

Paul and Silas prayed and sang hymns of praises. v. 25: Paul and Silas had suffered the humiliation of imprisonment, their feet fastened in stocks and their backs lacerated with stripes. Yet, in the midst of their suffering, they prayed and sang hymns of praise to God. This shows that joy in the midst of undeserved suffering again manifests the power of true salvation, which is victorious whatever the circumstances (William & Larkin, 1995:241).

What must I do to be saved v.30? Paul and Silas in Philip were well known. When the jailer realised his own true condition and need, he risked everything to find the answer. The Christian good news of salvation is expressed simply: Believe in the Lord Jesus, and you will be saved (Rom 10:9; 1 Cor 12:3 and Phil 2:11) (Life Application Study Bible, 1991:1993). Moreover, in almost

every city evangelised on Paul's second missionary journey the positive response to the Gospel is described as saving faith (16:34; 17:12; and 18:8) and it is belief in the Lord Jesus that brings salvation (William & Larkin, 1995:242).

2.9.2.4 The key verse of Acts 16:22-34

The key verse of Acts 16:22-34 is verse 25: *About midnight Paul and Silas were praying and singing hymns to God and the other prisoners were listening to them.* This verse shows how a wounded person may behave in the midst of suffering. An event that leads to wound or adverse circumstances cannot destroy a believer's peace and joy in Christ (Jas 1:2-4).

2.9.2.5 The establishment of the socio-historical context of Acts 16:22-34

Luke wrote Acts to Theophilus, a Gentile, who is representative of the intelligent Roman middle-class reading public among whom Paul's case had sparked interest (Acts 28:30; Phil 1.13). Theophilus is a patron of the work, a high Roman official who has been informed about the Gospel but is confused about its certainty, since he hears it amid strongly dissenting voices (William & Larkin, 1995:19). Acts is a unique source for information about the beginning of Christianity, and the author is well informed about the political, religious, and social conditions in Palestine. He is also acquainted with legal procedure, for example, in the case brought against Paul (Fahlbush, E., & Bromiley, G.W., 1999:14). Luke traces the history of Christian beginnings from the events immediately preceding the birth of Christ up till the end of Paul's two years' detention in Rome (Bromiley, 1979:36). Luke shows that the Gospel moved triumphantly from the narrow borders of Judaism into the Gentile world, in spite of opposition and persecution. He reveals the role of the Holy Spirit in the Church's life and mission, emphasising the baptism of the Holy Spirit as God's provision, empowering the church to proclaim the Gospel and to continue Jesus' ministry (Full Life Study Bible, 1992:1648). It is a well-

known fact that the martyrdom of Stephen (chapters 6-7) and the persecution of Jesus' disciples caused them to leave Jerusalem. They subsequently scattered in order to bring Good News to the rest of Judea and Samaria (Chapter 8:1) (Farmer, 1998:1507). In addition, the Jews were threats against Christianity and they were a challenge to Paul's Gentile mission ((William & Larkin, 1995:18). Finally, Acts states that in spite of persistent problems within the church, such as the Jewish-Gentile tension (Chapter 15), and in spite of persistent persecution from outside the church by religious and civil authorities, the name of the Lord Jesus was magnified in word and deed from one city to the next (Marshall, 1989:27-32).

2.9.2.6 Word studies of important concepts in the key verse

Prayer: The word "prayer" comes from the Greek words to plead, to speak to or to make requests to God. In some languages there are a number of different terms used for prayer, depending upon the nature of the context, for example request for material blessings, pleas for spiritual help, intercession for others, thanksgiving, and praise. The most generic expression for prayer may simply be to speak to God (Louw & Nida, 1988:408-409).

Sing: The verb "to sing" means to utter words in a melodic pattern with verbal content. It is to sing songs of praise, with the possible implication of instrumental accompaniment. Paul and Silas sang hymns of praise to God (Louw & Nida, 1988:401-402).

2.9.2.7 The establishment of the facts of salvation in Acts 16:22-34; and the consequential exhortations

At midnight Paul and Silas prayed and sang hymns of praise to God v. 25: Although their bodies were still bleeding and tortured in the stocks, their spirits, under the expulsive power of a new affection, rose above suffering, and made the prison walls resound with their song. In these midnight hymns sang by the imprisoned witnesses for Jesus Christ, the whole might of Roman

injustice and violence against the Church is not only set at naught, but converted into a foil to set forth more completely the majesty and spiritual power of the Church, which as yet the world knew nothing of (Jamieson, Fausset & Brown, 2005). They were thankful and glorified God, who had counted them worthy to suffer for His name's sake (Gill, 2005). Furthermore, this joy in the midst of underserved suffering manifests again the power of true salvation, which is victorious whatever circumstances (Phil 4:4)(William & Larkin, 1995:241). Finally, as a believer, a Christian should pray and sing praise to God in order to show that he or she has been saved.

The jailer was baptised and his family v. 33: The jailer and his family saw their need, and they were baptised without delay (Marshall, 1989:274). The voice of rejoicing with that of salvation was heard in the jailer's house; never was such a truly merry night kept there before: He rejoiced, believing in God, with all his family. There was none in his house that refused to be baptised, and so jar in the harmony; but they were unanimous in embracing the gospel, which added much to the joy (Henry, 2005). Therefore, as people who have been baptised in the name of the Father, the Son and the Holy Spirit, there is nothing that can take away a believer's joy of salvation in Christ.

2.9.2.8 The establishment of the communication goal with Acts 16:22-34

The communication goal with Acts 16:22-34 is that a believer's joy is within, not conditioned by outward circumstances; persecution or events that wound cannot destroy believers' peace and joy. Paul and Silas prayed and sang hymns of praise to God. This shows the power of true salvation, which is victorious whatever the circumstances (William & Larkin, 1995:241). Furthermore, the enemies of Christ cannot destroy believers' faith in and love for God and that in the worst circumstances God will furnish sufficient grace to those who are in His will and suffer for His name's sake (Marshall, 1989:271-273) Finally, Paul is able to use the shameful experience of prison to further his ministry. This pericope emphasises that nothing can stop the Gospel of

Christ, this is clear to the salvation of the jailer and his household (Barton & Muddiman, 2001:1049).

2.9.2.9 What are the principles that one can detect from this pericope regarding wounds?

- In the midst of suffering a believer should pray and sing hymns of praise to God
- The believer's joy is within, not conditioned by outward circumstances; persecution or events that wound cannot destroy his or her peace and joy in Christ.
- The events that wound cannot destroy believers' faith in and love for God.
- In wound and the worst circumstances, God will furnish sufficient grace to those who are in His will and suffer for His name's sake.
- The shameful experiences of wound can be used effectively to minister God's salvation to unbelievers.
- Nothing can stop the Gospel of Christ when carried by faithful believers.
- Believers should pray, read the Bible, praise and worship God in times of good and bad situations that may arise in their lives.
- Finally, as God delivered Paul and Silas from prison by His mighty hand, He can deliver the wounded people from their experience.

2.9.3 Exegesis of 1 Peter 2:18-25

2.9.3.1 The place of 1 Peter 2:18-25 in the book, and the book in the Bible

Peter is identified as Peter, an apostle of Jesus (1:1). 1 Pet 2:18-25 is a continuation to what Peter says in his introduction in Chapter 1:1-2 of his letter. It is a basic exhortation for relationship with employers. This portion of Scripture follows what he said in previous verses on the conduct of God's

people in the midst of suffering (1 Pet 2:13-17). The household code continues with a set of guidelines for the behaviour of domestic servants. The exhortation in verse 18 is supported by appeals to the principles of Jesus' moral teaching, v. 19-20, after Peter had explained more broadly Jesus' example and His sacrificial death (v. 21-25). 1 Peter is composed by God's great blessings to His people (1:1-2:10), the conduct of God's people in the midst of suffering (2:11-4:19) and the shepherding of God's people in the midst of suffering (5:1-14) (Life Application Study Bible, 1991:2254).

2.9.3.2 The genre of 1 Peter 2:18-25

The genre of 1 Peter 2:18-25 is an epistle, written by Peter to Jewish Christians driven out of Jerusalem and scattered throughout Asia Minor and all believers everywhere (Tenney, 1977:725-726).

2.9.3.3 The text of 1 Peter 2:18-25

Slaves submit to your masters with all respect v.18: The exhortation is addressed to slaves, but slaves function as examples for all Petrine Christians, and so the principle enunciated applies to all believers. Slaves in the Greco-Roman world were under the control of their masters, they had no legal rights and masters could beat them, brand them and abuse them physically and sexually (Schreiner, 2003:134-135). Peter encourages righteousness and perseverance even in the face of unjust treatment and suffering in order to win them to Christ by their good examples (Elliott, 2000:540-541).

Christ suffered and He left an example for Christians v. 21: People may suffer for many reasons. Some suffering is the direct result of people's own sin, some happens because of a person's foolishness and some is the result of living in a fallen world. However, Peter writes about suffering that comes as a result of doing good. Christ never sinned, and yet He suffered so that His followers could be set free (Life Application Bible, 1991:2260). If slaves, like

all Christians, suffer unjustly, they are following the example given by Christ, whose sufferings are referred to at some length in the highly rhetorical and poetic passage that follows (Dunn & Rogerson, 2003:1499). Furthermore, it is well known that the highest glory and privilege of any believer is to suffer for Christ and the Gospel (Matt 5:10).

Christ bore believers' sins v. 24: Christ became believers' substitute by taking upon Himself the penalty of their sins (Jn 1:29, Heb 9:28). Therefore, believers are to follow Christ in His suffering, because He empowered them to live for righteousness (Schreiner, 2003:145).

2.9.3.4 The key verse of 1 Peter 2:18-25

The key verse of 1 Peter 2:18-25 is verse 21. *To this you were called, because Christ suffered for you, leaving you an example that you should follow in his steps.* This verse shows how Christians who are facing unjust suffering can be transformed to live for righteousness.

2.9.3.5 The establishment of the socio-historical context of 1 Peter 2:18-25

Peter wrote the letter from Rome to churches in Asia Minor. Believers were dispersed because they were facing suffering and persecution for their faith (Schreiner, 2003:37-38). The recipients of this epistle were suffering various trials and afflictions (1:6) and the possibility of greater and more severe difficulties was very real (3:13-17; 4:12-19) (Tenney, 1977:724). In addition, the addressees are presumed to be strangers and resident aliens in the areas they inhabit. This designation indicates that their political, legal, and social situation was a precarious one similar to the multitudes of the *déclassé* and homeless strangers, who lacked or were deprived of local citizenship and its privileges (Elliott, 2000:94). Peter uses their marginalised status (aliens and strangers) as honorary titles to encourage believers to stand fast while they

endure suffering and distress in the present evil age. He also reminds them that their Christian pilgrimage is in a world that is hostile to Jesus Christ and from which they can expect persecution (Dunn & Rogerson, 2003:1493). Finally, Peter was concerned that those believers should not provoke governmental structures unnecessarily and that they should follow Jesus' example in suffering by living a holy life, living as good citizens, model slaves, gentle wives and understanding husbands because they will experience a great reward (Schreiner, 2003:45-46).

2.9.3.6 Word study of one important concept in the key verse

Suffer: The verb "to suffer" means to experience or undergo an experience, usually difficult, and normally with the implication of physical or psychological suffering. It is to experience something bad, often in retribution for some wrongdoing and to undergo a grievous or difficult experience (Louw & Nida, 1988:807-809). God can call Christians to unjust suffering (3:2), as is evident from Christ's undeserved suffering under office-bearers during His ministry on earth. Christ's reaction to injustice therefore serves as an example for believers on how to react upon the injustice they experience under their employers (De Klerk & Van Rensburg, 2005:92).

2.9.3.7 The establishment of the facts of salvation in 1 Peter 2:18-25; and the consequential exhortations

You were called v. 21a: Peter starts with the calling of the readers that they are people who have been called by God out of darkness into light (2:9) to inherit promised blessings (3:9) that culminate in eternal glory (5:10). But their calling to be the people of God, with all its attendant blessings, involves them in suffering now (Chapter 1:6) (Marshall, 1991:92). The way of righteousness is the moral life demanded of those who have been called by God. This word points to the readers' conversion from paganism, because the ultimate goal of that conversion is God's marvellous light; His eternal glory (Michaels, 1988:142).

We die to sins and live for righteousness v. 24b: Believers are freed from sin; they are delivered out of its power and from under its tyranny because Christ became their substitute by taking the penalty of their sins on himself. The purpose of this substitution death was that believers might be separated from sins, guilt, power and influence (Life Application Study Bible, 1991:2260-2261). Furthermore, this means that believers have been separated from sins, that sins have no influence on them, thus they should live a holy life unto God. With regard to sin, they are as if they were dead; and sin is to have no more influence over their lives (Barnes, 2005).

By His wounds you have been healed v. 24c: Peter develops this point metaphorically by quoting from Isaiah 53:5. The readers are people who were suffering from illness but are now restored to health. The person who is healed is not only delivered from illness and possible death, but has the strength to overcome temptation and to do good. The servant of Yahweh has been wounded and abused because of the sins of the people; by His bearing the lash, believers are healed (Marshall, 1991:94). Christ was crucified because of people's sins, He took the punishment due to them and paid the penalty for their sins (Rom 6:23). Therefore, people can be forgiven and have peace with God (Rom 5:1). Furthermore, the reference to wounds would speak of the situations of slaves, who were threatened by physical abuse. Healing involves the forgiveness received at conversion (Schreiner, 2003:146).

2.9.3.8 The communication goal of 1 Peter 2:18-25

The communication goal of 1 Peter 2:18-25 is that the example of Christ's suffering is the foundation of the new identity of Christians who, following the example of the Lord, are called to endure unjust suffering by doing good works and returning good for evil, thus fulfilling the will of God and at the same time experiencing God's true grace (Farmer, 1998:1808). Christ never sinned or retaliated in His situation of being wounded (v. 22-23).

Furthermore, a Christian experiencing discrimination and injustice from employers should not give in to his old natural disposition, but continue doing good by submitting himself to the employer in order to glorify God (De Klerk & Van Rensburg, 2005:94).

2.9.3.9 What are the principles that one can detect from 1 Peter 2:18-25 regarding wounds?

- Suffering for Christ is a way to arrive at spiritual maturity, and to minister life to others (2 Cor 4:10-12).
- Committing sins and retaliation during situation of wound is not a good way of coping with wounds and it is not acceptable in God's Kingdom.
- A Christian should never lie to his boss in order to avoid trouble.
- A wounded person should not provoke governmental structures unnecessarily; instead he/she should follow Jesus' example in suffering by living a holy life, living as good citizen, gentle wife and understanding husband because they will experience a great reward.
- In unjust suffering, a believer should live according to Christ's example in order to win unbelievers.
- Christians' goal is to face suffering as Christ did - with patience, calmness, and confidence that God is in control of the future.
- A wounded person should put his or her wound in God's hands, who judges justly.

2.9.3.10 What are the general principles from the New Testament regarding wound?

- A wounded person should call upon the name of the Lord for help through prayer.
- A wounded Christian should remember that God is sovereign and that He controls the history of the world as well as his/her personal destiny.

