English	Definition	Sesotho	Comments
Abomination	a cause of disgust or hatred - a feeling of hatred	Manyala	
Abound	exist in large numbers or amounts	Ata	
Abundance	A large amount or quantity, or as much as is needed - A situation in which food and other nessisities are available in sufficiently large quantities	nala / kgora / tlepane	
Acceptable	able to be accepted;	amoheleha	
Accuse	charge with an offence or crime - a claim that someone has done something wrong	qosa	
Adversary	See *Devil*.	mohanyetsi	
Affliction	See *Persecution* or *Suffering*.	tshotleho	
Almighty	Names are more than labels. In Old Testament times a name expressed identification, but also identity. Significant meaning often attached to a name. Names had an explanatory function (cf. Abigail's explanation about her husband, "He is just like his name — his name is Fool" [1 Sam 25:25]). Name changes were important, since a message attached to the name. Abram (great father) became Abraham (father of a multitude) (Gen 17:5 ; 32:28). In some sense a name was the expression of an inmost reality.	Yamatlaohle	

	Scripture makes much of the name for deity because in the name lies a theology. "I am the Lord, that is my name!" (Isa 42:8 ; cf. Exod 15:3). The name of God is a surrogate for God himself (Psalm 54:1 ; Prov 18:10 ; Jer 23:27). To give attention to the name (i.e., to God himself) is to put oneself in the place of blessing (Mal 3:16). El Shaddai. To Abraham God appears as God Almighty, El Shaddai (Gen 17:1). The traditional rendering "God Almighty" is debated. A consensus of sorts holds that "shaddai" is to be traced, not to the Hebrew, but to an Accadian word that means "mountain" so that the expression produces a meaning like, "'El, the One of the mountains." If so, El Shaddai highlights God's invincible power. Or, the name may point to his symbolic dwelling.		
Alms	Acts of personal charity that compassionately meet needs of the poor. They are not simply an obligation but stem from mercy that God has already exhibited. Thus the term for alms, eleēmosynē (thirteen times in the NT), comes from the word group for mercy (eleos).	dithuso / diphallelo	
Altar	Hebrew mizbēaḥ (place of slaughter or sacrifice); Greek bōmos (elevated	Aletare / Sehalaletso	

	place; only in Acts 17:23; frequently used in the LXX for mizbēaḥ) and thysiastērion (place of sacrifice).		
Ambassador	A diplomat sent by a state as its permanent representative in a foreign country - a representative or promoter od a specified activity	Moemedi / Leqosa / Lenqosa	
Amen	In current usage, the term "amen" has become little more than a ritualized conclusion to prayers. Yet the Hebrew and Greek words for amen appear hundreds of times in the Bible and have several uses. Amen is a transliteration of the Hebrew word amen [em'a]. The verb form occurs more than one hundred times in the Old Testament and means to take care, to be faithful, reliable or established, or to believe someone or something. The idea of something that is faithful, reliable, or believable seems to lie behind the use of amen as an exclamation on twenty-five solemn occasions in the Old Testament. Israel said "amen" to join in the praises of God (1 Chron 16:36 ; Neh 8:6 ; and at the end of each of the first four books of Psalms, 41:13 ; 72:19 ; 89:52 ; 106:48). Amen is never used solely to confirm a blessing in the Old Testament, but Israel did accept the curse of God on	Amen	

	sin by it (twelve times in Deut. 27, and in Neh 5:13), and once Jeremiah affirms God's statements of the blessings and the curses of the covenant with an amen (Jer 11:5). It can also confirm a statement made by people (Num 5:22 ; 1 Kings 1:36 ; Neh 5:13). These kinds of uses lie behind the popular, basically correct, dictum that amen means "So be it." Jesus introduces his teaching by saying amen lego humin [ajmhvnlevgwuJmi'n], that is, "truly I say to you, ". Where the prophets often said, "Thus says the Lord, " Jesus often says, "Amen I say to you."		
Anointing	In the ancient Near East, widespread for medicinal, preservative, and cosmetic purposes. Olive oil often was applied after bathing and on wounds, corpses, released captives, and even shields. Specially prepared oils were also used to anoint the head and feet of guests or venerated persons. They were sometimes simply used as perfumes. When signaling joy, they became something from which mourners were always to abstain.	Tlotsuwo / tlotso / tlolo	

Answer	A sudden important development or success	karabo	
Anxiety	Uneasy feeling of uncertainty, agitation, dread, or fear. The most common words in Scripture translated as "anxious" or "anxiety" are the Hebrew deagaa [hg'a.D] (ten times in either the verbal or noun form) and the Greek merimna [mevrimna] (twelve times in either the verbal or noun form). Older English versions of the Bible often render these words as "thought, " "worry, " or "care." In the Bible anxiety is frequently depicted as the common human reaction to stressful circumstances.	ngongoreho / kgathatseho	
Ascend	Ascension of Christ: The enactment of Jesus's transition from his earthly life and ministry to the right hand of God the Father by his public bodily rising from the ground into the skies over the village of Bethany. The event of the ascension is an announcement: the annunciation of Christ's final and perfect glorification and of the inauguration of the dispensation of his heavenly session.	nyoloha	

	The ascension serves as a necessary link and hinge between the annunciation of Christ in the incarnation and the final annunciation of Christ's return from heaven. The ascension of Jesus's physical body (1) confirms the permanence of the incarnation; (2) asserts the irrevocable goodness of the embodied character of creatures and creation; and (3) signals the irreversible redemption of the body of Christ, both individually and corporately, in the resurrection. The ascension also sets the stage for the final annunciation of Christ's completed and realized kingdom in his return.		
Assembly	Also *Church*. The New Testament word for "church" is ekklesia [ejkklhsiva], which means "the called out ones." In classical Greek, the term was used almost exclusively for political gatherings. In particular, in Athens the word signified the assembling of the citizens for the purpose of conducting the affairs of the polis. Moreover, ekklesia [ejkklhsiva] referred only to the actual meeting, not to the citizens themselves. When the people were not assembled, they were not	seboka	

	considered to be the ekklesia [ejkklhsiva].		
Assuredly	*Assurance*: In the midst of a world filled with uneasiness and insecurity, assurance of a person's security in God is one of the hallmarks of the authentic Christian life. Such assurance is not based on human resources, abilities, or ingenuity, but on confidence in the caring power of God for believers.	ka sebelebele / ka nnetennete	
Atonement	There are several interpretations, but the most basic description from the OT Biblical usage refers to the Day of Atonement, on which the high priets would atone (*kipper*, “to wipe clean”) for aal since of Israel by making certain offerings.	tlhwekiso	

Awe	Webster's dictionary defines awe as mingled dread, veneration, and wonder. English Bible translations employ the words "awe" or "awesome" almost exclusively to refer to the person or work of God. While the word "awe" appears only rarely in the KJV, modern English versions such as the NASB and NIV translate as many as six different Hebrew words and three different Greek words as "awe" or "awesome." The most common Hebrew word, yare [aer"y], occurs in various forms over 400 times in the Old Testament, and is commonly translated "fear." Both the NIV and NASB, however, often render "awe" (e.g., Exod 15:11 ; 1 Sam 12:18 ; Psalm 119:120 ; Hab 3:2). In the Gospels and Acts, the Greek phobos [fovbo"], the common word for fear, is occasionally translated "awe, " or "filled with awe." It describes people's reaction to astonishing works of God such as Jesus' demonstration of authority to forgive sins (Luke 5:26), the raising of the widow's son (Luke 7:16), or the outpouring of the Holy Spirit in the early church (Acts 2:43).	makalo	

Baptism	From the Greek baptisma, “baptism” denotes washing or plunging in water, which from earliest days (Acts 2:41) has been the rite of Christian initiation. Its origins have been variously traced to OT purifications, lustrations of Jewish sects, and parallel pagan washings, but baptism as we know it begins with the baptism of John. Christ himself, by both precedent (Matt. 3:13) and precept (Matt. 28:19), authorizes its observance. On this basis it has been practiced by almost all Christians, despite attempts to replace it by a baptism of fire or the Spirit in terms of Matthew 3:11.	kolobetso	
Behold	To see or obeserve	bonang	
Beloved	Dearly loved, a much loved person - be pleasing	baratuwa	
Biblical counselling	Relating to or contained in the Bible - resembling the language or style of the Bible. Advise given in formality. In this case, it is Biblically based advise to an individual/group	tlhabollo ka Bebele	

Blasphemy	In general, simply slander or insult; any action (e.g., a gesture) or word that devalues another person or being, living or dead. In religious contexts, blasphemy means insulting, mocking, or doubting a god's power. In the OT this religious use is always intended. Blasphemy is direct or indirect detracting from divine glory and therefore the opposite of praising or blessing God. In the NT blasphemy occurs in its wider Greek meaning as well as its specifically religious sense, for people are slandered, not just God. In fact, such abusive language was a danger to Christians. They were tempted to fall back into such old habits of speech that are roundly condemned. Insulting even the vilest person while claiming to bless God is inconsistent and evil. All people represent God to some degree. It is also evil to mock angelic or demonic powers. The devil himself is not to be the object of insult. The NT looks on such mockery as gross presumption, based on false claims to knowledge and power. The most common form in the NT, however, is blasphemy of God. In some cases God is directly insulted, while in others his word is mocked. In	- tlaela / tlaelo	

	still others his revelation and its bearer are derided. But the word is mainly used with respect to Jesus. Although blasphemy is generally forgivable, it is also remarkably serious, bringing the prospect of eschatological judgment (Matt. 12:31–32; Mark 3:28–29).		
Blemish	A small mark of flaw which spoils the appearance of something - A moral defect or fault often spoiling appearance	sekodi	
Blessing	*Grace*: God's unlimited kindness toward his people regardless of what they might deserve. Christians often use the term as shorthand for the gospel, which is "the good news of God's grace" (Acts 20:24) or simply "the word of his grace" (Acts 20:32). This link between grace and the gospel indicates that the content of God's grace ultimately is identical to the relationship that God establishes with his people in and through Jesus Christ. As the eternal Son of God	tlhohonolofatso	

	incarnate, Jesus reveals the true meaning of God's grace and is the one through whom it is distributed (John 1:14, 16). | *Blessing*:		
Boldness	Confident, daring and courageous - Confident to the point of impudence	sebete	
Bond	A force or feeling that unites people - A binding agreement, especially one which commits someone to make a payment to another	setlamo	
Bow	Bend the head or upper body as a sign of respect, greeting or shame - Submit to pressure or demands	inama / obama / obamela	
Breakthrough	A sudden important development or success	phihlello / katleho	
Brethren		baena / bana beso	
Captivity	Imprisonment or confinement of a person - Having no freedom to choose an alternative. In the OT, Israel was held captive in and by the Epgyptians	ditlamong	
Centurion	The commander of a century in the ancient Roman army	Molaodi wa makgolo	
Character	The mental and moral qualities distinctive to an individual - Strength and originality in a person's nature	semelo	
Christian Doctrine	Broadly speaking, doctrine (Lat. doctrina; Gk. didaskalia) is teaching by someone to someone about something for some purpose. Christian doctrine is teaching in accordance with the Scriptures about the gospel of Jesus Christ by the	Ditumelo tsa Bokreste	

	church to disciples for the purpose of knowing God and becoming wise unto salvation. Thomas Aquinas views doctrine as theology's chief product—teaching revealed by God about God. Doctrine is what, based on the Bible, the church believes and teaches—explicitly in creeds and catechisms, implicitly by its characteristic practices.		
Collateral	Something pledged as security for repayment of a loan - A person descended from the same ancestor as another but through a different line	qhaphaletso	
Comfort	The basic concept for comfort in both the Old and New Testaments is encouragement, whether by words or the presence of another to help in time of need. Synonymous words are console, help, give relief, cheer up, exhort, and fear not.	kgothatso / - tshedisa	
Command	See *Commandment*.	taelo	
Commandment	The term "commandment" in the Bible (mainly Heb. miswa [h"w.xim]; Gk. entole [ejntolhv]) refers to orders or adjurations given by authorities. The plural predominantly refers to Mosaic laws. The commandments were for Israel's good (Deut 10:13) since God's covenant love was lasting for those	molao	

	who kept them (Exod 20:6 ; Deut 7:9).		
Commission	*The Great* - : Mandate to "make disciples of all nations" given by Christ to his disciples following his death and resurrection (Matt 28:16-20 ; Mark 16:15-18 ; Luke 24:46-49 ; John 20:21-23 ; Acts 1:8). Because Christ has been given all authority in heaven and on earth (Matt 28:19), the Great Commission is to be taken with the utmost seriousness by all of his disciples, "to the very end of the age" (Matt 28:20). The impetus for the Great Commission springs from the heart of God. He loved us and gave his Son or us (John 3:16). The disciples are sent out to accomplish what God had started in the sending of his Son (John 20:21). The Great Commission is thus linked to God's words to Abraham: that "all peoples on earth will be blessed through you" (Gen 12:3). The Great Commission is accomplished through witnessing (Acts 1:8), preaching (Mark 16:15),	thomo	

	baptizing, and teaching (Matt 28:20). Jesus' disciples are to replicate themselves in the lives of those who respond to the Good News. The Holy Spirit is the empowering agent for those who witness (Acts 1:8), as well as the one who convicts sinners of their need for Jesus (John 16:8-11). The disciples will have success because Jesus, the Lord of heaven and earth, will be with them as they undertake their assignment (Matt 28:20). The Great Commission necessitates taking the gospel message to "the ends of the earth" (Acts 1:8), to "all nations" (Matt 28:19).		

