

# Tirišo ya Johane 3 le Samuele wa 1 kgaolo ya 17 kanegelong ya O.K. Matsepe, Kgorong ya Mošate



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**The application of John 3 and 1 Samuel 17 in O.K. Matsepe's narrative, *Kgorong ya Mošate*.** In addition to the Bible often being an inspiration for peace advocacy among nations, it is also a notable reference for many literary authors. For instance, the first part of John 3 records Jesus Christ's conversation with Nicodemus about human rebirth as a prerequisite for entrance into the Kingdom of God, with Jesus being the ultimate agent through whom this rebirth occurs. On the other, 1 Samuel 17 narrates the tension between the Israelites and Philistines, resulting in the David and Goliath battle. These two Scriptures are treated as themes in O.K. Matsepe's *Kgorong ya Mošate*. This article analyses the application of the two Scriptures in the narrative, foregrounding Boditsi, whose actions are imbued in a similar fashion as those of the biblical Jesus Christ and David. Boditsi rescues his village people, the same way Jesus rescued Christians from eternal death and damnation, and David who rescued the Israelites from their enemies. This qualitative and intertextual theoretical investigation uses the content and thematic analysis methods to analyse the text. Findings recognise the influence of Christian missionary schools on the thematisation of African-language literature, with Matsepe's literary output treated as a representative sample of how basic Christian education aided in the resolution of people's disputes.

**Intradisciplinary and/or interdisciplinary implications:** The study intertwines two fields of research, theology and literature. This intertextual investigation explores how the Bible impacted O.K. Matsepe's text. The David and Goliath theme as well as Jesus Christ's teachings are explored through both biblical and literary lenses.

**Keywords:** Bible; literature; intertextuality; Biblical narrative; theology; Christianity; missionary schools.

## Matseno

Phatišišo ye ya go ama mafapha a mabedi a dithuto, thutatumelo le thutadingwalo, e tšweletšwa morago ga kgwerano ye kgolo yeo e lemogilwego magareng ga bobedi dithutwana tše. Bodumedi bja Bokeresete ge bo lebane le dingwalo tša Sesotho sa Leboa bo ukametšwe ke banyakišiši ba se nene fela go fihla gabjale. Mojalefa (2011) o sekasekile kwano yeo e nyarelago magareng ga Sepedi le Seheberu a hlokometše kudu palo ya dikgwedi le dihla. Phatišišo ya Mojalefa e wela magareng ga thutatumelo le dingwalotšhaba. Lebaka (2020) o tsinketše ka fao barongwa ba kereke ya Luthere ba lekilego go huetša meetlo le ditlwaedi tša tumelo ya Bapedi a hlokometše Bapedi ba GaSekhukhune. Taodišwana ya go nyaka go kiba ka mošito o tee le ye ya lehono ke ya Seanego, Chokoe le Sebola (2024), ka ge bona ba ngwadile ka khuetšo ya Paebele pading ya Matsepe, *Lešitaphiri*. Bona ba utollotše gore Matsepe o hueditšwe kudu ke tumelo ya Sekeresete ge a yo thala kanegelo yeo. Go realo go ka thwe Paebele e bile, gomme e sa le sehuetši se segolo kudu bongwading bja bokgabo bja MaAforika le lefaseng ka bophara. Ka go realo, go lemogwa gore thuto ya Paebele e tšeneletše kudu dikgopolong tša bangwadi. Mangwalo a mantši a Paebele a betlile dikgopolo tša bangwadi ba dingwalokgabo (Barton 1987; Frye 2006; Kugel 1981;). Ryken (2016) o eletša ka go re Paebele e swanetše go balwa ka leihlo la bokgabo [*literary lens*] gore mmadi a kgone go utolla dinnete tšeo di lego ka go yona. Warsharw (1969:571) yena o lemogile gore ge baithuti ka phapošeng ya bodumedi ba sa rutwe Paebele go ya ka tirišo ya bophelo bja nnete le diswantšho tša bophelo, gona ba ka se kgone go e tswalanya le bophelo bja mehleng, ke go re, 'discussing their meaning or interpretation in class – so that the students could recognize biblical allusions in literature (and elsewhere in our culture)'. Go realo Warsharw o gatelela gore baithuti

