

South Africa: The difference between the *Apartheid* government and the present government

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1. Introduction

Questions regarding our views on, involvement in, and testimony against *apartheid* have been raised during the course of interviews and related discussions with various officers of the law, and indeed also in general conversation with members of the public.

This document is intended to clarify some aspects of the difference between that government and the present one from which we have fled.

Please note: Some right features of the *apartheid* government are considered in this document. This consideration is in no way intended to excuse the evils of that government.

2. The evil of *apartheid*

The core evil of *apartheid* was racial discrimination. The laws then of South Africa, and the practice of them, **did not treat a man as man but by the colour of his skin**. Men were unrighteously and cruelly treated based solely on their race (compare with Acts 10:34-35). The wrongness of *apartheid* itself is beyond question, and therefore this document does not attempt to cover the scope of its evils.

Throughout the *apartheid* period, those with whom we have fellowship did recognise the evil of that system although we admit that our conviction and judgement of this did increase. We prayed often in the church and in private that a man would be treated as a man. ‘White’ brethren and ‘black’ brethren entertained each other in their homes and attended church services together in so-called ‘white areas’ and in the coloured (or ‘black’) township. Ministry in the church, and our practice, was in contradiction to *apartheid* and its laws.

Brethren were continually conscious of the danger of speaking out against the evil, and that there would be no protection from the police for doing so. One ‘white’ family’s car was smeared with faeces after entertaining ‘black’ brethren in their home in Port Elizabeth.¹

In 1985, the Port Elizabeth home of the Watson’s – ‘white’ anti-apartheid activists, of no association to the writer – was destroyed by an arson attack.² Two young brethren (Roderick Noakes & Ben Jurgens) heard the explosion that evening and drove down the road to a viewpoint where they could see the fire across a valley.

While they were watching, two severely burned ‘black’ men made their way out of the bush, having escaped across the valley. Roderick returned Ben to a house nearby and took these two seriously injured men in his own car to nearest hospital, which was the ‘whites only’ Provincial Hospital. The hospital refused to treat the men because of their race, and they were removed by the police. The two injured men were detained by the police before eventually being transferred to the ‘black’ Livingstone Hospital for treatment.

Both Roderick and Ben were questioned at their respective parent’s homes by an *apartheid* police inspector, with much suspicion regarding their involvement in this incident. Attempts were made to force these brethren to make statements which suited the State’s narrative, and one of their original signed statements was ‘lost’.

¹ Judith Marie Pudney (born Walker, 1946, New York City)

² *Anti-Apartheid Family Vows to Fight On Despite Destruction of Home, Business* (Los Angeles Times, September 11, 1986)

3. Discussion on communism

a) Was *apartheid* communist?

This question must be answered, because it has been specifically alleged that the *apartheid* government itself was communist, and thus no different to the present government. This allegation is not factual.

In order to determine whether the *apartheid* government was communist, we must first define what it means to be 'communist'. There are two principal tenets of communism:

- i. Communism is necessarily atheist. It holds that there is no God, and even a hatred for the idea of a god. The communist party becomes the supreme authority.^{3 4}
- ii. There is no private ownership.⁵ All land, knowledge, produce, and (worst of all) people belong to the State.⁶ The implementation of this involves the theft of private property first, and finally the removal of *all* human rights.⁷

³ "But communism is that stage of historical development which makes all existing religions superfluous and supersedes them." #22 of A Communist Confession of Faith, from the *Manifesto of the Communist Party* (Marx & Engels, 1848)

⁴ "In simple words, I hate the pack of gods." (Prometheus), from *Difference Between the Democritean and Epicurean Philosophy of Nature in On Religion* (Marx, 1841)

⁵ "In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property." Proletarians and Communists, from the *Manifesto of the Communist Party* (Marx & Engels, 1848)

⁶ "By the elimination of private property and its replacement by community of property." #3 of A Communist Confession of Faith, from the *Manifesto of the Communist Party* (Marx & Engels, 1848)

⁷ "We will only interfere in the personal relationship between men and women or with the family in general to the extent that the maintenance of the existing institution would disturb the new social order." #22 of A Communist Confession of Faith, from the *Manifesto of the Communist Party* (Marx & Engels, 1848)

In the first point, the *apartheid* government clearly did acknowledge God and at that the christian God, the only true God.^{8 9 10} Government ceremonies were conducted in the Name of God the Father, the Son and the Holy Ghost, and men were sworn into office on the Holy Scriptures. Its views were informed by conservative Calvinist doctrines¹¹, resulting in laws which for instance prohibited business, sport, cinemas, etc. on Sundays¹² and prohibited gambling (albeit hypocritically). Nevertheless it is admitted without reservation that their view of christianity was critically distorted which manifested itself in the idea of racial superiority. It is quite clear then that the *apartheid* government, while holding the wicked policy of racial discrimination, did not fit the character of this first tenet of communism because it *did* recognise God.

In the second point, it cannot be said that private ownership was not allowed under the *apartheid* government. Persons of a specific race were mistreated – gravely so – and had property wrongly and forcibly stolen from them, and were denied the right to own property at all. It is important to see that this was done on the (wrong) principle that a specific race is inferior and that therefore they did not warrant the right to own such property. It was not done on the communist principle that *no-one* should own property and that *all* property should belong to the State. Indeed, where persons of a specific race were denied right to live somewhere, it was usually in order that the supposedly superior race could have the advantage of owning that land or to place the supposedly inferior race at a desired distance. The *apartheid* government clearly did not hold itself as custodian of all property and was therefore clearly not representative of this second principle of communism.