- A believer should know that Jesus does not abandon His followers in their struggles.
- Jesus is able to calm whatever situation of wound.
- In the midst of suffering a believer should pray and sing hymns of praise to God.
- The believer's joy is within, not conditioned by outward circumstances; persecution or events that lead to wound.
- An event that leads to wound cannot destroy believers' faith in and love for God.
- The shameful experiences of wound can be used effectively to minister God's salvation to unbelievers.
- Committing sins and retaliation during the situation of wound is not a good way of coping with wound and it is not acceptable in God's Kingdom.
- Believers should pray, read the Bible, praise and worship God in times of good and bad situations.
- A wounded person should not provoke governmental structures unnecessarily; instead he/she should follow Jesus' example in suffering by living a holy life, living as a good citizen, gentle wife and understanding husband because they will experience a great reward.
- In unjust suffering, a believer should live according to Christ's example in order to win unbelievers.
- Christians' goal is to face suffering as Christ did - with patience, calmness, and confidence that God is in control of the future.
- A wounded person should put his or her wound in God, who judges justly.

2.9.3.11 A picture of the OT and NT regarding wound

Wound is something that has been there in both the Old and New Testaments. Many believers suffered serious wound. However, in all instances we learn that they did not retaliate. They kept on trusting in God and

gave their lives to him. God is the one who avenged them and who gave them comfort. In the New Testament the comforter became the Holy Spirit and Christians can hold on to the promises of Jesus Christ that He will be with them till the end of the world.

CHAPTER 3

META-THEORY AND EMPIRICAL STUDY: WHAT DO SECULAR SCIENCES INDICATE REGARDING COUNSELLING THE WOUNDED?

3.1 INTRODUCTION

Daily when we switch on the television news, listen to the radio, or pick up a newspaper, we are faced with the wounded people that have been wounded in all corners of the world. We go to the cinema and depending on the film, are confronted with the events that lead to wound that assault our emotions (Sigston, 1996:195). Wound is an emotional stress or blow that may produce disordered feelings or behaviour. It is a state or a condition of mental or emotional shock produced by an extremely upsetting experience (see Cambridge International Dictionary of English, 2002:1552). Being wounded shakes the foundations of our beliefs about safety, and shatter our assumptions about trust (Baldwin, 1995:01).

Memory-related symptoms in the form of intrusive memories or distressing nightmares are core diagnostic features of post-traumatic stress disorder (PTSD). Other cognitive symptoms include reduced short-term memory and poor concentration, which are especially prominent as wounded survivors age (Yehuda, 2006:54). One characteristic of being wounded is that the subject has experienced an extremely threatening situation that goes beyond what a normal person can come to terms with. This could mean a natural catastrophe, genocide, accident, being taken as a hostage, rape, or a great loss. The victim feels completely helpless, incapable of taking action and surrenders completely. Even when the situation has passed, the person is still deeply shaken in her or his understanding of himself, others, and the world (Pillemer, 1998:30-31).

3.2 WORK PLAN

To establish what other sciences contribute regarding to wound, a literature study will be done outside of the discipline of Theology. These kinds of wounds do not easily heal. One may suffer their consequences even after a long time. These views will be analysed, especially concerning the influence on counselling the wounded person.

3.2.1 The effects of wound

On rare occasions, people suffer a terrible and devastating experience that has a far-reaching effect on their lives (Pillemer, 1998:30). A wounded person has confusion over the event, poor concentration and attention, nightmares, fear of recurrence of the event, depression, anxiety, anger, drug or alcohol abuse, loss of appetite, and loss of physical control (Sigston, 1996: 197). A wound has two kinds of responses in the life of the person - physical responses and behavioural responses. Physical responses include stomach pains, tightness of the chest, headaches, perspiration, and psychosomatic complaints. Behavioural responses include irritability, startling easily, hyper-alertness, insomnia, communication difficulties, and drug, cigarette, or alcohol abuse (Brahm, 2004:01). Therefore, wounded people perceive themselves as powerless and helpless in the face of forces beyond their control (Figley, 1985:22). In addition, a wounded person may avoid other people and sometimes refuse to think and talk about his/her upsetting event (Bakal, 1992:73).

3.2.2 What do secular sciences indicate with regard to counselling wounded person?

Every individual has a strategy or manner of helping someone who comes to ask for a help. Psychology and Sociology for instance are those sciences that deal with human behaviour, social conditions, and attitude, so that a person may know how to live in society and to help him or her to solve problems (Advanced learner's dictionary of current English, 1995:936, 1128). It is well known that women are at higher risk for developing PTSD than men, leading to significant psychological burden and healthcare-related costs. Research has shown an association between the negative impact of experiences that lead to wound and the reproductive life cycle in women (Yehuda, 2006:491). Therefore, when a wounded survivor takes direct action to cope with problems, he or she often gains a greater sense of personal power and control in order to improve things (Ruzek, 2007:01). Nevertheless, the need to include indigenous healing and helping approaches that incorporate spiritual dimensions is apparent, as well as the need to incorporate a community approach. The counsellor's role may more closely resemble that of a social worker with respect to the need to locate social service supports for the wounded person (Hickson & Kriegler, 1996:14-15).

3.3 PTSD SUFFERERS' COPING WITH PTSD AND LIFESTYLE CHANGE

3.3.1 Talking to another person about the event

Talking about the event illustrates the real life problems and solutions that are experienced by people and those who seek to help them. These provide a rich context from which we can examine relevant definitions (Snyder and Ford, 1988:04). The impact of talking about personal-event memories is enhanced when the subject describes the particular episodes rather than more general occurrences. Communicative power is greatest when the memories convey a connection to underlying sensory images (Pillemer,

1998:138). Persons who suffer from PTSD and victimisation symptoms are still captured by their wound histories and often feel trapped in the wound. As a therapist, the purpose of hearing the details of the wound story is to revisit the scene of terror and horror and, in doing so, remove the grip of terror and horror (Ochberg, 1998:15).

The act of sharing personal details with others communicates meaning over and above the particular informational content of the memories and thereby helps the subject to achieve important interpersonal goals (Pillemer, 1998:140). Thus, talking about personal events is painful but it is necessary and unavoidable (Ochberg, 1998:15). The healing motif woven throughout the narrative of human history reflects a common pattern to healing and health (McMinn, 1996:34). In conclusion, the psychological benefits of talking about memories that lead to wound are apparent in everyday as well as clinical contexts (Pillemer, 1998:169). Remembering and telling the truth about the terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims. This can also lead to acknowledgement, apology, forgiveness, and reconnection (Brahm, 2004:02-03).

3.3.2 Practising relaxation methods

Relaxation has been a mainstay of behavioural treatments and encompasses an array of strategies, including autogenic, progressive muscle relaxation training, breathing exercises, swimming, stretching, prayer, listening to quiet music, spending time in nature and various forms of meditation and yoga (Craske, 1999:107-108). Relaxation training typically results in a reduction of anxiety symptoms, stress, headaches, insomnia, and blood pressure, prevention of hyperventilation; control of panic attacks, greater inner peace and enhanced creativity (Schiraldi, 2000:105). However, relaxation techniques can be helpful, but sometimes it can increase distress when a person focuses attention on disturbing physical sensations or reducing contact with the external environment. Therefore, a person should relax in a way that is tolerable (i.e., interspersed with music, walking, or other activities), and helpful

in reducing negative reactions to internal thoughts, feelings, or perceptions (Ruzek, 2007:02). Relaxation can be employed to reduce arousal in general, and may be part of a behavioural exposure treatment approach (Hodgkinson & Stewart, 1998:150). In addition, relaxation response tends to inhibit anxiety from occurring with the imagined scenes (Gatchel & Baum, 1983:228). The sufferers learn an active coping skill that they can apply in a variety of anxiety-arousing situations in daily life (Bellack, Hersen & Kazdin, 1990:297). Finally, if relaxation is intended to compete with and inhibit the anxiety response, it is essential that anxiety remains weak; hence, the value of a graded exposure format (Craske, 1999:108). Eventually, the individual becomes less fearful, since, unlike during the event that leads to wound, the wound and its tragic accompaniments do not occur (Follette, Ruzek & Abueg, 1998:17).

3.3.3 Increasing positive distractive activities

Positive recreation or work activities help to distract a person from his or her memories and reactions. This can be helpful as a means of improving mood, limiting the harm caused by PTSD, and rebuilding a life. It is important to emphasise that distraction alone is unlikely to facilitate recovery; activate direct coping the events that lead to wound (Ruzek, 2007:02). Moreover, walking, jogging, swimming, weight-lifting, and other forms of exercise may reduce physical tension (Ruzek, 2007:03). In addition, behavioural treatments include social skills and assertiveness training, utilised mostly for social anxiety (Craske, 1999:110). Finally, distractive activities may help the person from painful memories or worries, and thus give him or her a break from difficult emotions. Perhaps most importantly, they can improve self-esteem and create feelings of personal control (Ruzek, 2007:03).

3.3.4 Education and observational learning

It is useful for wounded survivors to learn about PTSD and how it affects them. By learning just how common PTSD is, and finding that their problems

are shared by hundreds of thousands of survivors of wound, they can better recognise that they are not alone, not weak, and not crazy (Ruzek, 2007:01). Better behaviour can be acquired if an individual sees the particular behaviour performed or modelled by another person (Gatchel & Baum, 1983:226). This is a useful way of implicitly reminding clients that they are not alone with their difficulties and that there is life after being wounded (Scott & Stradling, 1992:185). A psychologist or social worker can also provide them with books or articles that teach the basic concepts of physiology to allow an appreciation of the stress response, discussing the event, and introducing the fundamental of holistic health (Ochberg, 1998:03). However, wound material must be approached very gradually; otherwise there will be an intensification of both affect and physiological assault (Bakal, 1992:102). This includes the training necessary to apply the wound materials (World Health Organisation, 2004:56). During the teaching phase, suggestions are given to reduce the negative effect of the responses (Wright, 2003:220). However, the fact that an individual can perform novel behaviour points out the importance of a person's internalisation and cognitive abilities, which allow him or her to transform what has been observed into a number of new patterns of behaviour (Gatchel & Baum, 1983:227). By building up women's self-confidence, by for instance training, helps to eliminate the sense of helplessness that often follows victimisation (Figley, 1985:27). Finally, education needs to be provided that the substance abuse is potentially fatal and detrimental to overall recovery (Peterson & O'Shanick, 1986:20).

3.3.5 Talking to your doctor about wound and PTSD

Part of taking care of yourself means mobilising the helping resources around you. Thus, a medical doctor can take care of wounded persons' physical health better if he or she knows about his or her PTSD. Medical doctors can often refer the wounded person for more specialised and expert help (Ruzek, 2007:02). Coping involves cognitive, emotional, and behavioural strategies designed to manage a stressful situation (Bakal, 1992:72). Therefore, the physician needs to build a relationship so that he or she may help the wounded person to recover from upsetting events (Peterson & O'Shanick

1986:19). Finally, the selective sharing of the therapist's own wound-related experiences can be very facilitative to the therapeutic process (Figley, 1985:239).

3.3.6 Taking prescribed medications to tackle PTSD

One tool that many survivors of wound with PTSD have found helpful is medication treatment in partnership with a medical doctor (Ruzek, 2007:02). There are three pragmatic reasons to believe that medication may facilitate behavioural therapy. The first reason is that an integrated approach may increase treatment-acceptance by patients. The second reason is that certain medications may reduce attrition from behavioural therapy. The last reason is that medication may improve compliance with behavioural treatment (Craske, 1999: 158-159). Although there is some evidence that both behavioural approaches and medication have some effect, the results are far from clear (O'Brien, 1998:26). Once the client is willing to accept the medication, it is necessary to combine some elements of chronic pain programmes, including progressive exercise, and physical therapy in order to cope with his or her terrible events (Peterson & O'Shanick, 1986:28-29). Medication may be used with some individuals to reduce bodily arousal (Hodgkinson & Stewart, 1998:150) However, medication do not cure PTSD, although it might be useful under certain situations to lessen symptoms so that other forms of treatment can work (Schiraldi, 2000:66). Finally, by taking medication, some wounded survivors are able to improve their sleep, anxiety, irritability and anger, or urge to drink or use drugs (Ruzek, 2007.02).

3.3.7 Seeking social support

Victims engage in other types of behaviours in an attempt to cope with their experience and rebuild shattered assumptions. A common response to victimisation is to turn to others for emotional and social support (Figley, 1985:27). The perception of social support has a beneficial effect on degrees

of post-traumatic hyper arousal and consequently on well-being (Maercker, Schutzwahl & Zahava, 1999:215). Experiencing social support as helpful is related to a reduced experience of role conflict (Hodgkinson & Stewart, 1998:215). Social support has a direct effect on adaptation and serves to buffer the individual against the negative consequences of stress (Yule, 2003:81). Some psychologists and sociologists have emphasised that people have needs for social integration and attachment that are met through their personal relationships (Yule, 2003:81). Therefore, in research on social support it is hypothesised that it has a beneficial effect on the individual's ability to cope with stress because it has an influence on coping behaviour and emotions (Maercker, Schutzwahl & Zahava, 1999:205). In addition, the essence of social support is that it gives the wounded person the confidence that there are people out there who will respond positively to him/her and will, if he /she needs help provide it (Snyder & Ford, 1988:204). Moreover, the therapy of posttraumatic stress reactions can be effectively supplemented by social-skill training, which may cause the victim to avoid the memories of wound and be supported by others (Maercker, Schutzwahl & Zahava, 1999:215-216). Finally, positive social support following victimisation helps the victim to re-establish psychological well-being, largely by enhancing self-esteem (Figley, 1985:27).

3.3.8 Religious coping

It has been frequently observed that wound can shake one's religious faith or lead to its rebirth. Sometimes, both occur following of being wounded. As healing occurs, survivors might discover the potential for greater religious faith, perhaps becoming more receptive to spiritual development after returning from the valley of death (Schiraldi, 2000:332). Moreover, in particular, certain types of religious coping seem to be strongly related to stress-related growth. A study of residents of Oklahoma City revealed that positive types of religious coping, including relying on one's personal relationship with God and religious social support, were strongly related to growth related to coping with the bombing (Maercker, Schutzwahl & Zahava,

1999:253). In addition, another research says that over 80% of the approximately 300 adults who had suffered wound after an event that leads to wound said that their religious and spiritual beliefs helped them to cope with their bad experience (Neimeyer, 2001:193). Moreover, religious or spiritual beliefs were rated as important by using prayer as a method of coping (Hodgkinson & Stewart, 1998:215). The Word of God can be used in a healthy way to give insight and strength (Wright, 2003:417). Furthermore, it is well known that religiously committed are more satisfied with life and marriage, are mentally and physically healthier, live longer, are less stressed, and are less likely to commit suicide or abuse drugs (Schiraldi, 2000:333). Finally, for truly devout religious persons, their beliefs may provide stable bases for value (Snyder & Ford, 1988:121).

3.4 LIFESTYLE CHANGES - TAKING CONTROL

3.4.1 Joining other survivors of a wounded group

By joining a group of survivors of wound, organisation or otherwise increasing contact with other survivors, it is possible to reverse the process of more and more isolation and distrust of others, and slow or stop the vicious cycle of symptom worsening, less contact with others, less satisfaction in life, and symptoms continuing to worsen (Ruzek, 2007:03). Joining a group for women that have been abused can be a useful adjunct to individual counselling (Scott & Stradling, 1992:161). Furthermore, by joining other wounded survivors, they realise that they are not the only ones to react as they did. They can see that others are struggling too and that others can understand (Schiraldi; 2000:66). Finally, in recent years, an increasing number of people have turned for help to peer support groups comprised of individuals that have experienced a similar life crisis or problem. Peer support groups are therapeutic in that they reduce the victim's self-perception of deviance (Figley, 1985:28). This strategy offers several advantages:

1. Reduction of isolation and provision of a sense of community, comfort, and support (network therapy);
2. reduction of feelings of stigma and restoration of self-pride;
3. confrontation by peers that seems more acceptable and reality-oriented because it comes from those with similar extraordinary experiences;
4. the opportunity to process “unfinished business” from the wound and post-wound experiences in a supportive and understanding environment;
5. help to express emotions freely (Figley, 1985:247);
6. confrontation by those who have experienced the wound and really know, which is both more acceptable and more real; and
7. the generation of hope and the modelling of adaptive coping (Hodgkinson & Stewart, 1998:176).