ba swanetše go kgona go tswalanya dithuto tša Paebele le dingwalo tša ka phapošeng [*prescribed literary texts*]. Se ke seo banyakišiši ba taodišwana ye ba se bonego ka kanegelo ya Matsepe, gore e rwele baanegwa bao ditiro tša bona di ikepetšego thwi go ditiro tša baanegwa ba Paebele, Jeso Keresete le Tafita. Phatišišo ye e hlaotše lengwalo la Johane kgaolo ya 3 gammogo le la Samuele wa 1 kgaolo ya 17 bjalo ka bohlatse bja kgopolo ye. Thuto ya Jeso Keresete gammogo le ditiro tša Tafita di bopa taodišwana ye.

Serudu (2019:14) ge a bolela ka bokeresete bja Matsepe o re go a makatša gore le ge Matsepe a belegwe le go golela setšhabeng sa setšo, a ka ba le tsebo ye kaaka ya dithuto tša Sekeresete. Fa mosekaseki yo o tiišetša kgonthe ya gore Matsepe o tseba bobedi Sekeresete le setšo sa gabo. Phatišišong ya bona Seanego et al. (2024) ba gatelela gore tumelo ya Sekeresete ke yona e bopilego bongwadi bja O.K. Matsepe. Ba bontšha gore dikanegelo tša gagwe di ithekgile ka dikgopolo tša Paebele. Ka mantšu a mangwe, ge go ka ntšhwa Paebele dikanegelong tša Matsepe, go ka no se šale selo ka ntle fela le setšo. Detweiler le Jasper (2002) ba godiša kgopolo ye ka go re mongwadi o tšweletša boitemogelo le tumelo ya gagwe ka sengwalong. Basesekaseki ba ba ka mo godimo ba bolela taba ye bohlokwa ya maitemogelo le tumelo. Maitemogelo a mongwadi a bopa sengwalo sa gagwe, go etša tumelo ge e dira bjalo. Mongwadi yo mongwe le yo mongwe o na le legoro la tumelo leo a welago go lona bjalo ka motho wa mehleng. Matsepe ke Mokeresete ebile ke MoAforika. Ke ka lebaka leo go yo hlodimelwago dikereke tša barongwa [*Berlin Missionary Society*] ge di kgatha tema bongwading bja gagwe.

## Khuetšo ya dikolo tša barongwa ba Matoitšhi go Matsepe

Oliver Kgadime Matsepe o tsene sekolo sa baruti ba barongwa sa Botshabelo [*Botshabelo High School*] ka Middleburg, Transvaal, go tloga ka 1950 go fihla ka 1952 (Seanego 2022; Serudu 1993). Botshabelo e be e le se sengwe sa dikolo tša barongwa ba baruti ba Matoitšhi, seo e bilego senthara ye bohlokwa ya tlhabollo ya bodumedi, ekonomi le maemo a thuto ka Transvaal go nywagakgolo ya 19 le 20 (Swanepoel 2018). Alexandra Merensky ke yo mongwe wa barongwa ba go hloma sekolo se ka 1865, ka Dibokwane. Merensky e be e le moleloko wa Berlin Missionary Society. Morero wa bona e be e le go gaša le go kwalakwatša ebangedi. Magareng ga merero ye mengwe ya bona, ba rutila le Bathobaso go ngwala (Tsholo 2015). Ke fao Matsepe a bilego le kwešišo ya bobedi dithuto tše: Bokeresete le go ngwala.