On both points, even the coloured ('native' or 'black') population was not prevented from having their churches or from worshipping. They were not persecuted for their faith itself. Thus christianity was recognised and remarkably *all* men generally had the liberty to worship even although most other civil liberties were denied to so many.^{13 14}

Never did the *apartheid* government have the stated objective of implementing a Godless society, and neither did it show a desire for such a society.

⁸ "In so saying, I pray that Almighty God would grant us the wisdom and the strength to seek to fulfil His Will."
P.W. Botha, State President, August 15, 1985

⁹ "I pray that the Almighty Lord will guide and sustain us on our course through uncharted waters and will bless your labours and deliberations." F. W. de Klerk, opening of Parliament, February 2, 1990

¹⁰ "The inauguration was a solemn ceremony which began with Botha taking the oath of office before Chief Justice P. J. Rabie in Cape Town's main Dutch Reformed church near the parliament building." From *Botha Becomes S. Africa's President Under New Constitution* (The Washington Post, September 15, 1984)

¹¹ "Historically, South Africa has been a closed society - one that has not been open to democratic influences for all of its citizens. Consequently, Sunday laws largely represented the values of a political and social elite. Clear religious consideration buttressed the legislation." From *South Africa's Sunday Law: Finding a Compromise* (Jerry S. Ismail)

¹² "This article analyzes the position of the sole remaining Sunday legislation in South Africa..." From *South Africa's Sunday Law: Finding a Compromise* (Jerry S. Ismail)

¹³ See section "Religion and Apartheid" from *South Africa: A Country Study* (Rita M. Byrnes, Washington: GPO for the Library of Congress, 1996.)

¹⁴ Churches On Cutting Edge Of The Apartheid Battle (The New York Times, March 15, 1985)

b) The *apartheid* government against communism

Further to the evidence on basic principles, there is also evidence from its actions that the *apartheid* government was in fact strongly opposed to communism. The following topics briefly consider some aspects of this opposition:

The Communist Party was banned

The Communist Party of South Africa (CPSA) was founded in 1921. The *apartheid* government was elected in 1948 and quickly banned the CPSA (and broadly, any communism) with the Suppression of Communism Act 44 of 1950. The CPSA was voluntarily dissolved and the present South African Communist Party (SACP) was founded in 1953 as an underground party. This legislation banning communism was later incorporated in the Internal Securities Act, 1982 (Act 74 of 1982). (The sections of this Act which banned the Communist Party were repealed in 1990.)

The *Rooi Gevaar*

The so-called *rooi gevaar* (literally *red danger*) is an Afrikaans term from the Cold War era. It expresses the international communist threat to religious, economic, and political freedom on the Southern African subcontinent. The fact that this fear was given a name shows that the *apartheid* government held an ideology that was opposed to communism internationally.

The South African Border War, or Angolan Bush War

Angola used to be a Portuguese colony and South-West Africa (Namibia) used to be a German colony. South African forces invaded and occupied South-West Africa during the First World War and the Union of South Africa was subsequently given the mandate to administer South-West Africa, which it undertook effectively as a province of the Union.¹⁵ As colonial African states began to look for independence, the Soviet Union took strong interest in these independence movements. This eventually led to Cuban troops, with the best Soviet supplied weapons, supporting the South-West African independence forces from neighbouring Angola.¹⁶ (During 2018, I personally met a Cuban man in Mandeville, Jamaica who told me himself: "We fought you in the war!") The eventual negotiations for the independence of South-West Africa included a pre-condition that Cuban troops withdraw from Angola. This view was supported by the United States to maintain Western interests and a region free of what Chester Crocker, Assistant Secretary of State for African Affairs termed "Soviet-Cuban military adventurism".¹⁷

¹⁵ *Ends of British Imperialism: The Scramble for Empire, Suez, and Decolonization* (William R. Louis, I.B. Tauris & Company, 2006)

¹⁶ *U.S. pushes to get Cubans out of Angola* (The New York Times, September. 26, 1982)

¹⁷ *Herding Cats: Multiparty Mediation in a Complex World* (Chester Crocker, United States Institute of Peace, 1999)

Belligerents		Commanders and leaders	
South Africa	SWAPO (PLAN)	Gerrit Viljoen	Sam Nujoma
TGNU (1985–1989) ^[1]	MPLA (FAPLA) ^[4]	Willie van Niekerk	Tobias Hainyeko †
Portugal (until 1975) ^[2]	Cuba	Louis Pienaar	Peter Nanyemba
UNITA (from 1975) ^[3]	SWANU ^[5]	B. J. Vorster	Dimo Hamaambo
FNLA (1975) ^[4]	ANC (MK) ^[6]	P. W. Botha	Peter Mweshihange
	Zambia ^[7]	F. W. de Klerk	Solomon Huwala
	Material support: [hide]	Constand Viljoen	Agostinho Neto
	Soviet Union ^{[8][9]}	Johannes Geldenhuis	José Eduardo dos Santos
	China (until 1975) ^[10]	Magnus Malan	António Franca
	East Germany ^{[11][12]}	Andreas Liebenberg	Iko Carreira
	Poland ^[13]	Georg Meiring	Fidel Castro
	Hungary ^[13]	Cornelius Ndjoba †	
	Czechoslovakia ^[13]	Jonas Savimbi	
	Bulgaria ^[13]	Holden Roberto	
	Romania ^{[14][15]}		
	North Korea ^{[10][16]}		
	Egypt ^{[17][18]}		
	Ghana ^{[18][17]}		
	Nigeria ^[note 1]		
	Algeria ^{[18][9]}		
	Libya ^[20]		
	Tanzania ^{[17][21]}		