Condemnation	From the standpoint of semantics, condemnation is part of legal terminology. When it is discovered that a crime has been committed, that the law has been broken, the process of investigation may lead to formal charges being levied against a defendant. The process of litigation leads to the outcome, a verdict of acquittal or guilt. The verdict indicates that the defendant is either free from or accountable to the law's penalty for that crime. Thus the result is either vindication or condemnation. Condemnation can refer either to the legal status of liability to punishment or to the actual infliction of that punishment. At times the word is also used in a broader context to refer to negative evaluations of a person by peers or by one's own conscience. This legal process is to some extent the background for biblical language about judgment and condemnation. In biblical theology, God as creator, redeemer, and lawgiver, is the judge of all humankind. He instituted the family, civil government, and the people of God as institutions governing human relationships. In the Old Testament theocracy God	kahlolo	

	mediated his justice through judges, kings, priests, and prophets. In the New Testament the church's leaders are accountable for administering his justice to the people of God. All this is based on the fact that God has acted to redeem human beings and reveal his will to them. Those who refuse to believe and obey are guilty of breaking his law. Their punishment has already begun and their ultimate condemnation will occur at the final judgment if they do not repent before death. To summarize, the theme of condemnation is always seen in the Bible against the background of a just God who creates, redeems, and covenants with his people so that they may live out his justice on the earth. Sinners who come to this God in faith are not condemned, but are expected to live together in a community where justice prevails in the vindication of the oppressed and the condemnation of the oppressor.		
Confession	The Hebrew yādâ and Greek homologein (plus derivatives and related concepts) convey the idea of acknowledgment, praise of God’s character and glorious works, often with expression of faith in God and	maipolelo / boipolelo	

	his Son, Jesus Christ; also admission to God of our sins.		
Congregation	Also *Church*. The New Testament word for "church" is ekklesia [ejkklhsiva], which means "the called out ones." In classical Greek, the term was used almost exclusively for political gatherings. In particular, in Athens the word signified the assembling of the citizens for the purpose of conducting the affairs of the polis. Moreover, ekklesia [ejkklhsiva] referred only to the actual meeting, not to the citizens themselves. When the people were not assembled, they were not considered to be the ekklesia [ejkklhsiva].	phutheho	
Conscience	Personal awareness of moral accountability to (not necessarily self-consciously) acknowledged norms. Conscience reflects (though imperfectly in fallen humans) the divine norms “written on their hearts” (Rom. 2:15) as an aspect of humans imaging God, living coram Deo, “in the presence of God.”	letswalo	
Constant	An unchanging situation- occuring continuously- faithful and dependable	botsitso / - tsitsa	
Contentious	Causing or likely to cause disagreement or controversy-	- qabanyang	

	Involving differences between contending parties- Given to provoking argument		
Convict	Declare to be guilty of a criminal offence by the verdict of a jury or the decision of a judge in a court of law – A person convicted of a criminal offence and serving a sentence of imprisonment.	- ahlola motshwaruwa	
Correction	The action or process of correcting something - A change that rectifies an error or inaccuracy - A quantity adjusting a numerical result to allow for a departure from standard conditions	tokiso	
Counsel	A advice, especially that given formally -Consultation and conducting a case	keletso	
Counselling	Give professional help and advice to someone to resolve personal, social or psychological problems	Tlhabollo ya maikutlo, - thoba maikutlo / Keletso ya kgothatso	
Covenant	A compact or agreement between two parties binding them mutually to undertakings on each other's behalf. Theologically it denotes a gracious undertaking by God for the blessing of humanity, specifically those who by faith receive the promises and commit themselves to the obligations involved.	selekane	

Covetousness	Strong desire to have that which belongs to another. It is considered to be a very grievous offense in Scripture. The tenth commandment forbids coveting anything that belongs to a neighbor, including his house, his wife, his servants, his ox or donkey, or anything that belongs to him (Exod 20:17). Jesus listed covetousness or greed along with many of the sins from within, including adultery, theft, and murder, which make a person unclean (Mr 7:22).	- kgalla / - lakatsa	
Creator	A person or thing that creates something - God is the creator (Gen 1:1)	Mmopi	
Crown	The concept of the crown originates from a cap, turban, or more formal metallic crown that was decorated with jewels. Its placement on one's head indicated that one was set apart (nezer [r,zEn]) for a particular task or calling. Such crowns were used for the high priest (Exod 29:6 ; 39:30 ; Lev 8:9) or for kings of Israel (2 Sam 1:10 ; 2 Kings 11:12 ; Psalm 89:39 ; 132:18). The crown indicated the consecrated role of its wearer, since it could be profaned (Psalm 89:39). In the case of the king it also reflected his exalted position (Psalm 89:19-20).	Moqhaka	

	Besides the concept of consecration and exaltation, a second term for crown in the Old Testament (atara) indicated the presence of honor. In some cases it pictured the reception of honor because one entered into a special position. Wives were crowned with honor to show their new status, as is indicated in the metaphorical picture of Israel married to God (Eze 16:12). To remove the crown was an indication of shame (Eze 21:26). In other cases, the crown indicated the presence of honor as a cause for glory and joy. These are more metaphorical uses. In the New Testament the image changes, since the major term for crown is stephanos [stevfano"], which referred in secular contexts either to the victory garland at a race of the sovereign crown that the Roman conqueror wore. This term is used eighteen times in the New Testament.		

Crucifixion	The importance of the cross as a theological motif in the New Testament is impossible to overestimate. It stands as the center of the New Testament theology of salvation and is the starting point for not only soteriology, but all of Christian theology. It is the means by which we finally and fully understand the work of Christ on our behalf. The Gospel of Mark indicates that it is at the cross that we recognize Jesus as God's divinely appointed Savior of the world (10:45 ; 15:39). While the larger notion of the death of Christ may carry a broader and even deeper significance in New Testament theology, the cross as a symbol of God's action in Christ and a motivator for us to follow is worthy of discussion.	thakgiso	
Cruel	Disregarding or taking pleasure in the pain or suffering of others - Causing pain or suffering	kgopo	
Curse	The Scriptures employ “curse” (OT noun forms, qĕlālâ and ḥērem; verb, ʾārar; NT noun forms, katara and anathema; verb, kataraomai) in well-defined ways. Generally a curse is an imprecation or expressed wish for evil. Directed against God, it is blasphemy (Job 1:5, 11; 2:5, 9). It may be a desire uttered to God against	thohako	

	another person or thing. A curse was considered to have innate power to carry itself into effect (Zech. 5:1–3, where the curse inevitably found its victim). Curses among the heathen were supposed to possess the power of self-realization (Num. 22–24 with Balaam). In Scripture a curse invariably related to sin (Gen. 3) and disobedience (Deut. 11:28; Isa. 24:5–6). In certain cases the concept of oath suffices to convey the meaning (Judg. 17:2; Isa. 65:15)		
Deceit	The action or practice of deceiving - a deceitful act or statement - Presenting a false statement/approach	thetso	
Declare	Announce solemnly or officially; make clearly known. Openly align oneself for or against a party/position- Reveal one's intentions or identity - express feelings of love to someone. Announce oneself as a candidate for an election. Acknowledge possession of taxable income or dutiable goods.	- phatlalatsa	

Delight	The Old Testament. Two of the most common Hebrew terms for delight are hepes [,pej], "to bend towards, to be inclined towards [an object or person], " and rasa [h'x'r], "to delight or take pleasure in." God delights in the obedience of his children more than in sacrifices (1 Sam 15:22). Obedience to his commands so pleases God that he will prosper his people as they walk in his way (Num 14:8 ; Deut 30:9). God delights in his people (Psalm 16:3). The New Testament. The Greek word most commonly used for "delight" is eudokeo [eujdokevw], usually used when God's purpose, resolve, and choice are in view. God points out his delight in his Son at both the baptism and transfiguration of Jesus (Matt 3:17 ; 17:5). This pleasure points to a distinct anointing and blessing that rest upon Jesus. Indeed, "God was pleased to have all his fullness dwell in him" (Col 1:19). God's peace rests upon those in whom he delights (Luke 2:14), and God works in those destined for salvation according to his good pleasure (Php 2:13). God is	nyakallo	

	not pleased, however, with the disobedient and unbelieving (1 Cor 10:5).		
Deliverance	The concept of deliverance occurs in the Old Testament with two meanings. The first is in a nontheological sense signifying "deliver over" or "give over into the possession or power of another." The Hebrew word, natan [t"n], appears over 1, 200 times in the Old Testament with this meaning. Sometimes the term refers to the giving of objects to another, such as books (2 Chron 34:15), money (2 Kings 12:15), horses (2 Kings 18:23), and goods (Es 6:9). More often the term refers to people delivered in the power of others, usually their enemies: "The Lord hates us; so he	tshokoloho	

	brought us out of Egypt to deliver us in the hands of the Amorites to destroy us" (Deut 1:27). The second usage of deliverance refers to the Acts of God whereby he rescues his people from danger. The key words nasal [l;v"n] ("draw out, snatch away"), palat [f;l'P] ("make an escape"), malat [f;l'm] ("to cause to escape"), halas [l'j] (to "draw out"), and yasa [[;v"y] ("to save") fall within the field of meaning describing God's redemptive activity on the part of his people. This usage of deliverance focuses on God's removal of those who are in the midst of trouble or danger. In the Old Testament, God's deliverance is almost always from temporal dangers. He rescues his people from their enemies (1 Sam 17:37 ; 2 Kings 20:6) and from the hand of the wicked (Psalm 7:2 ; 17:13 ; 18:16-19 ; 59:2 ; 69:14 ; 71:4). He preserves them from famine (Psalm 33:19), death (Psalm 22:19-21), and the grave (Psalm 56:13 ; 86:13 ; Hosea 13:14). The most striking deliverance, the exodus (Exod 3:8 ; 6:6 ; 18:10), comprises the defining act of God as the deliverer of Israel.		

	The promise that God delivers his people from sin and its consequences, although mentioned infrequently, completes the picture of God as the deliverer from all of humankind's fears (Psalm 39:8 ; 40:11-13 ; 51:14 ; 79:9).		
Demons	Biblical evidence abounds for the existence of evil supernatural beings subservient to Satan. On their origin, however, Scripture does not elaborate. There are two major theories. One theory holds that a multitude of angels fell into sin prompted by Lucifer's original rebellion (Matt. 25:41; 2 Pet. 2:4; Rev. 12:7–9). Another theory speculates that demons are the unnatural offspring of angels and antediluvian women (Gen. 6:2–4; Jude 6). These beings (nĕpilîm, "giants"), the theory states, issued evil spirits from their bodies once they were destroyed in either battle or the flood. The Jewish apocalyptic work 1 Enoch is a major source for this view (10:11–14; cf. "the watchers" in 16:1; 86:1–4). This concept was accepted by Christian apologist Justin Martyr and influenced Thomas Aquinas. *Terminology*. The Greek daimōn and daimonion originally held no	bademona	

	inherently evil connotation. Although their etymology is uncertain (possibly signifying disruption or “rending apart”), the terms apparently specify a god or minor deity against the background of popular animistic beliefs. In the NT, along with daimonion, the presence of demons is described with “unclean” (akatharton, Mark 1:24–27; 5:2–3; 7:25; 9:25; Acts 5:16; 8:7; Rev. 16:13) and “evil” (ponēra, Acts 19:12–16) spirits. The majority of references regard their exercising control over individuals. There is no speculation concerning their origin, however; their active operation is assumed.		
Despise	In the Bible, despise signifies a strong feeling of disdain, contempt or disregard, often implying that something or someone is considred worthless or beneath one's notice.	- nyatsa / nyedisa	
Destruction	"Destroy" in the Bible usually refers to violent action causing physical death (Num 16:33 ; Psalm 2:12 ; Heb. abad [d;b'a]). But less intense meanings may be denoted. Exodus 10:7 describes economic ruin (cf. Matt 9:17, ; Gk. apollumi [ajpovllumi]). In 1 Samuel 9:3 abad [d;b'a] refers to lost animals (cf. Matt 10:6). In the New Testament katargeo [katargevw]	tshenyo	

	can mean "render powerless, ineffective" (Heb 2:14).		
Devil	Also *Satan*. The Hebrew word satan [f'f] means "an adversary, one who resists." There is some dispute as to whether it should be taken as a proper name or a title. In Job and Zechariah the definite article precedes the noun (lit., "the satan" or "the accuser"). Thus some argue it should be a title, while in 1 Chronicles (no article) it should be a proper name. The word is used also of various persons in the Old Testament as "adversaries, " including David (1 Sam 29:4), Rezon of Damascus (1 Kings 11:23 1 Kings 11:25), and the angel of the Lord (Numbers 22:22 Numbers 22:32).	Diabolose	
Diligence	Careful and persistent work or effort	bokgabane	

