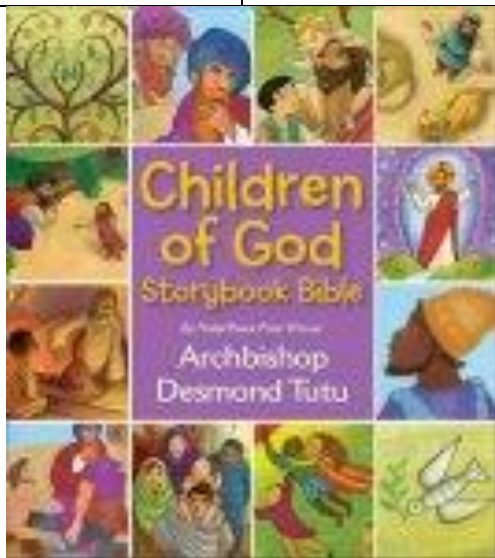


**TEEN DESMOND TUTU SE VALSE EVANGELIE –  
DIE WARE EVANGELIE VAN JESUS CHRISTUS!**

**AGAINST DESMOND TUTU'S FALSE GOSPEL - THE  
TRUE GOSPEL OF JESUS CHRIST!**

“Want wat sal dit ’n mens baat as hy die hele wêreld win en aan sy siel skade ly? Of wat sal ’n mens gee as losprys vir sy siel? Want elkeen wat hom **vir My en my woorde skaam** in hierdie ower-spelige en sondige geslag, vir hom sal die Seun van die mens Hom ook skaam wanneer Hy kom in die heerlijkheid van sy Vader met die heilige engele.” (Markus 8:36–38)



“For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is **ashamed of me and of my words** in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.” (Mark 8:36-38) (ESV throughout)

**Inleiding**

Desmond Tutu is vandag, 26 Desember 2021, oorlede. Daar sal genoeg lofsange die volgende paar weke in die hoofstroom media volg. Sien [hier](#) ’n oorsig van alles wat hy gedoen en bereik het in sy 90 jaar lewe, en al die medaljes, trofees, eredoktersgrade, erkennings, ens., wat hy ontvang het.

Maar, hoe moet die gelowige sy bydrae in hierdie wêreld beoordeel?

Ons kan allerlei persoonlike en sosio-politiese maatstawwe aanlê, wat reg of verkeerd kan wees, maar bo-alles moet ons dit wat hy geglo, gesê en geleer het toets aan die onfeilbare Woord (Joh. 17:17; Hand. 17:11), veral omdat hy ’n kerkmens was wat gemeen het hy is deel van die Christelike geloof.

Ek het in **2010** reeds ’n resensie geskryf oor ’n ‘boek’ wat Tutu uitgebring het, waarin ek ’n

**Introduction**

Desmond Tutu died today, 27 December 2021. There will be plenty of praise following in the mainstream media over the next few weeks. See [here](#) (in the link) an overview of everything he has done and achieved in his 90 years of life, and all the medals, trophies, honorary doctorates, recognitions, etc., that he has received.

But how should the believer judge his contribution in this world?

We can set all kinds of personal and socio-political standards, which can be right or wrong, but above all we must test what he believed, said and taught, against the infallible Word (John 17:17 and Acts 17:11), especially because he was a churchman who thought he was part of the Christian faith.

In 2010, I already wrote a review about a 'book' that Tutu **got** published, in which I point out a **significant**

**wesentlike** paar dwalinge uitwys, ook met verwysing na 'n paar uitsprake wat hy gemaak het.

Volgens my kennis het hy nie enige van die standpunte wat hier onder vermeld word of aan sy boek gekoppel is, later in sy lewe tot sy afsterwe, verander of hom daarvan bekeer nie. As hy dit wel gedoen het, en u is bewus van bewyse daarvan, is u welkom om my in te lig, ek sal wel veranderinge aanbring indien die bewyse getuig van 'n ware hartgrondige bekering *volgens die Woord*, by Desmond Tutu.

Hier is my resensie, met hier en daar 'n byvoeging (*let wel: van die skakels werk ongelukkig nie meer nie, gaan kyk by [Amazon](#) en [Zondervan](#) vir nuwe skakels*):

number of errors, also with reference to some statements he made.

To my knowledge, he did not change or convert any of the views mentioned below or linked to his book later in his life until his death. If he did, and you are aware of evidence of it, you are welcome to inform me, I will make changes if the evidence testifies to a true heartfelt conversion *according to the Word*, by Desmond Tutu.

Here follows my review, with an addition here and there (note: some of the links unfortunately do not work anymore, check out [Amazon](#) and [Zondervan](#) for new links):

### **TUTU SE "CHILDREN OF GOD".**

**'n Paar voorlopige opmerkings oor sy boek, "Children of God Storybook Bible".**

#### **Inleidend**

'n Mens doen seker nie 'n resensie van 'n boek nog voordat die boek verskyn het nie. Maar, aangesien die propaganda en indoktrinering om hierdie boek te koop al reeds begin het, sonder dat dit al verskyn het (eers einde Julie 2010), kan 'n paar opmerkings reeds daarvoor gemaak word.

Die webblad van die boek en die 'teologie' van die skrywer gee reeds genoegsame redes om teen die boek te begin waarsku, maar ek kan nie waarborg dat dit nie die nr.1 topverkoper plek orals, insluitende by jou naaste 'Christelike boekhandelaar' gaan behaal nie. Op die webblad word die boek ge-adverteer onder die slagspreuk 'the biggest children bible project ever', dit is reeds in 12 tale vertaal (ongelukkig

### **TUTU'S "CHILDREN OF GOD".**

**A few preliminary remarks about his book, "Children of God Storybook Bible".**

#### **Introductory**

One probably does not review a book even before the book has appeared. However, since the propaganda and indoctrination to buy this book has already begun, without it having appeared (only at the end of July 2010), some remarks can already be made about it.