National participants and key leaders in the Border War¹⁸

Support for the Korean War

The Union of South Africa sent over eight hundred troops to support the Western forces in the Korean War against the Soviet-backed communist forces.¹⁹ While this was a conflict which the Union could ill afford, and a newly elected Nationalist government was reluctant to be drawn into it, the fear of communist ideology driving military action in Southern African forced South Africa to support the West.²⁰



Korean War Memorial in Pretoria, South Africa

¹⁸ South African Border War (Wikipedia, August 24, 2023)

¹⁹ United Nations Command (USFK Public Affairs Office)

²⁰ South Africa and the Korean War, *the Politics of Involvement* (Van der Waag-Cowling, Scientia Militaria vol 44.1, 2016)

Recognition of Taiwan, and not China

The *apartheid* government had formal diplomatic ties with Taiwan since 1949, and not with communist government of China. A Consulate was established there in 1967 which was upgraded to Consulate General in 1970, and finally to a full Embassy in 1976. Both countries shared similar international views, and the Taiwanese ambassador to South Africa H.K. Yang noted, “South Africa and my country are joined in the fight against communism. We are in favour of free enterprise, democracy and freedom”.²¹ Soon after the new government was elected in 1994, South Africa issued a statement declaring their confidence in the leaders of *both* countries.²² Within the first electoral term, diplomatic ties with Taiwan (which existed since 1949) had been replaced by ties with communist China with the opening of the Chinese Embassy in South Africa in 1998.

c) Communism and the recognition of conscience

Firstly, communism denies the very existence of God; and secondly it claims men entirely for the State. It barely needs explaining then, that communism by nature does not recognise one’s conscience before God. It does not recognise a man’s right to a conscience, and further it does not even acknowledge the God to whom a christian’s conscience is answerable.

This is not only theory, but repeatedly proven by history. Christians have been mocked, persecuted and tortured by communist regimes for their beliefs.²³ This is quite the opposite of recognising one’s conscience. Open disdain for christianity by the government of South Africa has existed since the Mbeki-era^{24 25 26}, which has paved the pathway towards open oppression.

By comparison, the *apartheid* government did recognise conscience. Now one may ask, “How can that be, when so very many were cruelly oppressed?” but it needs to be understood that the oppression was racially motivated rather than being opposed to men’s conscience before God. Men’s rights as men were violated, but not because of their christian beliefs. Indeed persons of colour generally were free to attend church services. In principle, a man’s rights specifically to worship were not under threat.

²¹ *Taiwanese investment in South Africa* (John Pickles & Jeff Woods, Regional Research Institute, West Virginia University, 1989)

²² *The backstory of how South Africa ditched Taiwan for China* (Christopher Williams, Quartz Africa, July 28, 2018)

²³ *The War on Religion* (Paul Kengor, Victims of Communism Memorial Foundation)

²⁴ *Follow Zuma ‘like Jesus’* quoting Ace Magashule (Henry Cloete & Vicus Bürger, News24, January 19, 2009)

²⁵ *Lecture by the Patron of the TMF, Thabo Mbeki, on Oliver Tambo, as part of the Celebration of the Centenary of the ANC: University of Fort Hare, Alice: October 19, 2012* (Thabo Mbeki Foundation)

²⁶ *Malema: The EFF is the second coming of ‘Jesus’, marking the end of the ANC* (News24 July 28, 2018)

When our brethren were conscripted to military service (officially in force from 1957 until 1993), two matters of conscience were testified about:

- i. The Lord's commandment to remember Him at the Supper ("*this do in remembrance of me*" Luke 22:19). This commandment is central to a christian's faith, and thus brothers requested to be released from military camp on a Lord's day morning to attend this service. Their requests were generally granted.
- ii. A christian's conscience not to take life, and therefore not to bear arms ("*Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought*" John 18:36). Brothers were mocked by their immediate superiors for this, and paraded with broomsticks instead of rifles for example, but nevertheless their consciences were recognised. (It should be noted that this same principle has been testified about in the USA, Great Britain, Australia, New Zealand, South Africa, and elsewhere since the First World War.)

It is notable that the law (Defence Act, as amended by Act 34 of 1983) explicitly made provision for conscience. There were two main (and principled) requirements to this provision: firstly that the conscience thus expressed was not exclusive to service in the SADF (South Africa Defence Force), and secondly that it should have its source in a Supreme Being.²⁷

The government gave significant attention to the matter of conscience in these regards, as far as affording brethren a meeting with Brig. Naudé (Chaplain-General) in 1983 and with Justice M.T. Steyn (Chairman of the Board for Religious Objection) in 1984. Conscripted brothers also appeared before the Board for Religious Objection in Bloemfontein to testify to their conscience not to bear arms. In another instance, General Magnus Malan (then Chief of Defence Force) personally intervened to transfer a brother to a camp where he would be close to other brethren and be able to attend the Lord's supper.

