

Constitutional Court Arguments

These arguments (which comprise of extracts only) were advanced by Izak Labuschagne in Case No CCT 42/96 in the St John's Apostolic Faith Mission Case of that year as he intervened in terms of section 7(4) of Act 200.1993.

The application was 1,642 pages in length and had the support of a critical mass comprising of some 4 million people. It was served on the Registrar of that Court in the City Council grounds following a mass march by the church accompanied by several brass bands etc.

There had been gross irregularities in the proceedings and when the Constitutional Court refused to give reasons for upholding a judgment that the Bible did not comprise part of a church's laws, petitioned support of the leadership of some 9 million people was received as at the end thereof.

Many of the predictions made and alluded to in argument and in the supporting evidence has since come to pass and this fact should be of serious concern for Bible believers in this country. For example when the Dutch Reformed church expelled a minister that was discovered to be involved with sexual immorality, the court re-appointed him on the basis of the precedent set in this matter. Yet there was no hearing and no reasons were given for the case.

The original arguments were produced on a very old fashioned computer as that is all that was affordable to the applicant at the time. Consequently there are no filters for new word processors for such old digital format. As a result the formatting copied below is very different to how it appeared and may seem badly formatted in places. Please overlook these details. Moreover, applicant was under pressure to complete the application as there were time limits and did not have any editing staff, so please overlook typographical, spelling and grammatical errors too.

Hence:-

C. CONSTITUTIONAL POINTS

Section 22 & 14

Constitutional points are what lie at the center of the relief, in that the Court was in essence asked to refer the to another appropriate independent and impartial forum in of section 22 of Act 200/1993, because according to the of the association before Court (which law is entrenched by 14(1) & (3)(a) of Act 2200/1993), the current forum did various (some obvious) reasons have neither jurisdiction the capacity to adjudicate on the law before it and a gross of the free practicing of the associations beliefs would result if the matter where to continue be heard by the court.

Section 7(4)

1.From this standpoint the Court was approached under section 7(4)(a) & (b)(iv)&(v) of Act 200/1993 on the basis that the continuation of the matter before the current forum would facilitate a gross infringement of religious freedom which , in fact vertical in nature for various reasons described in the annexure containing the submission under section 14 hereto.

Section 7(4) reads:-

"When an infringement of or a threat to any right in this chapter is alleged, any person referred to in paragraph (b) shall be entitled to apply to a competent court of law for appropriate relief, which may include a declaration of rights."

Section 7(4)(b)(iv)& (v) reads:-

**(b) the relief referred to in paragraph (a) may be sought
by-
(iv) a person acting as a member of or in the interest
of a group or class of persons
(v) a person acting in the public interest
Any Person - paragraph (b)**

2. Under the heading "Locus Standi of Applicant" in the heads of argument that were placed before court I argued:-

Locus standi of applicant

I intervene more specifically, in terms of section 7(4)(b)(v) in the public interest . In particular, I intervene on behalf of all Christians which may, inter alia, be classified as 'fundamentalist' or 'reformationist', which Christians are able to identify from the evidence referred to above, that their rights are under threat . In this respect the application constitutes an action in the public interest which aims to benefit the group in whose interest it is brought, but is not binding on them in the sense that it is 'res judicata' against them, (Wood & others v Ondangwa Tribal Authority & Another 1975 (2) SA 294 (A) at 311G, Section 25(1) thus leaving the group the freedom of choice to apply such precedent in any future proceedings .

In the latter respect, a grouping under the Christian faith is then free to elect adjudication under the traditional Judeo Christian, absolutist (literal as apposed to relativistic, interpretive or allegorical reading of the Bible) or the more secular, relativistic (situation ethic type) adjudication, however influenced by secular humanist ideals that may be. Having regard to Section 35(1)&(3) the Court can in my respectful submission not at all adopt a restrictive interpretation of this view of standing, as common law rules should be liberalized in view of these sections requiring due regard to the spirit, purport and objects of the chapter on human rights.

I also intervene in the above respect, as a member of such a grouping and not necessary as a member of the voluntary association before Court seeing as section 7(4)(b)(iv) Act 200/1993 allows me to do so. In this respect I am probably what is described as an ' ideological or non - Hohfeldian plaintiff' (Constitutional Law of South Africa by Chaskalson and others on page 8-3), as I bring this application out of a sense of a conviction that public authorities or representative bodies should not be allowed to act unlawfully (albeit not by choice). I intervene also in terms of section 7(4)(b)(iii) of Act 200/1993 as jurists are not able to prudently (and indeed safely) canvas issues which fall under the ambit of the Commission of Inquiry described in my letter (with amplifying annexures) attached hereto as annexure "B". Moreover, as I have spent the last 3 years in solid research of the issues I have gained information and understanding of the issues at point, which neither the respondents nor the applicants (or indeed, their counsel) are able to advance.

2.1 It is furthermore submitted that unless President directs that I may appear in the public interests and in the interest of or as a member of a group or class of persons in terms of Section 7(4)(b)(iv)&(v) then Rule 7(1) of the Constitutional Court rules will be in conflict with section 7(4) Act 200/1993 and an application for the striking of the rule may be necessary.

Threat alleged

3. With regards to the threat alleged, I stated in the heads of argument which I was forced to hurriedly (I shall deal with the reason for this later) place before Court:-

Vertical threat to constitutional rights

I wish to place before this court substantial evidence (International agreements, evidence from Military Intelligence and National Intelligence, Video footage and viva voca evidence of various persons and experts) which shall irrefutably prove that there is a threat to the freedom of conscience belief opinion and religion of a particular grouping of persons under section 17 and 14 of Act 200/1993 and that such threat arises out of state policy which heavily influences all judicial organs of state. (refer sample on issue of Ubuntu only - annexure "U")

3.1 Further to the above the fact that the matter was before Court in several respects meant that there was an infringement of the free practicing of religious beliefs.

3.2 In particular the appropriateness of the forum and the methodology employed by such forum were in question because the wrong forum and methodology would amount to an infringement of the free practicing of the religion and beliefs of the association.

Declaration of Rights

4. In this respect a declaration of rights was also sought and under the heading 'Declaration of rights,' in the heads of argument the following was stated:-

Declaration of rights

Ostensibly the declaration of rights sought is that it is a fundamental right for a Court to refuse hearing a matter where members of the grouping described at the head hereof are in dispute on the basis of there being separation between church and state, and for members of the said grouping to have the matter referred to an another appropriate independent and impartial forum such as briefly described in these short heads on the strength of section 14 and 22.

I might just add that I am aware of the fact that the Minister of Justice is investigating means as a matter of urgency, whereby the load on the courts can be lessened and I am confident that he will welcome such a ruling.

With respect to the lessening of the load in the Courts I wish to draw to the attention of this

Honourable Court that I was informed by Judge van Dyk yesterday that there is currently an unusual amount of cases involving churches before the courts

A declaration of rights such as prayed for herein will effectively negate the covert and overt modus operandi of various secret/ive societies acting against the grouping but in line with a illegal despotic and damaging state policy being thrust upon our nation by outside forces, without the obvious quandary of such modus operandi being exposed in a Court of law with falls under an organ of state.

Full law not before court

5. It was pointed out that the full constitution of the association was not before Court in that the said constitution refers to the Bible as it's 'supreme rule of life and faith' and that was never placed before Court. In the heads of argument handed up I stated:-

"I wish to enter the full constitution of the voluntary association in these proceedings before Court as in these matters it is trite that the law before Court is the law of the association only insofar such laws are not in conflict with the laws of the state. I note with concern that this has never been done in 13 years of litigation."

Supremacy of Bible

6. Accordingly, it was argued, the Bible had the position of supremacy in the laws of the constitution as the State constitution has in the law of the state and that therefore all laws in the constitution of the association were, as it is in the case of state constitutional law, subservient to such supreme law and any act or law which was inconsistent with the supreme law was not valid.

Locus standi of applicant

7. Further to the above arguments I must point out that the Applicant has no locus standi as he has separated himself from the church:-

7.1 As Biblical law was therefore supreme and in terms 1 Corinthians 6:1 of Biblical law the Courts did not have jurisdiction to hear the matter. More importantly however, was the fact that from this section of Biblical law it is clear that the applicant, had, by taking the association to Court, excommunicated himself and therefore had no locus standi.