The book's website and the author's 'theology' already provide ample reasons to start warning against the book, but I cannot guarantee that it will not become the No. 1 best-seller everywhere, including at your nearest 'Christian bookseller'. The book is advertised on the website under the slogan 'the biggest children bible project ever', it has already been translated into 12 languages (unfortunately also Afrikaans) and a large foreign

<p>Afrikaans ook) en 'n groot uitgewer van oorsee, <i>Zondervan</i>, het al 'n bestelling van 60 000 ingesit. Ja, die tulle rol.</p>	<p>publisher, Zondervan, has already placed an order for 60 000 copies. Yes, the cash registers roll.</p>
<p>Die boek se naam is, '<b>Children of God Storybook Bible</b>', soos vertel deur Desmond Tutu, gewese aartsbiskop van Kaapstad. Die biskop was ook die eerste persoon wat dit reg gekry het om die Nobelprys vir Vrede (1984) te wen vir 'n land met die minste vrede.....</p> <p>Dit is nie duidelik of die biskop al die skryfwerk en vertelwerk gedoen het nie, en of sy berugte naam en stem net gebruik word nie? Hoe dit ookal sy, ons sal die uitgewer op sy woord vat.</p> <p>Die Beeld het die boek hier ge-adverteer (1 Julie 2010):</p> <p><a href="http://www.beeld.com/Vermaak/Nuus/Tutu-se-kinderbybel-behels-n-denkskuif-20100630">http://www.beeld.com/Vermaak/Nuus/Tutu-se-kinderbybel-behels-n-denkskuif-20100630</a></p> <p>Hier is die boek se webtuiste, wat heelwat inligting gee oor die aard en doel van die boek, met pragtige illustrasies wat jou laat terug verlang nou al die vader Kersfees dae:</p> <p><a href="http://www.luxverbi-bm.com/storybook-bible">http://www.luxverbi-bm.com/storybook-bible</a></p> <p>Let veral op al die skrywer/vertel se (politieke) 'kwalifikasies' om so 'n boek te skryf, hier:</p> <p><a href="http://www.luxverbi-bm.com/content/biography-desmond-tutu">http://www.luxverbi-bm.com/content/biography-desmond-tutu</a></p>	<p>The book's name is '<b>Children of God Storybook Bible</b>', as told by Desmond Tutu, former Archbishop of Cape Town. The bishop was also the first person to win the Nobel Peace Prize (1984) for a country with the least peace.....</p> <p>It is not clear whether the bishop did all the writing and storytelling, and whether his infamous name and voice are just used? Either way, we'll take the publisher at his word.</p> <p>Die Beeld (Afrikaans daily newspaper) advertised the book here (1 July 2010):</p> <p><a href="http://www.beeld.com/Vermaak/Nuus/Tutu-se-kinderbybel-behels-n-denkskuif-20100630">http://www.beeld.com/Vermaak/Nuus/Tutu-se-kinderbybel-behels-n-denkskuif-20100630</a></p> <p>Here is the book's website, which gives a lot of information about the nature and purpose of the book, with beautiful illustrations that will make you long back now all the Father Christmas days:</p> <p><a href="http://www.luxverbi-bm.com/storybook-bible">http://www.luxverbi-bm.com/storybook-bible</a></p> <p>Pay special attention to all the author/narrator's (political) 'qualifications' to write such a book, at:</p> <p><a href="http://www.luxverbi-bm.com/content/biography-desmond-tutu">http://www.luxverbi-bm.com/content/biography-desmond-tutu</a></p>
<p>Volgens die boek se webblad-inligting, sien veral die volgende 4 uitstaande kenmerke van hierdie boek:</p> <p><b>1. <i>Almal is kinders van God</i> (kontra die Bybel wat leer alleen hulle wat Jesus Christus</b></p>	<p>According to the book's web page information, take particular note of the following 4 outstanding features of this book:</p> <p><b>1. <i>All are children of God</i> (as opposed to the Bible which teaches that only those who have accepted</b></p>

**aangeneem het en in Hom glo onder alle volke en nasies deur die eeue, is kinders van God):**

*“This Bible (sic ... oftewel: siek) will emphasise that all people on this planet are members of the same family, embodying the “rainbow character” of the Kingdom of God. One of Desmond Tutu’s major theological themes over the years has indeed been that God is the God of all nations and all people. ... The illustrations convey the message that God is the God for all people, and the King of the entire universe.”*

**Jesus Christ and believe in Him among all peoples and nations through the ages, are children of God):**

*“This Bible (sic ... or: sick) will emphasise that all people on this planet are members of the same family, embodying the “rainbow character” of the Kingdom of God. One of Desmond Tutu’s major theological themes over the years has indeed been that God is the God of all nations and all people. ... The illustrations convey the message that God is the God for all people, and the King of the entire universe.”*

**Opmerking:** Ja, die Drie-enige God van die Bybel is Skepper en Koning oor die ganse Kosmos, of mense en volke dit wil erken of nie (Ps. 2; Op.11:15), en, ja, in die *eerste* Adam is ons almal familie (Hand.17:26), maar, belangrik, in die *tweede* Adam (Jesus Christus) is alle mense nie deel van die geloofsfamilie nie, is almal nie outomaties ‘familie van God’ nie, en kan alleen deel daarvan word as dit aan hul genadiglik geskenk word deur die geloof in Jesus Christus (Joh.1:12,13; Ef.2:8-10).

Die ware Evangelie van verlossing in Christus, dat Christus gekom het om sondaars te red (1 Tim. 1:15), deur te ly, te sterwe aan die kruis, op te staan uit die dode en op te vaar na die hemel (1 Kor.15), het ek nog nooit gehoor uit Tutu se mond of skrywes nie, en nog minder dat elke mens nou opgeroep word om hom te bekeer van sonde (ook van valse godsdiens en self-verlossingsidees deur ons eie goedheid) en ongehoorsaamheid (ook homoseksualiteit en aborsie-moord) (Hand. 17:3), in lyn met 1 Kor.6:9-11 (wat beskryf wie sal en wie sal nie die koninkryk van God be-erwe nie).