Go realo Paebele ya ikepela ka diretong le dikanegelong tša Matsepe ka lebaka la go tsena sekolo sa go nepiša thuto ya Sekeresete. Se se hlatselwa ke ge dikgwekgwe tša dikanegelo tša gagwe di ithekgile ka Pesalome ya 133, gore ke moo go botse bjang gomme go ratega bjang ge bana ba motho ba dutše gammogo gomme ba ratana. Dikgakgano tša baanegwa dipading tša gagwe di fedišwa ke tirišo ya Paebele ka Pesalome ya 133. Taodišwana ye e tšwela pele go bonagatša kgwerano ye kgolo magareng ga Paebele le Matsepe. Matsepe

o kwešišitše ka tsenelelo boati bja ditemana tša pukukgethwa, ke ka lebaka leo a kgonnegogo go di tšweletša ka tikologo ya setšo sa gabo (baanegwa ba magoši, bakgomana bj,bj).

## Diponagalo tša Jeso Keresete kanegelong: Tirišo ya Johane wa 3

Tumelo ya Sekeresete, go ya ka Machen (2013:2), ke tumelo yeo badumedi ba yona ba botago Jeso Keresete bjalo ka mophološi wa dibe tša bona. Seanego (2022:10) yena o no bontšha gore Sekeresete ke tumelo yeo batho ba dumelago go dithuto tša Jeso Keresete. Feuerbach (2008:113) o dio re Keresete ke mothopo wa Sekeresete. Matsepe ke yo mongwe wa badumedi ba dithuto tša Keresete. Se se hlatselwa ke dikgopolo tša gagwe ka dikanegelong tša gagwe.

Ge go balwa mo go *Kgorong ya Mošate* (1962) ka tsinkelo, go lemogwa diponagalo tša moswanamong magareng ga moaengwathwadi Boditsi le Jeso Keresete. Lengwalo la Johane wa 3 le bolela ka tswalolefsa ya motho. Jeso o eletša Nikodemo gore batho ba swanetše go tswalwa lefsa gore ba tle ba bone mmušo wa Modimo. Ka tswalolefsa ye Keresete o šupa kolobetšo. Kolobetšo ye e emela gore motho a fetole maitshwara a gagwe; ge a be a dira bobbe a fetoge go dira botse. Matsepe, ka tirišo ya moanegwa Tshetlo, o dumela gore setšhaba sa Kgoši Letšaga se tla bona tshepo le phologo. Ge Tshetlo a eletša setšhaba gore se tla phologa ka Boditsi letlakaleng la 109, re bona Jeso a eletša Nikodemo gore nke batho ba tswalwe lefsa mo go Johane wa 3. Bobedi diswantšho tše ke moswanamong wa go hlohleletša tshepo le phologo ya motho wa nama lefaseng leo a phelago go lona. Ge a ngwala kanegelo ye, Matsepe o kwešišitše gabotse gore Johane o ngwadile puku ye ka keletšo ya tswalolefsa yeo e tlišago phologo [*salvation*] ditšhabeng. Nepo ya tše ka moka ke kago ya setšhaba se se phedišanago. Matsepe o dumela gore Jeso Keresete ke mophološi yoo a romilwego go tla go phološa setšhaba. Go realo Matsepe o tsenya tirišong ka hloko lengwalo la Johane 3:16, leo le re go,

Gobane Modimo o ratile lefase gakaakaa a be a le nea Morwa wa gagwe yoo a tswetšwego a noši, gore mang le mang yoo a mo dumetšego a se ke a lahlega, a be le bophelo bjo bo sa felego.

Boditsi ke ngwana a le tee go tatagwe Tshetlo. Ka lebaka le moanegi o re, 'Gare ga bafokotšana bao yo mongwe šo, ke Boditsi morwa' Tshetlo, yoo a hlokago le kgaetšedi...' (Matsepe 1962:5). Keresete le yena go hlalošwa gore o tswetšwe a le noši. Pele a hlokofala, Tshetlo o bolela mantšu a go re, 'Le tla phologa ka Boditsi' (Letl.109). Kgoši Letšaga o tšwetša kgopolo yeo pele ge a re (Matsepe 1962):