7.2 In this respect the original greek for the word 'defraud' in 1 Corinthians 6:8 is 'aposterieo'.

7.2.1 The dictionary trace in Strongs Concordance of the Bible is from 650 thereof and it states as follows:-

*650 apostereo, ap-os-ter-eh'o; from 575 and stereo (to deprive); to despoil:-defraud, destitute, kept back by fraud.
575 apo, apo'; a prim. particle; "off," i.e. away (from something near), in various senses (of Place, time, or relation; lit. or fig.):-(X here-)
In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.*

7.3 Verse 10 of the same chapter clearly states who will not inherit the kingdom of God including extortioner and thieves, the usual authors of fraudulent activity. There is thus a clear separation embodied in these activities from the brethren not only on earth but also in heaven.

7.4 In argument I referred to various other scriptures which deal with the issue of separation on the basis of doctrinal error. In this respect I pointed out that immediate heretics are rejected after the second admonition. A copy of the relevant scriptures and comments regarding this issue is attached hereto under an annexure marked "SCL" which deals more fully with the issue of separation, rejection etc. In that respect the entire book of Jude is acutely relevant to the current matter before the courts, as it will be found that on further investigation into the behaviour of the applicant in this matter, his attitude is described in significantly stark detail in Jude.

7.5 In this respect I respectfully refer the honourable Court to the headings dealing with the past history (particularly the incident at Katlahong when the other Bishops tried to get information pursuant to a Court order) and the applicant tore up the court order and manhandled the other Bishops.

Section 22 – access

8. Another aspect of Section 22 which comes into play here is the whole notion of access to Court, for no other reason than the fact that acting Judge Puckrin rules that I had no locus standi to bring the application, in which respect I wish to argue as follows:-

8.1 I respectfully refer the honourable Court to paragraph ___ of the affidavit hereto which deals with argument on this point which arises out of the evidence deposed to under that affidavit.

Discretion of Court

8.2 I respectfully point out to this honourable Court that rule 7(1) provides this court with a discretion vested in the President of this honourable Court to vary provisions that have stood in the Supreme Court regarding the locus standi of people that may appear in Court until now.

8.2.1 Whilst the latest reported case regarding locus standi is the *Hallowes v Sweetwaters* case (SALR 1995(2) DCLD 172(D)) in which I appeared, that case is headed for this honourable Court under appeal proceedings which are adjourned sine die pending evidence from a Commission of Inquiry.

8.2.1.1 I respectfully submit that the issue of locus standi is in need of being tested in this honourable Court and I am supported in that view by judge Cammeron of the Witwatersrand local division who said as much in an hearing in the unreported case of *Bam v ACDP others* No 25886/94 on the 11th of August 1995 .

8.2.1.2 I could deal at length with that matter here and establish my locus standi in the Supreme Court via that route, but I feel that would be inappropriate to do so unless locus standi under section 7(4) of Act 200/1993 (which is the appropriate route thereto herein) is exhausted.

8.3 In this application I brought an application under section 7(4) of Act 200 in the public interest and I was denied locus standi and that is what is before this Court.

8.4 Whilst the lower Court had discretion with regards to varying the rules, the judge's therein had preferred to stick to precedent on the issue in support of what I shall call a preconstitutional tradition which is now under challenge.

8.4.1 I shall deal with the consequences of the judgment in that it, in effect, negates any any action in the public interest, as illustrated, in part, by the argument at the end of my affidavit hereto.

8.5 But before we proceed to that, we need to deal with the rules of Court, in particular the specific discretion given the president of this honourable Court in that respect.

8.5.1 My submission is simply that unless President directs that I may appear in the public interest and in the interest of or as a member of a group or class of persons in terms of Section 7(4)(b)(iv)&(v) then whatever remains, sans discretion, of rule 7(1) will be in direct conflict with section 7(4) Act 200/1993

8.5.2 In that event application will either need to be made for the striking down of section 7(4) as unconstitutional, or the rule.

8.5.3 It is my respectful submission the precedent, both local and foreign backing section 7(4) is, without belaboring what could very well be an exercise in overstating the obvious, so overwhelming and any support for the preservation of limited or represented audience only so archaic, scant and obtuse toward the entire culture of human rights, that it should be obvious that it is the rule that will be sought to be struck.

8.5.3.1 A simple solution to avoiding what may very well be the unnecessary cost involved in such an exercise, although I must again respectfully submit, choosing to vigilantly go through with the process now, is perhaps, in my humble submission, altogether necessary, in order to prevent injustice being facilitated by the future non-use of such discretion).

8.7 Further to paragraph 8.4.1 above, I respectfully submit that to deny an applicant locus standi under a constitution that disallows discrimination on the grounds of educational qualification or financial standing, is to silence with the primary building block of law, namely the 'audi alteram partem' rule

8.7.1 This is clearly illustrated by an extract from one of the latest affidavits submitted in the *Sweetwaters* case:-

I respectfully submit that should the Court persist to deny my husband or I access, it would create the situation where, for example, if some rich person (who could afford counsel) was wanting to buy a little fishing boat (like the type used by small private fisherman in Cape Town and on the West Coast) then he might very well consider rather setting up some claim for salvage (in rem - which might even be totally spurious and unfounded) against the vessel of such a person, knowing full well that the owner of the vessel cannot afford counsel to defend his property and thereby quite easily obtaining (since the claim would be undefended or 'unopposed'), either money, or the vessel, at a subsequent sale in execution for the purpose of raising funds to satisfy and an order of Court based on what could just as easily be an unreasonably high claim for salvage.

3.1 I respectfully submit that this case is a test case for exactly that kind of scenario, especially since this type of extortionism is commonly known by every consulate there as being rife in Mozambique, which happens to be the permanent habitat of the respondent!

8.7.2 The Sweetwaters case turns around the assumption by the Judge that the person appearing had money to maintain an

8.8 In this respect I respectfully remind this honourable Court that the Judge's oath states the he should:
'uphold and protect the constitution and the fundamental rights' and that he will 'administer justice without favour or prejudice'.

8.9 I respectfully submit that the time has come:-

"Where old practices and ancient formulae must be modified in order to keep touch with the expansion of legal ideas, and to keep pace with the requirements of changing conditions"

(per Innes CJ in Blower v van Noorden, 1909 T.S. 890 at p. 905)

8.10 In Justice Hurts judgment he quotes from the Admission of Advocates Act (page 12 of his judgment). What is significant about this quote, however, is the part that reads: " if there is no advocate available or willing to act ". This raises the following questions:

8.10.1 Even if the Court utilized the provisions of rule 4(13(a) and (b) and arranged representation through the Human Rights Commission or Legal Aid of some sort I am not at all sure whether it would do me any good. In the circumstances which advocate can act, should act, would act, and if he does, what are the chances of him being bullied by his colleagues or the bench into a position where he ends up acting in 'male fide'?

8.10.2 Which Advocate is going to act in a matter in which there is such a fracas about the exclusivity of the very arena of his profession ?

8.10.3 What will his colleagues make of that ?

8.10.4 Which Advocate will act when so many other lawyers and judicial officials are implicated in an exposure of what seems to be this insidiously accepted norm, of judicial irregularity which cannot even escape the media?

8.10.5 Which Advocate is going to act when he knows full well that the all powerful Masonic brotherhood are involved? A Secret brotherhood which has its initiation ceremonies driven by death oaths and is itself under threat of death from 'The learned Elders'

8.10.6 Suffice to say, that I have not found even one solitary advocate with the guts or the integrity to do it without capitulating to pressure from others, or with an agenda for acting the 'Judas' with the view to go about losing the case.

And if there was one?

8.10.6 Even if there was one, how would I know he was not secretly opposing my interests and if that were not so, how do I know that he will not be subjected to even more pressure and threats that I have been to date? Who is to say he will not be threatened with eviction from the bar and the like?

8.10.7 I implore the honourable Court to accept these fears as being a direct result of having my confidence in the entire system destroyed by what I have thus far been forced to go through. I take great comfort therein that the senator and member of the Judicial Services Commission mentioned earlier and many other individuals are equally cynical about the integrity of the system of justice in this Court.

8.11 That aside, I submit that I would in any event in effect be seeking help in partisan territory.

8.12 Even in one of the now outdated and archaic precedents which are still religiously resorted to we read that which is always tactfully omitted from being quoted by whatever counsel seeks to take some joint in limine against a layman appearing on his own behalf:-

"I think that the Court will exercise an inherent jurisdiction whenever justice requires that it should do so. I shall not attempt a definition of the concept of justice in this context. I shall simply say that, as I see the position, the Court will only come to the assistance of an application outside the provisions of the rules when the Court can be satisfied that justice cannot be properly done unless relief is granted to the applicant"

(Moulded Components v Coucourakis & Another 1979 (2) 457 WLD at 463 A and B dicta of Botha J

8.12.1 Another piece that is omitted from Arma Carpet House (Jhb) P/L v Domestic & Commercial Carpet Fittings 1977 (3) WLD is where following a similar ruling for the House of Lords, Gower in Principles of Modern Company Law 3rd ed p 150 comments that

"This apparent anachronism preserves the monopoly of barristers and solicitors"

8.13 It has struck me that when a layman wishes to appear in person this is always accompanied by fervent advice from lawyers on how dangerous and unwise this is. Rhetoric like "Only a fool has himself as a client" is the order of the day.