Discipline	The Old Testament Concept of Discipline. The notion of the discipline of God, and eventually the concept of the community and its leaders effecting God's discipline, derives from the notion of domestic discipline (Deut 21:18-21 ; Prov 22:15 ; 23:13). God is portrayed as a father who guides his child (i.e., the nation, more rarely an individual) to do right by the experience of physical suffering (Deut 8:5 ; Prov 3:11-12). Key ideas include "chasten/chastise" (Lev 26:18 ; Psalm 94:12 ; Hosea 7:12), "discipline" (Lev 26:23 ; Deut 4:36 ; Prov 12:1), and "reproof" (Job 5:17 ; Prov 6:23). While God generally administers discipline to the nation, the community through its leaders is charged with the responsibility to administer the legal code for individuals. This code deals almost exclusively with severe offenses that require the "cutting off" (normally, education) of the offender and gives few details concerning lesser offenses and remedial disciplinary measures. The New Testament and Personal Discipline. The notion of discipline as familial chastisement remains in the New Testament (Eph 6:4 ; 2 Tim 2:25 ; Heb 12:5-11). In addition, the concept is derived from Hellenistic	kgalemelo / kgalemo	

	athletics of the Christian life as "training" for righteousness (1 Col 9:24-27 ; 1 Tim 4:7-8 ; Heb 5:14). Akin to these notions is the recurrent promise that instruction, submission to others, and experiences of pain will prepare the believer for greater righteousness and heavenly reward (Rom 5:3-5 ; 2 Col 5:16-18 ; 2 Tim 3:16 ; 1 Peter 2:18-21).		
Dishonesty	Lacking truth, sincerity and truthworthiness	- hloka botshepehi	
Dishonour	A state of shame or disgrace- Failure to honour	- tlotlollwa	
Disobedient	Failing or refusing to be obedient to instruction	- tella /- tellang	
Distress	Extreme anxiety or suffering- A state of physical strain, especially difficulty in breathing	mahlomoleng	
Disturb	Interfere with the normal arrangement or functioning of - Interupt the sleep, relaxation, or privacy of - To cause to feel anxious	- sitisa	
Dominion	Soverignty, control- The territory of a soverign or government - the power or right to give orders, make decisions, and enforce obedience	bobusi	

Ecclesiastes	*Theology of* - : Debate surrounds the interpretation of Ecclesiastes. Some early Jewish interpreters even suspected the canonicity of the book. It sometimes gives apparently contradictory advice. The book's author, who goes by the name "Qohelet" (translated in modern versions as "the Preacher" or "the Teacher"), can, on the one hand, say that he "hated life" (2:17), but, on the other, assert that a "live dog is better off than a dead lion" (9:4). Not infrequently, Ecclesiastes clashes with the teaching of other biblical books. For instance, while the Book of Proverbs advocates a total commitment to the way of wisdom, Qohelet says, "Do not be overrighteous, neither be overwise" (7:16) and concludes that in the long run wisdom can get us no further than folly (2:12-16). The issue of the interpretation of Ecclesiastes continues to the present, with some commentaries arguing for an orthodox Teacher in the book who has a positive view of life. The theological contribution of the book, according to this approach, is its affirmation of the wisdom traditions of Proverbs and its encouragement of enjoying the little pleasures of the	Moekelesia	

	present life in the midst of a fallen world. Such a view of the book, however, does not take into account the book's literary structure and treats certain, more negative aspects of the book, as secondary, or, if not, strains at the interpretation of individual words and passages to make it fit a preconceived idea of the function of the book. On the contrary, the most natural reading of the book takes into account the presence of two speakers: Qohelet, who refers to himself in the first person in 1:12-12:7, and a second unnamed wise person, who describes Qohelet to his son (12:12) in the third person (1:1-11 ; 12:8-15). In effect, the speech of Qohelet is a quotation, which is framed by the words of the second speaker who is the narrator/author.		
Endurance	one does not define God. Similarly, the idea of holiness is at once understandable and elusive. Nevertheless, there is not term equal to the fullness inherent in holiness. All of heaven's hosts, Israel, and the church ascribe praise to a holy God because	mamello	

Enemy	See *Devil*.	sera	
Envy	Sin of jealousy over the blessings and achievements of others, especially the spiritual enjoyment and advance of the kingdom of Christ freely and graciously bestowed upon the people of God.	mohono	
Establish	Set up on a firm or permanent basis - Start or bring about, to show be true by finding out the facts. Be settled in a particular place or role	theha / sibolla	
Everlasting / Forever & ever	Lasting forvever or a very long time	ka ho sa feleng	
Exalt	In the Bible "exaltation" most often refers to the lofty position of God and of Jesus Christ, but sometimes the term is applied to human beings, especially to Israel and her king. The most common Hebrew terms for "lift up, exalt" are rum [Wr], nasa [a'f"n] and gabah [H;b"G], while hupsoo [uJyovw] is the Greek equivalent.	- phahamisa	
Excuse	Justify or try to justify a fault or offence - Release from a duty, to forgive a fault or a person committing one. To allow someone to leave a room or gathering. A reason put forward to justify a fault or offence - Something said to conceal the real reason for an action	- lokolla	

Exhort	Strongly urge someone to do something	kgothaletsa	
Faith	A noun corresponding to the verb "believe," for which the Hebrew is heʾĕmîn, the Hiphil form of ʾāman, and the Greek (LXX and NT) is pisteuein. The latter is a key word in the NT, denoting the many-sided religious relationship into which the gospel calls people: trust in God through Christ.	tumelo	
Faithful	Faithfulness characterizes God's loyalty to his covenant people and becomes a divine requirement that humans display similar loyalty in their relationship with God. The Hebrew ʾāman (in various forms) conveys the meaning "firmness, fixity, stability." The LXX introduced the idea of "trustworthiness," sometimes translating ʾāman with alētheia, although the usual term (employed sixty-seven times in the NT) was pistos, from the frequent pistis (faith).	- tshepahala / - tshepeha	
Fasting	Total or partial abstinence from food for a limited period, usually for moral or religious reasons. Nearly all religions promote or sanction fasting in some form.	- itima / - ila	

Father	Nothing in the Bible supports the heathen notion of literal divine fatherhood of nations. Several texts imply that God is the Father of angels and humans as their creator (Job 1:6; 2:1; 38:7; Luke 3:38). But chiefly in connection with Israel, the Davidic king, and the Messiah does the OT reference God's fatherhood. By the exodus from Egypt, God created Israel and subsequently cared for them. Allusions to his fatherly regard look back to this emancipation marking them as his adopted children. His care is frequently compared to that of a father (Deut. 1:31; 8:5; 14:1; 2 Sam. 7:14; Pss. 2:7; 89:26; Isa. 1:2; Hosea 11:1). Filial love expressed in obedience was required from them (Mal. 1:6); since it was so often refused, a more restricted conception resulted: God is the Father of the God-fearing among the nation rather than the nation as a whole (Ps. 103:13; Mal. 3:17).	Ntate	
Favour	Finding favor means gaining approval, acceptance, or special benefits or blessings. There is also a close association among favor, grace, and mercy, which are sometimes used to translate the same Hebrew and Greek words (such as hen [ej] and charis [cavri"]). The favor that	mohau	

	human beings receive from God depends on his good pleasure and is often extended in response to prayer or righteous living. Those whose walk is blameless, such as Noah or Moses (Gen 6:8 ; Exod 33:12-13), receive favor and honor from the Lord (Psalm 84:11).		
Fellowship	The basic meaning of the Greek koinōnia, translated as “fellowship” or “communion,” is participation. It is striking that the noun does not appear in the Gospels. Perhaps the sense conveyed by its early Christian use was only appropriate in the close-knit fellowship of the church’s Spirit-filled membership. The cognate noun koinōnos (fellow, partner, companion) appears twice in the Gospels, with no connotation of anything uniquely Christian (Matt. 23:30; Luke 5:10).	boena	
Foolish	The Old Testament. Several Hebrew words are rendered "fool, " with nuances ranging all the way from the naive but teachable person (Prov 14:15 — peti [yit.P], derived from the Hebrew root meaning "open, " hence impressionable) to the hopelessly incorrigible person who deserves no corrective efforts since such will be in vain (Prov 26:3 kesil [lyis.K]). In most cases the context will help the reader	bothoto	

	determine which of the many meanings is to be preferred. The heaviest concentration of the Hebrew words referring to foolishness is in the Wisdom literature, where the fool is constantly contrasted with the wise. The fool is not so much stupid (except when the context demands such a meaning) as immoral and pernicious. The fool's problem is not so much intellectual as practical and spiritual. In fact, the terms "wise" and "fool" are used by the sages to designate respectively the faithful and the sinners. This characterization is well depicted in the competition between Wisdom and Folly for the attention and loyalty of the young man.		
Forgiveness	Seven words in Scripture denote forgiveness: three in Hebrew and four in Greek. In the Hebrew OT they are kipper (to cover), nāśāʾ (to bear or to take away [guilt]), and sālaḥ (to pardon). Nāśāʾ is used of both divine and human forgiveness. The other two are used only of divine forgiveness. In the Greek NT the words are apolyein, charizesthai, aphesis, and paresis. Apolyein is used only once in	tshwarelo	

	regard to forgiveness (Luke 6:37). Paresis occurs only once (Rom. 3:25), suggesting “putting aside” or “disregarding.” For the righteous God to do this, Christ Jesus had to be “displayed publicly as a propitiation” (Rom. 3:25 NASB). Only Paul uses charizesthai for “to forgive sins” (e.g., 2 Cor. 2:7; Eph. 4:32; Col. 2:13; 3:13), especially expressing the graciousness of God’s forgiveness. The most common NT word for forgiveness is aphesis. This noun occurs fifteen times conveying “sending away” or “letting go.” The verb (aphiēmi) with the same meaning is found about forty times.		
Fornication / Adultery	*Fornication*: Narrowly, voluntary sexual communion between an unmarried person and one of the opposite sex. Thus fornicators (pornoi) are distinguished from adulterers (moichoi), as in 1 Corinthians 6:9. More widely, porneia signifies biblically unlawful cohabitation of either sex with a married person. In this meaning it is interchangeable with moicheia, as in Matthew 5:32; 19:9. Most widely, porneia denotes immorality in general, or every kind of sexual transgression, as in 1 Corinthians 5:1, 11 (cf. 6:18; 7:2). | *Adultery*: In the	bohlola / bofebe	

	OT, adultery (nāʾap) denotes the voluntary cohabitation of a married woman with a man other than her lawful spouse, or a man with a married woman or an engaged girl. Sometimes the NT designates this sin also by porneia (fornication; 1 Cor. 5:1), though that properly designates voluntary cohabitation between unmarried persons. Where the two kinds of wrongdoing are distinguished, Scripture (1 Cor. 6:9) designates them by different terms: pornoi (fornicators) and moichoi (adulterers). Adultery is forbidden especially in the interest of the sanctity of the family (Exod. 20:14; Deut. 5:18).		
Foundation	The lowest weight- bearing part of a building - an underlying basis for something, the action of founding an institution or organization	motheo / motheho	
Fulfil	State, process, or act by which a situation comes to a complete end, whether ultimately good or bad.	- phethahatsa	
Gentiles	Also *Nations*. The New Testament Greek ethnos [e[qno"] is rendered "nation(s)" (36 times), "pagan(s)" (8 times), "Gentiles" (84 times), and "heathen" (one time) in the New International Version. The Greek term tends to represent a positive image nearly half of the time; one-	baditjhaba	

	quarter of the occurrences are negative and the other quarter present a neutral impression. Other related terms are hellen and akrobustia [ajkrobustiva] (uncircumcised), both of which the New International Version translates as "Gentile."		
Gentle		bonolo	
Glory	The principal word for this concept in Hebrew is kābôd, and in Greek doxa, which is derived from dokein, “to think” or “to seem.” These account for the two main lines of significance in classical Greek, where doxa means “opinion” (what one thinks for one’s self) and “reputation” (what others think about that person), which may shade into fame or honor or praise. OT. Since kābôd derives from kābēd, “to be heavy,” it lends itself to the idea that the one possessing glory is laden with riches (Gen. 31:1), power (Isa. 8:7), position (Gen. 45:13), and so forth. To the LXX translators it seemed that doxa was most suitable for rendering kābôd, since it carried the notion of reputation or honor. But kābôd also denoted the manifestation of light by which God revealed himself, whether in the lightning flash or the blinding splendor that often accompanied	Kganya / tlotlo / thoriso / tlotliso / poko	

	theophanies. Of the same nature was disclosure of the divine presence in the cloud that led Israel through the wilderness and became localized in the tabernacle. So doxa, as a translation of kābôd, gained new nuance. At times kābôd had deeper penetration, denoting the person or self. NT. In general doxa follows rather closely the LXX pattern. It is used of honor as recognition or acclaim (Luke 14:10), and of vocalized reverence for God as the Creator and Judge (Rev. 14:7). Regarding God, it denotes majesty (Rom. 1:23) and perfection, especially in relation to righteousness (Rom. 3:23). God is the "glorious Father" (Eph. 1:17).		
Godly	A manner of life centered on God, especially involving piety and reverence: the conjunction of devotion to God and the consequent right conduct.	Bomodimo	
Good	Good is the most comprehensive term used when praising excellence. Speaking about a good book or good food is typically nonmoral. However, good conveys a moral sense regarding a person or deed. The morally good refers to aspects of personhood that include deeds,	botle	

	character traits, motives, intentions, desires, and needs.		
Grace	*Grace*: God's unlimited kindness toward his people regardless of what they might deserve. Christians often use the term as shorthand for the gospel, which is "the good news of God's grace" (Acts 20:24) or simply "the word of his grace" (Acts 20:32). This link between grace and the gospel indicates that the content of God's grace ultimately is identical to the relationship that God establishes with his people in and through Jesus Christ. As the eternal Son of God incarnate, Jesus reveals the true meaning of God's grace and is the one through whom it is distributed (John 1:14, 16). | *Blessing*:	mohau	
Guidance	Advice or information aimed at solving a problem- Something that helps a person make a decision or form an opinion.	tataiso	
Hardship	Severe suffering	tshotleho	