Re tla phologa ka Boditsi gobane ditaola di re motsomi o a getlagetla mohlala o gometše wa tshephe e hlotša. (p. 109)

Boditsi o lwela setšhaba sa Kgoši Letšaga go tloga bonnyaneng bja gagwe. Go tloga ge a kgopela mphato wa Mapulana go fihla ge ba phologa diatleng tša boThibama, boMaphuthe, boTlhathamedi le boGomela bao nnete e bego e le manaba a magolo go setšhaba sa gabo. Boikgafo bjoo bo šiišago bjoo a

bo laeditšego ka nepo ya go phološa setšhaba sa gabo, le ge bona ba be ba mo tshediša mahlo, bo etša boikgafo bja Keresete ge a ralala le dilete le diletšana a tšama a leka go sokolla mašabašaba ka lentšu la Modimo. Go tšama o nyatšwa ge o dira mošomo wa borongwa, ke tšeo bobedi Keresete le Boditsi ba di phelelago. Mafelelong moanegi o re (Matsepe 1962):

Le rena Boditsi wa rena O gona, a re kgotleleleng, re tle re phologeng ka Yena. (p. 207).

Matsepe o ithutile mantšu a go tšwa go Johane wa 3:17, fao go thwego:

Gobane Modimo, Morwa wa gagwe ga a ka a mo romela lefaseng gore a le ahlole, o mo romile gore lefase le phologe ka yena.

Tabakgolo ya kanegelo ya *Kgorong ya Mošate* e theilwe ke morero wo. Matsepe o bolawa ke pelo mabapi le taba ya bodumedu. O dirišwa ke batho ba gabo go akaretšwa le ba lefase, ba go se lemoge maatla a Modimo, ba go se kwešiše tshepetšo ya ditaba tša Modimo, ba go se dumele go Jeso Keresete bjalo ka mophološi wa bona. O leka go tliša taba ya mophološi Keresete ka seswantšho sa tikologo ya setšo gore batho ba mo kwešiše, go etša Keresete ge a bolela ka diswantšho tša mobjadi. Ka gore bao Keresete a bego a bolela le bona e le balemi, o be a holofela gore ba tla kgona go mo kwela kgauswi. Se ke seo Matsepe a se dirago, go tšweletša ditaba tša mophološi yo bonolo ka seswantšho sa tikologo ya setšo, ka lehutšo la gore babadi ba gagwe ke batho ba setšo, mme ba tla mo kwela kgauswi. Tshepo ya Matsepe kanegelong ye ke gore batho ba tla fetoga sebeng gomme ba amogela Keresete bjalo ka mophološi wa bona, gore go rene šebešebe makgatheng ga batho ba lefase.

## Diponagalo tša Tafita kanegelong: Mophološi wa Baiseraele ka tirišo ya Samuele wa 1, kgaolo ya 17

Ngqeza (2024) o bona Tafita bjalo ka ngwana yoo a bego a e swa kgotelele ya go tliša tlhabologo setšhabeng sa gabo [*Change agent*]. Go realo o gatelela gore bana ba swanetše go fiwa sebaka sa go tliša dikgopolo tše difsa setšhabeng go etša Tafita. Ke ka lebaka leo Schwartz (1998) a bonago Paebele bjalo ka sengwalo sa go phela magareng ga batho. Tirišo ya tše dingwe tša ditshwantšhetšo tša pukukgethwa e ka thuša ditšhaba go buna tšwelopele. Batho ba se ke ba latola tšwelopele ka lebaka la gore e šišinywa ke motho yo monnyane. Seo se tšweletšwago ke mosekaseki Ngqeza ka godimo ke go hlohletša ditšhaba go amogela phetogo go sa kgathalege gore e tla ka mang.