This recognition of conscience was proved despite the critical situation in the country, and in a time when political movements like the End Conscription Campaign were active. Many other objectors were being sentenced to prison, yet genuine conscience was still recognised.²⁸

d) Is the present government communist?

This document accepts as fact that the present government of South Africa is communist. The argument in support of this is already clearly summarised in the document *Is the South African Government communistic?* prepared by Jared Pudney.

²⁷ Section 72D(1)(a) of *Defence Act 44 of 1957 as amended by Defence Amendment Act 34 of 1983* and interpretation by Justice M.T. Steyn (Minutes of Meeting held at Rondebosch Town Hall, Cape Town, August 22, 1984)

²⁸ End Conscription Campaign (est. 1984) see <https://www.sahistory.org.za/organisations/end-conscription-campaign-ecc> and <http://www.saha.org.za/ecc25/background.htm>

4. Discussion on Islam and other anti-christian influences

a) Islam in government

As already considered in the discussion on communism, the government of South Africa during the *apartheid* era was nominally conservative christian. This characterised the government itself, and the leaders of it.

Other 'religions' than christianity were permitted under the *apartheid* government. Islam, for instance, arrived long before with slaves and later indentured labour from the late 1600's though to the early 1900's and continued to be tolerated.²⁹ These 'religions' did not become an influential part of the *apartheid* government, which remained nominally christian.

Immediately after the change to the new government, relations with christianity in general began to deteriorate and friendship with Islam particularly became manifest by the government. Many moslems had been involved in the opposition to apartheid, and had therefore formed close friendship with those who formed the new government. A good number were in fact included in the government themselves.³⁰

Louis Farrakhan, an Islamic activist, visited South Africa in 1996 and was received by President Nelson Mandela in his home³¹, and then in 1998 Mandela reflected that: "Our country can proudly claim Muslims as brothers and sisters, compatriots, freedom fighters and leaders, revered by our nation. They have written their names on the roll of honour with blood, sweat and tears."³²

This link with Islam built during so-called 'struggle' was carried forward, in the words of Mandela: "...They [who died in detention] represent the involvement of the Muslim community in the struggle for justice and freedom, as does the presence of Muslims as Cabinet Ministers and in the highest office of our judiciary, in the new democratic political dispensation of our country".³³

Islam was no longer a tolerated religion – it was now a friend of the government and the judiciary.

Since then, Islam has no longer been just tolerated in South Africa, but has been actively favoured and this has coloured the whole spectrum of life in South Africa:

There has been an increase in the number of South Africans converting to Islam.³⁴ The acceptance of Islam has become part of the expression of radical rejection of a society based on christian principles, which are seen as having been responsible for establishing and promoting the *apartheid* doctrine.³⁵ (This is similar to the wholesale rejection of colonialism as a proxy for *apartheid*.) South Africa has also become a favoured refuge for Islamic migrants, with increasing numbers arriving in the country.

²⁹ *Islam in South Africa* (javed-best.blogspot.com, December 3, 2010)

³⁰ *Muslim influence on South African politics* (Maurice Ostroff, The Times of Israel, March 24, 2014)

³¹ *Mandela defies critics to meet Farrakhan* (James Roberts, Independent (UK), January 28, 1996)

³² *Address by President Nelson Mandela at an intercultural Eid celebration* (Johannesburg, January 30, 1998)

³³ *Renewal and Renaissance: Towards a New World Order* (Nelson Mandela – President of the Republic of South Africa, Oxford Centre for Islamic Studies, July 11, 1997)

³⁴ *Islam is spreading among black South Africans* (Gordon Bell, IOL, November 14, 2004)

³⁵ *Spread of Islam in Africa* quoting Michael Mumisa (Javad Haghnavaz, American International Journal of Research in Humanities, Arts and Social Sciences, Issue 6 Vol 2, 2014)

In 2014 South Africa became the first African country to issue Sharia-compliant bonds, and has proposed to issue such bonds again.^{36 37} Islamic-law banking has become a corporate necessity for major banks and adverts for this are plastered across every advertising medium and in bank branches. Ramaphosa secured US\$20 billion investment commitment for South Africa from Saudi Arabia and the UAE in 2018.^{38 39}

The sound of the call to prayer emanates from mosques around the country at volumes which would normally be considered a disturbance of public peace. Complaints to the police about this are in vain.

Official favour of Islam has grown continually since the change of government. By 2002, South Africa had requested observer status on the Organisation of Islamic Cooperation (OIC) and continues to seek and gain support for that status.^{40 41 42}

The government-level favour of Islam has developed into what is called a ‘brotherly’ relationship. The leaders of the Islamic terrorist organisation, the Hamas, have even been officially received by members of the government. In 2017, a senior Hamas delegation attended the ANC’s 54th National Conference.⁴³

Cyril Ramaphosa, then Deputy President, gave a speech to the moslem community in 2017 at the marking of Eid. He opened his speech in the name of Allah, and expressed his deep honour in being able to share the celebration with them.⁴⁴ No true christian could ever do this!