8.13.1 In some cases there is far more behind the pleas than meets the eye, like the cases in Durban No's 6178/92; 3547/89; 37294/93 and 6583/89 when a Captain from the Fraud squad, the Developers, an auditor, an attorney and an advocate all skipped the country when a layman persisted in appearing in person and placing evidence before the Court.

8.14 Whilst the Supreme Court has manifest discretion in the rules (In rules 6(2), 26, 10, 19, 22 and 24 of the Uniform Rules of Court as well as Rule 23(2), Rule 18, 17, 20(3) & (7) of the Admiralty Rules, there is contained, in each and every one of them, an express discretion in the language, which the Court may exercise), in cases of locus standi, discretion seems to be a no, no, notwithstanding the fact that there are in other instances countless examples in law where the Court used its discretion and even gone so far as to quote certain sets of circumstances as justification and sometimes even as guidelines for the exercise of such discretion (See, as an example, Milward v Glasser 1950 (3) SA 547(W)).

8.15 What makes the above point even more significant is that technicalities or irregularities always seem to be the deciding factors when this discretion is exercised giving the impression that the Court is just looking for some sort of excuse to rule against me.

8.15.1 In this respect Prof. Lowrence Du Plesis states in his book Introduction to Law on page 112 second paragraph:-

"Jurists in positions of Authority (such as Judicial officers) who apply the law in a formalistic and legalistic way are also undermining respect for the course of justice of the law and bring the legal system into disrepute)

8.16 I respectfully submit that the overall picture here is not to get caught in technicalities and procedure as set out in Registrar of Insurance v Johannesburg Insurance Co Ltd 1962 (4) SA 546 (W) at 547 :-

"I am not prepared to allow the rules of court to tyrannize the court where an important matter has to be thrashed out fully any all the facts have to be put before the court."

9. With regards to access and the right of appeal I quote from the an argument which never had the opportunity to be offered to this honourable Court

RIGHT OF APPEAL

1. It is submitted that Chapter 3 of the Constitution is primarily intended to protect an individual against the powers of the organs of State. (See Section 4(2) and 7 (1) of the Constitution).

2. It is submitted that may also be necessary for the purposes of the present matter to decide whether Chapter 3 of the Constitution also has horizontal application.

3.It is submitted that at the outset it will be appropriate to keep in mind the following remarks made in S V MAKWANYANE AND ANOTHER, 1995(3) sa 391 CC, as general statements against which Section 22 of the Constitution should be interpreted:

3.1 Mahomed J said at 487, para 262:

"All Constitutions seek to articulate, with differing degrees of intensity and detail, the shared aspirations of a nation; the values which bind its people, and which discipline it's governments and it's national institutions; the basic premises upon which judicial, legislative and executive power is to be wielded; the constitutional limits and the conditions upon which that power is to be exercised; the national ethos which defines and regulates that exercise; and the moral and ethical direction which that nation has identified for its future."

3.2 Mokgoro J, said at 502, para 313:

"Our new Constitution, unlike its dictatorial predecessor, is value based. Among other things, it guarantees the protection of basic human rights, including the right to life and human dignity, two basic values supported by the spirit of Ubuntu and protected in Sections 9 and 10 respectively."

3.3 Madala J said at 484, para 237:

"The concept 'Ubuntu' appears for the first time in the post-amble, but it is a concept that permeates the Constitution generally, and more

particularly Chapter 3, which embodies the entrenched fundamental human rights. The concept carries in it the ideas of humaneness, social justice and fairness."

4. In S V ZUMA AND OTHERS, 1995(2) SA 642 CC Kentridge AJ stated the principles upon which a constitutional Bill of fundamental Rights should be interpreted (at 650 -652, paras 13 - 17).

Kentridge AJ quoted from a number of judgments in paragraphs 14 and 15, the essence of which, it is submitted, emphasize a liberal and generous interpretation of a constitutional Bill of Fundamental Rights.

5. It is submitted that the primary aim of Chapter 3 is to ensure fairness to an individual in his relationship with the State by conferring the rights mentioned in Chapter 3 to the individual and thereby protecting the individual against the powers of State organs.

6. Section 35(1) of the constitution instructs a Court of law to interpret the provisions of Chapter 3 so as to "... promote the values which underline an open and democratic society based on freedom and equality and shall, where applicable, have regard to public international law applicable to the protection of the rights entrenched in this Chapter, and may have regard to comparable foreign case law. "

7. 7.1 It is submitted that it should be trite that the right to fairness is implied in Section 22 without the need to refer to public international law.

7.2 For the sake of completeness, however, the following international documents refer to fairness in the determination of an individual's rights and obligations:

7.2.1 The Universal Declaration of Human Rights, (1948) - Article 10;

7.2.2 The European convention on Human Rights, (1950) (Protocol's 1 - 8: 1952 - 1985) -Article 6.1;

7.2.3 The American Declaration of the Rights and Duties of Man, (1948) - Article XVIII;

7.2.4 The American Convention on Human Rights, (1969) - Article 8;

7.2.5 The Banjul Charter on Human and People's Rights, (1981) - Article 7;

7.2.6 The Declaration of the Basic Duties of Asian People Government, (1983) - Article

ACCESS

8.8.1 It is submitted that the most important and fundamental right of all the rights conferred in Chapter 3 of the constitution, is the right of having a justiciable dispute settled by a court of law ("access to a court") in terms of Section 22 of the constitution.

8.2 It is submitted that it is this right which gives life to all the other rights in Chapter 3 and energizes them.

8.3 It is submitted that the right of access to a court is individual's gateway to all his other constitutional rights.

9. This becomes clear when one considers that all `rights will be meaningless if they cannot be enforced, or if the individual does not have access to a court of law.

10. It is submitted that it is by having access to a court, that the other rights in Chapter 3 becomes meaningful and attain substance by which fairness between individual and state

obtains life.

11. The only place where the of power by organs of state can be examined, and corrected, is in a court of law must at all times be fair lest the custodian of the individual 'rights becomes the bodyguard of the state'.

12. The collapse of this right will implode the Constitution as a whole an in particular Chapter 3.

13. It is submitted that to ensure the court's independence and to remain the pillar of justice, it at times not only act fairly but be seen to act fairly.

14. It is submitted that fairness is at the core of justice and the the individual's right of access to a court and his other right of access to a court and all his other rights will be meaningless if the Judge is able to treat the individual without fairness.

15. It is therefore submitted that the access to a court implies by necessity a fair trial.

16. It is submitted that fairness in a court can only come to its fulfillment if a higher forum is able to examine an alleged breach of fairness by the court of first instance to determine whether the Judge conducted himself in accordance with fairness and whether these errors or abuse did not transgress the principle of fairness applicable to a trial.

17. It is submitted that if the judiciary does not uphold and maintain fairness in it's own environment and prevent abuse, the other rights conferred in Chapter 3 will eventually become only a shadow of the noble ideals set in the Chapter and also the whole Constitution.

18. The individual's right of access to a Court will also be meaningless if the Judge is able to treat the individual without fairness and if the judicial process thereafter creates procedural obstacles which prevents the individual of having such conduct evaluated by another forum to determine whether fairness was properly adhered to.

19. It is submitted that the power of abuse lies in concealment and if the system empowers a Judge (of first instance) to hide his errors or misconduct, the system can never be seen to be fair.

20. It is submitted that fairness will come to its fulfillment in the legal process if the opportunity of concealment has been removed by interpreting Section 2 as incorporating a right of appeal as part of a fair trial.

21. It is submitted that an interpretation of Section 22 different to this will leave a system which is potentially corrupt.

22. It is therefore submitted that the only conceivable guarantee against the corruption of the judicial process is to provide an appeal by right .

23. It is submitted that this Honourable Court must ensure that the process of a fair trial cannot be humans through their philosophies, intellectual capacities, emotional fluctuations, or personality traits.

24. A further aspect which has a significant bearing on the right of appeal is the measure of arbitrariness which seems to be inherent in the procedure of applying for leave to appeal. This aspect is more fully dealt with in paragraph 48.17 hereinafter. It is submitted that the inequality created by the system is a further reason for conferring an appeal as of by right.

25. It is submitted that it is the right to a fair trial, including the right to a appeal, which keeps the whole substructure of a democratic society intact. It is further submitted or compromised, is the right to a fair trial, including the right to appeal, because it is this right

that lays the foundation for the constitutional state.