Heaven	The most frequent OT word for heaven is šāmayim, signifying “heaved-up things” or “the heights.” The NT ouranos denotes “sky” or “air.” These words refer to the atmosphere just above the earth (e.g., Gen. 1:20); the firmament in which the sun and moon and stars are located (e.g., Gen. 1:17); God’s abode (e.g., Ps. 2:4); and the abode of angels (Matt. 22:30). The OT has no word for “universe,” and to express the idea there is the frequent “heaven and earth.” We read of “the heavens, even the highest heavens” (Deut. 10:14) and of someone being “caught up to the third heaven” (2 Cor. 12:2), but such references are probably metaphorical.	lehodimo	
Heir		mojalefa	
Hell	Belief in hell requires belief in supernaturalism. Generally speaking, “hell” in Scripture refers to future punishment for the wicked dead. However, sometimes the word refers to the grave or the place of the dead; “hell” also speaks of the place of disembodied spirits without any implication of either bliss or torment.	dihele	
Hinder	To delay or obstruct - " health problems have hindered his development"	- sitisa	

Holiness	A close connection is found everywhere between religion and the holy. At the heart of religion is the numinous, the vastly mysterious (the mysterium tremendum [see Otto]), the supernaturally threatening. All are contained in “the holy,” which is the inmost core of religious faith and practice. OT. In the OT holiness is primarily in relation to God—for example, “the LORD our God is holy” (Ps. 99:9). Holiness refers to God’s essential nature, not so much an attribute as the very foundation of God’s being. “Holy, holy, holy is the LORD Almighty” (Isa. 6:3). Thrice holy, intensely holy is the Lord. Holiness, accordingly, is the background for all else declared about God. The first use of the Hebrew qōdeš, “holy” (Exod. 3:5), points to the divine sacredness.	kgalalelo	
Holy	One does not define God. Similarly, the idea of holiness is at once understandable and elusive. Nevertheless, there is not term equal to the fullness inherent in holiness. All of heaven's hosts, Israel, and the church ascribe praise to a holy God because that idea sets him apart from everything else (Exod 15:11 ; Isa 6:3 ; Rev 4:8). Holiness is what	halalela	

	God is. Holiness also comprises his plan for his people.		
Holy Spirit	Third person of the Trinity.	Moya o Halalelang	
Honour / Respect	Social term describing how people within a society evaluate one another. Most occurrences of honor in the Old Testament are translations of some form of kabod [d/b'K], while in the New Testament they are derivatives of timao [timavw]. These terms are generally used with reference to the honor granted fellow human beings, though in some cases they are used to describe the honor a person grants God. The root of kabod [d/b'K] literally means heavy or weighty. The figurative meaning, however, is far more common: "to give weight to someone." To honor someone, then, is to give weight or to grant a person a position of respect and even authority in one's life. A person grants honor most frequently on the basis of position, status, or wealth, but it can and should also be granted on the basis of character.	tlhompho	

Hope	The Greek word elpis (biblically associated with Heb. bāṭaḥ) had in Greek and Roman times a neutral meaning as the expectation of good or evil. Yet Paul characterizes the gentile world as “without hope” (Eph. 2:12). For OT writers (except Ecclesiastes?), God is “the hope of Israel” (Jer. 14:8). They trust in him (Jer. 17:7), wait passively on him (Ps. 42:5), or actively anticipate his blessing (Ps. 62:5). Some Israelites cherished materialistic hopes for a messianic kingdom; but the Anglican Article 7 denies that the old fathers looked only for transitory promises, since those such as Daniel anticipated the resurrection (Dan. 12:2). Christ himself is the Christian hope (1 Tim. 1:1); by his resurrection the specifically Christian virtue of hope is bestowed on the regenerate, who abound in hope through the Spirit (Rom. 15:13).	tshepo	
Humility	Usually despised in the world, too often confused with willful self-disparagement or conventional descriptions of (other) sinners as “worms,” in Christian tradition humility ranked high. With Barnabas, it was part of “inward fasting”; with John Chrysostom, the “foundation of our philosophy”; Augustine said, “If	boikokobetso	

	you ask me what is the first precept of the Christian religion I will answer, first, second and third, Humility." Humility is "aptness for grace," the essence of faith.		
Hypocrisy	Although no distinct Hebrew word for hypocrisy occurs in the Old Testament, the concept does — primarily in terms of insincere worship. The Lord rejects sacrificial offerings and temple attendance (Jer 7:4-11) when worshipers have no intimate knowledge of him or genuine love (Isa 1:11-17 ; Hosea 6:4-6 ; Amos 4:4-5 ; 5:21-24). Hypocrisy manifests itself in an inconsistency between external religious activity and religious profession (Isa 1:10-17). The root idea in the Old Testament may be that the hypocrite has a godless heart (Job 36:13 LXX hypocrites for Heb. hanep [En'j], "godless, profane") that rebels against God's laws (Jer 7:21-24 ; Hosea 7:13-16 ; 8:1-2 ; cf. Jer 6:19-20) and generates wrongful Acts, including injustice and oppression (Isa 1:10-17 ; 58:2-7 ; Isaiah 59:2-4 Isaiah 59:13-15 ; Jer 7:5). The New Testament seems to combine the Old Testament concept of the godless	boikaketsi	

	rebel and the Attic Greek hypokrisis [uJpovkrisi"], "stage-playing or acting." The Greek idea of "play-acting" seems para mount in Matthew 6:2, 5, 16, where Jesus warns against religious performance to impress men (vv. 5,16,18 cf. Matt 23:5). Hypocrites make an outward show of religion, whether in giving alms, praying, or fasting. The English concept of hypocrisy as failing to practice what one preaches is rarely found (Matt 23:3). The hypocrite is self-deluded by his or her own pretension, which fools no one else (Matt 7:5 ; Luke 6:42). Hypocrisy may involve a failure to discern spiritual truth (Luke 12:54-56 ; 13:15 ; cf. Matt 12:7 ; 23:23) or even a willful blindness to spiritual matters (Matthew 23:17 Matthew 23:19 Matthew 23:23-24 Matthew 23:26).		
Implacable	Unwilling to stop being hostile towards someone or something "an implacable enemy" - Unstoppable	bora	
Increase	To make or become greater in size, amount or intensity	keketso	
Indignation	Annoyance caused by what is seen as unfair treatment	kgalefo	

Infirmity	Physical or mental weakness	bokowa	
Inheritance	Legal inheritance refers to actual property or goods received after a family member's death. While Jewish inheritance customs were linked to family blood lines, Greek and Roman laws also provided for the disposition of family possessions through the adoption of an heir. The Scriptures transform the concept of inheritance to include the acquisition of spiritual blessings and promises from God. In the theological sense, to inherit means to "receive an irrevocable gift" with an emphasis on the special relationship between the benefactor and the recipients. Unlike legal inheritance, the benefactor, God, does not die, yet he provides material and spiritual blessings for his people.	lefa / bojalefa	
Iniquity	The quality of being unjust or wrong	- hloka toka	

Inspiration	*Inspiration of the Bible*: The cornerstone of evangelical theology lies in its confession of the inspiration and authority of the Bible, as the revealed "Word of God Written." Since the term "inspired" is used of the Bible in different ways, it is important to clarify the particular sense in which it should be employed, not because evangelicals have coined a new meaning for inspiration, but rather to make clear their adherence to the sense in which the Church has historically confessed her faith in Holy Scripture. The seriousness with which evangelicals take the inspiration of Holy Scriptures derives exclusively from their conviction that when they read it they read the very words of God. It is only by attending to those inspired words that believers may properly hear what he has said.	pudulelo / tshusumetso	
Integrity	The quality of being honest and morally upright - The state of being whole or unified	botshepehi	

James	*Theology of* - : The Letter of James is a practical exhortation, assuming more theology than it teaches. Some claim that the letter has no theology. The validity of this assertion depends on what is meant by "theology." On the one hand, James has little to say about most Christian doctrines, nor does he consistently relate his exhortations to the person of Christ. In fact he mentions Jesus Christ only twice (1:1 ; 2:2), and only once as the object of belief (2:1). If, then, by theology we mean a system of belief that consistently refers to the person and work of Christ as a major focal point, then the Letter of James does indeed lack a theology. While the occasional and homiletical nature of the letter prevents us from sketching a theology of James, we can survey his contribution to several important areas of theology.	Jakobo	
Justice	The Christian concept of justice is founded on God's character and will as revealed in Scripture. Justice is therefore transcendent; however, justice is also rooted in daily living as it reflects God's immanence. Thus, speaking of justice biblically means recognizing the paradoxes that often accompany the meeting of the transcendent and the immanent.	toka	

	In the OT, God's justice is connected to his righteousness (ṣĕdāqâ) and the law as an external reflection of his righteous will; therefore, relationship with God involves the idea of covenant, with law serving as a reminder that to obey God, love one's neighbor, and care for creation is to exercise justice. Covenant involves both corporate and individual dimensions of social relationships. In this sense, justice is fidelity to one's self and one's relationships—the maintaining of covenant. Justice as related to law is also a commentary on God's holiness. Violations of covenant laws are violations of justice, dishonoring God's holiness. Violations imply punishment, but punishment in the OT involves both retribution and restoration. Dishonoring God's holiness on the level of human relations violates God's image bearers. Justice means punishing the offender in hopes of restoring the covenant, but the offender also must make retribution to God for restoration to be complete. The biblical practice of covenant fidelity is the proper context for justice. The NT also defines justice in terms		

	of righteousness through dikaiosynē and its cognates. Here justice involves God's judgment against sin and restoration of those who have sinned through Jesus Christ (Rom. 3:20–31), with righteousness characterizing his people.		
Kindness	An attribute of God and quality desirable but not consistently found in humans. The main problem in understanding kindness is the fact that it is one of a series of terms that are overlapping and not clearly or consistently distinguishable in meaning. This is true not only in English (kindness, goodness, mercy, pity, love, grace, favor, compassion, gentleness, tenderness, etc.) but also in Greek (chrestos, eleemon, oiktirmon, charis, agape, splanchnon, epieikeia, etc.) and in Hebrew (hesed, tob, rahamim, hemlah, hen, etc.). Consider, for example, the relationship of love, goodness, kindness, and mercy in lu 6:35-36. Nevertheless, although distinctions are not consistent, kindness (like goodness, love) tends to cover a broad range of meaning, with mercy and grace being progressively narrower.	lereko / mosa	
Kingdom	A country state, or territory ruled by a king - An area in which a particular	mmuso	

	person or thing is dominant - The spiritual reign of God		
Kiss of love	Touch with the lips as a sign of love, affection or greeting - A touch with the lips	kako ya lerato	
Knowledge	Theological interest in the cognitive condition called “knowledge” involves three general headings: (1) the epistemology of divine knowledge, investigating the nature of God’s knowledge; (2) the epistemology of human knowledge, focusing on the conditions and limits of human knowledge of God plus the relation between human knowledge and various theological categories (e.g., original sin); and (3) theological prolegomena, examining the status of theology as an intellectual discipline. These theological projects relate to general issues in the branch of philosophy known as epistemology (from Gk. epistēmē [knowledge] and logos [discourse]).	tsebo	
Lamb	In the pastoral setting of the Bible, there were numerous words for a lamb or a sheep. The Hebrew words were kebes [f,b,K], lamb (Exod 29:38-39); keseb [b,f,K], lamb (Lev 3:7); so'n [aox], small cattle, sheep and goats, flock, flocks (1 Sam 25:2); ayil [lly;a], ram (Gen 15:9); kar [r;K], he-lamb, battering-ram (Isa 16:1); seh	konyana	