**Note:** Yes, the Triune God of the Bible is Creator and King over the whole Cosmos, whether people and nations want to acknowledge it or not (Ps. 2; Rev.11: 15), and, yes, in the *first* Adam we are all family (Acts 17:26), but, importantly, in the *second* Adam (Jesus Christ) all people are not part of the family of faith, not all are automatically 'family of God', and can only be part of it become if it is graciously given to them by faith in Jesus Christ (John 1: 12,13; Eph.2: 8-10).

The true Gospel of salvation in Christ, that Christ came to save sinners (1 Tim.1: 15), by suffering, dying on the cross, rising from the dead, and ascending to heaven (1 Cor.15), I have never heard from Tutu's mouth or writings, much less that every human being is now called to repent of sin (also of false religions and self-redemption ideas through our own goodness) and disobedience (also homosexuality and abortion murder) (Acts 17: 3), in line with 1 Cor.6: 9-11 (which describes who will and who will not inherit the kingdom of God).

Ek sal daarom ook nie verbaas wees as Tutu beide die eerste Adam as historiese mens (en saam met dit die historisiteit van Genesis 1-11), en Jesus as tweede Adam as volkome *mens én volkome God*, ontken nie.

I would therefore not be surprised *if* Tutu denies both the first Adam as historical man (and with it the historicity of Genesis 1-11), and Jesus as second Adam as perfect *man and perfect God*.

**2. 'n Valse teenstelling en verbreking van die eenheid tussen die ware Christelike leer én Christelike lewe** [contra wat ons leer uit die Skrif dat die ware gesonde leer van ons Here Jesus Christus (1 Tim.6:3) lei tot 'n Christelike lewe tot Sy eer (1 Tim.6:11,12), volgens Sy Woord, deur die krag van die Heilige Gees, en nie gegrond op ons eie menslike sondige idees en standaarde nie, Joh.14:15; Rom.13:8-10; 1 Tim.4:16 (leer én lewe)]:

*"The concept for this Children's Bible is unique because the stories are not merely a traditional retelling of the Bible stories, as in most Children's Bibles. The content focuses on the educational methodology of Christianity as a way of life, not a system of belief – with a text that is gender-friendly, ethnically inclusive and culturally sensitive."*

Die Beeld artikel verwoord dit as volg: "Die meeste kinderbybelboeke het tot op hede met feitelike kennis gewerk. Geloof by kinders het dus oor kennis van die Bybel gegaan. Pienaar sê Tutu beklemtoon egter in sy hervertellings van 56 Bybelverhale Christenskap as 'n leefwyse."

**2. A false contradiction and breaking of the unity between true Christian doctrine and Christian life** [contrary to what we learn from Scripture that the true sound doctrine of our Lord Jesus Christ (1 Tim.6: 3) leads to a Christian life to His glory (1 Tim.6: 11,12), according to His Word, by the power of the Holy Spirit, and not based on our own human sinful ideas and standards, John 14:15; Rom.13: 8-10; 1 Tim.4: 16 (doctrine and living)]:

*"The concept for this Children's Bible is unique because the stories are not merely a traditional retelling of the Bible stories, as in most Children's Bibles. The content focuses on the educational methodology of Christianity as a way of life, not a system of belief – with a text that is gender-friendly, ethnically inclusive and culturally sensitive."*

The article in Beeld puts it this way: "Most children's bible books have worked with factual knowledge to date. Faith in children was therefore about knowledge of the Bible. Pienaar says, however, that in his retellings of 56 Bible stories, Tutu emphasizes Christianity as a way of life."

**Opmerking:** Tutu se swart bevrydingsteologie sien sonde in strukture opsigself, nie in die wese, die hart van die mens nie. Natuurlike Godgegewe grense, soos bv tussen man en vrou, tussen geslagte, tussen volke, ens. sien hy as 'sondig' en dit moet afgebreek word. *Daarteenoor* leer die Skrif dat die groot antitese, of stryd, is geestelik van aard: tussen sonde en genade, tussen Christus en die Satan, tussen reg en verkeerd, tussen die

**Note:** Tutu's black liberation theology sees sin in structures by themselves, not in the essence, the heart of man. Natural God-given boundaries, such as between man and woman, between generations, between nations, etc., he sees as 'sinful' and it must be broken down. *On the other hand*, Scripture teaches that the great antithesis, or struggle, is spiritual in nature: between sin and grace, between Christ and Satan, between right