Islam is no longer just accepted – it is now a prominent influence on the character of government

³⁶ *SA plans return to Islamic bond market to plug budget gap* (Collen Goko, Bloomberg/Fin24, March 6, 2018)

³⁷ *Treasury still intends launching rand-denominated Islamic bond* (Helmo Preuss, IOL, August 24, 2023)

³⁸ *Saudi Arabia Pledges to Invest \$10 Billion in South Africa* (Amogelang Mbatha, Bloomberg, July 12, 2018)

³⁹ *U.A.E. to Invest \$10 Billion in South Africa* (Rene Vollgraaff, Bloomberg, July 14, 2018)

⁴⁰ “Expert Group drafts the rules for OIC Observer Status” from *OIC Journal Issue 16* (Organisation of the Islamic Conference, 2011)

⁴¹ *Ramaphosa talks soaring oil prices with Saudi King* (Mahlatse Mahlase, News24, July 12, 2018)

⁴² *OIC Secretary-General receives the Ambassador of the Republic of South Africa to the Kingdom of Saudi Arabia* (OIC, May 10, 2023)

⁴³ *Top Hamas delegation in South Africa for ANC conference* (The Palestinian Information Center, December 16, 2017)

⁴⁴ *Deputy President Cyril Ramaphosa: Marking of Eid Al-Fitr in Lenasia* (The Presidency – RSA, June 26, 2017)

b) Recognition of Israel

During the *apartheid* era, the government recognised Israel.

This is remarkable, because Jews in South Africa were opposed to *apartheid* from the early days. For example, when Nelson Mandela started his career, it was a Jewish lawyer Lazar Sidelsky who did what no other white lawyer would do then: engage a black man as an articulated clerk. In 1962, Israel itself voted in favour of the UN resolution 1761 condemning *apartheid*.⁴⁵

This recognition was therefore not just based on some form of friendship. It was recognition, no doubt, based on the conservative christian viewpoint that Israel is God's chosen land and people.

The present, Islam-friendly government has completely changed its stance towards Israel and has become a staunch supporter of the Palestinian movement instead. In 2017, the ANC resolved that the South African Embassy in Tel Aviv should be downgraded to a liaison office.⁴⁶ When violent protests erupted in Israel over the US decision to move its Embassy from Tel Aviv to Jerusalem, South Africa recalled its ambassador.⁴⁷

South Africa has rejected Israel as God's chosen land for the Jew (in purpose) and chosen instead to support a people who hate christianity.

c) Rejection of christianity

Leaders of South Africa prior to the change of government were nominally christians although, as discussed already, with a completely wrong view of racial relations. In 1966, in the extremity of his wickedness, H.F. Verwoerd was assassinated. This was an answer to prayer, and under God's ordering to limit his wickedness.

It is without doubt that President F.W. de Klerk particularly recognised God by leading the abolition of *apartheid*. His race calls him a traitor for it,⁴⁸ but he was doing what God required of him as a ruler. Refer to the letter to President F.W. de Klerk, August 10, 1991 (included elsewhere in this submission) regarding this responsibility.

Since the change of government, it has not been marked by a christian character. Instead, christianity has been mocked and cast aside with disdain.

Jacob Zuma, president at the time, repeatedly said that the ANC would reign until Jesus returns.^{49 50} In 2008, Ace Magashule (Free State ANC chairman) compared Zuma's 'persecution' to the sufferings of Christ, and subsequently that the people should follow Zuma like they follow Jesus.⁵¹ It is quite obvious that Christ is not held in any honour by these men.

⁴⁵ *Muslim influence on South African politics* (Maurice Ostroff, The Times of Israel, March 24, 2014)

⁴⁶ *African National Congress Votes to Downgrade South African Embassy in Israel in Presence of Hamas Representatives* (Ben Cohen, The Algemeiner, December 20, 2017)

⁴⁷ *SA praised for solidarity, recalling ambassador from Israel* (IOL, May 15, 2018)

⁴⁸ "De Klerk is a traitor to his own people" from *Conservatives call de Klerk a traitor* (Deseret News, February 2, 1991)

⁴⁹ Zuma: The ANC will rule till Jesus comes back (Mail & Guardian, January 8, 2014)

⁵⁰ Zuma repeats that ANC will rule until Jesus comes (Mail & Guardian, July 5, 2016)

⁵¹ *Follow Zuma 'like Jesus'* (Henry Cloete & Vicus Bürger, News24 January 19, 2009)

In 2012, Thabo Mbeki gave a speech in honour of Oliver Tambo, in which he exposed faithless disdain for Christ.⁵² He quoted a verse from W.B. Yeat's poem, *The Second Coming*:

*The darkness drops again but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle.
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?*

And continued to reinforce this, saying:

“...but by responding correctly to a time that is out of joint, by confronting the beast that is slouching out of Bethlehem to be born, by contending with *isil' esingaziwa mngxuma* – the frightening beast of the wild, of no known abode and origin!”

In July 2018, Julius Malema (leader of the EFF, with seats in Parliament and growing support) claimed that his party is Jesus!⁵³ Such is outright blasphemy and it is untenable for a christian to bear such government.

It is clear then that the character of the leaders of South Africa has changed from nominal church-going christians to ones who would attend an apostate celebration and request prayers for the nation from a 'religion' which denies that Jesus is the Son of God, or claim that their party is Jesus.

From being nominally christian in character, the government has changed to be openly apostate.

5. Why we did not flee from the *apartheid* government

The system of *apartheid* was oppressive. While it allowed for 'black' persons to continue with church services and worship, the separation of races hindered true fellowship and brethren therefore had to disobey the law in order to have fellowship with one another.⁵⁴

The possibility of fleeing from South Africa was therefore considered so that normal assembly life and fellowship could continue. The idea was considered even of purchasing a suitable ship which could accommodate all the brethren to leave the country.