3.4.2 Changing neighbourhoods

PTSD is a disorder in which wounded survivors feel that the world is a dangerous place and that the likelihood of being harmed is high. This means that living in a high-crime area is not a good idea; it will only make those feelings worse and confirm their beliefs (Ruzek, 2007:03). In addition, whether an event that leads to wound has hit at only one individual or at many hundreds of thousands, as in some of the earthquakes, genocide and civil wars, the first need of the survivors is to get to a place of safety (Yule, 2003:17) By moving, if possible, to a safer and quieter neighbourhood, there will be fewer things to set off memories of wounds and more chance to move to a reconsideration of personal beliefs about danger (Ruzek, 2007:03). For example, rape victims who engaged in actions such as changing their residence or obtaining an unlisted phone number were also those women to recover faster from the rape (Figley, 1985:26). Furthermore, in work-based sexual harassment, a wounded woman must leave her place of work to protect herself from continued contact with the perpetrator (Wilson & Keane, 1997:208).

3.4.3 Stopping using alcohol or drugs

Many wounded survivors have turned to alcohol or drugs to help them to cope with PTSD. However, alcohol and other drugs, while possibly having some positive effect in the short term, always makes things worse in the medium or long term. Therefore, it is important for many wounded survivors with PTSD to stop using alcohol or drugs - permanently (Ruzek, 2007:03). In reinforcing drinking behaviour, alcoholics become less efficient in utilising other coping skills when problems surface (Wakefield, Williams, Yost & Patterson, 1996:41). Lifestyle changes are required if they were to benefit from treatment and stay on the path to recovery. Most people are more effective in stopping drinking or using drugs if they team up with others in recovery and get involved in a treatment programme (Ruzek, 2007:03). Finally, the social learning model of abusive drinking implies that relapse might be a response to specific stimuli, and that treatment should focus on effective coping in such situations (Bellack, Hersen & Kazdin, 1990:422)

3.4.4 Denial and assumptive world

Denial is a term for almost all defensive endeavours that are assumed to be directed against stimuli originating in the outside world, specifically some painful aspect of reality. One might even define it as a refusal to recognise the reality of a traumatic perception. Although denial can be direct because of its unconscious status, it is more often than not inferred by indirect evidence through behaviour that is said to mask, bolster or maintain denial (Snyder & Ford, 1988:142). Denial is acting as if what a person knows is not true, and it is a potent force in the repression of memories (Fredrickson; 1992:64). Furthermore, a denial is defined as efforts to avoid thoughts, feelings or conversations associated with the trauma; efforts to avoid activities; places or people that arouse recollections of the trauma; and an inability to recall an important aspect of the trauma (Hodgkinson & Stewart, 1998:13). Many psychologists and sociologists say that avoidance of thinking about upsetting experiences in the short term reduces stress, increases hope and allows for

short assimilative episodes of grief and distress (Scott & Stradling, 1992:25). Denial is adaptive because it prevents the individual from being overwhelmed with panic, allows for the processing of tolerable doses of both new information and emotional responses and prevents total psychological breakdown (Snyder & Ford, 1988:146-147). However, denial confuses people about what is real and what is not real (Fredrickson, 1992:64). Finally, denial does not remove the reality of what has happened to the person; it is good and necessary to face what he/she is most inclined to deny (Crabb, 1987:103).

3.4.5 Increasing personal relationships with families and friends

Imagine for a moment a world without other people (Snyder & Ford, 1988:213). Truly, people are designed for relationships, and their deepest cry is for intimacy and meaningful involvement with others (Crabb, 1987:83). Therefore, the recovery from trauma can take place only within the context of relationships, and not in isolation (Herman, 2001:133). Furthermore, it is a well-known fact that most survivors of trauma with PTSD still have some kind of relationship with someone: a son or daughter, a wife or partner, an old friend or work acquaintance. Often, by taking action to have contact with those persons and working at improving those relationships, they can re-connect to others and get more good things to happen in their lives again (Ruzek, 2007:03). Finally, a traumatised person must be the author and arbiter of his/her own recovery because people may offer advice, support, assistance, affection, and care but not cure (Herman, 2001:133).

3.4.6 Data analysis

Psychologists and sociologists' methods of helping a traumatised person can be done in developed countries where there are many people who are educated. Rwanda is one of the poor countries in Africa (Union Africaine, 2000:285) and has many illiterate people who did not have a chance to go to

school. According to the Rwandan School Village Project (RSVP) (2007:01) 34% of children of the population complete primary school, 6-8% go to secondary school and 3% go to university. However, in Rwanda there are pastors and lay people who can be trained for counselling to help the traumatised people (Lawrence, 1995:144).

3.4.7 Conclusion

From the beginning of recorded history, people have reacted in fairly characteristic fashion after particularly threatening experiences (Yule, 2003:01). Psychologists and sociologists have their methods of helping people who have encountered such upsetting events, called coping with trauma strategies. In those strategies, there are included coping with PTSD and lifestyle change for PTSD sufferers, and lifestyle changes - taking control. Finally, those methods of coping with trauma lead to successful outcomes possibly even with some mastery or gain and also lead to psychological, emotional and behavioural healing of a traumatised person (Maercker, Schutzwohl & Zahava, 1999:252-253). However, they cannot help a wounded person to transform his/her behaviour to Christ's image and live a holy life as the Bible teaches (see 2 Tim 3:15-17).

CHAPTER 4

EVALUATION AND INTEGRATION OF THE RESULTS FROM THE INTERVIEWS

4.1 INTRODUCTION

The researcher held interviews with six (6) wounded Rwandese women between the ages of 35-55 who suffered from the 1994 genocide who are living in Kibuye. The purpose was not to do counselling, but only to understand how these women were affected by the 1994 genocide. According to Mouton and Marais (1996:76), depending upon the nature of the particular source of data and the manner in which the data is collected, the participants in social sciences research are to some extent aware of the fact that they are being studied and tend to react to it

Therefore, by means of interviews, the researcher wanted to investigate the following aspects:

- The effect of the 1994 genocide on Rwandese women living in Kibuye;
- Rwandese women's behaviour after genocide;
- what kind of counselling did they receive after the 1994 genocide;
- their attitude towards God after genocide;
- their expectations from the church or the government after the 1994 genocide; and
- the kind of support they received from friends, family, pastors and political leaders.

Finally, this is a qualitative research that supplies information to the social sciences and reveals people's underlying motives, emotions and thoughts. It is also a method of getting involved with the problems of people's lives, trying to find solutions to the problems, thereby helping people to make human life more human (Janse van Rensburg, 2007:12).

4.2 METHODOLOGY

Qualitative research does not describe a single research method. It employs the researcher, participants' observation, interviews, data collection and data analysis and interpretation (Struwig & Stead, 2004:11). This dissertation is in the field of the social sciences and it is therefore required to meet the criteria that govern research in social sciences. Mouton and Marais (1996:7) define research in social science as: "Social sciences research is a collaborative human activity in which social reality is studied objectively with the aim of gaining a valid understanding of it." Furthermore, this research had many moral implications. Therefore, the participants needed to be aware of the ethics that govern social science research as well as their individual rights (Glanville, 2007:12). Moreover, one of the main styles of social science research used by empirically-minded social science scientists in all disciplines is qualitative research (Ferreira, Mouton, Puth & Schurink, 1988:1). They go on to expound this definition by drawing five terms of research from it. These are qualitative research, field research, ethnographic research, the interpretative approach and the case study method. Therefore, the researcher will follow these five terms as follows:

Qualitative research is an indication that this approach concentrates on qualities of human behaviours.

Field research takes place within the natural setting of the social actor, hence another synonym – naturalistic research.

Ethnographic research indicates the predominantly descriptive nature of this style of research.

Interpretative research refers to the fact that the aim of such research is not to explain human behaviour in terms of universally valid laws or generalisations, but rather to understand and interpret the meanings and intentions that underlie everyday human action.

Case study research indicates the contextual interest of qualitative research. The main objective is not to generalise to a predefined population of similar cases, but to understand the case or cases that are being studied in depth. Moreover, the researcher does not gather information from a distance but through personal contact. It is a client-centred approach in as much as the client's thoughts, actions and emotion are dominant. Therefore, participants are chosen in accordance with the research problem, central theoretical argument (hypothesis) and goal of such research (Janse van Rensburg, 2007:9-10).

4.3 THE AIM OF INTERVIEWS

The aim of this research was to testify the given central theoretical argument that says that Biblical guidelines can be used effectively in counselling wounded Rwandese women after the 1994 genocide.

4.4 THE QUESTION OF VALIDITY

According to Huysamen (1994:128), the survey questionnaires may be used to obtain several kinds of information from respondents that have to be assembled in a structured questionnaire. Furthermore, the researcher selected only six women for interviews, because many people do not want to talk about their upsetting experiences. They argue that interviews bring back bad memories and lead them to cry in such manner that they become disturbed (see Chapter 1). One might reason that the reason why they are hesitant to be interviewed or to speak publicly about the happenings of the 1994 genocide is because they have not yet received counselling, or they have not yet gone through the process of forgiving and have thus not yet made peace with the situation.

Throughout the interviewing, it was endeavoured to probe the sentiments underlying the subjects' account of their experiences. The researcher was

thus alert to the meanings of the information given and consequently posed questions so as to clarify the meanings (Ferreira, Mouton, Puth & Schurink, 1988:122).

In addition, in order to secure validity and reliability as far as possible, the researcher identified a number of markers. He entered the process with some knowledge, with professionalism and the ability to observe and evaluate people's responses (Janse van Rensburg, 2007:10 as quoted by Becker, 1970). Finally, the different questionnaires can be found in the appendices at the end of the study.

4.5 DATA COLLECTION METHOD

Marshall (1995:80-81) defines data collection as in-depth interviewing relied on quite extensively by qualitative research. Interviewing is a conversation with a purpose, and it is a useful way to get large amounts of data quickly. Marshall (1995:80-81) goes on to say that interviews involve personal interaction and co-operation. However, interviewees may be unwilling or uncomfortable sharing all that the interviewer hopes to explore, or they may be unaware of recurring patterns in their lives. Moreover, Mouton and Marais (1996:78) state that "reactivity becomes the largest single threat to the validity of research findings when human behaviour or characteristics are the source of data or information". Moreover, the data would be collected for an initial purpose that subjects regard as worthy, translated into statistical form and re-stored and then used for another purpose by a secondary analyst. The researcher would never collect identifiable information without the explicit informed consent of the subject, and would never pass that information on to anyone else without explicit informed consent (Homan, 1991:90-91). As it has been mentioned above, the aim of this qualitative research is to provide a framework for the subjects to speak freely and in their own terms about a set of concerns that the researcher brings to the interaction and whatever else the subjects may introduce. Thus, free narration by the subjects would be encouraged. Such narration would be guided because the interviews and the

data that would be collected should contribute to the research objectives (Ferreira, Mouton, Puth & Schurink, 1988:122).

Finally, with the above limitations in mind, the method of data collection is the completion of a questionnaire in the form of conversation with the researcher.

4.6 DATA ANALYSIS AND INTERPRETATION

In order to get feedbacks, this dissertation will make use of facts, explanation and deduction argumentation. As Mouton and Marais (1996:103) state: "In the deductive strategy the researcher embarks upon a research project with a clear conceptual framework in mind. This may be a model, a theory, or a typology or a relatively rigid manner of conceptualisation, operationalisation, and data collection, and it will ultimately constitute the frame of reference for analysis and interpretation. As the authors indicate in chapter 2, this type of strategy is typical especially in central theoretical argument (hypothesis) testing and in explanatory studies."

Furthermore, the decision to gather and analyse documents or archival records should be linked to the research questions developed in the conceptual framework of the study. Therefore, it is for the researcher to analyse and interpret the research data in association with the participants (Struwig & Stead, 2004:12).

The data is analysed in terms of the categories of Smelser's theory (Date ??). The eventual interpretation presents an indication of the manner in which the events may be understood if the researcher accepts that the theory is approximately true. And the conclusions reached by the researcher are supported by the data that had been collected (Mouton & Marais (1996:104). Finally, Mouton and Marais say that the final interpretation is based upon two issues:

1. Is the data that have been collected reliable?
2. If it were to be assumed that the data is reliable, does it provide adequate support for the conclusion?

4.7 ETHICAL CONSIDERATIONS

4.7.1 Protection from harm

In agreement with the ground rules of the interviews, real names, occupations, or other identifying facts are rarely used because those interviewed do not want any documentation of their personal experiences or beliefs that may be used against them (Lawrence, 1995:14-15). Moreover, a further dilemma arises when, for example, sociologists and psychologists obtain information during the course of research that suggests the possibility that subjects may harm themselves or others. If such a possibility exists, it is the researcher's responsibility to inform participants of the legal limits of confidentiality in advance (Huysamen, 1994:185). Furthermore, as Sieber (1982:108) states, "the social and public policy question of whether crowding is harmful to humans may be impossible to answer through laboratory research when ethical consideration prevent the investigator from causing harm to the participants. If the investigator's responsibility to prevent physical and psychological discomfort or harm to the participants means that a laboratory experiment is terminated before analysable data can be collected, then it may be impossible to scientifically determine crowding effects in a controlled laboratory setting". In addition, the ethical principles of the American Psychological Association state that psychologists must carry out their investigations with respect for the people who participate and with concern for their dignity and welfare (Sieber, 1982:117 as quoted from American Psychological Association; 1973:01). Finally, according to the above-mentioned, this protection from harm is a general ethical principle that applies across the broad spectrum of social sciences and ought to be especially adhered to in the domain of pastoral care (Glanville, 2007: 19). The researcher did consider the women's welfare and dignity.

4.7.2 Privacy and confidentiality

Privacy and confidentiality, in turn, are inextricably related to issues of informed consent and validity of survey findings. The major purposes of this section is to increase awareness of ways in which privacy and confidentiality may be jeopardised and safeguarded in all kinds of social science research, and of ways in which these issues generally relate to issues of validity and consent (Sieber, 1982:145). Furthermore, the right to privacy is a fundamental value in today's society. It is the right of individuals not to have personal and identifying information concerning them disclosed without their prior permission (Glanville, 2007:18). Moreover, Sieber (1982:145) defines the privacy as the right to determine what information about ourselves we are willing to share with others. And confidentiality is neither the assurance that information provided by a respondent will not be seen by unauthorised individuals nor presented in tabulations in such a form as to permit disclosure of matters that were to be held in confidence (Sieber, 1982:153). Besides, under South African law (as elsewhere) the confidentiality of research data is not unreservedly protected and the courts may compel researchers to release the information (Huysamen, 1994:185). Likewise, confidentiality takes the form of a contract between researcher and subjects in which the researcher agrees to report the enquiry that the identities of participants will not be disclosed. This research would be the purpose of exploring and understanding the consequences of the 1994 genocide on women but not of accusing individuals and presenting the case for prosecution (Homan, 1991:140-141). Therefore, with the above limitation mind, all the information will be kept in absolute confidentiality and anonymity in this research. The material will remain in the possession of the researcher, and the names and locations of subjects will not be published.