<p>Waarheid en die leuen, tussen die Evangelie en die Revolusie.</p>	<p>and wrong, between Truth and Lie, between the Gospel and the Revolution.</p>
<p><b>3 Dit blyk dat <i>politieke en horisontale versoening en verhoudings</i> die groot fokus is van hierdie boek, terwyl die Skrif leer dat die geestelike versoening tussen die Vader en mens in Christus <i>alleen</i>(Joh.14:6) deur die krag van die Heilige Gees, dié fokuspunt van ons lewens moet wees, én dan die fondament is van waaruit versoening tussen mense en volke kan plaasvind (Ps.127:1; Matt.22:37-40; Hand.4:12):</b></p> <p><i>“As the overall themes are relationships and reconciliation, wherever possible or appropriate we show in the illustrations the emotional or physical connection between the characters. A hint or sense of different cultures is conveyed with textures, colours, backgrounds and foliage.”</i></p>	<p><b>3 It seems that <i>political and horizontal reconciliation and relationships</i> is the major focus of this book, while Scripture teaches that the spiritual reconciliation between the Father and man in Christ <i>alone</i> (John 14: 6) through the power of the Holy Spirit, should be the focal point of our lives, and then the foundation from which reconciliation between people and nations can take place (Ps.127: 1; Matt.22: 37-40; Acts.4: 12):</b></p> <p><i>“As the overall themes are relationships and reconciliation, wherever possible or appropriate we show in the illustrations the emotional or physical connection between the characters. A hint or sense of different cultures is conveyed with textures, colours, backgrounds and foliage.”</i></p>
<p><b>Opmerking:</b> Alle valse godsdienste en filosofieë leer dat die mens se krisis is sy omstandighede en sy naaste en die oplossing lê dan <i>binne of in</i> homself (=humanisme); die enigste ware godsdiens leer die krisis lê in homself (die sondige hart, Matt.15:18-20; Ef.2:1-3), die oplossing lê <i>buite</i> homself in Christus deur sy Woord en Gees (Matt.11:28-30; Joh.15:5). Revolusie leer verandering van <i>buite na binne</i>. Reformasie, die ware evangelie, leer verandering (bekering) van binne na buite.</p>	<p><b>Note:</b> All false religions and philosophies teach that man's crisis is his circumstances and his neighbour, and the solution then lies <i>within or in</i> himself (=humanism); the only true religion teaches that the crisis lies in himself (the sinful heart, Matt.15: 18-20; Eph.2: 1-3), the solution lies <i>outside</i> himself in Christ through his Word and Spirit (Matt.11: 28 -30; Joh.15: 5). Revolution teaches change from <i>outside to inside</i>. Reformation, the true gospel, teaches change (repentance) from the inside out.</p>
<p><b>4. Die tweede gebod word, soos alle ander ‘kinder-bybels’, met groot vrymoedigheid oortree, deur afbeeldings van Jesus Christus te maak, natuurlik met ‘n meer Afrikane aanslag:</b></p> <p><i>“A hint or sense of Africa – Wherever possible or appropriate, we will want to show the emotional or physical connection between the characters. To be</i></p>	<p><b>4. The second commandment, like all other 'children's Bibles', is violated with great boldness, by making images of Jesus Christ, of course with a more African touch:</b></p> <p><i>“A hint or sense of Africa – Wherever possible or appropriate, we will want to show the emotional or physical connection between the characters. To be</i></p>

*conveyed with textures, colours, backgrounds, and foliage, but not explicitly African Close-ups. Seeing what the characters are seeing or experiencing as if we are right there with them as the story is happening.”*

*be conveyed with textures, colours, backgrounds, and foliage, but not explicitly African Close-ups. Seeing what the characters are seeing or experiencing as if we are right there with them as the story is happening.”*

**Opmerking:** Teenoor die afbeeldings van God, en die vervanging van die *Woordgesentreerde* geloof met ‘n *Beeldgesentreerde* godsdiens, bely ons die volgende waarhede aangaande die tweede gebod, volgens die Heidelbergse Kategismus:

“Sondag 35 Vraag 96: Wat eis God in die tweede gebod?

Antwoord: Ons mag God op geen enkele manier afbeeld nie (a) en Hom op geen ander manier vereer as wat Hy in sy Woord beveel het nie (b).

(a) Isa 40:18-19, Isa 40:25; Deu 4:15-16; Rom 1:23; Act 17:29. (b) 1Sa 15:23; Deu 12:30; Mat 15:9.

Vraag 97: Mag ons dan glad nie beelde maak nie?

Antwoord: God kan en mag op geen enkele manier afgebeeld word nie (a). Die skepsels mag wel afgebeeld word, maar God verbied dat ons van hulle afbeeldings maak en besit om dit te vereer en Hom daardeur te dien (b).

(a) Isa 40:25. (b) Exo 34:17; Exo 23:24; Exo 34:13; Num 33:52.

Vraag 98: Mag ons beelde as “boeke van die leke” in die kerkgebou toelaat?

Antwoord: Nee, want ons moet nie wyser as God wil wees nie. Hy wil sy Christene nie deur stom

**Note:** Contrary to the images of God, and the replacement of the *Word-centered* faith with an *Image-centered* religion, we confess the following truths regarding the second commandment, according to the Heidelberg Catechism:<sup>1</sup>

“Lord’s Day 35, Question 96: What does God require in the second commandment?”

Answer: We may not make an image of God in any way<sup>1</sup>, nor worship Him in any other manner than He has commanded in His Word.<sup>2</sup>

<sup>1</sup>Is. 40:18-19; Is 40:25; Deut. 4:15-16; Rom, 1:23; Acts 17:29. <sup>2</sup> 1 Sam 15:23; Deut. 12:30; Matt. 15.9.

Question 97: May we then not make any image at all?

Answer: God cannot and may not be visibly portrayed in any way.<sup>1</sup> Creatures may be portrayed, but God forbids us to make or have any images of them in order to worship them or to serve God through them.<sup>2</sup>

<sup>1</sup> Is. 40:25. <sup>2</sup> Ex. 34:17; Ex. 23:24; Ex. 34:13; Num. 33:52.

Question 98: But may images not be tolerated in the churches as “books of the laity”?

Answer: No, for we should not be wiser than God. He wants His people to be taught noy by means

<sup>1</sup> Text as in the “Book of Praise, 1984” version used here, but with footnotes as in the Afrikaans.