26. It is submitted that on a proper interpretation of Section 22 of the Constitution, a right to a fair trial is necessarily implied, which includes a right of appeal to an unsuccessful civil litigant in a Court of first instance.

VIOLETION OF A GUARANTEED RIGHT

28. Section 20(4) of the Supreme Court Act, No 50 of 1059 ("the Supreme Court Act") provides: "No appeal shall lie against a judgment or order of the Court of a Provincial or Local Division in any proceedings or against any judgment or order of that Court given on appeal to it except:-

(a) in the case of a judgment or order given in any sole proceedings by the Full Court of such a division on appeal to it in terms of subsection (3), with the special leave of the Appellate Division;

(b) in any other case, with the leave of the Court against whose judgment or order the appeal is to be made or, where such leave has been refused, with the leave of the Appellate Division."

29. The introductory part of subsection (4) can be stated no clearer that the right to an appeal which existed prior to 1982, was abolished.

30. 30.1 The subsections (a) and (b) of subsection (4) make it clear that a right of appeal does not exist but can only be acquired if it has been applied for and granted, by either the Appellate Division or the Court of first instance.

30.2 Section 20(4) (b) of the Supreme Court Act provides "a right to apply" which is a long way from "a right to appeal."

31. It is submitted that Section 20(4)(b) of the Supreme Court Act speaks so loudly for itself, that it requires no further elaboration to indicate that it contravenes the guaranteed right contained in Section 22 of the Constitution, of access to a Court which includes a fair trial, which again incorporates a right of appeal (as submitted).

WHETHER THE VIOLATION OF THE RIGHT IS JUSTIFIED UNDER THE LIMITATION SECTION

32. Section 33 of the Constitution allows limitations to rights which have been entrenched in Chapter 3 of the Constitution. It further provides for specific limitation by other provisions of the Constitution.

33. 33.1 A provision in the Constitution which purports to allow a limitation as provided for in section 20(4)(b) of the Supreme Court Act, is Section 102(11) which provides:

"Appeals to the Appellate Division and the Constitutional Court shall be regulated by law, including the rules of such Court, which may provide that leave of the Court from which the appeal is brought, or to which the appeal is noted, shall be required as a condition for such appeal."

33.2 The significance of Section 102(11) is that it does not limit a right of appeal in itself but merely provides the enabling Section in terms of which ordinary legislation may do so. Section 102 (11) is therefore not a provision as contemplated in Section 33(2) of the Constitution. It is accordingly submitted therefore, that such legislation which purports to limit a right conferred in Chapter 3 must comply with the requirements of Section 33(1).

34. It is submitted that if the aforementioned submissions in regard to " the right of appeal " are supported, especially the remarks made by the learned Judges, Mahomed, Mokgoro and Madala which underlies such a right, then Section 102(11) can never be held to be in support of a violation in the nature of Section 20(4) of the Supreme Court Act.

35. It is submitted that an interpretation which harmonizes Section 22, Section 33(1) and 102(11) indicates that Section 20(4) of the Supreme Court Act cannot remain, and can only accommodate an appeals regime as existed before 1982, whereby a civil litigant had a right of appeal without having to obtain leave to appeal, save in simple interlocutory matters.

36. It is submitted that if the appeals regime is restored to the position prior to 1982, the Sections of the Constitution will find harmony with each other and reject a violation on the terms of Section 20(4)(b) of the Supreme Court Act.

37. This very aspect has received the attention of Honourable Court in S v RENS, 1996(1) SA 1218 CC and it was found that the provisions of Section 316 of the Criminal Procedure Act, No 51 of 1977 ("the criminal procedure Act") are justified in terms of Section 102(11) of the Constitution, and were not inconsistent with the provisions of Section 25(3)(h) of the Constitution.

38. It will be submitted to this Honourable Court that the RENS judgment is firstly distinguishable from the present matter on the basis that the argument presented to this Honourable Court in the RENS matter did not require this Honorable Court to evaluate judicially, the process in civil matters and secondly, the Court was only required to interpret the wording of Section 25(3)(h) of the Constitution and the effect of Section 316 of the Criminal Procedure Act and thirdly, that the present argument was not advanced in the RENS matter.

39. If this Honourable Court should, however, find that the RENS judgment cannot be distinguished from the present matter, it will be respectfully submitted that the RENS judgment was wrongly decided on the following grounds:

39.1 The RENS judgment did not apply the general principles of interpretation upon which a Constitutional Rights should be interpreted as referred to hereinbefore and applied in the ZUMA matter.

39.2 39.2.1 This Honourable Court erred in not finding that it was Section 316 of the Criminal Procedure Act which had to be brought into harmony with the provisions of Section 25(3)(h) and Section 33(1) of the Constitution confers a right of appeal is destroyed and/or limited by Section 316 of the Criminal Procedure Act. Section 102(11) of the Constitution does not limit the right conferred in Section 25(3)(h) but is the enabling Section for a limitation (which has to comply with the requirements of Section 33(1). Section 102(11) can also never be interpreted to mean that the right that has already been granted to an accused person, has to be granted by a Court again.

39.2.2 Even if Section 102(11) is interpreted as a contemplated in Section 33(2), which in itself limits the right of appeal, such a limitation cannot be interpreted as destroying the right already conferred.

39.3 Section 102(11) can never be interpreted as to be an open ended authority to undo what has already been conferred.

39.4 39.4.1 It is submitted that it is not permissible for this Honourable Court to suggest that because "the doors of the Appeal Court " will not be closed to a convicted person because Section 316(1)(b) gives such person a right to petition and Sections 317 to 319 give such a person an appeal on procedural irregularities, therefore, the requirements of a fair trial are satisfied.

39.4.2 It is furthermore submitted that it is not permissible for this Honourable Court to suggest that because of it's perception of what the interests of justice and fairness allow (regardless whether it is a good perception) that an accused person must apply for "the right" to a Court again which he has already been granted by Section 25(3)(h).

39.4.3 It is submitted that "open doors" does not equal "an appeal" and these concepts can never be equated (as meaning the same or as having the same effect). See: para 23 and 25 on 1224 and 1225 of RENS.

39.5 The Constitution states what rights a fair trial includes, and even the most convincing reasons indicating that the Constitution is probably wrong, cannot change the Constitution, even more so to take a right away conferred by the Constitution

39.6 It is submitted that even if the result of Sections 319 create a fair dispensation, and that dispensations however, less than an appeal, those Sections which create this limitation of the right of appeal, should have been struck down.

39.7 It is humbly submitted that this Honourable Court's harmonizing of Sections 25(3) (h) and 102(11) of the Constitution, and Section 316 of the Criminal Procedure Act, resulted in the erosion of Section 25(3) (h) to such an extent that the "right of appeal" has been watered down to mean "as long as it is not the end of the process".

39.8 The only way in which the aforementioned Sections can be harmonized, and stay in harmony, is to accept that an accused person has a right of appeal once the final judgment has been made, and if he should require interlocutory relief or any other relief on a ruling or finding (other than the final judgment), he must apply for leave to appeal.

39.9 39.9.1 Section 33(1) required this Honourable Court to consider whether a limitation of Section 25 was necessary. Such considerations are absent from the

judgment.

39.9.2 It is submitted that the effect of Section 316 of the Criminal Procedure Act is that an accused's right of appeal is negated (if the Court should refuse leave) and what cannot be achieved by legislation directly should not be permitted to happen indirectly. Such considerations are also absent from the judgment.

39.10 It is submitted that procedures can probably be introduced and developed which will limit the workload of the AD, but which will not deny a convicted person's right of appeal.

39.11 It is humbly submitted that this Honourable Court decided the RENS case wrongly.

40. It is submitted that the RENS judgment did not attempt to justify the limitation of Section 25(3) (h) of the Criminal Procedure Act by applying Section 33(1) of the Constitution.

41. It is submitted that the reason for this failure is because no proper grounds were either advanced or submitted to satisfy the requirements of Section 33(1) of the Constitution.

42. Similarly, it is submitted, that no proper grounds exist or have been advanced by the Respondents to implement the limitation provided by Section 33(1) in the present instance.

43. It is submitted that the argument of the Applicant in regard to the right of appeal, as aforementioned, should be of such impact that this Honourable Court will not allow a corruption of a fair trial which would inevitably lead to a weakened judicial process.

44. It is submitted that the violation of Section 20(4) (b) of the Supreme Court Act is not justifiable under the limitation section.

46 Section 102(1) of the Constitution allows matters to be referred to the Constitutional Court if there is an issue which may be decisive for the case.