4.7.3 Avoidance of discomfort

It is unavoidable that the researcher would be confronted with the ethical dilemma in which he has to balance the right of society to the expansion of scientific knowledge on the one hand, against the right of individuals to

dignity, privacy, the freedom to make their own decisions, and freedom from physical and psychological discomfort (embarrassment, anxiety, or feelings of guilty over-reprehensible behaviour), on the other hand (Huysamen, 1994:181). Furthermore, the respondents were informed of the purpose and procedure of the study and understood that their participation was voluntary and that no penalties would follow refusal to participate in the research (Sieber, 1982:172). In accordance with the above limitations, the Rwandese women were able to narrate their experiences during and after the 1994 genocide openly and honestly.

4.8 INTERPRETATION OF THE RESPONSES GIVEN BY THE RESPONDENTS

The following interpretation of the responses was done by the researcher on the ground of the personal interviews.

4.8.1 The effects of the 1994 genocide on wounded Rwandese women between the ages of 35-55 living in Kibuye

Respondent 1

The effects of the 1994 genocide on respondent 1 are: She lost her husband and many of her relatives. The specific aspect of wound she is facing in these days is the flashbacks of the pictures of what happened in the genocide that brings fear into her life. She has had time to talk with some people about her wound but it did not help her because those whom she spoke with also had wound. She still has hatred and anger, especially when she sees those who killed her beloved ones.

Regarding hope for the future and her attitude towards God, she says that there is no hope for her because she feels that God has left her. Furthermore, she says that her church did not provide enough counsellors to deal with the

problem of wound, while she spoke with her pastor only. However, she says that her anger is reducing little by little.

Nevertheless, she would have expected the church to provide permanent counsellors who could have helped her to cope with her wound. Besides, she says that government support regarding her wound was insufficient and she did not benefit from it. She would have liked the government to help her to repair her house, which was destroyed during the genocide, to provide food for her children and to pay their school fees.

Finally, she got some support from UNICEF (United Nations International Children Emergency Fund) and her pastor, who helped her as best as he could.

Respondent 2

Respondent 2 lost all her relatives, husband and children in the genocide. The specific aspects of wound that she experiences relate to anger and a do-not-care attitude. She used to have bad dreams about the genocide and the killings that took place. She made time to talk to many people about her wound but it did not help her. She mentioned that her hatred and anger toward those who killed her beloved is so burning that she feels she could avenge the death of her beloved ones.

However, she still has little hope for the future and may forgive those who killed her beloved ones if they could come to her to ask for forgiveness. She acknowledges, however, the fact that this would not be an easy task. Furthermore, she feels that God still loves her, but she has a natural habit of insulting people. Her church did not provide counsellors to deal with the problem of wound, except for her pastor.

Moreover, she says that in her church, there was a teaching on forgiveness, but many people did not ask for it so that they may be forgiven. However, for herself, she has been benefited somehow, because the teaching encouraged her to struggle in her wound. Still, she would have expected from the church

to provide enough counsellors on wound - people who studied to help wounded people so that she could get sufficient counselling because her pastor has other things to do.

According to her, the government did not do anything to help her to deal with her wound. She says that people who died are dead and although the government cannot bring them back to life, she would have expected them to pay for her studies at least.

Finally, she says that there was a three-day seminar on wound that was organised by her pastor and Solace Ministry, but she says that it was not enough compared with the great effect of the wound.

Respondent 3

This respondent lives with her three children. She lost her husband; she had been raped by five men during the genocide and she is HIV/AIDS positive. The aspects of wound she has, relate to fear, anger and hatred. She does not love anyone or anything and for her, to live and to die is the same. She has sleeping problems, scary dreams and she does not trust or believe anyone.

Although she talked to some people about her wound, the wound, instead of being reduced, became very serious and she feels very hopeless. She still has anger and hatred against the people who brought such wound into her life. With reference to her hope for the future, she says that she has very little hope. She trusts God, but many times Satan brings despair into her life. She says that she cannot love and forgive those who brought such wound into her life because of HIV/AIDS, which makes her days shorter. The fact that she has to look after her three children knowing well that she might soon die adds to her wound. Nevertheless, she believes that God still loves her, because she is still alive. Her church did not provide counsellors to deal with the problem of wound.

She does not know what she would have expected from the church to do with regard to the wound she is suffering. She says that the government did not do

anything to help with regard to the wound suffered by women that survived the genocide. She would have expected the government to build a house for her relatives to stay, to provide medicine for her sickness, to provide food and to help her children go to school. Finally, she says that she got support from two people only - the pastor and one friend.

Respondent 4

Respondent 4 lives with her five children. The effect of the 1994 genocide had on her are: she lost her husband, she became poor and she cannot feed her children well. The specific aspect of wound she experiences is hatred and fear. When people say that she is a Hutu woman, she feels very angry. The persons who call her a Hutu have become her enemies and she thinks about fighting against them.

Furthermore, she does not sleep very well; she does not trust any human being and when she gets a little sleep she dreams about the dead people. Although she talked with one person about her wound, it did not stop her from thinking and remembering what happened to her. She knows those who killed her husband and some are deacons in her church. However, she still has hope for the future. She says that because of hope, God helps her in many ways and she feels that God loves her so much.

Moreover, she says that she can forgive those who killed her husband if they could ask for forgiveness. With regard to her church, she says that the church did not teach or provide counsellors to deal with the problem of wound. If a woman in the church says that she experiences wound, some church members regard her as their enemy and say that she wants to put people into prison.

For that reason, she has never benefited from the church teachings. She would have expected the church to let wounded persons talk about their upsetting experiences freely so that those who killed could ask forgiveness for what they did to other fellow brothers and sisters. "There is no fellowship or unity without forgiveness," she says.

Moreover, she says that the government helped some people by giving them domestic animals, but in her opinion their support did not do anything with regard to her wound. She would have liked the government to build a house for her, to pay the school fees of her children and to give her a loan so that she could start a small business to sell some food that could help her family. Finally, she says that there was no support from friends or family, except from her pastor.

Respondent 5

Respondent 5 was a refugee in the Democratic Republic of the Congo (DRC) - alone without her husband and children. When the war in the DRC started in 1996, she helplessly ran into the forest. The Rwandese soldiers found her where she was hiding; took and brought her back to Rwanda. When she arrived from exile the soldiers took her husband into prison, where he died a year later. The specific aspect of wound that she experiences is fear, hopelessness, communication difficulties and bad dreams about war. She did not talk to another person about her wound and has very little hope for her future.

However, she still believes that God loves her and that He does not hate any person. Furthermore, she can forgive those who brought such wound into her life if they could come to ask for forgiveness from her.

Moreover, she says that the church members supported her as they could, but the church itself did not do anything to deal with the problem of wound. However, she does not blame them because the church also suffered a lot in the genocide and people are poor. She continues to say that she would have liked the church to build a house for her, to provide food and to pay the school fees of her children.

In addition, she says that the government provided a lot of support to people who lived in towns but very little support to those who lived in villages.

However, she somehow benefited from their help. Still, she would have liked the government to build her a house and to pay the school fees of her children. Finally, she says that there is one friend of hers that helps her in these days and she would talk about her wound little by little to her friend.

Respondent 6

The effects which the 1994 genocide had on respondent 6 are: she lost her relatives, friends and neighbours. The specific aspects of wound she experiences are that she does not want to meet or to talk to a Hutu man, because she feels that the person could kill her.

Furthermore, she talked to another person about her wound, but often has sleeping problems, communication difficulties, fear and bad dreams.

Moreover, she still feels hatred and anger to the people who brought wound in her life. She says that unless God causes a miracle, she will continue to hate and feel angry. However, she still has hope for the future, because she believes that God exists and by God's power she can forgive those who killed her beloved ones.

In addition, she does not know if her church provided enough counsellors to deal with the problem of wound or not, but she feels that God loves her so much. She received much support from friends and family. Finally, she would have liked the government to remove all killers and people who participated in the genocide in Rwanda to another country or to kill them.

4.9 CONCLUSION

In this chapter the author explained the methodology that was used to carry out this research in order to understand how the 1994 genocide affected the Rwandese women between the ages of 35-55 who are living in Kibuye. Furthermore, this chapter has dealt with the ethical issues to insure confidentiality and anonymity in this research. According to the research done, it shows that the violence in the 1994 genocide has left many Rwandese women profoundly wounded, far beyond the capacity of support organisations to assist them. They have been emotionally, spiritually and physically wounded by the 1994 genocide. Moreover, churches tried to help, however, to no avail, to provide sufficient counselling for the wounded to deal with the problem of wound. This kind of wound has caused many Rwandese women to have fear, anger, hatred, anxiety, shock, self-blame and disbelief, often expressed by crying, tenseness, sleeping problems, communication difficulties and restlessness.

In addition, many are living in poor conditions and they do not have hope for the future. Some, however are willing to forgive those who brought such wound into their lives if those people could come to ask for forgiveness. It is thus clear that indeed many Rwandese women need Biblical counselling to help them to cope with their sufferings in/after the 1994 genocide. The following chapter will deal with pastoral guidelines proposed to help wounded Rwandese women who live in Kibuye.

CHAPTER 5

PASTORAL GUIDELINES PROPOSED TO HELP SPIRITUALLY WOUNDED RWANDESE WOMEN WHO SUFFERED FROM THE 1994 GENOCIDE IN KIBUYE

5.1 INTRODUCTION

Whether people are playing a game, driving a car, doing a course, or baking a cake, there are certain rules that must be followed for their safety as well as their success (Graham, 1984:204). Furthermore, after redemption of the Israelites from the bondage of slavery in Egypt, God gave them the Law to help them to maintain and celebrate their faith relationship with Him (Deut 28:1-2, 30:15-20) to be successful in all areas of their lives. Obedience to the Law would result in a full life and in rich blessings from the Lord (Deut 1, 40; 5:33; Ps 119:45; Rom 8:13). Calvin speaks of the Ten Commandments as an eternal rule of justice, which God has prescribed for human beings of all times as a way for them to live their lives in accordance with His will (Deddens, 1993:69).

Moreover, Christians believe that God's Law, as revealed in His Word, the Bible, contains the absolute and unchanging principles by which all areas of life must be governed. The Law of God reflects the eternal and unchanging character and will of God and therefore cannot be ignored (Hammond, 1992:02).

Finally, as believers who have been saved by the blood of Jesus, the Bible states many Biblical principles for Christians in order to live a holy life in this sinful world.

5.2 PROBLEM STATEMENT

According to the research done (see Chapter 4), many Rwandese women have been emotionally, spiritually and physically wounded by the 1994 genocide. The question is therefore, how can Old and New Testament views on wound be applied in women's daily life in order to cope with their wound?

The objective of this chapter is to formulate and propose pastoral guidelines that can be used to help the wounded Rwandese women who suffered the 1994 genocide in Kibuye.

5.3 METHODOLOGY

Hermeneutical interaction will take place between the basis-theoretical principles and empirical findings to create the said guidelines.

5.3.1 Work plan

The researcher will analyse the data gathered from chapters 2 and 4 to show some Biblical examples of people who had faced many difficulties in their lives and had much wounds, but yet, God helped them in their adverse circumstances. In addition, the researcher will formulate and propose some Biblical guidelines that would help wounded Rwandese women to cope with their wounds so that they may live a holy life even though they live under adverse circumstances.

5.3.2 Data analysis and interpretation of basis theory

A summary of the basic principles on wound is as follows:

- Committing sins and retaliation during wound is not a good way of coping with wound (see 2.5.3.9).

- God commands that believers should always honour Him in every situation of life (see 2.4.1.8).
- Believers have to forgive and reconcile with the people who brought sufferings in their lives (see 2.4.1.10).
- The recognition of God's healing power removes all bitterness; anger and hatred (see 2.5.1.9).
- Believers who have been called according to God's purpose should live by faith in God alone (see 2.4.1.9).
- A wounded person should call upon the name of the Lord for help through prayer (see 2.5.1.9).
- In unjust suffering, a believer should live a holy life in order to win unbelievers (see 2.5.3.9).

The recognition of God's healing power is very helpful in order to cope with painful situation such as wound (see 2.5.1.9).

- A wounded person should not provoke governmental structures unnecessarily; instead he/she should follow Jesus' example in suffering by living a holy life, living as a good citizen, model slave, gentle wife and understanding husband because he/she will experience a great reward (see 2.5.3.9)
- The Lord has not only a cosmic plan but an individual purpose. He is wisely, justly, and lovingly pursuing each believer's life (see 2.4.1.9).
- Believers should praise and worship God in times of good and adverse situations that may arise in their lives (see 2.5.2.9).
- Faithfulness to God does not guarantee believers freedom from trouble, pain, and suffering in their lives (see 2.4.1.9).

A summary of the meta-theoretical perspectives:

- Some wounded Rwandese women want to revenge the death of their beloved ones (see 4.8.1).
- Many wounded Rwandese women still feel anger and hatred toward those who brought wounds into their lives (see 4.8.1).

- Some wounded Rwandese women say that unless God performs a miracle, they will continue to have hatred and anger (See 4.8.1).
- Many wounded Rwandese women who suffered from the 1994 genocide do not have trust and faith in God (see 4.8.1).
- Some wounded Rwandese women do not want to meet or to talk with people who killed their beloved ones. Their wish with regard to the government is to remove all killers and people who participated in the genocide in Rwanda to another country or to kill them (see 4.8.1).
- Some wounded Rwandese women cannot afford the school fees of their children and are HIV positive. They are desperate and have no peace in their lives (see 4.8.1).
- Many of them are not happy about the government because they say that the government did not give them enough support regarding their wounds (see 4.8.1).
- Some wounded Rwandese women say that their churches did not support or provide enough counsellors to deal with the problem of wounds (see 4.8.1).
- Many of the wounded Rwandese women still have very little hope for the future, because they feel that God left them (see 4.8.1).

5.4 Critical hermeneutical interaction

5.4.1 Christians' goal is to face suffering as Christ did - with patience, calmness, and confidence that God is in control of the future (1 Pet 2:18-25)

5.4.1.1 Basis-theoretical principles that gave rise to this

Christ's example of suffering is the foundation for the new identity of Christians who are called to endure unjust suffering by doing good works and returning good for evil. Committing sins and retaliation during wound is not a good way of coping with wound and it is not acceptable in God's Kingdom (see 2.5.3.9).

5.4.1.2 Empirical findings

Some wounded Rwandese women still feel hatred and anger towards those who brought wounds into their lives and they want revenge (4.8.1).

5.4.1.3 Interaction

The Bible tells that suffering builds patience, strength, and spiritual growth. It is an experience that is rooted in the human condition. It was the experience of Jesus and, despite its pain believers are told that it should cause joy and praise of God (Collins, 1988:564).

Jesus suffered but he made no threats. He never threatened the soldiers and police with His angelic armies or His own omnipotence in reaction to His unjustified suffering (1 Pet 2:22-23).

Furthermore, suffering and injustice is part of our human experience. Christ's reaction to suffering therefore serves as an example for believers on how to react to experiences that lead to wound. Moreover, suffering is an opportunity for us believers to live from God's grace and goodness in our lives.

Finally, in Acts 20:24, the Apostle Paul's main concern was not to preserve his own life. What counted most was that he might finish the ministry to which God had called him. Wherever it ended, even if in the sacrifice of his own life, he would finish his work with joy and the prayer, "that Christ shall be magnified in my body, whether it be by life, or by death" (Phil 1:20).