<p>beelde nie (a), maar deur die lewende verkondiging van sy Woord laat onderrig (b).</p> <p>(a) Jer 10:8; Hab 2:18. (b) Rom 10:14-15, Rom 10:17; 2Pe 1:19; 2Ti 3:16-17.”</p>	<p>of dumb images<sup>1</sup> but by the living preaching of His Word.<sup>2</sup></p> <p><sup>1</sup> Jer. 10:8; Hab. 2:18. <sup>2</sup> Rom. 190:14-15; Rom. 10:17; 2 Pet. 1:19; 1 Tim. 3:16-17.</p>
<p>Hier kan daar ook gesien word dat daar selfs tot Japanese/Chinese Jode was in Jesus se tyd, via ‘sosio-historiese’ revisie (as ons SA se geskiedenis kan herskryf om by ons behoeftes aan te pas, hoekom nie ook die Bybel s’n nie?):</p> <p><a href="http://www.luxverbi-bm.com/content/illustration-samples">http://www.luxverbi-bm.com/content/illustration-samples</a></p> <p><b>Die verteller/skrywer van die boek: Desmond Tutu</b></p> <p>Oor die skrywer, hier is ‘n paar aanhalings uit sy roemryke loopbaan, wat dalk op die agterblad van hierdie boek gaan verskyn. Hierdie aanhalings sal ook aantoon wat Tutu onder ‘Children of God’ bedoel (ek is nie bewus daarvan dat hy enige van ondergenoemde uitsprake later terug getrek het voor sy sterwe op 26 Desember 2021 nie).</p>	<p>Here it can also be seen that there were even Japanese/Chinese Jews in Jesus' days, via a 'socio-historical 'revision (for if we can rewrite South African history to suit our needs, why not also the Bible's?):</p> <p><a href="http://www.luxverbi-bm.com/content/illustration-samples">http://www.luxverbi-bm.com/content/illustration-samples</a></p> <p><b>The narrator/author of the book: Desmond Tutu</b></p> <p>About the author, here are some quotes from his illustrious career, which may appear on the back cover of this book. These quotes will also show what Tutu means by ‘Children of God’ (I am not aware that he later withdrew any of the following statements before his death on 26 December 2021).</p>
<p><b><u><a href="#">Hy bely nie openlik en duidelik die liggaamlike (letterlike) opstanding van ons Here Jesus Christus nie:</a></u></b></p>	<p><b><u><a href="#">He does not openly and clearly confess the bodily (literal) resurrection of our Lord Jesus Christ:</a></u></b></p>
<p>“About 15 years ago I was watching a television interview of Desmond Tutu, being conducted by TV presenter John Bishop. The interview was taking place in the days preceding Easter. Bishop asked Mr. Tutu if he believed that Jesus Christ actually, physically rose from the dead. Mr. Tutu evaded answering this clear, straightforward question, and so Bishop asked him again, only to receive the same evasive religious-sounding, yet empty response. Bishop was obviously not going to let go</p>	<p>“About 15 years ago I was watching a television interview of Desmond Tutu, being conducted by TV presenter John Bishop. The interview was taking place in the days preceding Easter. Bishop asked Mr. Tutu if he believed that Jesus Christ actually, physically rose from the dead. Mr. Tutu evaded answering this clear, straight-forward question, and so Bishop asked him again, only to receive the same evasive religious-sounding, yet empty response. Bishop was obviously not going</p>



of this question and thus with appropriate forthrightness he demanded a direct answer to his question, "Do you believe that the body of Jesus Christ actually came back from the dead after three days?" Mr. Tutu answered with great enthusiasm, "It does not matter whether or not Jesus' body came back to life. What matters is that the spirit of Christ lives on today."

Well I, along with millions of others, beg to differ. It does matter. It matters a lot. For the resurrection makes all the difference in the world. It makes all the difference to us who live in this world. It makes all the difference as to where and how we will live in the next world. Yes indeed, it does matter whether or not you believe that Jesus rose from the dead."

**Opmerking:** lees 1 Kor. 15, veral verse 12-19.

**Tutu ondersteun die inter-faith beweging en het al die (valse) godsdienste se 'seëninge en gebede' gereël vir die begin van die nuwe SA:**

"Tutu attended Mandela's inauguration ceremony; he had planned its religious component, insisting that Christian, Muslim, Jewish, and Hindu leaders all take part."

Opmerking: lees Spreuke 28:4,9.

**On the Divinity of Christ:** "Some people thought there was something odd about Jesus' birth... It may be that Jesus was an illegitimate son." (*Cape Times*, 24.10.80)

**On the Holy Spirit:** "The Holy Spirit is not limited to the Christian Church. For example, Mahatma Gandhi, who is a Hindu... The Holy Spirit shines

to let go of this question and thus with appropriate forthrightness he demanded a direct answer to his question, "Do you believe that the body of Jesus Christ actually came back from the dead after three days?" Mr. Tutu answered with great enthusiasm, "It does not matter whether or not Jesus' body came back to life. What matters is that the spirit of Christ lives on today."

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**Note:** Read 1 Cor. 15, especially verses 12-19.

**Tutu supports the inter-faith movement and has arranged all the (false) religions 'blessings and prayers' for the beginning of the new SA:**

"Tutu attended Mandela's inauguration ceremony; he had planned its religious component, insisting that Christian, Muslim, Jewish, and Hindu leaders all take part. "

Note: Read Proverbs 28: 4,9.

**On the Divinity of Christ:** "Some people thought there was something odd about Jesus' birth... It may be that Jesus was an illegitimate son." (*Cape Times*, 24.10.80)

**On the Holy Spirit:** "The Holy Spirit is not limited to the Christian Church. For example, Mahatma Gandhi, who is a Hindu... The Holy Spirit shines

through him.” (*St. Alban’s Cathedral, Pretoria, 23.11.78*)

**On Violence:** “One young man with a stone in his hands can achieve more than I can with a dozen sermons.” (*Daily Telegraph, London, Nov. 1984*)  
“Unless America puts pressure on South Africa... the only way forward is to overthrow the Government by force.” (*Sunday Times, 26.1.86*)  
“There comes a time when it is justifiable to overthrow an unjust system by violence.” (*Argus, 3.4.86*) “I will tell you the day... (when) we must use violence to overthrow an unjust system.” (*The Argus, 24.6.87*)

**On Economics:** “I am a socialist. I hate capitalism.” (*Sunday Times, 29.12.85; idea 32/83*) “I think I would use Marxist insights, ‘From each according to his ability, to each according to his need.’ That, I think, is in line with what Our Lord, himself, would have taught.” (*Inside South Africa, April 1988*)

**On the Last Judgment** “Thank God I am black. White people will have a lot to answer for at the last judgment.” (*Argus, 19.3.84*)

**Opmerking:** laasgenoemde aanhaling laat ‘n mens dink aan George Orwell se ‘Animal Farm’ – sommige diere (swartes) is meer gelyk as ander diere (wittes). Dit blyk ook dat vanuit Tutu se bevrydings-teologie, die ‘social gospel’ wat nou die nuwe SA oorweldig het, dat ‘n mens gered word, hemel toe gaan, nie vanuit die antwoord op die vraag van Christus, “Maar jy/julle, wie sê julle is Ek” (Matt.16:15) nie, maar op grond van die vraag of jy vir of teen een of ander sosio-politieke sisteem (bv. Apartheid) is/was ?