47 Section 102 (6) of the Constitution determines that if it necessary for the purposes of disposing of an appeal, to have the constitutional issue decided, then the AD shall refer the issue to the Constitutional Court for its decision.

48 48.1 It is submitted that the appeals regime before Act 105 of 1982 also did not provide for an unlimited right of appeal. Prior to 1982 a party had a right of appeal in all orders and judgments which had a final and definitive effect on the main action. A party had to apply for leave to appeal in interlocutory orders. The Courts distinguished between simple interlocutory orders which were final and definitive. The former required leave and the latter not mere rulings were not appealable either.

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----- 1990 (4) SA 692 WLD at 704G

48.2 The right of appeal which existed before 1982 was abolished by the 1982 amendment.

48.3 In terms of Act 105 of 1982, the was acquire only successful application to acquired such a right of appeal.

48.4 Section 20 (4) (b) of the Supreme Court Act specifically states; "No appeal shall lie ...except ..."

48.5 If the argument is accepted that a person has a right of appeal, the law as it stands should be struck down because it denies the right of appeal by expressly stating that, or it can have the effect of negating the right of appeal.

48.6 At best the Section confers "a right to apply" and not "a right to appeal".

48.7 Section 102(11) of the Constitution provides that "... (the) law ... may provide that leave shall be required ..."

This section of the Constitution in itself does not limit the right of appeal which could have been possible in terms of Section 33(2). The section merely authorises or enables a possible limitation by ordinary legislation. Section 33(2) however provides that ordinary legislation shall not limit a right entrenched in Chapter 3 except as provided for by Section 33(1).

It is submitted that this can only happen if the law (which requires leave) fulfills the requirements of Section 33(1) of the Constitution.

48.8 Under such circumstances, the limitation would have to satisfy the requirements of Section 33 of the Constitution with, amongst the requirements, the application of the proportionality principle.

48.9 It is submitted that although Section 20(4)(b) of the Supreme Court Act might seem to be (without conceding) intra vires Section 102(11) of the

Constitution, it is not *intra vires* Section 33(1) and no attempt is made by the First Respondent to bring it within Section 33(1).

48.10 Section 102(11) does not impose a limitation on any right by itself and Section 33(1) will therefore apply to Section 20(4)(b) of the Supreme Court Act and as such is not *intra vires* Section 102(11). (The authorized limitation by Section 102(11) must comply with Section 33(1)).

48.11 48.11.1 It is submitted that the only interest which the present negation or purported limitation of the right of appeal serves, is to lighten the workload of the Appellate Division (and this is accepted on the strength of the findings of the Commissioner of Inquiry into the structure and functioning of the Courts. ("Commission")).

48.11.2. It could possibly interest that hopeless appeals do not reach the attention of the Appellate Division but, it is submitted, this can be dealt with in a manner without denying a litigant his right of appeal (see para 50 *infra*).

48.12 48.12.1 The Constitution is binding on legislative, executive and judicial organs of State, in terms of Section 4(2) of the Constitution.

48.12.2 Although Section 7(1) provides that Chapter 3 shall bind all legislative and executive organs of State, it does not mean that the judicial organ of State has been excluded from Chapter 3 of the Constitution.

48.12.3 The AD's position (and the judiciary as a whole) is therefore no different than that of other organs of state, against whom an individual should be protected by Chapter 3.

48.12.4 The workload of the AD should not be justification for limiting or abolishing a right.

48.13 48.13.1 This fact leads to arbitrariness which is in principle similar to the arbitrariness in which *MAKWANYANE* matter was dealt with by Ackermann J at paras 165, 161, 163, 165 at 454 - 458 and Mahomed J at para 273 at 491 and, is submitted, also leads to inequality in terms of Section 8(1) of the Constitution

48.13.2 It is submitted that arbitrariness is inextricably interwoven with the personality of a Judge and should be eliminated as far as possible in order to provide a litigant a fair trial.

48.13.3 Human nature cannot be ignored and in any judgment the subjective qualities of the Judge plays an important part which should be open to scrutiny, especially where a fundamental right of an individual is at stake.

48.13.4 It is the opportunity to have such subjective aspects tested by another forum which can remove the arbitrariness inherent in the system.

48.14 The law is not an exact science and therefore the opportunity of human error is inherent to the system and opportunity must exist to eliminate such error as far as possible, especially when one deals with matters which evokes emotional pride.

49.1 It is submitted that the question to be determined is not whether a system or procedure is, or can be abused, the question should be how someone should be discouraged from abusing the system (this applies equally to litigants and judges).

49.2 It is submitted that an attempt to suppress abuse from the litigant's side, Section 20 (4) b) of the Supreme Court Act opens up the opportunity of abuse by the Judge.

49.3 It is submitted that measures which can accommodate both, keeping the right available, as well as discouraging the abuse thereof, will satisfy the requirement of fairness.

49.4 It is further submitted that the cases quoted in this paragraph should be considered as well founded directions to other litigants, how to evaluate an intended appeal and what would be considered as unwise and/or abuse.

49.5 If the same kind of conduct recurred, one would have expected the Judges of Appeal to have imposed penalties.

49.6 To enable Judges of appeal to impose such penalties, a procedure could have been devised whereby such Judges should have been able to inquire into the circumstances surrounding the appeal, determining whether any acted stubbornly or in bad faith, in which case a party should then have been penalized with a costs order, either against the litigant personally or any one of his legal representatives whoever was responsible for the prosecution of such bad appeal.

49.7 If such sanctions had developed on can imagine that a litigant or his legal representatives would have thought twice before prosecuting hopeless appeals.

49.8 The quotation from the Commission's report does not detract from an approach which exclude the possible arbitrariness which may be present in applications for leave to appeal and it is submitted, could accommodate the problem of hopeless appeals.

49.9 It is submitted that the end does not justify the means (9 of requiring leave to appeal) However laudable the intention to require leave to appeal the inherent dangers and consequences should weigh heavily enough to adopt a approach which is more fair.

49.10 It is further submitted that what has to be determined, is whether the present process is reliable enough to guarantee fairness to a litigant, and in the Applicant's submission, it does not.

50.1 It is submitted that although the petition has some advantage of at least providing the opportunity of another forum considering the matter, the process itself does not satisfy the requirement of fairness.

50.2 If the petition procedure is adopted, it could provide a procedure in which all the requirements of fairness are accommodated. It is submitted, however, that the Applicant is not in a proper position to suggest how the procedure should be adapted (perhaps the provisions of the Criminal Procedure Act can be of assistance) and further, to at least require a judgment from the Judges of appeal so that the process becomes transparent).

51.1 It is submitted that it will be inappropriate to comment on the establishment and conduct of the Commission, other than to state that the ethos of our society has or should have changed to be more accommodating and be seen to uphold fairness.

51.2 It is submitted that the present system is lacking in fairness and as such should be adopted to apply fairness.

51.3 It is submitted that "screening" procedure and alleged "safeguard" does not ensure fairness and justice, it in fact creates the opportunity for unfairness and injustice (from the Judge's side).

52.4 The difference between appeal procedure between the Magistrate's Courts and the Supreme Courts and the Supreme Courts can neither be justified on grounds of history, nor of pragmatism. History indicates that exactly the same right of appeal existed before 1982 in the two different Courts and the practicalities indicate that the need was not to differentiate between the Courts in the dual system, but to contain the workload of of the AD.

53.1 It is submitted that the abolition and /or limitation imposed by Section 20(4)(b) of the Supreme Court does not meet the requirements of Section 33(1) of the Constitution.

53.2 It is submitted that the limitation imposed by section 20(4)(b) of the Supreme Court Act creates more dangers than what it purports to solve. It is submitted that it is not justifiable in an open and democratic society based on freedom and equality (as more fully referred to hereinfore).

54.1 It has already been indicated the an application for leave to appeal could possibly preclude a hopeless appeal, but it creates the opportunity of abuse by a Judge. The petition procedure further does not conform to fairness inasmuch as no judgment is ever given and there can never be a proper evaluation of a potential appeal on paper, because the Judges do not have the record before them to determine whether there is substance in the petition's application.

54.2 It is submitted that it does not necessarily follow that an absolute right of appeal will have the consequences as submitted in this paragraph, if the Appeal Court, either through its judgments or through its rules, create sanctions in regard to hopeless and frivolous appeals.

54.3 It is submitted that the test of reasonable prospects of success is not so much the problem, but the arbitrariness in the application thereof, as well as the deficiencies in the petition procedure.

55 It is submitted that the section 20(4)(b) of the Supreme Court Act is consistent with the Constitution and should be struck down.