5.4.1.4 Pastoral guidelines

- There is no room for retaliation for Christians (Matt 5:39, Rom 12:17).
- Christians are not to react to the wrong done toward them in a spirit of hate, but in way that shows that they have values that are centred in Christ and His Kingdom (1 Pet 3:9).

- Christ is an example to wounded Rwandese women who suffered. Thus, they should follow his steps (1 Pet 2:21). He suffered voluntarily, not for Himself, but for all humankind.
- The wounded Rwandese women should not let their circumstances get them down.
- They should learn to live graciously within suffering, realising that the Lord Himself is with them.

5.4.2 A believer must always honour God in every situation of life and he/she should live a holy life (Gen 45:1-8)

5.4.2.1 Basis theoretical principles that gave rise to this

God commands that believers should always live a holy life and obey God and His revealing will. The story of Joseph is a fine example from which a wounded person can learn how to behave in difficult situations (2.4.1.8)

5.4.2.2 Empirical findings

Many wounded Rwandese women still feel anger and hatred toward those who brought wounds into their lives (4.8.1).

5.4.2.3 Interaction

In this regard, Joseph's life can serve as an example to wounded Rwandese women. Joseph went through many difficulties in his life. He suffered much because of the jealousy of his brothers. He was sold and became a slave of Potiphar in Egypt (Gen 37), and was later unjustly charged with immorality and thrown into prison (Gen 39). However, when his brothers who sold him came to buy food in Egypt where he was prime minister, he did not retaliate, but showed love, forgave them and reconciled with them (Gen 45:1-8).

Furthermore, the Bible clearly testifies that Joseph honoured God in his difficulties of life (see 2.5.2.1.9).

Since God is absolutely good in Himself, His love cannot find complete satisfaction in any object that falls short of absolute perfection. His love His rational creatures for His own sake. He loves his own work, and He does not withdraw His love completely from a sinner in his present sinful state. He loves believers with a special love, since He regards them as His spiritual children in Christ. It is to them that He communicates Himself in the fullest and richest sense, with all the fullness of His grace and mercy (Jn 16:27; Rom 5:8; 1 Jn 3:1) (Berkhof, 1996:71).

The conviction that God is good always and still loves His people can bring hope and encouragement, even when people are inclined to be discouraged and without hope. Paul wrote in Romans 8:18 that our present sufferings are not worth comparing with the glory that will be revealed to us. Yes, believers do suffer in this corrupted world but their present sufferings cannot be compared with the glory that they shall have in their homeland (heaven).

Furthermore, when Jesus was physically here on earth, He did not promise Christians peace while they are on this earth (Jn 16:33). He said "in this world you shall have trouble. But take heart that I have overcome the world." Moreover, the Holy Spirit would be Jesus' presence that would never leave His followers in their trouble (Jn 14:26). Jesus also promised to be with His followers always, to the very end of the age (Matt 28:20) because He loves them. Finally, God will never forsake His followers, especially in times of despair and grief (Jer 31:20).

In Matthew 5:13-14, the Lord Jesus teaches that Christians should be salt and light in all areas of life. These words should also encourage and support the wounded Rwandese women in their sufferings, that although they live under adverse circumstances, they should preserve moral standards, add Biblical principles, expose evil, bring healing to the repentant and cause people to

have a thirst for the Living Water that only Christ can give (Jn 7:37-38, Matt 5:6).

5.4.2.4 Pastoral guidelines

- The wounded Rwandese women should honour God and love those who brought such wounds in their lives.
- The wounded Rwandese women should not retaliate; instead they should behave in a way that may bring those who brought sufferings in their lives to repentance.
- The wounded Rwandese women should fear God and acknowledge His promise that He will direct all their steps (Prov 3:5-7).
- They should always live a God-fearing life and turn away from immoral ways.
- The wounded Rwandese women need be convinced that God is good always and still loves them.
- These wounded women should know that God will never forsake His followers, especially in times of despair and grief (Jer 31:20)
- Even though they have difficulties in life, they must be a shining light (Phil 2:15).

5.4.3 A believer should be willing to forgive (Matt 6:15, 18:35, Lk 6:37, Col 3:13)

5.4.3.1 Basis-theoretical principles that gave rise to this

Believers have to forgive and reconcile with the people who brought suffering into their lives (2.4.1.9). The recognition of God's healing power removes all bitterness; anger and hatred (see 2.5.1.9).

5.4.3.2 Empirical findings

The effect of the 1994 genocide has caused many Rwandese women to feel anger, bitterness and hatred toward those who killed their beloved ones. Some wounded Rwandese women say that it would need a miracle by God to prevent them from continuing to have hatred, bitterness and anger (see 4.9).

5.4.3.3 Interaction

Believers have to forgive others. According to McMinn (1996:210), forgiveness is not only a clinical technique. He says that forgiveness in its theological and spiritual context is profound, life-giving, and transforming. He adds that when people remove the religious context and think of forgiveness only as a clinical technique, they risk losing the essence of forgiveness. Yet, forgiveness is the first step to healing the past, and it is also the first step to healthy relationships in the present (Farrel, 2000:20).

Lotter (1987:46) says that forgiveness is not any more a person-to-person relationship or a mere interpersonal matter but is also between the person and God and God and the other person. Furthermore, in order to be a person who defeats bitterness and anger, people's reasons for forgiving must be more compelling than their reasons for holding on to the pain (Farrel, 2000:25).

Moreover, Lotter (1987:46) continues to say that if proper Biblical forgiveness has not been received or granted, these problem areas will enhance the suffering of wounded persons and it will be impossible to live a God-honouring life (Lotter, 1987:97).

In addition, if the wounded Rwandese women who suffered from the 1994 genocide choose to focus on God's forgiveness and the possibilities of the future, they will grow and develop so that they can move beyond the pain as they discover a future of hope (Farrel, 2000:34).

Moreover, when Jesus taught His disciple how to pray, He said that they should forgive those who wronged them because, unless their sins were pardoned, they could have no comfort in life, or the support of it (Matthew 6:15). In fact, Jesus emphasises that the Christian must be ready and willing to forgive those who wronged him/her. If he/she does not forgive a repenting offender, God will not forgive him or her and his/her prayers will be to no avail. This is an important principle by which God forgives (Matt 18:35; Mark 11:26; Lk 11:4).

Furthermore, Psalms 32:1-2 says that the only truly happy people are those who have received forgiveness of their sins from God, so that those guilty of transgressions do not weigh upon their hearts and minds and their consciences are no longer troubled. The Psalmist describes forgiveness in three ways:

- God forgives the sin, i.e., pardons it.
- He covers the sin, i.e., puts it out of sight.
- The sin is not imputed and the guilty is cancelled from the record.

Finally, those whose sins have been forgiven by the blood of Jesus should forgive others who did wrong to them. Therefore, the wounded Rwandese women who suffered from the 1994 genocide should forgive those who brought wounds in their lives so that their prayers would be answered and they would have comfort in their lives.

5.4.3.4 Pastoral guidelines

- Christians must pray for those who are responsible for their wounds to be converted from their sins (see Lk 6:28b).
- The wounded Rwandese women should be taught to forgive and love those who are responsible for their pain and wound (see 1 Cor 13).

5.4.4 Believers who have been called according to God's purpose should live by faith in God alone (Job 1:13-22, Hab 2:4, Heb 11:1-31, Rom 8:28)

5.4.4.1 Basis-theoretical principles that gave rise to this

The Bible exhorts all believers to live by faith alone because God is good and He is completely aware of everything that crosses their path. God knows all about them and in all things He works for the good of those who love Him and who have been called according to His purpose (see 2.5.1.9).

5.4.4.2 Empirical findings

Many wounded Rwandese women who suffered from the 1994 genocide do not have trust and faith in God because they feel that God has left them (see 4.8.1).

5.4.4.3 Interaction

According to Hebrews 11:1, faith is the substance of things hoped for, the evidence of things not seen, it is the only condition that God requires for salvation (Rom 5:21) and it means a firm belief and trust in the crucified and risen Christ as believers' personal Lord and Saviour (see Rom 5:17).

The life of Job (1:13-22) could serve as a good example to wounded Rwandese women who suffered from the 1994 genocide. Job was upright, righteous, the man of God and who was a prosperous farmer in the land of Uz (Job 1:1). His relationship with his wife was very good and his reputation in the community was without equal. In fact, he was the greatest man among all the people of the East (Job 1:3). Job was deeply concerned for the spiritual welfare of his children. He watched over their conduct and lifestyle, praying to God that they would be kept from evil and would experience God's blessing and salvation. However, through no sin or fault of his own, his life dramatically

changed. God gave Satan permission to wound Job through the loss of his children, servants, his wealth and serious illness. Nevertheless, Job did lose his faith in God; instead, his emotions showed that he was human and that he loved his family. He said: "Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21).

The book of Job gives Biblical guidelines to wounded Rwandese women who experiences severe sufferings and unexplainable affliction on how they may react and behave in their wound. Job in his wound did not sin with his lips (Job 2:10).

Furthermore, when Jesus healed someone, it was common for Him to say, "Your faith has made you whole" (see Lk 8:48). Sometimes it was the faith of a family member or a friend that was instrumental in the healing process, but most often it was the trust of the sick or disabled person.

The story of the healing of the blind Bartimaeus (Mark 10: 46-52) offers us an interesting look at the relationship between faith and events in the life of a person asking for a touch from God. The Bible does not hide the fact that individuals and their families go through difficulties. In fact, The Scriptures are full of examples of families in crisis, abuse, heartache, despair, and sickness (e.g., Job, Joseph, Jesus, Lazarus, Paul and Silas).

However, there is hope in time of sickness and adverse circumstances (Is 53:5). Christ was in pain so that we might have abundant life. Psalm 23 gives believers an assurance that their Lord God will be with them in adverse situations, in the difficulties of life, in sickness, even in death. Therefore, the wounded Rwandese women should be in the right relationship with God and others (Matt 6:33; Jn 15:7; Jas 5:16).

5.2.4.4 Pastoral guidelines

- The wounded Rwandese women should live in the way that would bring glory to God in their wound and they should live by faith in Christ alone.
- Faith in God as one's Loving Lord in the midst of trials and suffering expresses the ultimate triumph of faith (1 Pet 1:3-9).
- Wounded Rwandese women should learn from Job's example how He handled his wound by trusting in God (see 2.5.2.9).
- The wounded women should seek the presence of Jesus in their lives, for it is He who imparts the faith they need into their hearts (Rom 12:3; Phil 2:13; Matt 17:20).
- They should saturate their lives with the Word of God (John 15:7; Rom 10:17).
- They have to abide in Christ (Jn 15:1-7) and examine their lives to see what changes God may desire to work in them.
- They should trust in the power of Christ (Matt 7:8; 19:26).
- They should know that sometimes God has a large purpose in mind which, when realised, results in greater glory of God (Jn 9:3, 11:14-15; 2 Cor 12:7-10).
- The wounded Rwandese Christians women should remember that God did not forsake them or forgot them. He loves them so much that He has engraved them on the palms of His hands (Is 49:15-16).
- Faith in Christ brings believers into a new relationship with God and exempts them from His wrath (Rom 1:18; 8:1). By faith they become dead to sin (Rom 6:1-12) and dwell in the house of the Holy Spirit (Gal 3:5; 4:6).

5.4.5 A believer should pray and read the Bible (Mk 11:24, Jas 5:13, 16, 2 Tim 3:16-17)

5.4.5.1 Basis-theoretical principles that gave rise to this

A wounded Christian should remember that God is sovereign and that He controls the history of the world as well as his or her personal destiny. Therefore, believers should pray, read the Bible, praise and worship God in times of good and bad situations that may arise in their lives (2.5.2.9).

5.4.5.2 Empirical findings

According to the results from the interviews, some wounded Rwandese women of the 1994 genocide still have no hope for the future and feel that God has left them (4.8.1).

5.4.5.3 Interaction

The definition of prayer is the communication of a believer with the Lord God. It is calling upon the name of the Lord, crying unto the Lord (Ps 3:4), seeking the Lord (Is 55:6) and coming boldly unto the Throne of Grace, and drawing near to God (Heb 10:22).

Therefore, the wounded Rwandese Christian women need to pray and read the Bible because prayer is a necessary link to receiving God's blessings, power, the fulfilment of His promises, and spiritual and physical healing. Numerous Bible passages illustrate this principle. Jesus, for example, promised that His followers would receive the Holy Spirit if they persisted in asking, seeking, and knocking at the door of their heavenly Father (Lk 11:5-13).

In addition, they should be convinced that their prayers are answered because our prayers will not be answered unless we have a sincere, true faith. Jesus states explicitly: "Whatever things you desire when you pray,

believe that you have received them, and you shall have them" (Mk 11: 24). They should seek God's Kingdom first and His righteousness (Matt 6:33). They must be persistent in prayer. This is the main point of the parable of the persistent widow (Lk 18:1-7). She persisted and afterwards got her sight.

Furthermore, the researcher encouraged the wounded Rwandese women to read the Bible because the Word of God has power to impart new life. Peter testifies that we are born again by "the Word of God, which lives and abides for ever" (1 Pet 1:23). It is well known that a baby cannot grow without food, so a Christian can never develop without continued prayer and reading of God's Word (Collins, 1988:563).

The Word of God also releases grace, power, and revelation by which believers grow in their faith and in their commitment to Jesus Christ. Isaiah uses a powerful picture: just as water from the sky causes things to grow physically, so also the Word that proceeds out of the mouth of God causes us to grow spiritually (see Is 55:10-11). Besides, when Jesus was tempted in the wilderness, the only resource He had was the Word of God, He said three times "It is written." Another reason for the necessity of studying and reading the Bible is that the Bible is a believer's compass and rule book (Graham, 1984:217).

Likewise, the Word of God is the sword that God has given Christians whereby they may fight against Satan (Eph 6:17; Rev 19:13-15). Jesus uses the Word in His temptation by Satan by declaring "It is written" (Lk 4:1-11, Matt 4:1-11). Finally, God testifies in 2 Chronicles 7:14 that *"if my people who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land"*. As the Word testifies, God will answer the wounded Rwandese women's prayers if they humble themselves by admitting their sins, if they pray to God asking for forgiveness, if they seek God continually and if they turn from sinful behaviour.

In Acts 16:16-34 the Bible tells the story about Paul and Silas, how they suffered in Philip. They had been tortured in the stocks seriously and have been put into prison when their bodies were still bleeding. But amazingly, they prayed and sang hymns of praise to God. This portion of Scripture shows that believers' joy is within, not conditioned by outward circumstances; persecution or events that lead to wound cannot destroy believers' peace and joy (see 2.8.1.9).

5.4.5.4 Pastoral guidelines

- The wounded Rwandese women who suffered the 1994 genocide should learn from Paul and Silas how to cope with their suffering and use their shameful experiences of wound to minister God's salvation to people who brought such wound in their lives (Acts 16:31-34).
- The wounded Rwandese women should trust and believe in God because God who delivered Paul and Silas from prison by His mighty hand, He can deliver them from their upsetting experience of the 1994 genocide.
- The wounded Rwandese women should draw near to God, remaining with Him and commit their troubled lives to Him with assurance that He, His Word (Jesus), and the Holy Spirit will lead them through this life to the eternal presence of the Father.
- They should seek God's Kingdom first and His righteousness (Matt 6:33) and be persistent in prayer and reading the Bible.
- They have to humble themselves by admitting their sins, and pray to God asking for forgiveness, they need to seek God continually and turn from sinful behaviour.