In the early 1980s we became aware of the evil activities of the Security Branch of the South African Police and knew that our mixed race fellowship would not be viewed kindly. One sister in fellowship in South Africa was a US citizen and she contacted the US government for advice on the possibility of group migration, but they replied that this would have to be done on an individual basis.⁵⁵

⁵² *Lecture by the Patron of the TMF, Thabo Mbeki, on Oliver Tambo, as part of the Celebration of the Centenary of the ANC: University of Fort Hare, Alice: October 19, 2012* (Thabo Mbeki Foundation)

⁵³ *Malema: The EFF is the second coming of 'Jesus', marking the end of the ANC* (News24 July 28, 2018)

⁵⁴ *Apartheid and the Church: Report of the Church Commission of the Study Project on Christianity in Apartheid Society* (Peter Randall, Christian Institute of Southern Africa, 1972)

⁵⁵ Judith Marie Pudney (born Walker, 1946, New York City)

We also considered moving to neighbouring Botswana. Enquiries were made with the government of Botswana, and some brethren visited there during the 1980's to make investigations. (The possibility of fleeing to Botswana was considered again in 2008 when the government of South Africa became more markedly unchristian.)

Despite this, the government did nominally recognise God and did honour our conscience, for example by making allowance to for young brothers to leave camp to attend the Lord's Supper during their compulsory military service. Most importantly, our own practice became more and more influenced by a conviction of the wickedness of the principle of *apartheid*. This meant for instance that we would not use public facilities which were reserved for 'whites only'. We continued in prayer, and with this conviction, that these laws would be overturned and so eventually we could thank God for answering our prayers in abolishing *apartheid*.

6. Prayer for, and testimony to government

We prayed in the church and in private for government in many regards that it would be governed by right principles. Most critically, we prayed that a man would be treated as a man. After the removal of *apartheid*, the same principle of discrimination was introduced again, only in reverse, and we prayed against this too. (Wrong racial discrimination in the "Black Economic Empowerment" laws is not widely recognised among men as evil because it has not involved violence and appears to be correcting a wrong.)

We thanked God for the overthrow of the apartheid government, and continue to thank Him for it. Since the change of government, we have prayed against the new form of racial discrimination in BEE, against equality laws (which gave women right to minister, against Scripture⁵⁶), and for the reinstatement of the death penalty, and other matters. Particularly, we prayed for the break-up of the Tripartite Alliance (SACP, ANC, and COSATU) so that communist influence would be separated from government.

Just as we did not take advantage of *apartheid* laws, likewise brothers in business have refused to become BEE registered and we have not had women as ministers in the church.

Chapter 8 of this document includes a list of letters representing the character of testimony to government, both in the *apartheid* era and since then.

The question now asked is: "But why don't you pray for change in this government?"

The fact is that character of government in South Africa is apostate – it does not recognise the christian God. It is a government which does not acknowledge that it is answerable to God and there is therefore no longer a basis for testimony to it.

Romans 13 shows that we are to be subject to government as ordained of God and as a terror to evil. But it cannot be that a government which is opposed to christianity is one that is set up by God. It simply does not have that character. Instead, the present government has the character of Herod, who sought the life of the child Jesus (Matthew 2:13). The instruction then was definite – *to flee* – and it is thus the same now.

Admittedly there is a public call to stand up for christianity in South Africa, but this is not the answer. Our kingdom is in the heavens, and we are not called to fight against secular government. (John 18:36)

⁵⁶ "but I do not suffer a woman to teach nor to exercise authority over man..." (1 Timothy 2:12)

7. What our leaders have said about government, *apartheid* and communism

James Taylor Jr, Cape Town, South Africa, 1963:

... communism is different. These governments that are based on that, where all that is of God is wiped out – you need to know how you would pray in that connection, but if you were in the land yourself, I suppose the best thing would be to get out of it. Get out as soon as you could.

James Taylor Jr, Croydon, England, 1963:

J.T.Jr. I think that is right. So you get the assembly locally but generally too; you know what is going on. Any interested brother would know what is going on in Tehran, or other isolated places, they would know what is going on and be able to pierce into it. Australia and New Zealand should come into our minds in all these things – the work of God. South Africa especially should come into our minds. If any government is not right, you want to pray against it, but pray for the brethren in it anyway.

James Taylor Jr, Knoxville, Tennessee, USA, 1963:

Ques. To refer to Russia, would it be right to say that God has His angels there protecting the saints?

J.T.Jr. That is, whatever would be there; we do not know. We hardly know a thing about it. It is very questionable what the truth is about any information we get. But still, if there is anybody there, you can be sure that the angels will do what they can; but they are very limited. You cannot get out of the place. You cannot do this and you cannot do that, so the angels are hampered as well as you. Of course we do know they got Peter out of prison; they can do that, but it does not seem that the Lord is ordering them to do that today at all ... We speak of Russia – they have power, but it is not what we could call a power that is related to Romans 13; I do not know that we could include Russia in Romans 13. Where there is opposition that is so definitely against the truth as in Russia, that could not be connected with Romans 13. Yet, if you lived there, what would you do? You would have to obey. But who wants to live there? I would say to anybody in there, Get out of a place like that as quickly as you can. Of course, they will shoot them if they go, the same as in East Germany.