56 56.1 It is further submitted that the Application has not had the same access to public money as the two Respondents and in terms of Respondents and in

terms of Section 8 of the Constitution the Applicant and the two Respondents should be equal before the law.

56.2 Equality before the law in terms of Section 8 can only exist if all the parties have access to financial assistance.

56.3 It is submitted that the Applicant's application is not only in his own interest but also in the general interest of the people of South Africa.

56.4 It is submitted that the functions of the Honourable Court include a legislative function which would otherwise have been performed by servants of the State, and under the circumstances of this matter, would justify a costs award to the Applicant.

LIST OF AUTHORITIES

1. MAGNUM NATIONAL LIFE ASSURANCE CO LTD v SOUTH AFRICAN BANK OF ATHENS, 1985(4) SA 365(W).
2. S v MAKWANYANE AND ANOTHER, 1995(3) SA 391 CC.
3. S v ZUMA AND OTHERS, 1995(2) SA 642 CC.
4. The Universal Declaration on Human Rights.
5. The European Convention on Human Rights.
6. The American Declaration of the Rights and Duties of Man.
7. The American Convention on Human Rights.
8. The Banjul Chapter on Human and People's Rights.
9. The Declaration of the Basic Duties of Asian People and People and government.
10. Sv RENS, 1996(1) SA 1218 CC.
11. GOVERNMENT MINING ENGINEER V NATIONAL UNION OF MINeworkERS, 1990(4) SA 692 (WLD) at 704G.

EXPLANATION OF STANCE TAKEN BY THE COURTS

Apart from the argument contained in my affidavit, the annexures in other segments of these arguments, I respectfully refer honourable Court to annexures " _____ " attached , which annexures comprise extracts from various books on issue, emanating from the Rutherford Institute in America, Institute is staffed by lawyers, some with Professors in law, who have for more than a decade exerted influence through the production of very literature on the Judeo Christian Perspective of .

1.1 Whilst there is a lot of similarities, and in some cases, far more exhaustive material on the topics discussed in the extracts from the abovementioned books, I have enclosed these here because they make out the concisest case I have come across yet, that explains the Courts stance.

1.2 Moreover, I respectfully submit that the inclusion of these extracts are appropriately referred to herein in terms of the provisions of section 35(1) & (3) because:-

1.2.1 Having regard to the information on the New World Order herein, the USA is quite clearly a significant, if not the primary source of the infringements against our religious freedom as clearly exposed in this application and in the abovementioned documents.

1.3 Furthermore, the fact that the problems discussed have manifested with far greater vigour in the USA than in South Africa, until now, I respectfully submit that this means that those examples quoted are appropriate as they anticipate future problems here, especially now that the abortion laws have been passed and a secular state exists in the place of a state tempered by Almighty God's laws .

1.4 What can be said against quoting foreign precedent in this case, in fact, serves only to assist the argument, because if I had the time to research supporting precedent in SA, I submit that I would have been able to supply far more support for the line of argument as followed in the said annexures, because of the strong Judeo Christian leanings in our legal

history and that of the Dutch proponent of Roman Dutch law

1.5 The situation exposed and complained of herein, this phenomenon of ' Religious Apartheid ' in our system, is in my respectful submission clothed with a cloak of clandestine and underhanded techniques that finds expression in the judicial system, as apposed to the open legislation that left no one in any doubt as to where they stood under the previous political apartheid regime.

1.6 It is my respectful submission that the Courts must learn from this exposure, that judges should reassess their entire training.

1.7 I have attached hereto, an extract from Philip Stot's book on Evolution entitled Vital Questions .

1.7.1 I submit that there is a parallel between the relativity exposed therein and the relativity that finds its expression in the Courts, because both have adopted an 'evolutionary' basis and process of 'develment' that has resulted in a subtle, yet vicious swing against the Judeo Christian norms and values that lie at the very foundation of our law.

1.7.2 It is submitted that as this swing gains in amplitude the various systems cannot but expect strong reaction from those who's convictions are targeted by this New Age development.

1.7.3 In the above respect, the notion of Democracy, if it is allowed to take its course feely, can only result in a path that will lead to mass action and the dawning of another dispensation in this country which will rid itself of the master of this new apartheid.

2. Given the most unusual and sever manner in which the Courts have thus far dealt with this matter, the background information as to what forces are operating against such associations as the one in question, and most importantly, the fact that it is the duty of Christians under their doctrine / law to conduct activities, whether such activities involve correction, reproof, admonishment, rebuke, (1 Timothy ____) or even chastisement (_____), it is important that any such activities be conducted with understanding, in righteousness and in love (_____).

3. Because one of the sources of the indoctrination techniques forced upon the churches is what has been referred to as "the deadly love Gospel" (a twisted scripture driven version of ecumenical tolerance which ignores what is described below), I need to clarify this process by way of the following analogous in argument:-

When a rebellious child is being chastised by his or her parent, all such child might perceive is the pain of being chastised (spare the rod and spoil the Child (Prov ____). It is only later on in the child's life, when he or she needs to spank a naughty child of its own, that they realise that these acts are done with compassion, sometimes, at greater pain to the parent than to the child.

4. Accordingly, I respectfully submit, it would be a sign of immaturity only, should the correction and admonishments contained in this application be reacted towards in a manner which is incognisant of the fact that this is done in compassion and should the courts elect to paste another label, such as contempt, over the real situation.

5. In fact, I propose to go so far as to explain (in oral argument) how it is possible for the judicial prejudices so manifest to Christians, in these cases, are perhaps so inadvertent that these prejudices go almost unnoticed by judges.

5.1 In this respect, I shall expose how the current system, which has in itself perpetuated such, perhaps inadvertent prejudices, came about, or rather, evolved, as it were.

5.1.1 In this respect I respectfully refer the honourable Court to annexure "AR" which contains extracts from the book, "the Second American Revolution " by John Whitehead of the Rutherford Institute .

6. Whilst the South African legal system, being Roman Dutch in nature, will undoubtedly have far more pertinent examples of this, I have been thusfar, unable to conduct similar research as is evident from the book concerned on the topics discussed therein.

7. It is in my submission, that it is very fitting, however, that such foreign precedent as described herein, be referred to (as indeed I am at liberty to do under section 35(1) and (3) of Act 200/1993) because when one considers the overall development of religious prejudice in law, one should go to the source of the problem.

8. As should be clear from the paragraphs dealing with the indoctrination methodology in the Rule 18(a) to (e) application hereto and the annexures containing the exposure of the official state doctrine of UBUNTU, the New World Order (section 14 submission) etc., the progressive introduction of this form of 'judicial driven religious apartheid' was planned by outside forces that were able to influence seminaries, law schools and the like.

9. As is more fully explained in the annexure concerned, we are, at the end of the day, in fact faced with the situation that it is not the law that matters but rather, its interpretation, and that such interpretation is also by no means consistent, as it has the capacity of changing depending on who is before the court.

10 In the USSR this problem was probably most manifestly illustrated by the fact that, whilst there was a fine clause on religious freedom (see annexure "___") in the the State constitution, that clause meant what it said when there was a Catholic before the Court seeking relief in terms of it, but it meant the opposite when a Bible Believing Protestant was before the Court, and today, despite Glasnost (the Peristroika Deception), the crimes against humanity in this respect continue to be whitewashed by carefully selectively couched Court judgments.

10.1 In the latter case, an interpretation is adopted which negated the right sought to be protected and the person was sent off to Siberia.

10.2 It is a simple fact of history, that millions of Bible believing Christians died in Concentration camps as a direct result of this kind of tyrannical adjudication (see annexure "___").

10.3 One of the books which describe in graphic detail, the utter cruelty of such the concentration camps in question is Haralan Popov's, Tortured For his Faith , distributed by, amongst others, Struik Publishers in South Africa.

Test of Courts

11. What is on test with this case being brought to the Constitutional Court, is whether the South African Judges of this honourable court, many of whom have what can only be described as strong socialist/ communist leanings, will adopt the same stance as the Russian judges did.

12 Bible believing Christians view this application as an instrument that will flush out the stance of the Courts and official (yet not openly disclosed) government policy on this issue.

13 It is with the utmost respect that I strongly recommend the Constitutional Court to handle this matter with wisdom instead of in a manner which would create the impression that the convictions of Bible believing Christians are being marginalised, if not being openly discriminated against, opposed and even condemned as international agreements with other countries signed by our president indicates (See annexure on UBUNTU)

14 What, in fact, the churches will determine from the way this matter is handled is whether there is now a new type of Apartheid in South Africa, namely Religious Apartheid .