5.4.6 Love your neighbour and enemy (Lev 19:18, Matt 5:44)

5.4.6.1 Basis-principles that gave rise to this

In unjust suffering, a believer should live a holy life in order to win unbelievers (2.5.3.9).

5.4.6.2 Empirical findings

Some wounded Rwandese women do not want to meet or to talk with people who killed their beloved ones. They wish the government to remove all killers and people who participated in the genocide in Rwanda to another country or to kill them (4.8.1).

5.4.6.3 Interaction

The child of God is required to love all people (Gal 6:10; 1 Thes 3:12), including his enemies (Matt 5:44). He is also commanded to love all true born-again Christians in a special way (Jn 13:34; Gal 6:10; 1 Jn 3:11). The believer's love to his Christian brother, his neighbour, and his enemy must be subordinate to, controlled and directed by the love and devotion to God, because love to God is the first and great commandment (Matt 22:37-38).

Hence, the holiness of God, His desire for purity, and His will and standard as revealed in Scripture must never be compromised in Christians' practice of love to all people. Furthermore, believers who truly love God will desire to share His suffering (Phil 3:10), promote His kingdom (1 Cor 9:23) and live for His honour and righteous standards on earth (Matt 6:9-10, 33). In fact, the Bible declares that people who follow Christ should love one another as God loved them when He sent His Son to die on the Cross (1 Jn 3:23, 4:7, Jn 3:16) (Graham, 1984:215).

In addition, Jesus tells believers how they are to live with other people (Lk 6:27-42). Since believers know the terrible fate that awaits those who are

hostile toward God and His people, they should live a life that would lead their enemies to repentance.

5.4.6.4 Pastoral guidelines

- The wounded Rwandese women should love the people who brought wound into their lives as a genuine concern for their good and their eternal salvation.
- The wounded Rwandese women who are Christians must pray for those people and attempt, by returning good for evil, to bring them to Christ and the faith of the Gospel.

5.4.7 Rely constantly on the Holy Spirit (Lk 12:12, Jn 14:26, Eph 1:13)

5.4.7.1 Basic-principles that gave rise to this

The recognition of God's healing power is very helpful in order to cope with painful situation such as wound (see 2.5.1.9).

5.2.7.2 Empirical findings

Some wounded Rwandese women who are HIV positive do not love anyone or anything and for them to live and to die is the same (4.8.1)

5.4.7.3 Interaction

As Christians, the wounded Rwandese women should remember that Christ dwells in them through the Holy Spirit. They should ask Him to take over in their lives, and tell Him how weak, helpless, unstable, and unreliable they are (Graham, 1984:208-209). The Holy Spirit is a powerful person on believers' side, working for and with them. He is their helper, comforter, strengthener, counsellor, teacher, intercessor in prayer on earth for them, and He abides in them forever. In addition, He reminds believers of the words of Jesus and

convinces people of their sins in order to show them God's righteousness. He gives a whole new way to look at life (Jn 14:16, 17).

5.4.7.4 Pastoral guidelines

- The wounded Rwandese women should do not have to worry about tomorrow because God is the God of tomorrow and a truly victorious Christian is one who, in spite of worries, inner conflict, and tension, is confident that God is in control and will be victorious in the end (Graham, 1984:209).
- The wounded Rwandese women should rely constantly on the Holy Spirit in order to bear fruit (Gal 5:22-26).

5.4.8 Christians should be good citizens (1 Pet 2:11-20, Eph 2:19)

5.4.8.1 Basic principles that gave rise to this

A wounded person should not provoke governmental structures unnecessarily; instead he/she should follow Jesus' example in suffering by living a holy life, living as a good citizen, gentle wife and understanding husband because they will experience a great reward (see 2.5.3.9).

5.4.8.2 Empirical findings

Some wounded Rwandese women are not happy about the government because they say that the government did not give them enough support with regard to their wounds (4.8.1).

5.4.8.3 Interaction

Although the Rwandese government may not support them financially and emotionally, the wounded Rwandese women should not provoke governmental structures unnecessarily; instead they should follow Jesus' example in suffering by living a holy life, living as good citizens, model slaves,

and gentle wives because they will experience a great reward (1 Pet 2:18-25).

The Bible teaches that believers are to co-operate with the government; they ought to seek and work for the good of their country and they are to be conscientious in their work as good citizens (Graham, 1984:237-238).

Furthermore, believers have to live according to heavenly rule. They should show other people that they belong to another country, which is heaven. They have to live a life that would attract other people for God's glory (1 Pet 2:12) and they should preserve what is good in their society and enlighten the world by their witness to Christ (Hammond, 1992:3).

5.4.8.4 Pastoral guidelines

- The wounded Rwandese women who suffered the 1994 genocide need to make their own positive contribution in their communities, schools, working places and show an example in whatever they do as heavenly citizens.
- Even though Christians are aliens in this world, they have to obey the laws of their countries, school rules, so that by doing those things their conduct in this world should be for God's glory to unbelievers to turn to Him (1 Pet 2:11-12).

5.4.9 Attend the church regularly (Heb 10:25, 1 Cor 1:2, 1 Pet 2:4-10, Eph 5:21-27)

5.4.9.1 Basic-principles that gave rise to this

The Lord has not only a cosmic plan but an individual purpose. He is wisely, justly, and lovingly pursuing each believer's life (2.4.1.9).

5.4.9.2 Empirical findings

Some wounded Rwandese women say that their churches did not support them or provide enough counsellors to deal with the problem of wound (4.8.1).

5.4.9.3 Interaction

The Greek word *ekklesia* (church) refers to a meeting of a people called out and summoned together. In the New Testament it designates primarily the congregation of God's people in Christ, who come together as citizens of God's Kingdom (Eph 2:21-22) for the purpose of worshiping God (Berkhof, 1996:555-556). The Bible calls the church a holy nation, God's own people, the household of God, a holy temple in the Lord, a dwelling place of God in the Spirit, and the body of Christ (Graham, 1984:210).

Furthermore, the Biblical concept of the covenant puts people in a framework of community in which God and people are joined together in the congregation, the Church of the Lord. It also puts people in a framework where they are in community with, communicate with and experience God and one another (Pieterse, 2001:6). A Christian is part of a group or body that consists of other believers, all of whom are important and gifted, all who love Christ. Each of them should seek to know, love, pray for, help, encourage, challenge, exhort, teach and minister to others. God has placed Christians in the body and expects them to grow there, not forsaking true fellowship with other brothers and sisters (Collins, 1988:564).

Moreover, following Christ means love, righteousness, service, and these can only be achieved and expressed through social relationship. These relationships are to be found in the church (Graham, 1984:209). Furthermore, the church is both invisible and visible with a future hope. This hope centres in the return of Christ for His people (Chapter 14:3, 1 Tim 6:14, Heb 9:28).

In addition, Christians do not go to church to hear a sermon only, they go to church to worship God and to serve Him in the fellowship of other Christians. People cannot be successful and happy Christians without being faithful in the church (Graham, 2000:211).

5.4.9 Pastoral guidelines

- The wounded Rwandese women who suffered from the 1994 genocide should go to church in order to have fellowship with God and with one another.
- They need to attend church regularly in order to exercise their gifts and hear from God through the preaching of the Word.
- Believers should not forsake true fellowship with other brothers and sisters (Heb.10:25).
- Christians should attend the church regularly in order to seek help and encouragement from other believers.

5.4.10 Peace with God (Ps 4:8, Job 3:26, Jer 33:6, Jn 16:33, Rom 8:6)

5.4.10.1 Basis-theoretical principles that gave rise to this

Believers should praise and worship God in times of good and bad situations that may arise in their lives (2.5.2.9).

5.4.10.2 Empirical findings

Some wounded Rwandese women who do not have money for the school fees of their children and who are HIV positive are desperate and have no peace in their lives (4.8.1).

5.4.10.3 Interaction

When people look around, they find that there is little personal, domestic, social, economic or political peace anywhere, because they all have the seeds of suspicion and violence of hatred and destruction within them (Graham, 1984:267).

Luke 8: 22-25 tells how Jesus' disciples were terrified because of the storm. This story is applied to what happened to Rwandese women in 1994. The disciples had no peace and no hope. They were wounded but when Jesus rebuked the wind and raging waters, they felt peace in their hearts. In reality, Jesus is Sovereign. He controls the history of the world as well as its personal destiny (see 2.5.1.9).

Therefore, peace can be experienced only when people have received divine pardon; when they have been reconciled to God and when they have harmony within; with their fellow men and especially with God (Graham, 1984:267).

Furthermore, 2 Kings 6: 15-17 tells how the servant of Elisha was terrified for the horses and chariots that were coming to attack his master. Elisha prayed for him that God would open his eyes. Afterwards, the servant was left with joy because he saw that the mount was full of horses and chariots of fire round about Elisha. Elisha's servant was no longer afraid when he saw God's mighty heavenly army.

5.4.10.3 Pastoral guidelines

- Just as Jesus calmed the waves, He can calm whatever wound these wounded Rwandese women may experience.
- God is still with the wounded Rwandese women; He protects them and He has never left them.

- The wounded Rwandese women should pray for peace to rule their hearts (Col 3:15).
- It is true that Rwandese women face many difficulties that seem to be impossible, but they have to remember that spiritual resources are there even if they cannot see them.

5.4.11 Hope in God (Jer 3:21-33, Lam 3:21-33, Rom 5:1-5)

5.4.11.1 Basis-theoretical principle that gave rise to this

Faithfulness to God does not guarantee believers freedom from trouble, pain, and suffering in their lives (see 2.4.1.9).

5.4.11.2 Empirical findings

Many of the wounded Rwandese women still have very little hope and feel that God has left them (see 4.8.1).

5.4.11.3 Interaction

By definition, hope concerns the future (Rom 8:24-25). It involves much more than a mere desire or wish for something in the future. It consists of assurance in the heart, even a firm confidence, concerning future things, because these things are based on God's promises and revelation. Consequently, hope is the blessed assurance of the future destiny and it is based on God's love, which is revealed to believers by the Holy Spirit and objectively demonstrated to them in the death of Christ (Rom 5:5).

The real hope of Christians is an otherworldly hope. It has to do with man and God, not man and man, with eternity not time, with heaven not earth, with the spiritual rather than the material, with the world to come (Taylor, 2000:60).

According to Romans 5:5, Christians experience the love of God in their hearts through the Holy Spirit, especially in times of affliction. And it is this ever-present experience of God's love that sustains believers in tribulation (Rom 5:3) and assures them that their hope for future glory is not illusory (Rom 5:4-5). Also, that Christ's return for them is sure (cf. Rom 8:17; Jn 14:3). He is believers' hope (1 Tim 1:1).

Furthermore, God's record as covenant God is of great importance to the person who has lost hope. God has promised believers that He will be their God; that He will take care of them. This He promised Israel, and His promise was kept when He saved them from Egypt where they were slaves. In God's counsel to Israel He points the fact that He has been faithful to His promise (Coetzee, 1995:188).

Moreover, Luke 18:35-43 tells how Jesus healed a blind beggar. It seems that medical help was not available for his problem, and people could not take care of this man. But, this blind beggar took hope in Jesus. He shamelessly cried out for Jesus' attention, and Jesus said that his faith allowed him to see. Therefore, no matter how desperate wounded Rwandese women's situation might seem, if they call out to Jesus in faith, He will help them.

Furthermore, Psalm 33:18-19 says: *"But the eyes of the Lord are on those who fear him, on those whose hope is in his unfailing love, to deliver them from death and keep them alive in famine."* These verses are applied to wounded Rwandese women's situation. The writer of this Psalm was pleading for God's watchful care and protection. In times of crisis, believers can place their hope in God. Christians have hope in God's grace and deliverance in the sufferings that they must undergo in their present lives.

The foundation for the believer's confident hope derives from the nature of God, of Jesus, and of God's Word. Ps 22, for example, reveals David struggle with a personal situation that threatens his life. When he reflects on God's actions in the past, however, he feels confident that God will deliver him. In addition, in 1 Pet 1:3, the Apostle Peter talks about believers' hope. Jesus

Christ is their Hope. Likewise, the wounded Rwandese women should set their hope on Him through the power of the Holy Spirit (Rom 15:12-13).

Moreover, Jeremiah 3:21-33 says important things about hope. Jeremiah wants the people to know that all is not lost. They may have hope for the following reasons:

- The Lord's anger lasts only a brief time, but His loving kindness never ceases (v. 22).
- God has not rejected Judah as His covenant people, and He still had a purpose for them.
- The Lord is good and merciful to those who wait upon Him in humility and repentance (v. 24-27).
- The Lord desires to have compassion with sufferers when His discipline has accomplished its purpose (v. 28-33).

Jeremiah continues to say that those who trust in the Lord will be blessed and ultimately rewarded with a godly inheritance. They will not fear or be anxious in any of life's circumstances because their roots go down deep into God (Jer 17:7-8).

Furthermore, Psalm 23 tells us important things that Christians should take as their guidelines in their present situation of sufferings and crisis. Thus, Rwandese Christian women who suffered from the 1994 genocide should remember that the Lord is their Shepherd and their confidence should rest in His presence. There is no fear of evil in times of danger, difficulties and even death because God is with them in every situation of their lives.

Moreover, God's rod and staff reassure them of His love and guidance in their lives. They should have hope and feel peace because they are protected by the blood of their Shepherd Jesus Christ.

Finally, we do not reap hope as a reward, we do not receive it only as a gift, Hope is creative and it makes the hills green and it believes that all things can be made new (Taylor, 2000:127).

Furthermore, Psalm 119:89 says that believers should place their hope in God's Word. In fact, everything that they know about God and Jesus Christ is revealed in the infallible Scriptures.

5.4.11.3 Pastoral guidelines

- Rwandese women who suffered from the 1994 genocide should have hope that the time will come when their sufferings on earth will be finally done away with, when the subjection of the earth to corruption will end, and when the redemption of the bodies will occur (Rom 8:18-25).
- They should have hope of the consummation of their salvation (1 Thes 5:8)
- They should have hope of a residence in the new heaven (2 Cor 5:1-5, Jn 14:2)
- They should have the blessed hope of the glorious appearing of their great God and Saviour Jesus Christ (Tit 2:13)
- They should have hope of receiving a crown of righteousness (2 Tim 4:8), of glory (1 Pet.5:4), and of life (Rev 2:10).
- Finally, they should have hope of eternal life, the life guaranteed to all those who trust and obey the Lord Jesus Christ (Jn 3:16, 36; 1 Jn 5:11-13).

5.5 SUMMARY OF PASTORAL GUIDELINES

In Rwanda, Rwandese women face many difficulties that seem to be impossible to them, but by means of pastoral guidelines they can be helped to cope with their wound. According to the research done, many wounded Rwandese women do not have peace, hope, love and they feel to avenge the

death of their beloved ones. Nevertheless, there is no room for retaliation in Christians. Christians should honour God and love those who brought suffering into their lives. They must pray for those who are responsible for their wounds to be converted from their sins (1 Cor13).

Wounded Rwandese women should live by faith in Christ alone and live in a way that would bring glory to God in their wound. Even though they are experiencing adverse circumstances, they should try to be good citizens. They have to attend church services regularly in order to seek help and encouragement from the preaching of the Word.

Furthermore, they should seek God's Kingdom first and His righteousness and be persistent in prayer and in the reading of the Bible. In addition, because of what happened to them it seems to be impossible for them to cope, they should rely constantly on the Holy Spirit in order to bear fruit (Gal 5:22-26) and have hope in God because He did not forsake them as many of them still think.