	[h,f], one of a flock, a sheep (or goat) (Isa 43:23); taleh [h,l'f], lamb, a sucking lamb (1 Sam 7:9). The Aramaic immerin refers to lambs as sacrificial victims (Ezra 6:9). The Greek words were amnos [ajmnov"], lamb (John 1:29 John 1:36 ; Acts 8:32); aren [ajrhvn], lamb as an animal for slaughter (Luke 10:3); Iarnion [ajrnivon], sheep, lamb, a diminutive of aren [ajrhvn] but less so in the New Testament, in Revelation a designation of Christ (Rev 5:6 ; 6:1); probaton [provbaton], sheep, small cattle (Matt 12:11 ; 18:12 ; Mark 6:34 ; 14:27 ; John 2:14 ; John 10:1-16 John 10:26 ; Rom 8:36).		
Love	Asked which is the greatest commandment, Jesus replied, "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments" (Matt. 22:37–40; cf. Mark 12:29–31; Luke 10:26–27). Biblical Terms. OT. Many Hebrew words express the concept of love. By far most prominent (used over two	lerato	

	hundred times) is the verb ʾāhēb, denoting both divine and human love as well as love toward inanimate objects such as food (Gen. 27:4), wisdom (Prov. 4:6), sleep (Prov. 20:13), agriculture (2 Chron. 26:10), and the good (Amos 5:15). The noun ʾahăbâ (used about thirty times) is used primarily of human love, as seen in its frequency in Song of Songs, although it is also used of divine love (Isa. 63:9; Jer. 31:3; Hosea 11:4; Zeph. 3:17). Another frequently used word (over forty times), the noun dôd, has the sexual sense of a man being addressed as "lover" or "beloved"; it is frequently used in Song of Songs (e.g., 1:13, 14, 16; 2:3). Finally, the frequently used noun ḥesed has the idea of loyal covenantal love. NT. Of several Greek words for "love," only two are frequent in the NT. Although not prominent in prebiblical Greek, the verb agapan / noun agapē is the most common NT word for "love." This verb/noun combination is the most frequent in the LXX translating ʾāhēb/ʾahăbâ. It is unmerited, self-giving love. Second most frequently used in the NT is the verb philein. The most common word for "love" in		

	prebiblical Greek, it is not often used in the LXX. Although this word overlaps with agapan/agapē, it is affectionate love characteristic of friendship. Its derivatives philos, “friend” (used twenty-nine times), and philia, “friendship” (used only in James 4:4), support this connotation. Such love is warm and merited. Two common Greek words never appear in the NT: storgē, referring to family love or affection, as borne out by the negative adjective astorgos, used only in Romans 1:31 and 2 Timothy 3:3; and erōs, a possessive and mainly physical love. Although erōs does not always have a bad connotation, certainly agapan/agapē is far loftier in that it seeks the highest good in the beloved, although that one may be undeserving.		
Lusts	A strong craving or desire, often of a sexual nature. Though used relatively infrequently (twenty-nine times) in Scripture, a common theme can be seen running through its occurrences. The word is never used in a positive context; rather, it is always seen in a negative light, relating primarily either to a strong desire for sexual immorality or idolatrous worship. In secular literature, the word indicates only a strong desire and can carry	ditakatso tsa nama	

	either good or bad connotations. The Greek word epithymia [ejpiqumiva] and the Hebrew words awah [h"w'a] and hamad [d;m'j] can themselves be used in a neutral or good sense (i.e., Matt 13:17). In these instances the New International Version does not translate the word as "lust." Rather, it is translated as "desire, " "longing, " and the like. The context surrounding the word lends to this translation in such instances. However, in Scripture, as translated in the New International Version, the word is used for a strong desire that is negative and forbidden. Indeed, the unregenerate are governed and controlled by deceitful lusts or desires (Eph 2:3 ; 4:22 ; Col 3:5 ; Titus 2:12).		
Majesty	Also, see *Glory*.	- halalelang / - roriswang / - tlotliswang / - bokwang	
Malice	The desire to harm someone - meaning or meant to do harm	lonya	
Malignity	Harmful or evil - say unpleasant thing about another	bosoto	
Manifestation	A sign or evidence of something - an appearance of a god or spirit in physical form	ponahatso	
Mediator	A mediator brings reconciliation between parties—biblically, bringing sinful humans to reconciliation with our holy God.	monamodi	

Meditate	Focus one's mind for a time for spiritual purposes or for relaxation - Think carefully about something	- thuisa / - nahanisisa / - imamela / boinahano	
Mercy	As part of character, mercy is demonstrated most clearly by qualities such as compassion and forbearance. An act of mercy issues from compassion and forbearance; in a legal sense mercy may involve pardon, forgiveness, or mitigation of penalties. In each case mercy is experienced and exercised by one who has power over another person, or by one from whom no kindness can be claimed. Thus God may show mercy toward humans, all of whom are ultimately under his authority, even though they have no direct claim, in terms of behavior, to merciful attitudes or actions. A human being may be merciful to another, to whom neither compassion nor forbearance is due, by free act or thought. From a theological perspective mercy is rooted in God and experienced in relation to God, from whom it may be acquired as a Christian virtue. In the Bible various Hebrew and Greek words fall within the general semantic range. They	kgauhelo / mohau	

	include “lovingkindness” (Heb. ḥesed), “to be merciful” (Heb. ḥānan), “to have compassion” (Heb. riḥam), and “grace” (Gk. charis).		
Mind	A concept usually defined in contrast with body. The two terms received their meanings in the context of lengthy metaphysical disagreements. Thus it is difficult, if not impossible, to define mind in isolation from the theories in which the controversy has been historically embedded. Most modern theories of mind have arisen in response to Descartes. What Is Mind? Plato was the first to distinguish between mind and body. The mind was capable of existence before and after its relationship to the body, and was able to rule over the body during its residence. Aristotle proposed a different solution, growing out of his understanding of form and matter. What is form in one sense may be matter in another. The physical body	kelello	

	is matter in relation to the soul, which is the form of the body. This view was influential during the Middle Ages and was held by Thomas Aquinas and many scholastics. It was Descartes who first sought to systematically work out the nature and interrelationship of mind and body.		
Ministry	Biblically, service rendered to God or people. Ministry in the church has as its goal edification, toward corporate maturity in Christ (Eph. 4:7–16). Ministry as service is seen in diakonein (to serve) and douleuein (to serve as a slave) and their corresponding nouns. Hyperetēs indicates one who gives willing service to another—for example, servants of the "word" (Luke 1:2), of Christ (John 18:36; Acts 26:16; 1 Cor. 4:1), and of Paul and Barnabas (Acts 13:5). Leitourgia and its corresponding verb, leitourgein, often refer to OT priestly service. They are used figuratively in the NT to indicate financial "ministry" (Rom. 15:27; 2 Cor. 9:12) and pouring out of Paul's	tshebeletso ya boruti	

	life sacrificially in his ministry (Phil. 2:17). This terminology describes Christian service in general, but in the postapostolic period it increasingly applied to the clergy's distinctive service as the Christian counterpart of the OT Levitical ministers and priestly order. This is seen in 1 Clement and the Apostolic Constitutions.		
Miracle	The biblical concept of a miracle is an event that runs counter to observed processes of nature. "Observed" is particularly important, emphasized as early as Augustine. As he stated in The City of God, Christians must not teach that miracles are events that run counter to nature, but rather that they are events that run counter to what is known of nature. Our knowledge of nature is limited. Clearly, there may be higher laws that remain unknown. In any case, miracles are correctly conceived not as irrational disruptions of nature's pattern but only as disruptions of the known part of that pattern. This understanding may well erode some contemporary objections. Biblical miracles have a clear objective: to bring God's glory and love into bold relief, directing	mohlolo	

	attention away from mundane events of everyday life toward God's mighty acts.		
Mystery	Proper Christian theology has always maintained that the known must be balanced by the unknown, that God is a mysterium tremendum et fascinans, compelling the worshiper with awe but remaining ultimately beyond the grasp of human reason and imagination. The mystical tradition, which seeks to use all available means to approach God (reason, prayer, meditation, spiritual imagination, the sacraments), finds biblical roots in apocalyptic and in passages such as Colossians 2:2–3, where Paul longs that readers may "have all the riches of assured understanding and the knowledge of God's mystery, of Christ, in whom are hid all the treasures of wisdom and knowledge" (RSV).	dipatuweng / disatsejweng / misteri	
Noble	Belonging to the artisticracy - Having fine personal qualities or high moral principles - Magnificent, impressive	tlotleho	

Obedience	The whole of biblical theology centers on divine revelation and receptive human response: God speaks his word; we hear and must obey. The connection between hearing and obeying is therefore essential. Hearing is always viewed as a mental process. When divine revelation is its subject, we must respond with obedience. This connection is borne out in particular by the Bible's language of obedience. In the OT the verb šāmaʿ conveys both "to hear" and "to obey." In the Torah responsive obedience is underscored (Exod. 19:5, 8; 24:7; Deut. 28:1; 30:11–14). In the LXX šāmaʿ is regularly translated by the Greek akouein word group, again expressing the inner relation between hearing and response. The emphatic forms hypakouein (literally, "to hear beneath") and hypakoē convey "obey/obedience". The NT brings out this OT background fully when Jesus demands, "Whoever has ears, let them hear" (Matt. 11:15; 13:9; Mark 4:9, 23; Luke 14:35; cf. Matt. 13:15–16; Mark 8:18). Jesus stands in the OT prophetic tradition when he calls Israel to discipleship that essentially involves	boithobo / boikokobetso	

	"doing"—ethics. When a voice in the crowd praises Jesus's mother, the Lord replies by saying, "Blessed rather are those who hear the word of God and obey it" (Luke 11:28; cf. John 10:16, 27; 15:5, 10). As Dietrich Bonhoeffer observes, the promise of fellowship with Jesus is tied to such obedience. Paul regards obedience as one of the constituent parts of faith. Initially, Christ stands as the model (Phil. 2:5–8); through his obedience, which is contrasted with Adam's disobedience, "many will be made righteous" (Rom. 5:19 [for the parallel thought, see Heb. 5:8–9]). Paul views his task as bringing about the "obedience of faith" among the nations (Rom. 1:5; 16:26 NASB). Every thought should be made captive to Christ so that obedience might be complete (2 Cor. 10:5–6). Thus Paul too despairs of any faith that is either simply cognitive (a Hellenistic weakness) or mechanistically legal (a Jewish fault). Obedience is of the essence of authentic saving faith and should provide evidence of the Christian's responsive relation to God (cf. James 1:22–25; 2:14–20; 1 Pet. 1:22; 1 John 3:18).		

Offerings	"Offering" denotes several categories of gifts to the Lord: (1) a required offering to be burnt wholly or partially on the altar; (2) a voluntary offering to be burnt partially on the altar and consumed by the priests and the Israelites as a communal meal; (3) the tithe of the land's produce and the flocks' offspring. "Sacrifice" denotes the particular way of presenting certain offerings. Zebaḥ (sacrifice) is related to mizbēaḥ (altar), and both nouns are connected with the Hebrew verb meaning "to slaughter." Only three categories of offerings are considered sacrifices: the sin offering, the guilt offering, and the burnt offering. Thus all sacrifices are offerings, but not all offerings are sacrifices. Since "offering" also covers sacrifices, reference will be made to the several offerings. The word for "offering" derives from the Hebrew verb meaning "to bring near" (Lev. 7:16), expressing the physical act of bringing an object to the Lord. Offerings are also distinguished from the tithe. Categories of Offerings. Offerings can be classified as (1) propitiatory (expiatory atonement): sin offering, guilt offering; (2) dedicatory	dinyehelo / monyehelo	

	(consecratory): burnt offering, grain (or cereal) offering, drink offering; (3) communal (fellowship): fellowship (or peace) offering, wave offering, thank (or thanksgiving) offering, vow, freewill offering.		
Opportunity	A favourable time or situation for doing something - a career opening	monyetla	
Oppression	Treat in a very harsh and unfair way - Cause to feel distressed or anxious - Harsh and demanding strict obedience	kgatello / kganyapetso	
Ordinance	With the defeat of Og of Bashan and Sihon of Heshbon, Israel was poised on the east bank of the Jordan to enter Canaan. Moses led a covenant renewal ceremony in which he explained the commandments, ordinances, and statutes of the Law. This included ordinances given at Mount Sinai and those given during the forty years that Israel wandered in the wilderness. These ordinances and statutes are the crown jewels of Israel. Israel's careful observance of them will reveal to the surrounding nations the chosen people's wisdom and understanding. No other nation has statutes and ordinances so righteous as those given by Yahweh to Israel (Deut 4:5-8). These are words of life.	molao	

Parable	The range of meaning of the term "parable" (Gk. parabole [parabolhv]) in the New Testament closely parallels that of the Hebrew masal [l;v'm] in the Old Testament and related Hebrew literature. As well as referring to narrative parables, the term identifies similitudes (Matt 13:33 ; B. Pes. 49a), allegories (Ezek 17:2 ; 24:3 ; Matthew 13:18 Matthew 13:24 Matthew 13:36), proverbs (Proverbs 1:1 Proverbs 1:6 ; Mark 3:23), riddles (Psalm 78:2 ; Mark 7:17), and symbols or types (Heb 9:9 ; B. Sanh. 92b). "Parable" is a general term for a figurative saying.	tshwantshiso / papiso	
Passover	The major festivals of Old Testament Israel were, in calendar order began with Passover. The Bible traces the origin of Passover to the exodus. According to Exodus 12, on the evening of the 14th of the first month (Abib; later called Nisan), the Israelites gathered in family units to sacrifice a yearling sheep or goat. They used hyssop to apply blood from the lambs to the sides and tops of the door frames of their homes and roasted the lambs. They also prepared bitter herbs and bread without yeast. They ate the food hastily and with their sandals on their feet as a sign of their readiness for a	paseka	

	quick departure. That night, the Lord killed Egypt's firstborn but spared Israel. The subsequent festival was called pesah [j;s,P], generally rendered "Passover" in reference to God's passing over or sparing of the Israelites, although the precise origin of the word is unknown.		
Pastoral	Relating to the farming or grazing of sheep or cattle - Relating to the giving of spiritual guidance by a Christian minister - Relating to a teacher's responsibility for the general well - being of pupils or students	bodisa	
Pastoral studies	Most broadly, pastoral theology can be defined as all the theological components of ministry that interface with church shepherding. This is too broad, though, since any theological and ecclesial subject could fit under that heading. Instead, the specific theological practices of one in the vocation of a pastor, particularly in relation to a congregation, might bring greater nuances to pastoral theology. Therefore, this general heading might encompass preaching, counseling, care, prayer and spirituality, evangelism, worship, leadership, ecclesiology, and practical theology as they relate to pastoral ministry.	dithuto tsa bodisa	