Matsepe o tseba gabotse gore megopolo ya batho ba gabo e hlamegile bjang. O rile go e badišiša, a lemoga gore batho ba ga ba na tumelo. Ke batho ba go tlala ka lenyatšo le boikgogomošo, kudu ge motho wa go itlhakela a ka leka go ba eletša le go ba hlatlegela. Motho wa mohuta woo, wa go nyatšega ka lebaka la bohloki bja gagwe goba bja lelapa labo, ka mabaka a botšo bja gagwe le dika tša lelapa labo, ka lebaka la mmele o monnyane, ka lebaka la go hloka maemo

setšhabeng, o fela a gafelwa šopoding ge a leka go hlatlegela batho ka dikeletšo le dikeletšwana. Lentšu la gagwe goba maitapišo a gagwe a tšeišwa phefo. Matsepe o tšweletša se ka Boditsi ge a kgopela mphato wa Mapulana go yo hlabanela le go lefeletša setšhaba sa Kgoši Letšaga go bao ba ba hlorigišego kgale. Bontši bja batho ba Kgoši Letšaga ba a mo nyatša, gomme ba ganana le taba yeo. Mafelelong o fiwa tumelelo ya go yo hlasela ditšhaba e le moetapele wa Mapulana. Boditsi o fenyana manaba a bona ka go thopa Kgoši Diphaphu le setšhabana sa gagwe. Ka go dira bjalo o thopa sefoka, a rwešwa mabitsi le diala. Re botšwa gore ka sebopego Boditsi ke kgopana, e lego ka mokgwa woo le Tafita a hlalošwago ka gona. Matsepe ditaba tše o di nwele moro go tšwa Paebeleng. Mo go Samuele wa 1, kgaolo ya 17, Goliata o nyatša setšhaba sa Baiseraele mme o ba botša gore ba romele mohlanka wa bona yoo a tlogo go hlabana le yena. Tafita, monna wa bonyatšegi, wa lethapišwana, o ithaopa go hlabana le Goliata. Kgoši Saulo o a mo nyatša ka lebaka la bonnyane bja gagwe. Bagolo ba gagwe le bona ba a mo omanya, ba mmona bonnyane le makoko fela. Mafelelong Tafita o fiwa tumelelo ya go hlabana le Goliata mme o mo fenyana gabonolo ka go no mmetha ka leswikana la legakabje. Ka go dira bjalo Tafita o a retwa le go rwešwa mabitsi le diala. Puleng (1980:16–17) le yena o bonagatša phenyo ye ka go re:

- Mohlanka wa Kukamaditšhaba David.
- Ka yona a šihlamiša senatla Goliath.

Go bontšhwa gore ditiro tša Tafita le tša Boditsi ga di fapane. Ka moka ga bona ba a nyatšwa ge ba ithaopa go hlabanela mašaba a gabobona. Lenyatšo le le tlišwa ke go hloka tumelo ga batho. Ke ka fao Tafita a botšago Goliata go re:

Wena Mofilisa, o tla fa ka tšhoša le ka lerumo, le ka kotse. Ge e le nna ke tlile fa ka leina la Morena wa Mašaba, Modimo wa dira tša Isiraele tše o bego o di roga.

Se ke go hloka tumelo mo bathong. Ka lebaka la boitlemo bja bona, bobedi Boditsi le Tafita ba fenyana manaba. Se se dira gore maemo a bona a phagamišwe. E ba barategi le go dinagamabapi. Ba fenyana dintwa ka tumelo le boitshepo. Mo go Samuele wa 1 kgaolo ya 18 Kgoši Saulo a fa Tafita maikarabelo a go ba molaodi wa madira. Le go Boditsi go ba bjalo, o fiwa boetapele bja madira a Mapulana. Se se dira gore Kgoši Letšaga a mo tshepe. Boditsi le Tafita ke bagale bao bobedi ba šireleditšego ditšhaba tša gabobona, ke baanegwa ba go bapetšwa ka ditiro.