5.6 CONCLUDING REMARKS

The wounded Rwandese women who suffered the 1994 genocide, Jesus' life could serve as an example for them in with regard to of shame, injustice, loneliness, injury, humiliation, insult and many other things. He did not retaliate. Therefore, wounded Rwandese women should follow His example.

Besides, they should read the Bible and pray a lot unto God because prayer opens heaven, for example Paul and Silas prayed when they were in prison and God performed the miracle. God sent His angel to help them in their bad circumstance (Acts 16: 25-31).

Finally, they should have faith in Christ, hope in God, peace with God, be good citizens, attend church services regularly and try to live a holy life even though they are living in difficult situations.

CHAPTER 6

SUMMARY AND FINAL CONCLUSION

6.1 PROBLEM STATEMENT

The main problem which this study aimed to address was: What pastoral guidelines can be given to wounded Rwandese women who suffered from the 1994 genocide between the ages of 35-55 in Kibuye?

In addressing this problem, the study attempted to answer the following questions:

1. What pastoral guidelines does the Bible provide with regard to counselling in a situation of genocide and wound?
2. What do secular literature indicate with regard to counselling in a case of genocide?
3. What impact does genocide have on the Rwandese women aged 35-55 years?
4. What pastoral guidelines may be given to the wounded person?

Therefore, the **aim** of this study was to find and formulate pastoral guidelines that can be used in counselling the Rwandese women aged between 35-55 years who suffered from the 1994 genocide in Kibuye Presbyterian Churches.

6.2 THE METHOD

The method of approach that was followed is the model set out by Zeffass (1974:166ff) for Practical Theology. This method comprises of the basic theory, the meta-theory and the praxis theory (see Chapter 1).

6.3 RESEARCH METHOD

The research method was to infer general principles from the Bible through socio-historical context and historical grammatical exegesis in order to state the basis-theoretical principles. Meta-theoretical perspectives were found from a literature study and from the empirical study. Furthermore, the basis-theoretical principles and empirical findings were used in order to give and formulate pastoral guidelines to wounded Rwandese women aged between 35-55 years who suffered from the 1994 genocide in Kibuye (see Chapter 1).

6.4 The following general principles were achieved with regard to genocide

- 6.4.1 Genocide is sinful in the eyes of God, for He has forbidden murder of any kind (2.3.5.10).
- 6.4.2 People must fear God because those who fear Him cannot commit genocide (2.3.5.10).
- 6.4.3 Genocide was mainly used by God as a means of punishment to a sinful nation, and He could use genocide to deliver or save the people whom He loved (2.3.5.10).
- 6.4.4 God hates sin and punishes it; therefore people must be holy in His eyes (2.3.5.10).
- 6.4.5 In genocide people should protect others' lives (2.3.5.10).
- 6.4.6 Believers should not accept their national leaders' wicked plans (2.3.5.10).
- 6.4.7 In genocide people should have mercy, love and help those who are helpless (2.3.5.10).
- 6.4.8 People must admit their sins and seek forgiveness and cleansing from God, and they must remember their covenant with Him (2.3.5.10).
- 6.4.9 God avenges His people and fight battles for them (2.3.5.10).
- 6.4.10 People must be guided and corrected by God, and they must obey His command (2.3.5.10).
- 6.4.11 God may allow some things that are hard to understand to enter people's lives in order to accomplish His will (2.4.1.9).
- 6.4.12 People should flee the country in order to seek safety (2.4.1.9).

6.4.13 People should listen to God's guidance in a time of genocide (2.4.1.9).

6.5 THE FOLLOWING GENERAL PRINCIPLES WERE ACHIEVED WITH REGARD TO WOUND

6.5.1 A believer must always honour God in every situation of life (2.4.1.9).

6.5.2 As believers who have been called by God, people must love God and submit to Him by faith in Christ if they want all things to work out for their good (see 2.4.1.9).

6.5.3 Believers should not retaliate; instead they should behave in a way that may bring those who brought suffering into their lives to repentance (see 2.4.1.10).

6.5.4 The recognition of God's healing power is helpful in order to cope with painful situations such as wound (2.5.1.9).

6.5.5 Anger, bitterness, unhelpfulness and hatred are not acceptable in God's Kingdom (2.5.1.9).

6.5.6 Faithfulness to God does not guarantee believers freedom from trouble, pain, and suffering in their lives (2.4.1.9).

6.5.7 A believer should obey, fear and love God with all his/her heart, soul, mind and strength (2.5.1.9).

6.5.8 A wounded person should call upon the name of the Lord for help through prayer (2.5.1.9)

6.5.9 A wounded Christian should remember that God is sovereign and that He controls the history of the world as well as its personal destiny (2.4.1.9).

6.5.10 A believer should know that Jesus does not abandon His followers in their struggles (2.5.3.9).

6.5.11 The events that lead to wound cannot destroy believers' faith in and love for God (2.5.3.10).

6.5.12 The shameful experiences of wound can be used effectively to minister God's salvation to unbelievers (2.5.3.9).

6.5.13 Committing sins and retaliation during wound is not a good way of coping with wound and it is not acceptable in God's Kingdom (2.5.3.9).

- 6.5.14 A wounded person should not provoke governmental structures unnecessarily; instead he/she should follow Jesus' example in suffering by living a holy life, living as a good citizen, gentle wife and understanding husband because they will experience a great reward (2.5.3.9).
- 6.5.15 In unjust suffering, a believer should live according to Christ's example in order to win unbelievers (2.5.3.9).
- 6.5.16 Christians' goal is to face suffering as Christ did - with patience, calmness, and confidence that God is in control of the future (2.5.3.9).

6.6 THE META-THEORY AND EMPIRICAL STUDY

The study of secular literature indicate that there are various methods of helping those people who have encountered with upsetting events, which can be called coping with wound strategy. However, there is a lack helping a wounded person to transform his/her behaviour to Christ's image and live a holy life as the Bible teaches (2 Tim 3:15-17) (see 3.4.7), which is the main focus of this study.

6.7 The following results were found from the interviews

- 6.7.1 Many wounded Rwandese women still feel anger and hatred towards those who brought wounds into their lives (see 4.8.1).
- 6.7.2 Some wounded Rwandese women say that unless a miracle by God happens, they will continue to feel hatred and anger (see 4.8.1).
- 6.7.3 Many wounded Rwandese women who suffered the 1994 genocide do not have hope for the future and faith in God because they feel that God left them (see 4.8.1).
- 6.7.4 Some wounded Rwandese women do not want to meet or to talk with people who killed their beloved ones. They wish that the government would remove all killers and people who participated in the genocide in Rwanda to another country or to kill them (see 4.8.1).

- 6.7.5 Some wounded Rwandese women who cannot afford the school of their children and who are HIV positive are desperate and have no peace in their lives (see 4.8.1).
- 6.7.6 Many of them are not happy with the government because they say that the government did not give them enough support with regard to their wound (see 4.8.1).
- 6.7.7 Some wounded Rwandese women say that their churches did not support or provide enough counsellors to deal with the problem of wound (see 4.8.1).

6.8 THE FOLLOWING PASTORAL GUIDELINES CAN BE PROVIDED

- 6.8.1 Christians' goal is to face suffering as Christ did - with patience, calmness, and confidence that God is in control of the future (1 Pet 2:18-25).
- 6.8.2 A believer must always honour God in every situation of life and he/she should live a holy life (Gen. 45:1-8).
- 6.8.3 A believer should be willing to forgive (Matt 6:15, 18:35, Lk 6:37, Col 3:13).
- 6.8.4 Believers who have been called according to God's purpose should live by faith in God alone (Job 1:13-22, Hab 2:4, Heb 11:1-31, Rom 8:28).
- 6.8.5 A believer should pray and read the Bible (Mark 11:24, Jas 5:13, 16, 2 Tim 3:16-17).
- 6.8.5 Love your neighbour and enemy (Lev 19:18, Matt 5:44).
- 6.8.6 Rely constantly on the Holy Spirit (Lk 12:12, Jn 14:26, Eph 1:13)
- 6.8.7 Christians should be good citizens (1 Pet 2:11-20, Eph 2:19).
- 6.8.8 Attend church regularly (Heb 10:25, 1 Cor 1:2, 1 Pet 2:4-10, Eph 5:21-27).
- 6.8.9 Have peace with God (Ps 4:8, Job 3:26, Jer.33:6, John 16:33, Rom.8:6).
- 6.8.9 Have hope in God (Jer 3:21-33, Lam 3:21-33, Rom 5:1-5).

6.9 FINAL CONCLUSION

Both the Old and New Testament state that God has forbidden murder of any kind and that genocide is sinful in His eyes. God hates sin and punishes it. Furthermore, being wounded is an issue that has been there in both the Old and New Testaments. Many believers were seriously wounded. However, they trusted in God and gave their lives to Him. God is the one who gave them comfort. In the New Testament the comforter became the Holy Spirit and Christians can hold on to the promises of Jesus Christ that He will be with them till the end of the world.

For this reason, the main purpose of this study was to find and formulate pastoral guidelines that can be used in counselling the wounded Rwandese women who suffered the 1994 genocide in Kibuye Presbyterian Churches. In this study, the researcher tried to find Biblical examples of people who faced many difficulties in their lives and had much wounds, yet God helped them in their adverse circumstances. Finally, the researcher formulated and proposed some Biblical guidelines that would help wounded Rwandese women to cope with their wounds.

Appendix

Dear Madam,

I am Jean d'Amour Banyanga and I am busy with my Masters degree in pastoral studies at North-West University in Potchefstroom, South Africa. The objective of my study is to investigate and understand the effect of the 1994 genocide on Rwandese women, so that this study may know how to help them to cope with their wounds. There is no other profit.

I would like to express my sincere appreciation for your willingness to participate in the research and assure you that all information will be handled in absolute confidentiality and anonymity.

Questionnaire

1. What effect did/does the genocide of 1994 had/has on you as a woman?

2. Were you in any way spiritually wounded by the genocide?

3. Do you still have sleeping problems, communication difficulties, fear and bad dreams in your life?

4. Did you have time to talk to another person about your spiritual wounds?

5. Do you still have hatred and anger against the people who spiritually wounded you in your life?

6. Do you still have hope for the future?

7. Is it possible for you to love and forgive those who spiritually wounded you in your life?

8. What is your attitude toward God, do you believe that He still loves you?

9. Did the church provide enough counsellors to deal with spiritual wounds?

10. Was the counselling that you receive valuable to lead people to change?

11. Did you benefit as an individual from the help of the church?

12. What would you have expected the church to do with regard to the spiritual wounds you have suffered?

13. Is there anything that the government did to help in the case of spiritual wounds you suffered by the genocide by the Rwandese women?

14. What did you benefit as an individual from that?

15. What would you have loved the government to do with regard to the spiritual wounds that you had suffered?

16. Did you receive any support from friends, family, pastors or political leaders regarding your spiritual wounds?

BIBLIOGRAPHY

- ADAMS, J.E. 1970. The competent to counsel. Introduction to Nouthetic Counseling. Grand Rapids, Mich.: Zondervan.
- ADAMS, J.E. 1979. A theology of Christian counselling: more than redemption. Phillipsburg, Kans.: Presbyterian & Reformed Publishing.
- ADVANCED LEARNER'S DICTIONARY OF CURRENT ENGLISH. 1995. New international students' edition. Oxford: Oxford University Press.
- ALDEN, R.L. 1993. Job. An exegetical and theological exposition of Holy Scripture. Nashville, Tenn.: Broadman & Holman. (The New American commentary, v. 11.)
- BAKAL, D.A. 1992. Psychology and health. 2nd ed. New York: Springer.
- BALDWIN, D.V. 1995. About trauma. <http://www.trauma-page.com> Date of access: 10 Jun. 2007.
- BARCLAY, W. 2001. The Gospel of Matthew. Edinburgh: Saint Andrew Press. (The new daily study Bible, v. 1.)
- BARNES, A. 2005. Note on the Bible: the sword of the Lord with an electronic edge. e-Sword. [CD.]
- BARTON, J. & MUDDIMAN, J. 2001. The Oxford Bible commentary. Oxford: Oxford University Press.
- BELLACK, A.S., HERSEN, M. & KAZDIN, A.E. 1990. International handbook of behaviour modification and therapy. 2nd ed. New York: Plenum.
- BERKHOF, L. 1996. Systematic theology. New edition containing the full text of systematic theology and the original introductory volume to systematic theology. Grand Rapids, Mich.: Eerdmans.
- BIBLE. 1991. Life application study Bible. New international version. Wheaton, Ill.: Tyndale.
- BIBLE. 1992. Full life. An international study Bible for spirit-filled Christians. King James version. Grand Rapids, Mich.: Zondervan.
- BIBLE. 1994. The new interpreters Bible. Nashville, Ill.: Abington. (A commentary in twelve volumes. General and Old Testament articles.).
- BIBLE. 2002. NIV Study Bible. The Holy Bible, New International Bible. Zondervan. Grand Rapids Michigan. USA

- BOCK, D.L., *ed.* 1994. Luke. Downers Grove, Ill.: Inter-Varsity Press. 412 p. (The IVP New Testament commentary series, v. 3.)
- BRAHM, E. 2004. Beyond intractability. <http://www.beyondintractability.org/action/author.jsp> Date of access: 28 Jun. 2007.
- BROMILEY, G.W. 1979. The international standard Bible encyclopaedia, v. 1. Grand Rapids, Mich.: Eerdmans.
- BROMILEY, G.W. 1982. The international standard Bible encyclopaedia, v. 2. Grand Rapids, Mich.: Eerdmans.
- BROMILEY, G.W. 1986. The international standard Bible encyclopaedia, v. 2. Grand Rapids, Mich.: Eerdmans.
- BUTLER, T.C. 1983. Word Biblical commentary. Joshua Waco, Tex.: Word Books.
- CAMBRIDGE INTERNATIONAL DICTIONARY OF ENGLISH. 2002. Guides you to the meaning: low price ed. Cambridge: Cambridge University Press.
- CARSON, D.A., FRANCE, R.T., MOTYER, J.A. & WENHAM, G.J. 1998. New Bible commentary. 21st century edition. Downes Grove: Inter-Varsity Press. 1455 p.
- CLARKE, A. 2005. Commentary on the Bible. The sword of the Lord with an electronic edge. e-Sword. [CD.]
- COETZEE, L.J.J. 1995. The ministry of hope, the essence of counselling, is a covenantal process. Westminster Theological Seminary. 221 p. (Thesis – Dmin.)
- COGAN, M. & TADMOR, H., *eds.* 1988. Kings: a new translation with introduction and commentary. New York: Doubleday. 371 p. (The Anchor Bible, v. 11.)
- COGGINS, R.J. & HOULDEN, J.L. 1990. A dictionary of Biblical interpretation. Philadelphia: Trinity Press.
- COLLINS, G.R. 1988. Christian counselling: a comprehensive guide. Revised. Dallas: Word Publishing.
- CONCISE OXFORD ENGLISH DICTIONARY. 2002. Oxford: Oxford University Press.