14.1 The current impression is that this new form of apartheid is is being conducted in a clandestine way, under various cloaks of protection provided by the Courts, by way of dismissals, audacious proceedings and judgments, underhanded legal tactics in litigation to which the courts turn a blind eye (and indeed sometimes even become party to) and so on, as is in fact, clearly illustrated by the various cases mentioned in this affidavit and the extracts entitled "Religious Persecution and Chritian Lobby".

15 The existence of the above tactics could impossibly have gone unnoticed, as they have gained in amplitude and prominence so much so that it should not be surprising that the notion found expression in a book entitled "Religious Apartheid", by John Whitehead and the Rutherforded Institution in the USA.

16 I have attached extracts of this book also, for the record, under the annexure marked "RA"

16.1 I shall, in oral argument, in support of the above and further thereto, refer to these books as well as the extract entitled Justice and the Courts under annexure "J&C" and 'The Courts : A new breed of Tyrants' under annexure "___"

17 All I can do at this stage, is to implore this honourable Court to do what thousands of people are beginning to do all over the world, and that is to recognise that we have been scandalously manipulated, hoodwinked and held for fools by those who infiltrated our fields of science, law and religion in the hope of subtly and gradually, through a system of stealth and deceit, turning us to their own misguided convictions and to make us drink with them, from the consequences of their "ordo ab chao", their 'Saturnalia' before their "Novus Ordo Seclorium" and to taste, as Sodom did, the cup of God's wrath as they now have manifestly begun to do already, with Aids/pestilence, Crime, Famine and War, and forever shall do, lest they come to their senses

Administrative justice

Recusal

Apart from what is outlined in the affidavit hereto, the Rule (a) to (e) application hereto, I herewith supply and repeat precedents that backed my oral arguments on the day, because these were not so much as dealt with or even in the judgment and because this application is in the of REVIEW , these serve as part of the record, I include as they appeared on my notes:-

PRECEDENTS FOR ARGUMENT

8.2 I respectfully submit that the time has come:-

"Where old practices and ancient formulae must be modified in order to keep touch with the expansion of legal ideas, and to keep pace with the requirements of changing conditions"

(per Innes CJ in *Blower v van Noorden*, 1909 T.S. 890 at p. 905)

Authorities on Bias and Recusal

7.5 Chief Justice N Ogilvie said at the centenary celebrations the Northern Cape Division Supreme Court:

"Consequently it behoves a judge not only to conduct himself in a manner compatible with his office but also to endeavor at all times to avoid creating, however unintentional, any impression that he holds views which might, albeit perhaps unwarrantedly, be construed as evidence of some sort of prejudice regarding, or prejudging of, some issue which, directly or indirectly, may conceivably subsequently fall for decision in his Court..... It is likewise highly desirable that the independence, detachment and impartiality of judges should be seen to be observed"

7.4 From the South African Law journal page 257 Middle

"and modern norms relating to freedom of expression and the discussion of matters that were formally tabooed must be recognized and taken into account in setting limits in this sphere."

7.6 From The SA Law Journal page 343 quoting from a speech by Dean Redlich (Dean of the New York University Law School) which is found in The Journal of Legal Education, page 201 of 1981 in an article entitled 'Clinical Education: Stranger in an Elitist Club' we read under the heading " Judges with a head and a heart"

"Presiding officers must not only assist an unrepresented litigant with the presentation of his case, but also strive to make him feel at ease and relaxed in Court so that he can present his case to the best of his ability. The extract from the novel 'Anatomy of a Murder', written by judge John D Voelker of the Supreme Court of Michigan, as referred to in the 'South African Legal System and its Background' by Hahlo and Kahn at 40 seems apposite:

'Judges, like people, may be divided roughly into four classes: Judges with neither head nor heart -they are to be avoided at all costs; judges with head but no heart - they are almost as bad; then judges with heart but no head - risky but better than the first two; and finally, those rare judges who possess a head and a heart'

'Magistrates must also bear in mind that their courts are the showcase of the judicial system as a whole, and that kindness and understanding on their part will go a long way to improving the understanding and appreciation which the average citizen has of the administration of justice' per White J in *S v Nhantsi* 1994(1) SACR 26 (Tk) at 30"

7.7 In an article by Justice Richard Goldstone in The SA Law Journal of May 1994 he quotes Mr. Justice Rand of the Canadian Supreme Court who wrote in 1957 as follows:

"The Courts in the ascertainment of truth and the application of laws are the special guardian of the freedom of unpopular causes, of minority groups and interests, of the individual against the masses, of the weak against the powerful, of the

unique, of the non conformist - our liberties are largely the accomplishments of such men."

Test for Bias

1.8.2 From 'Administrative Law' by Baxter page 557 under the heading 'Nemo Iudex in Propria Causa - Absence of Bias'

"Every person who undertakes to administer justice, whether he is a legal official or is for the occasion engaged in the work of deciding the rights of others, is disqualified if he has a bias which interferes with his impartiality; or if there are circumstances affecting him that might reasonably create a suspicion that he is not impartial..The impartiality after which the courts strain may often be unrealised without detection, but the idea cannot be abandoned without irreparable injury to the standards hitherto applied in the administration of justice."

1.8.6 On page 564 under the heading 'Prejudice'

"Prejudice usually arises as a result of the decision-makers past activities, past relationship with the affected individual, current external commitments, or his manner of conduct during the decision-making process." (per Solomon J in Liebenberg v Brakpan Liquor Licensing Board 1944 WLD 52, 54)

.."It is of fundamental importance that justice should not only be done, but should manifestly and undoubtedly be seen to be done.... fairness is concerned not only with objectivity but also with the public interest and public confidence..... The courts will set aside any administrative action which is tainted by bias."

1.8.3 Under the heading 'Test for bias' on page 558 Greenburg J Concluded:-

"The test appears to be whether the person challenged has so associated himself with one of the two opposing views that there is a real likelihood of bias or that a reasonable person would believe that he would be biased"

1.8.4 On page 559 citing Lord Denning MR in Metropolitan Properties (FCG) Ltd v Lannon 1969 1 QB 577:

"Justice must be rooted in confidence: and confidence is destroyed when right minded people go away thinking the judge was biased"

1.8.5 On page 561 citing Rose v Johannesburg Local road transportation Board 1947(4) SA 272 (W) 290:

"Disqualifying bias will be found to exist where the reasonable lay observer would gain the impression that there is a real likelihood that the decision maker will be biased."

1.8.2 The SA Law Journal page 343 and in Jutas Index supra page 791 last paragraph which reads:

"- Test for bias is that a judge should recuse himself if there is reason to fear partiality on his part"

1.8.7 On page 565 citing Pietersburg Club, Ltd v Pietersburg Licensing Board 1931 TPD 217 but more particularly Rose v Johannesburg Local Road Transportation Board 1947 (4) SA 272 (W) 290 where there were persons disqualified because of their previous hostile attitude toward the applicant:-

"Sometimes however, where there is a refusal to accept error, where there is a clear predisposition against the individual, or where the public body has committed itself to a particular view, the Court will treat this as disqualifying bias in the form of a previous attitude expressed toward the affected individual by the agency of its members; this also gives rise to disqualifying apprehension of bias."

Another Forum

1.9 I respectfully submit that because of the controversies surrounding these cases and the fact that they spring from this Division, that perhaps none of the Judges in the division should hear the matter as the Division is in fact an 'inappropriate forum' for these

cases. In this respect I respectfully refer the honourable Court to the paragraphs headed, 'Controversial Issues' and 'Appropriate Forum' hereunder.

1.9.1 I support of the above I quote from the SALJ page 267 centre:-

"I understand partisanship to mean a conscious partiality leading a judge to be disloyal even to his own honest convictions. I understand it to mean that the judge knows that justice demands that he should take one course but that his political alliance or political sympathies may be such that he deliberately chooses to adopt the other"

B CONTROVERSIAL ISSUES

1.3 I wish to state from the outset that I am in no way trying to use this fact as a diversion of issues. I am also not looking for a scapegoat. I am simply exposing that which should rightly be exposed, without fear. I am looking beyond the secret societies and the protagonists in this issue at those who are behind them. I am looking at the causes of this unfortunate situation in order to allow the Courts and or the Government to deal with problems at their roots rather than with the symptoms of something unknown.

1.3.1 I realize that in most instances this is unrealistic, but here for once, we have the very real possibility of achieving success in this. The Senate are involved, various members of Parliament, a Commission of Inquiry is most likely to ensue and the evidence before the Courts can hardly continue to be labeled irrelevant or stifled with threats of contempt in the hope that the real underlying issues will disappear -they will ultimately be dealt with, that is now quite inevitable, especially as I am now forced to place matters on record.

Requests to Court for transparency and openness

3. I implore the Honourable Court to be transparent, frank and unbiased and most importantly, calm, in the light of the serious ambit of the issues and questions in this case.