James Taylor Jr, Maidstone, England, 1963:

Government is of God and we should respect it, except where it runs up against our conscience as enlightened by God. ... Do not forget the Crown, do not forget Parliament; it is of God in that sense unless it falls in the hands of what is unscrupulous. It may fall into the hands of what is unscrupulous and without regard for anything that is right before God; that is communism.

James Taylor Jr, Edmonton, Canada, 1966:

J.T.Jr. We need protection, just as long as we are here. God modifies things in the conditions between China and Russia. Then there is racial discrimination in some places.

Rem. The situation in New York seems to be divinely ordered in that way, that in such an influential place there should be such a large proportion of coloured brethren.

J.T.Jr. Yes, that is of God, that the race is recognised in the assembly. God's thought is man, not different colours of man, but man is in His mind.

Rem. So in that connection He is no respecter of persons.

J.T.Jr. He is no respecter of persons. That is a great thing to come to.

James Taylor Jr, Cape Town, South Africa, 1966:

J.T.Jr. ... There is a present order of government in the world in which this country [South Africa] has part, and we do not despise the authority in this government, or any government. You would not despise its authority, and you would see, too, what its programme is, and what is right in its programme. There is much right in this government that is not in other governments. There are things in this government that other governments do not have. Is that not so?

Rem. In the acknowledgement of God, there is that which is coming to light in modification at the moment.

J.T.Jr. There are things right in this government. They do not allow television, do they?

Rem. No, because of what it would bring in, in affecting young life.

J.T.Jr. That is right. You look for the credits. The Lord always said what He could about any assembly, what was right in them first, before He condemned anything in them. They keep out television, and that will save our eyes, and save our morals, too. That is good.

Rem. They do not stop the gospel being preached throughout the country.

J.T.Jr. That is in other lands, too; that is not peculiar to this land. What is peculiar to this land is that they do not have television. If we only had that universally, people's eyes would be saved, and their morals, too. The Lord would look first for what He can credit in any government; then He gives the other side afterwards. You have capital punishment here, do you not? That is another credit, for that is of God, coming down from Noah's day. What other credits have you here?

Rem. They hate communism.

J.T.Jr. Communism is against right government. What was seen in the Acts, when they had all things common, is different, and the government would not be against that, because we would not be against the government. ... The current position amongst us is that we respect government. When it is right, we say it is right. If it is not right and our conscience is not carried, we tell them; that is all. We tell our conscience to the government, if we do not go with it.

D.N. It is remarkable how they are respecting that.

J.T.Jr. That is a credit. We want to see all the credits for South Africa.

...

J.T.Jr. Yes, that is certainly right, because other governments do not have the credits you have here. ...

Rem. Another credit is that we do not have football pools in this country.

J.T.Jr. That is another credit.

Rem. And we do not have sweepstakes.

J.T.Jr. That is another credit. You do not allow things on the Lord's day – that is another credit. Get all the credits down, for you need them here, because you are in a bad picture generally in the world; but we should see the full picture, and judge righteous judgment. If this country is respecting the Lord's day, that is something. They do not respect it in the State I come from; you can do anything you want on the Lord's day; but, if it is respected here, that is a credit. God is giving you credit for that, because God is a righteous God. He will examine the credits you have, and then see what He has to look at otherwise.

Rem. They do not allow cinemas to open on the Lord's day.

J.T.Jr. Another credit.

Rem. There were cinemas open in America, and the lights were on as we were going to the breaking of bread, and I was very sorry for it.

J.T.Jr. What you say is right. This disregard for the Lord's day is just rife. So, if this government regards the Lord's day, and sees to it that it is enforced, that is a credit.

James Taylor Jr, Montreal, Canada, 1969:

If the Communists are coming in, I would say get out, because you would not have any proper testimony under them.

James Taylor Jr, New York, USA, 1970:

Ques. Is there anything that we should pray about specially about South Africa?

J.T.Jr. Yes, that the government might change its mind, and know that man is man and God is not making difference in men. But we thank God for the testimony rendered, and for what the brethren want.

Deryck Noakes, Port Elizabeth, South Africa, 1998:

Ques. Would that be brought into testimony, that we prayed for apartheid to go?

D.N. That's right. Certainly. And that we could not participate, and had to be subject to the powers that be – could not participate in an armed struggle against the powers that be – because the scriptures say, "Let every soul be subject to the authorities that are above him" (Rom. 13:1); the same as we have to be subject now to the powers that are above us. Not so, is that right?

Rem. Yes.

D.N. But, we have to see that our conscience is recognised. We cannot accept what is wrong.

...

Rem. We respect government, respect those that God has set up, but we're against these evil influences they've come under.

D.N. Yes, exactly. And go by our beloved [James Taylor Jr], and pray for the removal from office of men that are evil. Pray for their removal. Pray for the removal of communists from government. Why shouldn't we be united in that and pray for their removal from office?

Rem. And this tripartite alliance.

D.N. That's part of it. I think that is what's Haman in character. The communist side is Haman. He's influencing Ahasuerus [the king], in that sense.

Rem. And trade unions as well.

D.N. Yes. That's right. I put the two together, the SACP and the Cosatu thing, I put them very much together.