## Thumo

Matsepe o phediša Paebele bathong ba gabo. O ruta Paebele tikologong ya setšo sa SeAforika. Schwartz (1998) o re Paebele e a phela ditšong tša segagaborena gomme e swanetše go tsopolwa go ya ka tirišo ya yona. Se ke seo Matsepe a se dirilego kanegelong ye. Matsepe o phediša Jeso le Tafita magareng ga babadi ba kanegelo ya gagwe. Ka tirišo ya Johane kgaolo ya 3 pading ye go hlotlwa megopolo ya batho, gore nke ba dumele phologo ka Jeso Keresete yoo a hwetšego batho sebakeng sa dibe tša bona. Matsepe o bjala

moya wa tumelo ye e tseeneletšego ka go bonagatša dikgakgano le ditlamorago tša tšona. O re tše ka moka di ka kgonagala ge batho ba ka dumela go Jeso bjalo ka mophološi wa bona. Go Samuele wa 1 kgaolo ya 17 go bontšhitšwe gore tumelo e phološa motho. Boditsi o fenywa Diphaphu ka tumelo, go etša ge Tafita a fenywa Goliath ka tumelo. Matsepe o kgala lenyatšo magareng ga batho.

Khuetšo ya thuto ya Sekeresete kua Botshabelo e bile mothopo wo mogolo bongwading bja Matsepe. Ge boating bja dipadi tša gagwe go dirišwa Pesalome ya 133, pading ye go bontšhwa gore Johane wa 3 le Samuele wa 1 kgaolo ya 17 di iphihlile sengwalong se. Dikolo tša Matoitšhi di betlile ponophelo ya Matsepe bongwading bja gagwe ka kakaretšo. O phetše bjalo ka monna wa tumelo yeo a e bitietšego ka dikanegelong le diretong tša gagwe. Ka gona, thutatumelo le thutadingwalo di kopane tšhekatshekong ye.

## Ditebogo

Re le bangwadi, re ipolela gore taodišwana ye ke dipolelo tša karolo ya phatišišo ya Masetase wa J.S. go la Yunibesithi ya Limpopo ka 2022, ya go rewa: 'Tebelelo ya Dingwalogare Dipading tšeo di hlaotšwego tša O.K. Matsepe'. Mohlahli e bile Prof S. Chokoe mola mothušamohlahli e bile Prof M. Sebola. Yona e hwetšagala go: [http://ulspace.ul.ac.za/bitstream/handle/10386/4223/seanego\\_j\\_2022.pdf?isAllowed=y&sequence=1](http://ulspace.ul.ac.za/bitstream/handle/10386/4223/seanego_j_2022.pdf?isAllowed=y&sequence=1).

## Thulano ya dikgahlego

Ga go na dikamano tša mašelang goba setswalle, tšeo di hueditšego bangwadi ka mokgwa woo e sego wa semolao go ngwala mošomo wo.

## Kgathotema ya bangwadi

J.S. ke mohlami le moetapele wa porotšeke.  
S.C. ke mmadišiši, o ngwadile gape matseno le mafetšo.  
M.S. ke mmadišiši le molekodi wa senaganwa le kakaretšo.

## Kelohloko ya dikokwane tša phatišišo

Athikele ye e latetše melao ka moka ya dikokwane tša phatišišo ntle le go ama thwi motho ofe goba ofe goba phoofolo efe goba efe.

## Tshedimošo ka thekgo ya mašelang

Nyakišišo ye ga se ya amogela thekgo ya mašelang go tšwa setheong sefe goba sefe.

## Go ba gona ga tshedimošo

Bangwadi ba ikana gore tshedimošo ka moka ya go thekga athikele ye e bonagaditšwe ebile e tsopotšwe.

## Tlhagišo ya go itokolla

Dikgopolo tšeo di tšweleditšwego ka go athikele ye ke tša bangwadi gomme ke ditšweletšwa tša nyakišišo ya porofesenele. Ga di emele pholisi ya semmušo goba maemo a setheo, bathekgi, baemedi goba bagatišiši. Bangwadi ba rwele maikarabelo a dipolelo, dikutollo le diteng tša athikele ye.

## Methopo

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