- CRABB, L.J. 1987. Understanding people: why we long for relationships. Grand Rapids, Mich.: Zondervan
- CRASKE, M.G. 1999. Anxiety disorders: psychological approaches to theory and treatment. Los Angeles, Calif.: Westview.
- CURTIS, A.H.W. 1994. Joshua. Sheffield: Sheffield Academic Press. (Old Testament guides.)
- DE KLERK, B.J. & VAN RENSBURG, F.J. 2005. Making a sermon: a guide for reformed exegesis and preaching applied to 1 Peter 2:11-12, 18-25. Potchefstroom: Theological Publications.
- DEDDENS, K. 1993. Where everything points to Him. Caledonian, Mich.: Inheritance Publications. 170 p.
- DILLARD, R.B. & LONGMANN, T. 1994. An introduction to the Old Testament. Grand Rapids, Mich.: Zondervan.
- DUNN, J.D. & ROGERSON, J.W. 2003. Eerdmans commentary on the Bible. Grand Rapids, Mich.: Eerdmans.
- DURHAM, J.I. 1987. Exodus. Waco, Tex.: Word Books. (Word Biblical commentary.)
- ELIADE, M. 1987. The Encyclopaedia of Religion. Macmillan Publishing Company. New York.
- ELLIOTT, J.H., ed. 2000. Peter. New translation with introduction and commentary. N.Y.: Doubleday. (The Anchor Bible, v. 1.)
- FAHLBUSCH, E. & BROMILEY, G.W. 1999. The encyclopaedia of Christianity, v. 1. Grand Rapids, Mich.: Eerdmans.
- FARMER, W.R., ed. 1998. The international Bible commentary: a Catholic and ecumenical commentary for the twenty-first century. Collegeville, Minn.: Liturgical Press. 1918 p.
- FARREL, B. & FARREL, P. 2000. Love, honour and forgive: a guide for married couples. Downers Grove, Ill.: Inter-Varsity Press
- FERREIRA, W., MOUTON, J., PUTH, G., SCHURINK, E. & SCHURINK, W. 1988. Introduction to qualitative research methods. Pretoria: Human Science Research Council.
- FIGLEY, C.R. 1985. The study and treatment of post-traumatic stress disorder. New York: Brunner/Mazel. (Trauma and its wake, v. 1.)

- FITZMYER, J.A., *ed.* 1981. The Gospel according to Luke: Introduction, translation, and notes. New York.: Doubleday. (The Anchor Bible, v. 28-28A)
- FOLLETTE, V.M., RUZEK, J.I. & ABUEG, F.R. 1998. Cognitive behavioural therapies for trauma. New York: Guilford.
- FREDRICKSON, R. 1992. Repressed memories: a journey to recovery from sexual abuse. New York: Simon & Schuster.
- FREEDMAN, D.N., *ed.* 1992. The Anchor Bible dictionary, v. 4: K-N. New York.: Doubleday.
- FREEDMAN, D.N., *ed.* 2000. Dictionary of the Bible. Grand Rapids, Mich.: Eerdmans.
- GATCHEL, R.J. & BAUM, A. 1983. An introduction to health psychology. Redwood City, Calif.: Addison-Wesley.
- GILL, J. 2005. Exposition of the entire Bible. The sword of the Lord with an electronic edge. e-Sword. [CD.]
- GLANVILLE, J. 2007. A critique of various pastoral care methods in regard to the traumatic death of a child. Pretoria: Pretoria University, Department of Practical Theology. (Dissertation - MA.)
- GORDEN, R.P. 1987. 1 & 2 Samuel. England: JSOT Press. (Old Testament guides.)
- GRAHAM, B. 1984. Peace with God: the secret of happiness. Kingswood: World's Work.
- GREEN, H.B., *ed.* 1980. The Gospel according to Matthew. Revised standard version. Hong Kong: Oxford University Press.
- HAGNER, D.A. 1993. Matthew 1-13. Dallas: Word Books. 407 p. (Word Biblical commentary, v. 33A.)
- HAMMOND, P. 1992. Biblical principles for Southern Africa. South Africa: United Christian Action.
- HAMMOND, P. 1996. Holocaust in Rwanda. The roles of gun control, media manipulation, liberal church leaders and the United Nations. Cape Town: Frontline Fellowship.
- HEITINK, G. 1999. Practical theology: history, theory, action domains. A manual for practical theology. Grand Rapids, Mich.: Zondervan.

- HENRY, M. 2005. Commentary on the whole Bible. The sword of the Lord with an electronic edge. [e-Sword: CD].
- HERMAN, J.L. 2001. Trauma and recovery: from domestic abuse to political terror. U.S.A.: Oram.
- HICKSON, J. & KRIEGLER, S. 1996. Multicultural counselling in a divided and traumatised society: the meaning of childhood and adolescence in South Africa. London: Greenwood Press.
- HILL, A.E. & WALTON, J.H. 2000. A survey of the Old Testament. Grand Rapids, Mich.: Zondervan.
- HODGKINSON, P.E. & STEWART, M. 1998. Coping with catastrophe. A handbook of post-disaster psychosocial aftercare. 2nd ed. London: Routledge.
- HOMAN, R. 1991. The ethics of social research. London: Longman.
- HOUSE, P.R. 1995. The American Commentary on 1,2 Kings: And Exegetical and Theological Exposition of Holy Scripture NIV Text. Broadman & Holman Publishers. USA.
- HUYSAMEN, G.K. 1994. Methodology for the social and behavioural sciences. Cape Town: Oxford University Press Southern Africa.
- JAMIESON, FAUSSET & BROWN. 2005. Bible commentary. The sword of the Lord with an electronic edge. e-Sword. [CD].
- JANSE VAN RENSBURG, J.J. 2007. (Workshop on Research Methodology at the North-West University, School of Theology, Potchefstroom. p. 9-12). (Unpublished)
- JANZEN, J.G. 1985. Job. Atlanta, Tenn.: John Knox Press. 73 p. (Interpretation: a Bible commentary for teaching and preaching.)
- JENKINS, C. 1999. World: Africa eyewitness. Rwanda's survivors. <http://news.bbc.co.uk/2/hi/Africa/298859.stm> Date of access: 6 May 2007.
- JENNI, E. & WESTERMAN, C. 1997. Theological lexicon of the Old Testament, v. 1-3. U.S.A: Hendrickson.
- KEENER, C.S. 1997. Matthew. Downers Grove, Ill.: Inter-Varsity Press. (The IVP New Testament commentary series.)
- KLEIN, R.W. 1983. 1 & 2 Samuel. Waco, Tex.: Word Books.

- KYLE, P. & MacCARTER, J.R., eds. 1980. A new translation with introduction, notes and commentary on 1 Samuel. New York: Doubleday. (The Anchor Bible.)
- LANGBERG, D.M. 1999. On the threshold of hope: opening the door to hope and healing for survivors of sexual abuse. Wheaton, Ill.: Tyndale.
- LAWRENCE, C. 1995. Rwanda: a walk through darkness into light. Oregon: Vision House.
- LEMARCHAND, R. 1970. Rwanda and Burundi. London: Pall Mall.
- LOTTER, G.A. 1987. Counselling divorcees on forgiveness. Westminster Theological Seminary. (Thesis - DMin.) 178 p.
- LOUW, J.P. & NIDA, E.A. 1988. Greek-English lexicon of the New Testament based on semantic domains. New York: United Bible Societies.
- MAERCKER, A., SCHUTZWOHL, M. & ZAHAVA, S. 1999. Post-traumatic stress disorder: a lifespan developmental perspective. Seattle, Wash.: Hogrefe & Huber.
- McMINN, M.R. 1996. Psychology, theology and spirituality in Christian counselling. Wheaton, Ill.: Tyndale House. 315 p.
- MARSHALL, I.H. 1989. Acts. Grand Rapids, Mich.: Eerdmans. (Tyndale New Testament commentaries.)
- MARSHALL, I.H. 1991. Peter. Downers Grove, Ill.: Inter-Varsity Press. (The IVP New Testament commentary, Series 1.)
- MARSHALL, C. & ROSSMAN, G.B. 1995. Designing qualitative research. 2nd ed. Thousand Oaks, Calif.: Sage.
- MARSHALL, I.H., MILLARD, A.R., PACKER, J.I. & WISEMAN, D.J., eds. 2004. New Bible dictionary. Leicester, England: Inter-Varsity Press.
- METZGER, B.M. & COOGAN, M.D. 1993. The Oxford companion to the Bible. New York: Oxford University Press.
- MICHAELS, J.R. 1988. 1 Peter. Waco, Tex.: Word Books. (Word Biblical commentary.)
- MORRIS, L. 1990. Luke. Rev. ed. Downers Grove: Inter-Varsity Press. (Tyndale New Testament commentaries.)
- MOUTON, J. & MARAIS, H.C. 1996. Basic concepts in the methodology of the social sciences. Pretoria: Human Sciences Research Council.

- MUBAMBA, J. & IZABILIZA, J. 2005. The role of women in reconciliation and peace building in Rwanda: ten years after genocide 1994-2004. Contributions, challenges and way forward. <http://www.granlacs.net/doc/3871.pdf> Date of access: 6 May 2007.
- NEIMEYER, R.A. 2001. Meaning reconstruction and the experience of loss. Washington, D.C.: American Psychological Association.
- NELSON, D.R. 1987. First and Second Kings: interpretation. Louisville: Knox. (A Bible commentary for teaching and preaching.)
- NOLLAND, J. 1989. Luke 1-9:20. 454 p. Dallas, Tex.: Word Books. (Word Biblical commentary, v. 35A.)
- O'BRIEN, L.S. 1998. Traumatic events and mental health: psychiatry and medicine. Cambridge: Cambridge University Press.
- OCHBERG, F.M. 1998. Traumatic stress and PTSD: gift from within posttraumatic therapy. <http://www.giftfromwithin.org/html/articles.html> Date of access: 10 May 2007.
- OXFORD ADVANCED LEARNER'S DICTIONARY OF CURRENT ENGLISH. 1995. Oxford University Press. Walton Street.
- PETERSON, L.G. & O'SHANICK, G.J. 1986. Psychiatric aspects of trauma. Basel, Switzerland: Karger.
- PIETERSE, H.J.C. 2001. Preaching in a context of poverty. Pretoria: University of South Africa.
- PILLEMER, D.B. 1998. Momentous events, vivid memories. Cambridge, Mass.: Harvard University Press.
- PROPP, W.H.C., ed. 1998. Exodus 1-18: a new translation with introduction and commentary. New York: Doubleday. 680 p. (Anchor Bible).
- RAYMOND, E.B. 1977. The birth of the Messiah. A commentary on the infancy narratives in Matthew and Luke. Great Britain: Cassel & Collier.
- RUZEK, J. 2007. Coping with PTSD and recommended lifestyle changes for PTSD patients. <http://www.hiddenhurt.co.uk/articles/coping.html> Date of access: 31 May 2007.
- RWANDA. 2003. Constitution of the Republic of Rwanda. http://www.cjcr.gov.rw/eng/constitution_eng.doc Date of access: 3 Apr. 2007.

- RWANDAN SCHOOL VILLAGE PROJECT. 2007. School Village project.
<http://rwandanschoolvillageproject.blogspot.com> Date of access: 13
 Oct. 2007.
- RYKEN, L., WILHOIT, J.C. & LONGMAN III, T., eds. 1998. Dictionary of
 Biblical imagery: an encyclopaedic exploration of the images, symbols,
 motifs, metaphors, figures of speech and literary patterns of the Bible.
 Downers Grove, Ill.: Inter-Varsity Press.
- SCHIRALDI, G.R. 2000. The post-traumatic stress disorder source book: a
 guide to healing, recovery and growth. Los Angeles, Calif.: Lowell
 House.
- SCHREINER, T.R. 2003. 1, 2 Peter and Jude. New international version.
 An exegetical theological exposition of Holy Scripture. Nashville;
 Tenn.: Broadman & Holman. (The New American commentary.)
- SCOTT, M.J. & STRADLING, S.G. 2001. Counselling for post-traumatic
 stress disorder. 2nd ed. London: Sage. 141 p. (Counselling in
 practice.)
- SIEBER, J.E. 1982. The ethics of social research survey and experiments.
 Berlin: Springer.
- SIGSTON, A., CURRAN, P., LABRAM, A. & WOLFENDALE, S. 1996.
 Psychology in practice with young people, families and schools.
 London: Fulton.
- SMITH, H.P. 1977. A critical and exegesis commentary on the book of
 Samuel. Edinburgh: T & T Clark. (The International critical
 commentary.)
- SNYDER, C.R. & FORD, C.E. 1988. Coping with negative life events:
 clinical and social psychological perspectives. New York: Plenum.
- STEIN, R.H. 1992. New American Commentary. An exegetical and
 Theological exposition of Holy Scripture. Nashville: Broadman.
- STRUWIG, F.W. & STEAD, G.B. 2004. Planning, designing and reporting
 research. Cape Town: Pearson Education South Africa.
- TAYLOR, M. 2000. Poverty and Christianity: reflections at the interface
 between faith and experience. Durham, England: University of
 Durham.

- TENNEY, M.C. 1977. The Zondervan pictorial encyclopaedia of the Bible. Grand Rapids, Mich.: Zondervan.
- THOMSON, G. 2003. New Catholic encyclopaedia. 2nd ed. Washington: Catholic University of America.
- UNION AFRICAINE. 2000. Rwanda le génocide qu'on aurait pu éviter. (Rapport du Groupe International d'éminentes Personnalités pour enquêter sur le Génocide de 1994 au Rwanda et ses conséquences. Addis Abéba.
- UN INTEGRATED REGIONAL INFORMATION NETWORK. 2003. Rwanda: focus on genocide widows dying of HIV/AIDS. <http://www.aegis.com/news/irin/2003/IR031007.html> Date of access: 5 Jun. 2007.
- UVIN, P. 1998. Aiding violence: the development enterprise in Rwanda. West Hartford, CT.: Kumarian Press. 275 p.
- VANGEMEREN, W.A., ed. 1997. New international dictionary of Old Testament theology and exegesis, v. 4. Grand Rapids, Mich.: Zondervan.
- VORSTER, J.M. 2004. Ethical perspectives on human rights. Potchefstroom: Theological Publications.
- WAKEFIELD, P.J., WILLIAMS, R.E., YOST, E.B. & PATTERSON, K.M. 1996. Couple therapy for alcoholism: a cognitive behavioural treatment. New York: Guilford Press.
- WENHAM, G. 1994. Genesis 16-50. Dallas, Tex.: Word Books. 517 p. (Word Biblical commentary, v. 2.)
- WESLEY, J. 2005. Explanatory notes. The sword of the Lord with an electronic edge. e-Sword. [CD.].
- WHO, D. 2007. Genocide. (1 p.). (In Wikipedia, the free encyclopaedia. <http://en.wikipedia.org/wiki/genocide> Date of access: 2 Apr. 2007. [CD-ROM.]
- WILLIAM, J. & LARKIN, J.R. 1995. Acts. Downers Grove, Ill.: Inter-Varsity Press. (The IVP New Testament commentary series.)
- WILSON, J.P. & KEANE, T.M., eds. 1997. Assessing psychological trauma and PTSD. New York: Guilford Press. 577 p.

- WORLD HEALTH ORGANISATION. 2004. Guidelines for essential trauma care: International society of surgery. Geneva.
- WRIGHT, H.N. 2003. The new guide to crisis and trauma counselling: a practical guide for ministers, counsellors and lay counsellors. Ventura, Calif.: Regal Books. 460 p.
- YEHUDA, R. 2006. Psychology of post-traumatic stress disorder a decade of progress. Boston, Mass.: Blackwell. (Annals of the New York Academy of Sciences, v. 1071.)
- YULE, W. 2003. Post-traumatic stress disorders: concepts and therapy. Chichester: Wiley.
- ZERFASS, R. 1974. Praktische Teologie als Handlungswissenschaft. (*In* Klostermann, F. & Zerfass, R. Praktische Teologie heute. München: Kaiser. p. 164-177).