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**On the Last Judgment** “Thank God I am black. White people will have a lot to answer for at the last judgment.” (*Argus, 19.3.84*)

**Note:** The latter quote reminds one of George Orwell's 'Animal Farm' - some animals (blacks) are more alike than other animals (whites). It also seems that from Tutu's liberation theology - the 'social gospel' that has now overwhelmed the new SA - that one is saved, goes to heaven, not from the answer to the question of Christ, “But you (*singular & plural in Afrikaans*), who do you say that I am?” (Matt.16: 15), but based on the question of whether you are / were for or against some socio-political system (e.g. Apartheid)?

Bron van aanhalings hierbo:  
<https://www.gospeldefenceleague.org/index.php/articles/31-the-archbishop-and-the-bible> (hier is meer aanhalings beskikbaar)

Source of quotes above:  
<https://www.gospeldefenceleague.org/index.php/articles/31-the-archbishop-and-the-bible>  
(more quotes are available here)

**On Homosexuality:** “We say the expression of love in a monogamous, heterosexual relationship is more than just the physical but includes touching, embracing, kissing, maybe the genital act. The totality of this makes each of us grow to become giving, increasingly god-like and compassionate. If it is so for the heterosexual, what earthly reason have we to say that it is not the case with the homosexual, provided the relationship is exclusive, not promiscuous?

It is only of homosexual persons that we require universal celibacy, whereas for others we teach that celibacy is a special vocation. We say that sexual orientation is morally a matter of indifference, but what is culpable are homosexual acts. But then we claim that sexuality is a divine gift, which used properly, helps us to become more fully human and akin really to God, as it is this part of our humanity that makes us more gentle and caring, more self-giving and concerned for others than we would be without that gift. Why should we want all homosexual persons not to give expression to their sexuality in loving acts? Why don't we use the same criteria to judge same-sex relationships that we use to judge whether heterosexual relationships are wholesome or not?

I was left deeply disturbed by these inconsistencies and knew that the Lord of the Church would not be where his church is in this matter. Can we act quickly to let the gospel imperatives prevail as we remember our baptism and theirs, and be thankful?”

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Bron: <http://jmm.aaa.net.au/articles/15400.htm>

“Our lesbian and gay brothers and sisters across Africa are living in fear. And they are living in hiding — away from care, away from the protection the state should offer to every citizen and away from health care in the AIDS era, when all of us, especially Africans, need access to essential HIV services. That this pandering to intolerance is being done by politicians looking for scapegoats for their failures is not surprising. But it is a great wrong. An even larger offense is that it is being done in the name of God. Show me where Christ said “Love thy fellow man, except for the gay ones.” Gay people, too, are made in my God’s image. I would never worship a homophobic God.

“But they are sinners,” I can hear the preachers and politicians say. “They are choosing a life of sin for which they must be punished.” My scientist and medical friends have shared with me a reality that so many gay people have confirmed, I now know it in my heart to be true. No one chooses to be gay. Sexual orientation, like skin color, is another feature of our diversity as a human family.

Isn’t it amazing that we are all made in God’s image, and yet there is so much diversity among his people? Does God love his dark- or his light-skinned children less? The brave more than the timid? And does any of us know the mind of God so well that we can decide for him who is included, and who is excluded, from the circle of his love?”

Bron: <https://gcmwatch.wordpress.com/2010/05/25/desmond-tutu-takes-a-step-backward-on->

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[biblical-truth/](#) (hierdie blog gee ook goeie kritiek teen Tutu se pro-gay standpunt)

“I would refuse to go to a homophobic heaven. No, I would say sorry, I mean I would much rather go to the other place. I would not worship a God who is homophobic and that is how deeply I feel about this. I am as passionate about this cam-paign as I ever was about apartheid. For me, it is at the same level. — [Tutu in 2013](#)

**Opmerkings:** Tutu verstaan ‘homofobies’ nie net as iemand wat ‘n naaste verkeerd of onregverdig behandel weens sy sondes sy sonde nie, maar **ook die bybelse standpunt van** “die Bybel leer dat homoseksualisme, soos alle ander sondes, ‘n sonde is wat **a)** verkeerd is, en **b)** van bekeer moet word). Teenoor Tutu se *valse* evangelie en *valse* liefde van God, en valse liefde teenoor volhardende sondaars (bv. sodomiete), bely ons die ware liefde van God in Christus, ook teenoor mede verlore sondaars, wat sny tot ware bekering, genesing, belydenis, vergifnis, versoening en herstel, 1 Kor.6:9-11:

*“<sup>9</sup> Of weet julle nie dat die onregverdige die koninkryk van God nie sal beërwe nie? <sup>10</sup> Moenie dwaal nie! Geen hoereerders of afgodedienslaars of egbrekers of wellustelinge of sodomiete of diewe of gierigaards of dronkaards of kwaadsprekers of rowers sal die koninkryk van God beërwe nie. <sup>11</sup> En dit was sommige van julle; maar julle het jul laat afwas, maar julle is geheilig, maar julle is geregverdig in die Naam van die Here Jesus en deur die Gees van onse God.”*

Die ware familie van God, die ware kinders van God onder alle volke, tale en nasies, is hulle wat hul verlossing in Christus *alleen* vind (Joh.14:6), en hul

[desmond-tutu-takes-a-step-backward-on-biblical-truth/](#) (This blog also gives good reviews against Tutu's pro-gay standpoint.)