Path	A way or track laid down for walking or made by continual treading - The direction in which a person or thing moves - A course of action	tselana	
Patience	Patience is frequently identified as a human virtue cultivated for dealing with frustrating interpersonal and circumstantial situations. The Bible, however, portrays patience as an attribute of God. Human patience, therefore, is not primarily a virtue to achieve; rather, it is a gift of the Holy Spirit. Patience also refers to endurance in the face of trials. This form of patience is related to hope, the opposite of cowardice or despondency.	mamello	

Peace	The primary idea of biblical “peace” (OT, šālôm; NT, eirēnē) is completeness, soundness, wholeness. It is a favorite biblical greeting (e.g., Judg. 19:20; Luke 24:36), found at the beginning or end of all the NT Epistles except James and 1 John. Dismissal is also expressed by the word (1 Sam. 1:17). It means cessation of war (Josh. 9:15). Friendship between companions is expressed by it (Gen. 26:29; Ps. 28:3), as well as friendship with God through a covenant (Num. 25:12; Isa. 54:10). Contentment or anything working toward safety, welfare, and happiness is included in the concept (Isa. 32:17–18). Peace has reference to health, prosperity, well-being, security, as well as respite from war (Eccles. 3:8; Isa. 45:7). Isaiah pointed out repeatedly that there will be no peace for the wicked (Isa. 48:22; 57:21), although Jeremiah noted that many continually seek to encourage themselves with false peace (Jer. 6:14). Peace is a condition of freedom from strife, whether internal or external. Security from outward enemies (Isa. 26:12), plus calm of heart for those trusting God (Job	kgotso	

	22:21; Isa. 26:3), is included. Peace is so pleasing to God that the godly are enjoined to seek it diligently (Ps. 34:14; Zech. 8:16, 19). It is to be characteristic of the NT believer also (Mark 9:50; 2 Cor. 13:11). Peace is a comprehensive and valued gift from God, and a promised and climactic blessing in messianic times (Isa. 2:4; 9:6–7; 11:6; Mic. 4:1–4; 5:5). In the NT, eirēnē refers to the peace that is the gift of Christ (John 14:27; 16:33; Rom. 5:1; Phil. 4:7). Many times the word expresses Christ's mission, character, and gospel. The purpose of Christ's coming into the world was to bring spiritual peace with God (Mark 5:34; 9:50; Luke 1:79; 2:14; 24:36). In a sense he came to bring not peace but a sword (Matt. 10:34), indicating struggle with every form of sin. Christ's life depicted in the Gospels is one of majestic serenity (Matt. 11:28; John 14:27). The gospel's essence may be expressed in "peace" (Acts 10:36; Eph. 6:15), including reconciliation (Rom. 5:1) and fellowship with God (Gal. 5:22; Phil. 4:7). The Christian's innumerable blessings revolve around peace. The gospel is the gospel of peace (Eph. 6:15). Christ is our peace (Eph. 2:14–		

	15); God the Father is the God of peace (1 Thess. 5:23). The inalienable privilege of every Christian is God's peace (Phil. 4:9) because of the legacy left by Christ in his death (John 14:27; 16:33). These blessings are not benefits laid up in eternal glory only; they are a present possession (Rom. 8:6; Col. 3:15).		
Perfect	The quest for religious perfection has been important throughout Judeo-Christian history. Biblical and theological evidence reflects this continuous concern. Although interpretations have varied regarding methods and chronology of attainment, most Christian traditions recognize the concept. Biblical emphasis on perfection, then, implies not absolute perfection but unblemished character with moral and spiritual integrity. The believer is charged with making sincere and proper use of spiritual resources	phethahalo	

	available through Christ in order to attain this maturity in fellowship with Christ and the Christian community.		
Perish	To die - Suffer complete ruin or destruction - To be very cold	- timela	
Persecution	Just as the Bible graphically describes the introduction and spread of sin in the world, it also depicts the presence and reality of oppression and persecution in the world and presents many examples of people persecuting God, people persecuting people, nations persecuting nations, the wicked persecuting the righteous, and even, in some cases, the righteous persecuting the wicked or other righteous persons. The Meaning of Persecution. The primary Hebrew word for persecution, radap [@;d'r], and the Greek words, dioko/diogmos [diwvkw/diwgmov"], both emphasize the concept of pursue (Gen 44:4 ; Luke 17:23), press on (Prov 11:19 ; Php 3:12); their meanings can be extended to include pursuing or pressing on, to oppress, harass (Deut 30:7 ; Job 19:22 ; Acts 8:1), and also	tlhoriso	

	to bring to judgment or punishment (Jer 29:18 ; Lam 3:43 ; Matt 5:11-12 ; Luke 11:49). Two other Greek words, also sometimes used to mean "oppress, " "persecute, " are thlipsis [qlivyi"] (oppression, affliction) and thlibo [qlivbw] (press on, oppress; in the passive, to be oppressed, persecuted).		
Perseverance	The idea of persistence and patient endurance occurs very often in Scripture. Perseverance was an essential virtue in face of persecution. Yet converts were never left to suppose that their future depended wholly on their own endurance.	tiisetso / mamello	
Perverseness	Showing a deliberate and stubborn desire to behave unacceptably - Contrary to that which is accepted or expected	manganga	
Plenty	A large amount or quantity, or as much as is needed - A situation in which food and other nessisities are available in sufficiently large quantities	matletsetletse / bongata	
Possession	The state of possessing something - A thing owned	thuo	

Power	*Power*: Power is an English logical construct referring to a variety of ideas relating to ability, capacity, authority, and might/strength. In human relationships, power is the authority one person holds over another. Terms such as boss, president, sheriff, and sexual harassment bring the picture of power to mind. The images that exist among Christians concerning "power" often depend upon the English translation with which they are familiar. The Bible uses a variety of Hebrew and Greek terms that represent the semantic domain of power although they may be translated in different ways. For example, the King James Version uses "power" for a large number of Hebrew and Greek terms. The Greek term exousia [ejxousiva] is most often translated "power" in the King James Version but it is almost always translated "authority" in modern versions. The contextual nuance of each occurrence of a Hebrew or Greek word must be considered in translation. Power (dunamis [duvnami"]) in the ancient Greek world was portrayed as a major cosmic principle. Some	matla	

	philosophers viewed it as second only to mind (nous [nou'"]). They viewed God and cosmic principle as equivalent. It was rare for them to speak of "the power of God" since these ideas were nearly equivalent. In the Bible, however, God is a person not merely power. Therefore, a phrase like "the power of God" takes on new meaning because a person who possesses the characteristic of power is the prime mover of the universe. Furthermore, the biblical deity is a God of history, not just nature. Therefore, this God brings the world into existence (Jer 27:5 ; 32:17) and distributes power to people to fulfill his historical purposes (cf. Exodus 15:6 Exodus 15:13 ; Deut 3:24 ; Psalm 46:1 ; 86:16). The biblical description of power relates primarily to God and people. Power is an inherent characteristic of God (Rom 1:20). It is the result of his nature. God's kind of power is seen in his creation (Psalm 19 ; 150:1 ; Jer 10:12). His inexplicable power is the only explanation for the virgin birth of Jesus (Luke 1:35). Power is always a derived characteristic for people, who receive power from God (Deut 8:18 ; Isa 40:29 ; Micah 3:8 ; Matt		

	22:29 ; 1 Cor 2:4 ; Eph 3:7), from political position (Esther 1:3 ; Luke 20:20), from armies (1 Chron 20:1), and from other structures that provide advantage over others. When humans perceive that their power is intrinsic to themselves, they are self-deceived (Lev 26:19 ; Deut 8:17-18 ; Hosea 2:7-9 ; John 19:10-11).		
Practical Theology	Pastoral theology is the branch of practical theology concerned with the application of the study of religion in the context of regular church ministry. This approach to theology seeks to give practical expression to theology. Normally viewed as an 'equipping' of ministers, practical theology is often considered to be more pragmatic than speculative, indeed, essentially a practical science. Hence its main interests are in those areas of theology which will aid clergy in ministry. Topics tend to include homiletics, pastoral care, sacramental theology, and ethics.	thuto e sebetsang ka Modimo	

Praise	Praise, mostly of God, is a frequent theme in the psalms, the Hebrew title of which is "Praises." Yet praise is a theme that pervades the whole of Scripture. Genesis 1 is indirect praise; direct praise is found in hymns scattered throughout the books of Exodus, 2 Samuel, Isaiah, Daniel, Ephesians, and Revelation. Words that are often used as synonyms or in parallel with "praise, " and so help point to its meaning, are "bless, " "exalt, " "extol, " "glorify, " "magnify, " "thank, " and "confess." To praise God is to call attention to his glory.	poko / thoriso	
Preparation	The action of preparing - Something done to prepare for something - A substance that has been prepared for use as a medicine, cosmetic	tlhophiso	
Pride	The Old Testament. While pride is sometimes used in the Old Testament in a positive sense (i.e., the "pride" of the land of Israel [Psalm 47:4 ; Ezek 24:21] or, God's "pride/majesty/excellency" [Exod 15:7 ; Job 37:4 ; Isa 2:10]), its negative sense predominates, occurring in sixty-one texts. "Pride" is found mainly in the prophets and the books of poetry. The main Hebrew root is gh [h'aG]; the most common term is gaon	boikgohomoso / boiphahamiso / boikakaso / boikgantsho	

	[/a"G], which occurs a total of twenty-three times. Included are the ideas of arrogance, cynical insensitivity to the needs of others, and presumption. Pride is both a disposition/attitude and a type of conduct.		
Prize / Reward	*Prize:* | *Reward*: A Definition of Reward. The word "reward" has both a favorable and an unfavorable meaning in English. In its favorable sense, it is something given in return for a good thing done, a service rendered, or some merit earned. For example, in Matthew 5:11-12, Jesus says, "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven." In its opposite sense, the word "reward" can refer to punishment for a wrong or wrongs committed, although it is rarely used this way in the Bible. In Revelation 22:12 the Greek word for "reward" is probably used with both favorable and unfavorable meanings in mind: "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done." In this article, the word is	moputso	

	limited to the more favorable meaning of recompense for good done rather than punishment for evil committed.		
Prodigal son	Using money or resources in a wasteful way - Lavish spending - A person who leaves home and wastes their money on pleasure but returns repentatant - reffering to the story in the Gospel of Luke	ngwana ya lehlaswa	
Profane	Not holy or religious - Not showing respect for God or holy things	batho ba se nang tumelo	
Promise	The English word promise derives directly from the Latin promissa, meaning exactly what our word means, a declaration made to another person that one will do or refrain from an act, typically to the other's advantage. Actually, no word in the Hebrew or Greek Scriptures has this exact meaning. The word generally translated as "promise" in the OT is dābar, rendered "speak" over eight hundred times, or "say" more than one hundred times—to talk, utter, pronounce. When these pronouncements embrace the idea of	tshepiso /- tshepisa	

	something promised, the word is so used—for example, in ordinary human promises, and especially God's promises to Israel (Deut. 1:11; 6:3; 9:28; 15:6; 19:8) or to one particular individual, as to Solomon (1 Kings 5:12).		
Prophecy	From the Greek prophētēs—pro (before or for) and phēmi (to speak)—the "prophet" is one who speaks before in the sense of proclaim, or the one who speaks for (i.e., in the name of) God. The OT contains three terms for the prophet: rōʾeh, nābîʾ, and ḥōzeh. The first and last are distinguished by nuances bearing on the vision's habitual or temporary character. Nābîʾ (he who witnesses or testifies) best characterizes the prophetic mission.	boprofeta	
Prosperity	Also *Wealth*. The most basic English definitions of wealth are "the condition of being happy and prosperous" and "spiritual well-being" (OED). But the most common usage probably involves the narrower sense of "abundance of possessions, or of valuable products." A large percentage of Scripture focuses on right and wrong uses of this latter	katleho / monono	

	kind of wealth, while always subordinating it to the former.		
Prudence	Acting with or showing care and thought for the future	bohlale / bohlokolosi / kelohloko	
Pure	Not mixed with any other substance or material - Free of impurities - Theoretical rather than practical - Of a sound perfectly in tune and with a clear tone	- hlwekileng	
Purify	Make pure	- hlwekisa	
Purpose	The reason for which something is done or for which something exists - Strong determination	morero / sepheo	
Pursuit	The action of pursuing/ chasing after something - A leisure or sporting activity	ho lelekisa / ho latella	
Quarrel	An angry argument or disagreement - a reason for disagreement	qabang / qwaketsano / qhwebeshano	
Ransom	One of the metaphors that the early church employed for Christ's saving work, found on Jesus's lips in Matthew 20:28 and Mark 10:45: "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Paul also states that Christ gave himself as a "ransom for all" (1 Tim. 2:6). As a metaphor, ransom commonly points to a price paid for others' freedom. These ideas are supported also by	topollo / tefelo	

	such expressions as “bought” and “price” (1 Cor. 6:20) and “redeem” (1 Pet. 1:18–21). The ideas are rooted in the ancient world where slaves and captured soldiers were given their freedom upon payment of a price.		
Rebuke	Criticise or reprimand sharply - a sharp criticism	- kgalemela	
Reconciliation	A doctrine usually ascribed to Paul, although the idea is present wherever estrangement or enmity is overcome and unity restored: siblings, litigants, perhaps humans to God (Matt. 5:24); lost sheep to fold (Luke 15:6), prodigal to father (Luke 15:24), the lost back to God (Luke 19:10; cf. 1 Pet. 3:18). Indeed, reconciliation is exemplified in Jesus’s attitude toward sinners—the truth in Athanasius’s thought that incarnation is reconciliation. The root idea (in Greek) is change of attitude or relationship. Paul applies it to wife and husband (1 Cor. 7:11), to Jews and gentiles reconciled to each other in being reconciled to God (Eph. 2:14), and to the alienated, divisive elements of a fragmented universe brought “under one head” again in Christ (Eph. 1:10; Col. 1:20).	poelano	

