

With pride in the re-establishment of Kazakh as a legitimate national language, it is important to use meaningful Kazakh words and terms.

God: Use Kudai, not Allah or Bog.

Bible: Use Kieli Kitab (Holy Book) not Biblia.

Pastor: Use baroosha (shepherd), not pastoor.

Jesus: Use Isa, not Isus Christos.

Church: Use kaoom rather than any Russian/ Western term.

Use 'follower of Isa' rather than 'missionary'.

'saved from sins' is better than 'born again'.

'Way' or 'Road' is very significant and so use this term a lot in referring to the way of Isa.

Do not use cross symbols - on books/ signs/ jewellery.

Crosses remind Kazakhs of Communism and the Orthodox church and therefore foreign and even negative to their culture.

Hiebert's advice is very useful where he speaks of evaluating cultural practices in terms of their positive, neutral, or negative value towards the Gospel. I think this idea can be carried over to the words and phrases we use. A list can be made up of the spiritual words and phrases that are likely to be used and then get a Kazakh believer to attach a positive, neutral, or negative value. Negative values can then be worked through to find an acceptable alternative.

This is harder said than done when for example you have the term 'trinity'. We use a Kazakh term that means 'Three oneness', but it still confuses and needs a lot of explanation.

Sacrifice for sins is very familiar and so this is key in sharing J as our sacrifice once and of all.

All of this is most important in Ev. Once you have believers then you introduce culturally appropriate vocab that has been developed over time - for example in talking about Communion and Baptism.