“I would refuse to go to a homophobic heaven. No, I would say sorry, I mean I would much rather go to the other place. I would not worship a God who is homophobic and that is how deeply I feel about this. I am as passionate about this cam-paign as I ever was about apartheid. For me, it is at the same level. - [Tutu in 2013](#)

**Remarks:** Tutu understands 'homophobic' not only as someone who treats a neighbor wrongly or unjustly because of his sins his sin, but also the biblical view of “the Bible teaches that homosexuality, like all other sins, is a sin that **a)** is wrong, and **b)** must be repented from). Contrary to Tutu's false gospel and false love of God, and false love towards persistent sinners (e.g. sodomites), we confess the true love of God in Christ, also towards fellow lost sinners, who cut to true repentance, healing, confession, forgiveness, reconciliation and restoration, 1 Cor.6: 9-11:

*“<sup>9</sup> Or do you not know that the unrighteous<sup>[a]</sup> will not inherit the kingdom of God? **Do not be deceived:** neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,<sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. <sup>11</sup> And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”*

The true family of God, the true children of God among all peoples, tongues and nations, are

<p>hele lewe lank teen die eie sonde, wêreld en die Satan stry. (Op.12:11,17)</p>	<p>those who find their salvation in Christ alone (John 14: 6), and all their lives fight against their own sin, the world and Satan. (Rev.12: 11,17)</p>
<p><b>Oor die verlede:</b> (Moet sê, ‘n sarkasties-humoristiese Tutu het darem ‘n komplement ook vir ons Boere, of hy dit bedoel het of nie). Lees die volgende aanhaling van hom op die wysie van ” ‘n Boer maak ‘n plan”:</p> <p>“When the missionaries came to Africa they had the Bible and we had the land. They said, ‘Let us pray.’ We closed our eyes. When we opened them we had the Bible and they had the land.”</p>	<p><b>About the past:</b> (I must say, a sarcastic-humorous Tutu also has a complement for our Boers, whether he meant it or not). Read the following quote from him in the tune of "A farmer makes a plan":</p> <p>“When the missionaries came to Africa they had the Bible and we had the land. They said, ‘Let us pray.’ We closed our eyes. When we opened them we had the Bible and they had the land.”<sup>2</sup></p>
<p><b>Waarskuwing</b></p> <p>Die boek word bemark as ‘n ‘retold’, ‘n ‘<i>hervertelling</i>’, ‘n ‘denkskuif’ van die manier van Bybelse geskiedenis vertelling. Na my mening, lyk dit na ‘n wegskuif, ‘n herinterpretasie weg van die algemene Christelike geloof soos bely in die Apostoliese Geloofsbelydenis.</p> <p>In 2 Tim. 4:3-4 word ons gewaarsku, “... daar sal ‘n tyd wees wanneer hulle <b>die gesonde leer</b> nie sal verdra nie, maar, omdat hulle in hul gehoor gestreel wil wees, vir hulle ‘n menigte leraars sal versamel volgens hulle eie begeerlikhede, en die oor sal afkeer van die waarheid <b>en hulle sal wend tot fabels.</b>”</p>	<p><b>Warning</b></p> <p>The book is marketed as a 'retold', a 'retelling', a 'shift in thinking' of the way Biblical history is told. In my opinion, it seems like a move away, a reinterpretation away from the general Christian faith as confessed in the Apostles' Creed.</p> <p>In 2 Tim. 4: 3-4 we are warned, “<i>For the time is coming when people will not endure <b>sound teaching</b>, but having itching ears they will accumulate for themselves teachers to suit their own passions,<sup>4</sup> and will turn away from listening to the truth <b>and wander off into myths.</b></i>”</p>
<p>Hierdie skrywe is ‘n paar voorlopige opmerkings, maar vanuit die inligting wat reeds beskikbaar is, lyk dit of hierdie boek ‘n versameling van fabels gaan wees, wat nie gefokus is op die eer en lof van die Drie-enige God nie, en nog minder op ware liefde, vergifnis en versoening met die naaste, dus met alle volke, nie.</p>	<p>This writing contains some preliminary remarks, but from the information already available, it looks as if this book is going to be a collection of fables, which are not focused on the glory and praise of the Triune God, and even less on true love, forgiveness and reconciliation with the neighbour, therefore with all nations.</p>

<sup>2</sup> I have read a variation of this quip, in which the missionary first said “**Let us pray**”, and then said “Let us prey”.

En, as jy die waarheid vir fabels kan verruil met mooi prente en 'n 'oulike omie' wat dit vertel, soveel beter.

Ouers en gemeentes moet daarom hierdie boek vermy, die prentjiez'bybels' opsy stoot (ook die sogenaamde 'goeies'), en opnuut hul Ou Vertaling<sup>3</sup> (of ander goeie betroubare) Bybels uithaal, die gesin saamroep om die huisaltaar, en weer begin vashou aan 2 Tim.3:14-17,

*“Maar bly jy in wat jy geleer het en waarvan jy verseker is, omdat jy weet van wie jy dit geleer het, <sup>15</sup> en dat jy van kleins af die heilige Skrifte ken wat jou wys kan maak **tot saligheid deur die geloof in Christus Jesus**. Die hele Skrif is deur God ingegeen en is nuttig tot lering, tot weerlegging, tot teregwysing, tot onderwysing in die geregtigheid, sodat die mens van God volkome kan wees, **vir elke goeie werk volkome toegerus.**”*

Sonder God se genade deur die geloof in Jesus Christus (2 Tim.1:9; 2 Tim.3:15)

– sola Gratia, sola Fide, Solus Christus.

Sonder die 'gesonde leer' wat ons 'van kleins af in die Skrifte leer' (2 Tim.3:16; 2 Tim.4:3)

– sola Sacra Scriptura,

kan ons nie God verheerlik (soli Deo Gloria) en 'volkome toegerus ... vir elke goeie werk' (2 Tim.3:17), d.w.s. kan daar *geen* ware “Christenskap as 'n lewenswyse” (*Beeld*, 1 Julie 2010) wees nie.

And, if you can swap the truth for fables with nice pictures and a 'cute uncle' who tells them, so much the better.

Parents and congregations should therefore avoid this book, push aside the picture 'bibles' (also the so-called 'good' ones), and take out their Old Translation (or other good reliable) Bibles, call the family together around the house altar, and start holding on again to 2 Tim.3: 14-17:

*“But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it, and how from childhood you have been acquainted with the sacred writings, which are able to make you **wise for salvation through faith in Christ Jesus**. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be **complete, equipped for every good work.**”*

Without God's grace through faith in Jesus Christ (2 Tim.1: 9; 2 Tim.3: 15)

- Sola Gratia, Sola Fide, Solus Christus.