	His illustrations include those far off made near, strangers made fellow citizens, and dividing walls removed. His testimony to reconciliation's results dwells especially on peace with God (Rom. 5:1; Eph. 2:14; Col. 1:20); "access" to God's presence in place of estrangement (Rom. 5:2; Eph. 2:18; 3:12; cf. Col. 1:22); joy in God rather than dread of "wrath" (Rom. 5:9, 11); and assurance that "God is for us," not against us (Rom. 8:31).		
Redemption	Though closely allied to salvation, redemption is more specific, for it denotes the means by which salvation is achieved, namely, payment of a ransom. As in salvation's case, redemption may denote temporal, physical deliverance.	topollo / topoloho	
Rejoice	Also *Joy*. Happiness over an unanticipated or present good. In the Old Testament joy (Heb. sama[;j;m'f])covers a wide range of human experiences—from sexual love (So 1:4), to marriage(Pr 5:18), the birth of children (Psalm113:9), the gathering of the harvest, military victory (Isa 9:3), and drinking wine (Psalm104:15). On the spiritual level it refers to the extreme happiness with which the believer contemplates	thabang / nyakallang	

	salvation and the bliss of the afterlife. Unexpected benefits from God are expressed in terms of common experiences. The psalms express the joyous mood of believers as they encounter God. Believers rejoice because God has surrounded them with his steadfast love (32:11)and brought them to salvation (40:16 ; 64:10). David rejoices that God has delivered him from the hand of his enemies (63:11). Joy is a response to God's word (Psalm 119:14) and his reward to believers (Isa 65:14) and their strength (Ne8:10). Joy belongs also to the realm of the supernatural. Angels rejoice at an unbeliever's conversion (Luke10:20).		

Relationship / Friendship	*Relationship*: | *Friendship*: In ancient Greek and Roman societies friendship was a highly prized relationship between two social equals that was honored publicly with ceremony and tributes. Pairs of friends, such as Achilles and Patroclus or Damon and Pythias, were the subjects of poetic depictions in texts such as Homer's Iliad and Ovid's Metamorphoses. The Roman rhetorician Cicero (106–43 BC) described friendship as agreement in all things human and divine. Early Christianity either downplayed or reimagined this Greco-Roman focus on friendship. Certain NT writers borrow the vocabulary and concepts of classical depictions of friendship to describe the Christian community. The Epistle to the Philippians and the Gospel of John are two examples. Later, in the patristic era, authors such as Clement of Alexandria, Ambrose, and Augustine, particularly in Confessions, feature discussions of friendship. Yet, for the most part, pagan veneration of friendship is not carried over into early Christian literature. Friendship is often distinguished from marital or parental love insofar	kamano / setswalle	

	as it is not based on biological ties. It is based instead on mutual liking or shared pursuits. In Lewis's imagery, friends stand shoulder to shoulder, engaged in some common task or aiming at the same goal. This emphasis on friendship's "free" or unconstrained quality should not, however, eclipse the fact that friends may be just as bound to one another as spouses or siblings. In Scripture's words, "Some friends play at friendship / but a true friend sticks closer than one's nearest kin" (Prov. 18:24 NRSV).		
Remission	The cancellation of a debt or charge - The reduction of a prison sentence as a reward for good behaviour - A temporary period during which a serious illness becomes less severe - Forgiveness of sins	tshwarelo	
Remit	Cancel a debt or punishment - Send money in payment - refer a matter for decision to an authority	- tshwarela	
Remorse	Deep regret or guilt for something wrong one has done	boitsholo / boinyatso / boikwahlayo	
Renew		- ntjhafatsa	
Repent	See *Repentance*.	- baka / - sokoloha	

Repentance	In the OT the verb repent (niḥam) occurs about thirty-five times. It usually signifies a contemplated change in God's dealings with people for good or ill according to his just judgment (1 Sam. 15:11, 35; Jon. 3:9–10) or, negatively, that God will not swerve from his announced purpose (1 Sam. 15:29; Ps. 110:4; Jer. 4:28). In five places niḥam refers to human repentance or relenting. The LXX translates niḥam with metanoein and metamelesthai. Either Greek verb may occur, designating either human repentance or divine "relenting" (so the RSV in some places). The background of the NT idea of repentance lies not primarily in niḥam (except in Job 42:6; Jer. 8:6; 31:19), however, but rather in šûb, meaning "to turn back, away from, or toward" in the religious sense. The LXX consistently translates šûb with epistrephein and apostrephein. Repentance follows a turning about that is God's gift (Ps. 80:3, 7, 19; Jer. 31:18–20). Isaiah 55:6–7 gives the typical OT call to repentance and conversion. Heartfelt sorrow for sin and conversion are sometimes placed in an eschatological setting, being linked to remission of judgment,	pako / tshokoloho	-

	return from captivity, the coming great time of salvation, and the coming of Pentecost (Jer. 31:17–20, 31–34; Joel 2:12–32). In the NT metanoia (noun) occurs twenty-three times and metanoein (verb) thirty-four times. Metamelesthai occurs seldom and is used almost exclusively in the sense of “regretting, having remorse.” Metanoein (metanoia) is almost always used favorably.		
Reproach	Express one's disapproval of or disappointment with.	- nyatsa	
Reproof	The action or process of correcting something - A change that rectifies an error or inaccuracy - A quantity adjusting a numerical result to allow for a departure from standard conditions	kgalemelo	

Restore	Also *Renew*. The Old and New Testaments use terms such as "restore" and "renew" to image God's control of history and the believer's spiritual life. Both terms, represented by a variety of Hebrew and Greek words, are used in literal and figurative contexts. It is the extension of the literal meaning into a figure for explaining God's program or the nature of spiritual living that presents challenges for interpretation. The literal meaning of these terms is clear and needs little comment. The usage pattern for the words translated "restore" is mostly a literal meaning. Life, land, property, health, and other tangible items are the subject of restoration (Gen 42:25 ; 1 Kings 20:34 ; Job 20:10 ; Ezek 18:7 ; Mark 3:5 ; Luke 19:8). On the other hand, the "renew" pattern is predominantly figurative. Passages on literal renewal (to take something up again), such as kingdom renewal at Gilgal (1 Sam 11:14), are rare (cf. 2 Chron 15:8 ; Job 10:17 ; 29:20 ; Psalm 103:5). The New Testament usage is exclusively figurative. The figurative usage of "restore" falls	busetsa	

	into three areas with only about six passages to consider. First, there is personal spiritual restoration. In Psalm 23:3 the psalmist pleads for strength in trials. In Psalm 51:12 David is seeking a sense of restoration in light of grievous sin against God. Second, Galatians 6:1 calls for mature believers to identify their areas of strength and to mentor back to spiritual health another ailing believer. Third, there are references (Matt 17:11 ; = Mark 9:12 ; Matt 19:28 ; Acts 1:6 ; 3:21) to an eschatological restoration. This latter category is the focus of much theological discussion and will be examined below. The figurative usage of "renew" occurs in over two-thirds of the passages. There is a renewal that is the regaining of inner strength and resolve in our pursuit of God (Isa 40:31 ; 41:1 ; Lam 5:21 ; 2 Cor 4:16). Some contexts stress the acquisition of knowledge as a means of providing mental renewal (Rom 12:2 ; Eph 4:23 ; Col 3:10). This mental alignment to God's truth is the foundation of the value clarification the believer begins to pursue at conversion (Rom 12:2). Two references view renewal from the perspective of repentance (		

	Psalm 51:10 ; Heb 6:6). The use of palingenesia [paliggenesiva] and anakainosis [ajnakaivnwsi"] in Titus 3:5 provides metaphors for rebirth (NIV; "regeneration" KJV) and renewal. Paul finishes the sentence of 3:5 in 3:7 with the crescendo of justification.		
Resurrection	of Christ: That Jesus Christ died and afterward rose from the dead is both the central doctrine of Christian theology and the major crux in defense of its teachings. This was true in the earliest church and remains so today.	Tsoho	
Retain	Continue to have; keep posession of - absorb and continue to hold - Keep in place	- boloka / poloko	

Revelation	The Christian gospel is the fundamental revelation of God. It affirms that the knowledge of God is the goal of human existence and comes preeminently through Jesus Christ (John 17:3). The gospel is preached in words, as the Word of God (Rom. 10:14–17). In turn, it depends for its authenticity and its full explication on the whole Bible understood as God's Word. God's scriptural promises are fulfilled in the recognition that Jesus is the long-expected Christ (2 Cor. 1:20).	Tshenolo	
Reverence	Deep respect - To admire deeply	tlhompho	
Righteous	The Hebrew word regularly translated as "righteous" or "just" is ṣāddîq, which originally meant "straight" or "right." The corresponding Greek term is dikaios, and in Greek society it referred to what is in accordance with law or social norm. The noun forms are ṣedeq (or ṣĕdāqâ) and dikaiosynē. The verbs ṣādak and dikaioun mean "to do justice," "to be just," "to vindicate," or "to justify" in the forensic sense of "declare righteous" or "treat as just."	- loka / toko	
Riot	A violent disturbance of the peace by a crowd - A highly entertaining person	moferefere / morusu	

Saint	In the OT, the rendering of ḥāsîd (pious, godly) and of qādôš (holy). The basic idea in qādôš is separation unto God, whereas ḥāsîd stresses godliness grounded on the reception of God's mercy. The NT word is hagios (holy), regularly used in the LXX to render qādôš. From Psalm 85:8, where the saints seem to be synonymous with God's people, the emphasis falls not on character to an appreciable degree (for not all were godly) but on the bestowal of God's favor. In other passages the nation's godly portion is often singled out by the term. But if the ethical connotation were paramount, the expectation would be that the word should occur regularly in the absolute form—the saints. Yet, repeatedly, we read of "thy saints" or "the saints of the Most High" or, as in the NT, of saints in Christ Jesus. Saints acquire their status by divine call (Rom. 1:7). Doubtless the idea is latent that relationship to God involves conformity to his will and character (Eph. 5:3). In this way the term becomes linked with faithfulness (Eph. 1:1; Col. 1:2 KJV).	mohalaledi	

Salvation	Deliverance, especially of humanity, from sin’s power and effects.	pholoso / poloko	
Sanctification	To make holy. The Hebrew (qdš) and Greek (hagias-) roots are applied to any person, place, occasion, or object “set apart” from common, secular use to some divine power.	kgalaletso	
Sanctuary	In the Old Testament the word miqdas [v'D.qim] (from qds, "holy, " implying a distinction between space that is "sacred" versus "profane") commonly refers to the worship "sanctuary" (e.g., Exod 25:8), where the Israelites offered their various kinds of offerings and sacrifices to the Lord under the supervision of the priesthood. As in English, however, where the word "sanctuary" can sometimes refer to a "refuge, " there are two instances where the Lord refers to himself metaphorically as the "sanctuary" (i.e., refuge) of faithful Israelites in distress (Isa 8:14 ; Ezek 11:16). The more abstract term qodes ("holiness, sacredness") also many times refers concretely to a "holy place" (e.g., Exod 30:13). In the New Testament hagios [a&gio"] (i.e., "holy [place]") means "sanctuary in nine instances, all in the Book of Hebrews. It also occurs three times as an adjective for the temple as the "holy place" of Israel (Matt	sehalalelo / sehalaletso	

	24:15 ; Acts 6:13 ; 21:28). Other Old Testament and New Testament words may sometimes refer to or can even be translated "sanctuary" in some English versions, but none of them actually mean "sanctuary, " strictly speaking		
Saviour	One who delivers or sets free, used frequently of God.	mmoloki / mopholosi	
Scoffer	Someone who speaks of others in a stupid or silly manner	mosomi	
Seek	Try to find or obtain - Search for and find	- batla	
Servant	See *Service*.	mohlanka / mosebeletsi	

Service	The words "servant, " "service, " and "serve, " in various forms, occur well over 1, 100 times in the New International Version. People are servants of other human beings or servants of God. In the Old Testament, the Hebrew word for servant, ebed [d,b,[], contains at least two key ingredients: action (the servant as "worker") and obedience. Servants belonged to other people (Gen 24:35 ; Exod 21:21), and performed a variety of work. In the New Testament, doulos [dou'lo"] is frequently used to designate a master's slave (one bound to him), but also a follower of Christ (a "bondslave" of Christ). The term points to a relation of absolute dependence, in which the master and the servant stand on opposite sides the former having a full claim, the latter having a full commitment. The servant can exercise no will or initiative on his or her own. Another common New Testament term, diakonos [diavkono"], derives from a verb meaning "to wait at table, " "to serve." As the Son of man, Jesus "did not come to be served, but to serve, and to give his life as a ransom for many" (Matt 20:28; Mark 10:45).	tshebelletso / tshebeletso	