Deryck Noakes, Port Elizabeth, South Africa, 1998:

There is this aspect, brethren, I would draw attention to, in these verses one has read: the *urgency* of the matter that confronts us, because we cannot live under a government that is not of God. That should be clear to every brother and sister. That is a 'cannot'! You *cannot* live under a government that is not of God. Not that we are telling people where to live, but how can you live under a government that is not of God? If a government is not of God, then it is of Satan, and, for a government to be of God, such a government needs to recognise God in some way. It does not mean to say that men in government need to be converted, but in some way there needs to be a recognition of God.

...

It is a very appropriate statement, actually, for the situation in which we find ourselves, where we now have other gods being recognised in this country. They should know clearly that *God* is "the God of gods". Of course, it is darkness to say even *that*; because they are not gods at all, they are just nothing. But nevertheless, from *their* point of view, from their *minds'* point of view, from how they *think* of these others, God is supreme – it is the *Christian's* God who is supreme. We want the President to think that

way; that is what we want. It does not matter what the others think, in one sense, but let the *President's* mind be right, that the *President* thinks this way: that the *Christian's* God is the supreme God.

...

It should be made distinct that it is the Christian's God who is God. He alone is God. The government needs to recognise that He is God, because we can live here then, and live here till the rapture [the translation]. Otherwise, what is it? You could not live under a government that is not of God.

Deryck Noakes, Port Elizabeth, South Africa, 1998:

We should not only pray for them – I think they need to know that we do. They need to know that we are not against them. In regard to communism, you can say, "If this government becomes communist, we cannot live here". You can tell them that.

Deryck Noakes, Port Elizabeth, South Africa, 2001:

And we need to have judgments in the assembly about political matters too. I just say a word about that in passing: that this policy of transformation that this government has we need to name, in the assembly, as the same as apartheid. It is no different. It is apartheid in reverse; it is discrimination in reverse. It is *not* affirmative action. Affirmative action was one thing; transformation is *another* thing; and, just as the devil does things, they have slid slowly over from affirmative action to transformation – and the devil is in it. And we should have a judgment in the assembly that it is an evil policy; that is what we should have. We did not have a judgment for years, and years, and years, over the policy of discrimination by the previous government, and I believe that is why the thing went on so long. And we do not want to have a similar lack of judgment over the present situation. I do not say that He is going to change everything dramatically; I am not saying that; but as we have a judgment of things we will be able to stay clear of the matter.

Deryck Noakes, Uitenhage, South Africa, 2001:

But do we see the solemnity of the change that happened in 1994? The government before that was completely wrong with its policy of discrimination – that made it completely wrong – *but* it recognised God; that it did do, in a formal way. In fact, that government recognised the Trinity in a formal way, but it was completely wrong in regard to discrimination; it did not treat a man as a man. Then in 1994 there was a change of government, and do the brethren appreciate this – that a *non-christian* government has come into power? It is not a christian government – I am talking only formally now; in a formal sense, it is not a christian government – and that is a serious thing. It is a very big retrograde step, and yet we can thank God it recognises conscience.

...

... because in the past we slid into this matter of discrimination – *apartheid* – because we were asleep. If we had been fully alert to what was happening in 1948, the government could have been different.

Deryck Noakes, Port Elizabeth, South Africa, 2004:

D.N. ... Now, brethren, I think we need to see that this country's form of government in the past – whatever they may say – was an outgoing of the British Empire, and that the testimony spread here because of that. They can say what they like – that is the fact. And they have apostatised from that in what they have done. It is not that they have set up a new thing, but they have apostatised from what is right, and from what God has done. That is how serious it is, not so? It is apostasy! – that is what it is. We need to have a judgment of these things, and a very solemn judgment of them.

Rem. God was in the outgoings from Europe in order to advance the testimony. That was what was in His mind, you might say, in those movements out of Europe, that reached this country.

D.N. Yes.

Rem. But I take it, from what you say, that it is a very serious thing that they have such an adverse judgment about that action, and say so.

D.N. Exactly – they say so. It is one thing to condemn discrimination, or *apartheid*, as it was called in the past – it is right to condemn that. We had our own judgment of it, and rightly so. But to equate that with colonialism is *evil!*

Deryck Noakes, Port Elizabeth, South Africa, 2004:

D.N. There are even literal things that have happened in the recovery of the truth; and there are literal things that did not happen, also. We have to remember both things. The positive things that did happen, Alan, are the demise of Nasser, and the election of Heath. Those are practical things that happened.

Ques. And would you add to that the slaying of the Premier [H.F. Verwoed] in the seat of power in this country in 1966?

D.N. Yes, I would.

Rem. You might say, a man at the height of his power, and in the place of power. It was like a decree given – the man was 'hewn down,' the architect of evil in this country.

D.N. Yes.

Rem. God can do it; He *has* done it. But in thinking about that, it might not be readily understood by all. Prior to that happening there was an assembly judgment; the assembly stated its judgment as to the evil character of the Government in this country.

8. Annexures

Reference should be made to the following letters written by Deryck Noakes to various South African administrations:

1. Letter to Prime Minister B.J. Vorster, October 19, 1966
2. Letter to President F.W. de Klerk, August 10, 1991
3. Letter to the Secretary – Committee on Equality Bill, November 17, 1999
4. Letter to President T. Mbeki, March 17, 2004
5. Letter to President J. Zuma, August 27, 2015

These letters are included elsewhere in this submission.