Without the "sound doctrine" that we "are being taught in the Scriptures from an early age" (2 Tim.3: 16; 2 Tim.4: 3)

- sola Sacra Scriptura,

we cannot glorify God (soli Deo Gloria) and be 'complete, equipped... for every good work' (2 Tim.3: 17), i.e. there can be *no* true “Christianity as a way of life” (*Beeld*, 1 July 2010).

<sup>3</sup> Meaning the 1933/1953 Afrikaans Bible.



Sonder die gesonde leer van ons Here Jesus Christus sal hierdie boek van Tutu geen *ware* versoening bring tussen God en mens nie, en nog minder tussen mens en mens, nie in die nuwe SA nie, maar ook nie regoor die wêreld tussen volke nie.

**Psalm 127:1:** “As die HERE die huis nie bou nie, *tevergeefs* werk die wat daaraan bou; as die HERE die stad nie bewaar nie, *tevergeefs* waak die wagter.”

**Joh. 15:5:** “Ek is die wynstok, julle die lote. Wie in My bly, en Ek in hom, hy dra veel vrug; want *sonder My kan julle niks doen nie.*”

**2 Kor. 5:17-21:** <sup>17</sup>Daarom, as iemand in Christus is, is hy ‘n *nuwe* skepsel; die ou dinge het verbygegaan, kyk, dit het alles nuut geword. <sup>18</sup>En dit alles is uit God wat ons met Homself versoen het deur Jesus Christus en ons die bediening van die versoening gegee het, <sup>19</sup>naamlik dat God in Christus die wêreld met Homself versoen het deur hulle hul misdade nie toe te reken nie en die woord van die versoening aan ons toe te vertrou. <sup>20</sup>Ons tree dan op as gesante om Christus wil, asof God deur ons vermaan. Ons bid julle om Christus wil: Laat julle met God versoen. <sup>21</sup>Want Hy het Hom wat geen sonde geken het nie, sonde vir ons gemaak, sodat ons kan word geregtigheid van God in Hom.”

### Die uitgewer

Die uitgewer van die boek is *Lux Verbi*. My latyn is nie te goed nie, maar ek het altyd gedink *Lux Verbi* beteken ‘Lig van die Woord’, ten minste die jare toe ek daar gewerk het. Volgens hul webblad is dit egter ‘Lig van die wêreld’

Without the sound doctrine of our Lord Jesus Christ, this book of Tutu will not bring *true* reconciliation between God and man, much less between man and man, not in the new South Africa, but neither around the world between nations.

**Psalm 127:1:** “Unless the LORD builds the house, those who build it labour *in vain*. Unless the LORD watches over the city, the watchman stays awake *in vain*.”

**John 15:5:** “I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for *apart from me you can do nothing*.”

**2 Cor. 5:17-21:** <sup>17</sup>Therefore, if anyone is in Christ, he is a *new* creation. The old has passed away; behold, the new has come. <sup>18</sup>All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup>that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup>Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. <sup>21</sup>For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

### The publisher

The publisher of the book is *Lux Verbi*. My Latin is not too good, but I always thought *Lux Verbi* means 'Light of the Word', at least during the years I worked there. According to their website, however, it is ‘Light of the world’

<http://www.luxverbi.co.za/content/meer-oor-lux-verbibm>).

‘n Profetiese taalfout ?

As hul sulke boeke begin uitgee dan pas hierdie ‘nuwe latyn’ daarby: dit is nie meer die verspreiding van die ware lig van die Woord (lux Verbi) nie, maar die ‘lig’ (eintlik duisternis) van die 1 Joh.2:15-17 wêreld = ‘wêreldsheid’. Dit sal dalk goed wees as die naam van die uitgewer verander na ‘*Tenebrae mundi*’, dit is die ‘*duisternis van die wêreld*.’

Ten einde, is daar geen toekoms sonder die ware Lig, Jesus Christus nie (Jes. 8:20; Joh. 1:5; 3:19,36).

Mag ware gelowiges eerder aanhou vashou aan die volgende leuse vir alle volke, en die ganse wêreld (Matt. 28:16-20):

***Post tenebras lux!***

<http://www.luxverbi.co.za/content/meer-oor-lux-verbibm>).

A prophetic language error?

If they start publishing such books, then this 'new Latin' fits in: it is no longer the distribution of the true light of the Word (lux Verbi), but the 'light' (actually darkness) of the 1 John 2: 15-17 world = 'worldliness'. It might be a good idea to change the publisher's name to '*Tenebrae mundi*', which is the '*darkness of the world*'.

Finally, there is no future without the true Light, Jesus Christ (Isa. 8:20; John 1: 5; 3: 19,36).

May true believers rather hold on to the following motto for all nations, and the whole world (Matt. 28: 16-20):

***Post tenebras lux!***<sup>4</sup>

Original: **Rev. Slabbert Le Cornu, (GKSA, Carletonville)** at PRO REGNO - <https://wp.me/pM9VW-2pn> and translated by Jacob A. de Raadt, Osoyoos, BC, Canada on 2021-12-27.

<sup>4</sup> “**Post tenebras lux** is a Latin phrase translated as “**Light After Darkness**”. It appears as *Post tenebras spero lucem* (“**After darkness, I hope for light**”) in the Vulgate version of Job 17:12. **Post Tenebras Lux** in the Seal of the Canton of Geneva. The phrase came to be adopted as the Calvinist motto, and was subsequently adopted as the motto of the entire Protestant Reformation. It is used by John Calvin's adopted city of Geneva, Switzerland on their coins. As a mark of its role in the Calvinist movement, the motto is engraved on the Reformation Wall, in Geneva, and the Huguenot Monument, in Franschhoek, South Africa.” (information provided by Rev. Slabbert Le Cornu, by e-mail of 2021-12-28, permitting this translation – JAdR.)