	The diakonos [diavkono"] gives hospitality (Matt 8:15), distributes food (Acts 6:1), sets a table (John 12:2), does the work of a deacon (1 Tim 3:10), or exercises spiritual gifts (1 Peter 4:10-11). In the New Testament, the idea of "serving at table" is expanded to encompass "the service of the saints" (1 Cor 16:15). Paul regarded the collection of money for the church in Jerusalem as a "service" (2 Cor 8:4; 9:11-13), along with preaching and ministering in spiritual things.		
Sin	In biblical perspective, sin is not only an act of wrongdoing but also a state of alienation from God.	sebe	
Slothful	Laziness - A slow moving tropical mammal that hangs up side down from branches	nwaboloha	
Sober	Not drunk - Not bright or likely to attract attention - Become serious	- fadimeha / - hlaphohetswe	
Son of perdition	Followers of satan who willl suffer with him in eternity	moratimelo	
Stranger	*Foreigner*: Person from a different racial, ethnic, and linguistic group as in contrast to a "native." Circumstances during biblical times often forced people to emigrate to	moditjhaba	

	another country, where they would become "resident aliens" (see Gen 19:9 ; Ruth 1:1). A less permanent settler was known as a "stranger" or "temporary resident." Sometimes the term "foreigner" is used to translate a Hebrew word that generally means an "outsider" from a different race, tribe, or family.		
Strengthen	See *Power*.	- matlafatsa / matlafatsang	
Stronghold	A place that has been strengthned against attack - Place of strong support for a cause or political party	qhobosheane	
Studies	The devotion of time and attention to gaining knowledge - Detailed investigation and analysis of a subject or situation	dithuto	
Submission	The action of submitting - A proposal or application submitted for consideration	boinehelo	
Suffering	The experience of physical pain and/or mental distress. The words and phrases in the Bible expressing this concept are too numerous to list. The Old Testament, intertestamental literature, and the New Testament present two perspectives on human suffering. On the one hand, suffering is the consequence of the flawed nature of creation. In this view human beings — with the exception of the first man and woman are	- sotleha / tshotleho	

	victims, exposed constantly to the perils of a created order gone away. On the other hand, a person's suffering is the direct consequence of his or her violation of God's laws. The same can be true of a collective.		
Sufficient	Enough, adequate - an adequate amount	- lekane	
Supplication	Humbly ask or beg for something	thapedi	
Tabernacle	Structures built for worship of gods. Use of temples is both ancient and widespread in human culture.	Tabernakele	
Temperance	Complete avoidance of drinking alcohol	boitimo ba tahi	
Temptation	The act of tempting or the state of being tempted.	teko	
Tempter	A person or something trying persuade sometime to do something, even if they know it is wrong	moleki	
Testify	Give evidence as a witness in a law court - Serve as evidence or proof	- paka /	
Testimony	The biblical concept of testimony or witness is closely allied with the conventional Old Testament legal sense of testimony given in a court of law. Linguistically, the biblical term principally derives from the Hebrew yaad, ud, anah [h"n'a] and Greek marturein [marturevw] word groups; conceptually, it broadly influences the thought patterns, truth claims,	bopaki	

	and theology of nearly all of Scripture.		
Thanks	*Thankfulness*: The Old Testament. Early in the Old Testament both the language and the concept of thanksgiving are conspicuous by their absence. The Old Testament lacks an independent vocabulary of thanksgiving or gratitude; it uses the verb yada [h'd"y], and the cognate noun toda [h'd/T], both ordinarily translated as "praise, " to convey the concept. Even the concept is rare in the Pentateuch. Thanksgiving is more common in the psalms. About twenty psalms command or invite Israel to sing songs of thanksgiving. "Give thanks to the Lord, for he is good" is a common refrain (106:1 ; 118:1 ; 136:1). Some psalms specify a reason, linking thanksgiving with Acts of love and worship, exhorting worshipers to glorify God with thanksgiving (69:30), come before him with thanksgiving (95:2), enter his gates with thanksgiving (100:4), sing to the Lord with thanksgiving (147:7). Perhaps surprisingly, many cries for aid and laments conclude with thanksgiving. The New Testament. In the New Testament	diteboho / - leboha	

	the vocabulary for thanksgiving and gratitude expands and expressions increase. The verb eucharisteo [eujcaristevw] and the cognate noun eucharistia [eujcaristiva] together appear about fifty-five times. Several other terms convey the idea, most commonly charis [cavri"] (often with echo [e [cw] I have). Thanksgiving is a motive for Christian life and conduct, a general attitude toward both the blessings and trials of life, a central component of prayer, and the context for the proper use of material things. In the Gospels and Acts thanksgiving most often occurs in prayer over a meal, such as the feeding of the multitudes (Matt 15:36 ; Mark 8:6 ; John 6:11 John 6:23) or at the last supper (Matt 26:27 ; Mark 14:23 ; Luke 22:17 Luke 22:19). Yet the crowds that surrounded Jesus often repeated Israel's sin at the exodus, by gobbling up the bread Jesus multiplied and enjoying his miracles without expressing gratitude (John 6:22-24).		
Theology	The study of God and religious belief - System of religious beliefs and theory	Thuto ka Modimo	
The oracles / Word of God	A person or thing regarded as an infallible authority on something	lentswe la Modimo	

Tithes	Giving a tenth of one's property or produce to support religious institutions or the priesthood. It is an ancient practice, widespread in antiquity and found in Judaism as well as surrounding cultures of the ancient Near East.	karolo ya leshome	
Trespass	Commit an offence against a person or a set of rules	– sita	
Transform	Change or be changed in appearance, form or nature	fetola	
Transgression / Offence	Go beyond the limits set by a moral principle, standard or law	tlolo / tshito	
Treacherous / Unfaithful	Guilty of or involving betrayal or deception - Unable to be trusted	bomenemene	
Treasure	A quantity of precious metals, gems - Very valuable objects or valued person	letlotlo	
Trust	A firm belief in the reliability, truth, ability or strenth of someone or something	tshepo	
Trustworthy	Honest, truthful and reliable	- tshepahalang	
Understanding	Cognitive activity that is richer and deeper than scientific knowledge because it is connected to personal experience and choices. This distinction is associated with Wilhelm Dilthey (1833–1911), who contrasted the natural sciences with the human sciences. Dilthey said that natural science involves grasping information about objects through explanations of causal relationships between those	kutlwisiso	

	objects. But the human sciences deal with the inner life of persons. Understanding lies in the domain of the human sciences and involves grasping the meaning of phenomena as they relate in important ways to peoples' lives.		
Unity	The state of being united or forming a whole - A thing forming a complex whole	kopano	
Unrighteousness	Unjust, wicked	bokgopo / bosoto / bolonya	
Upright	Strictly honest or respectable - Upright position	- lokileng	
Upright	"Upright" is the English equivalent most often used for the Hebrew yasar [r;v"y]. Literally, yasar [r;v"y] pertains to that which is vertically erect (Gen 37:7 ; Exod 36:20) or horizontally level or smooth (Isa 26:7). It also means straight (Isa 40:3) or evenly distributed (1 Ki 6:35). Application in theological settings brings to mind the notions of unchanging standards, correctness, genuineness, and forthrightness. From the beginning of the relationship between Israel and God, his nature is reflected as truthful and faithful. Uprightness is a further moral aspect to Israel's perception of God's holy character. Note the coinciding themes in Moses'	- loka	

	summary hymn of praise: "He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he" (Deu 32:4). To find a straightforward deity was uncommon in antiquity. God possessed rock-solid, upfront integrity that his people never saw waver.		
Vain / vanity	n common parlance "vanity" and "vain" apply to conceited persons with exaggerated self-opinions. While the biblical usage includes this nuance, it describes the world as having as no ultimate meaning, a concept shared with some philosophies. The meanings of emptiness and lacking in reality are already present in the Latin vanitas, from which the English word "vanity" is derived. This approaches the chief Old Testament understanding that human life apart from God, even at its best, has no ultimate significance and consequently is valueless. This theme characterizes the Book of Ecclesiastes, which begins with "Vanity of vanities! All is vanity" (1:2 NRSV), words that have become classical in the languages into which the Bible has been translated.	lefeela	

Value	The importance or usefulness of something - Standards of behaviour	boleng	
Verily	*Assurance*: In the midst of a world filled with uneasiness and insecurity, assurance of a person's security in God is one of the hallmarks of the authentic Christian life. Such assurance is not based on human resources, abilities, or ingenuity, but on confidence in the caring power of God for believers.	ka nnete	
Vision	Visions occur frequently in the Bible as instruments of supernatural revelation. They are audiovisual means of communication between a heavenly being and an earthly recipient. The terms used to designate visions in both Testaments have to do with seeing or perceiving. The Old Testament terms for vision (the Hebrew verbs raa and haza and their several noun derivatives) mean simply to look at or to see. In the New Testament, horao [oJravw] is one of the Greek verbs for see, observe, or perceive, but its related noun (horama [o&rama]) is the common term for "vision."	pono	
Wicked	Evil, playfully mischievous	bokgopo / boswele / bosoto	

Wisdom	OT. In wisdom literature the word often refers to mere humanly derived knowledge (Eccles. 1:13), which brings only grief and frustration (Eccles. 2:9–11). In contrast with this human wisdom, however, there is divine wisdom that enables humans to lead a good and true and satisfying life. Such divine wisdom keeps God's commandments (Prov. 4:11); is characterized by prudence (Prov. 8:12), discernment (Prov. 14:8), and humility (Prov. 10:8); and is based on the fear of the Lord (Job 28:12–28). Only God, of course, possesses this wisdom in the absolute sense (Job 12:13). It cannot be derived by human intelligence (Job 28:12–13; Eccles. 7:23). The scoffer will never find it (Prov. 14:6); but God, whose attribute it is (1 Kings 3:28; Dan. 2:20), freely gives it to those who seek it (Prov. 2:6; Eccles. 2:26). In the NT the Greek sophia occurs frequently and repeats most OT uses, supplemented by the relation that Christ bears to divine wisdom. Wisdom is an attribute of God (Luke 11:49), the revelation of the divine will to humans (1 Cor. 2:4–7), a religious and spiritual understanding of God's will (Matt. 13:54; James 1:5; and often ascribed to Christ in an	bohlale	

	absolute sense as perfect humanity), and the human intellectual capacity (Matt. 11:25; 12:42). There is also proud human wisdom that spurns divine wisdom and leads only to destruction (1 Cor. 1:19–20). The distinctive element in NT wisdom is its identification of Jesus Christ as God's wisdom (1 Cor. 1:24), who becomes the ultimate source of all the Christian's wisdom (1 Cor. 1:30).		
Witness	Properly, in Greek terminology, a "witness" (martys) is "one who testifies" (martyrein) by act or word a "testimony" (martyrion) to the truth. This act of testifying is called a "testimony" (martyria). In ancient days, as at present, this was a legal term designating testimony given for or against one on trial before a court of law. In Christian usage the term came to refer to the testimony given by Christian witnesses regarding Christ and his saving power. Because such testimony often means arrest and scourging (Matt. 10:18; Mark 13:9), exile (Rev. 1:9), or death (Acts 22:20; Rev. 2:13; 17:6), the Greek was transliterated to form the English	- paka / paki	

	martyr, meaning one who suffers or dies rather than give up one's faith. However, in the NT suffering was an incidental factor in the word.		
Worry	Feel or cause to feel troubled over actual or potential difficulties - Annoy or disturb	- tshwenyeha / tshwenyeho	
Worship	Worship is a profoundly relational act in which an individual or community conveys reverence and adoration to God: "How majestic is your name in all the earth!" (Ps. 8:1). This adoration arises from contemplating what God has done (e.g., the moon and stars, which God established [Ps. 8:3]; sometimes associated especially with "thanksgiving") as well as who God is (sometimes associated especially with "praise") "the King eternal, immortal, invisible, the only God" (1 Tim. 1:17), which is most fully revealed in Jesus Christ, the "image of the invisible God" (Col. 1:15). Worship is a radically decentering activity and mind-set: affirming God's magnitude is also resisting the inclination to think of oneself as the center of concern.	rapela	

Wrath	Wrath is integral to the biblical proclamation of the living God in his opposition to sin. Whereas God's love is spontaneous to his own being, his wrath is a willed response to creatures' wickedness. Thus it is the wounding of God's gracious love, the rejection of his proffered mercy, that evokes his holy wrath. Scripture calls God's act of wrath his "strange work" (Isa. 28:21).	bohale / kgalefo	
Yahweh / Jehovah	Names are more than labels. In Old Testament times a name expressed identification, but also identity. Significant meaning often attached to a name. Names had an explanatory function. Name changes were important, since a message attached to the name. In some sense a name was the expression of an inmost reality. Scripture makes much of the name for deity because in the name lies a theology. "I am the Lord, that is my name!" The name of God is a surrogate for God himself. Yahweh/Yah. yhwh, the tetragrammaton because of its four letters, is, strictly speaking, the only proper name for God. It is also the most frequent name, occurring in the Old Testament 6, 828 times (almost 700 times in the Psalms alone). Yah is	Jehova	

	a shortened form that appears fifty times in the Old Testament, including forty-three occurrences in the Psalms, often in the admonition "hallelu-jah" (lit. praise Jah). English Bibles represent the name yhwh by the title "Lord" (written in capitals to distinguish it from "lord" [adonai]).		