4 I implore the Court to refrain from using intimidation and making threats of contempt. I submit that these would be most improper in the light of the facts of this matter. On the contrary I urge the Court to assist me in the interest of justice and in the public interest insofar as it is possible in getting to the real issues in these matters,

5. I Implore the Court to refrain from letting technicalities and procedural manipulation drown the real issues.

6. I implore this Court to take a broad as apposed to a narrow view of Human rights as the issue here is all about human rights, and not to rely on legalistic and formalistic interpretations to achieve an end which negates the basic spirit of our new constitution.

"Every person shall have the right to have justiciable disputes settled in a Court of law or, where appropriate, another independent and impartial forum"

Late Senator Prof.Ernst Mchunu of the Judicial Service member and ANC Senator in the Parliament of South 's letterhead to the Minister of Justice, dated 7 November , stated:-

"Mr. Labuschagne is involved in a series of very complicated civil cases in Durban both in the Supreme Court and in the Magistrates Court.

He makes allegations which, in some respects, are backed by irrefutable evidence that go to the very root of integrity of the system of justice in Natal.

'disquieting reading' to say the least.

Criticism of Justices and judgments justified

5 I respectfully submit that I am within my rights to make these reports and that the statements contained in the reports, whilst they are made out of a sense of absolute exasperation, frustration and deep disappointment in the system, are in no way defamatory or contemptuous. In support of this I refer to paragraph 7.5 to 7.7 under 'Controversial Issues' and the following authorities:-

5.1 From the South African Law Journal 1994 page 257 under the heading "Defaming A Judge" per Corbett CJ, delivering the judgment of the Court in Argus Printing

and Publishing Co Ltd v Esselen's Estate 1994 (2) SA 1(A) at 25-8 :-

"I also agree that judges, because of their position in society and because of the work which they do, inevitably on occasion attract public criticism and that it is right and proper that they should be publicly accountable in this way"

"...Criticism of judgments, particularly by academic commentators, is at times acerbic, personally oriented and hurtful....But we are all to a degree captive to the age in which we live. And modern norms relating to freedom of expression and the discussion of matters that were formally tabooed must be recognised and taken into account when setting limits in this sphere. To some extent what in former times may have been regarded as intolerable must today be tolerated..."

"I might add that, in general, judges are rather more vulnerable than their fellows. They are public figures and, as I have indicated, they are accountable to the public for the proper discharge of their duties in regard to the administration of justice. The public have a right to criticize them and the manner in which they discharge their duties."

5.2 On page 269 Justice Oliver Wendell Holmes says:

"I trust that no one will understand me to be speaking with disrespect to the law, because I criticize it so freely. I venerate the law, and especially our system of law, as one of the vastest products of the human mind...But one may criticize even what one reveres. Law is the business to which my life is devoted, and I should show less than devotion if I did not do what in me lies to improve it..."

5.3 Per Froneman J In Matiso v Commanding Officer, Port Elizabeth Prison, And Another 1994 (4) SA 592 (SECLD) 594 at F

"A judge is also accountable in a number of different ways for the decision he makes. He is obliged to give reasons for his decision and may be taken on appeal to a higher Court. But he should also accept that his decision-making and reasons for it should be subject to vigorous and critical public scrutiny at all levels of society. It is the obligation of society to ensure that this kind of accountability is real. In addition the Constitution in s 104(1) and (4) makes provision for formal accountability in the selection process of judges and for their removal on the grounds of misbehaviour, incapacity or incompetence. The Constitution gives explicit recognition to the role of the judiciary in participating in the decision-making process and accountability of the person making the decision by making provision for judicial review, based on the supremacy of the Constitution (ss 98 and 101 of the Constitution), and by its fundamental concern to establishing a constitutional system based on openness, democratic principals, human rights, reconciliation, reconstruction and peaceful co-existence between the people."

5.4 Per Flemming DJP in S v S 1993(2) SA 200(W) at 206B

"Members of the community know to make representation elsewhere than to judges"

From the South African Law Journal of May 1994 page 268 centre in an article by Justice R Goldstone of the Appeal Court:-

"The judiciary is subject to public criticism today more than ever before in history - and not only in this country. This is to the good. It helps demystify the law and the judiciary."

Determination of risks

6. What I am simply wanting to determine before we go any further is whether I am running the risk of getting a bias hearing or even being cited for contempt (see paragraph on contempt below and paragraph a 1.7), at worst incarcerated for contempt if I continue trying to protect my rights in this forum, a forum which is sadly also heavily laden with religious tokens which are apposing to my beliefs.

Partisan Territory

7.1 In support of the above I respectfully refer the honourable Court to the authority 'Administrative Law' by Baxter page 567 citing Schoeman v Administrateur (OVS) 1961 (4) 856 (O):

"Finally, the appearance of prejudice might be created by the manner in which the decision-making process is conducted. This can occur in a number of different ways. For example the hearing might be held in 'partisan territory' thereby creating the appearance of a tactical advantage on the part of one of the parties."

Judges obligation - unfair in circumstances?

9. The Judge's oath states the he should:

'uphold and protect the constitution and the fundamental rights' and that he will 'administer justice without favour or prejudice'.

Taking into consideration the Masonic oaths and the rather serious ambit of the Protocols regarding death threats to those who dare appose (see pg 283 of case 7887), one would have to be heartless to expect judges to fulfill their obligations in the face of death threats.

9.1 Chapter 3 (7) (4) of the New Constitution applies therefore in this instance to the Masons, the Judges and myself as it states:

"When an infringement of or a threat to any right in this chapter is alleged any person referred to in paragraph (b) shall be entitled to apply to a competent Court of law for appropriate relief, which may include a declaration of rights ."

Inquiry into real issues first

12. I respectfully submit that these issues need to be inquired into first as they are the real issues in these matters but are currently being drowned in technicalities , which look as if they could continue indefinitely . I respectfully submit that the situation as a whole runs headlong against the interest of justice and the public interest.

Article 4 Supremacy of Constitution

4.1 I submit that article 4 of the New Constitution implies that the rights take precedent over the use of other laws to impeach or thwart them, that it will bind even the Judicial organs of state

List of rights that have been infringed upon

4.2 I submit that it is clear from the papers before this Court in my matters that the following rights have been infringed upon as far as I am concerned:-

Section Right (Infringement below)

14 Religion, belief and opinion

(Imposition of religious belief by others on it - right in the Court room! -being subjected to punishment from other religions by members from that religion)

7 Application

(Right to representation to protect my rights)

24 Administrative justice

(Not fair as my threatened rights are not taken into consideration)

Schedule 4 II & V

COMMISSION OF INQUIRY

Other case records

1. I have been shown various records of other cases in which police have deliberately lost evidence, as well as records of various other goings on in the Supreme Court which are if anything, just as irregular as my cases, if not much worse. What is significant in these cases is that Freemasons are again involved. The techniques used in these cases are the same as those used against me and they correlate exactly with research on how this secret society go about destroying those that expose their activities or dare to oppose them or simply for the sake of protecting their fellows or for furthering any other clandestine activities that persons belonging to this Society may be involved in.

Public response

2 I believe that if a Commission of inquiry is convened and the public are asked to bring their grievances and evidence, (especially if the public can be assured that they do not have to fear retribution), then there will be such a flood of damning evidence that nothing but a massive collusive forum will be exposed.

In the interest of justice

2.3 I respectfully submit that since the judiciary are implicated that it is unquestionably in the interest of justice that such an inquiry ensue.

Other countries - similar inquiries

2.4 There have been similar inquiries in other countries recently and the inquiry into secret societies that was conducted in this country in the 60's is nothing to go by as it was quite obviously starved of information and is in any event now outdated.

Extra information

2.4.1 I have researched a large amount of modern and ancient literature on the issue and have an enormous amount of information available, which I could impossibly annex to this submission, which will without any doubt support my aversions in the above paragraph. I respectfully submit that for that reason alone an inquiry should ensue.

Allegations necessitates inquiry

3. I respectfully submit that the allegations and arguments raised in this submission (which should be read with all the papers before the Court as well as the reports to the Senator and the Minister of Justice) in itself necessitates a commission of Inquiry.

Publication

3.1 Furthermore as publication of these allegations is in process, a Commission of Inquiry which will make findings of facts as opposed to a publication starved of facts due to the lack of an inquiry, is in the public interest.

Findings of fact

3.2 Furthermore I respectfully submit that it is in the interest of justice that a Commission of Inquiry make findings on facts in Court proceedings which are hampered by a lack of evidence (due to the stifling thereof through various means), on

such issues as malice and extortion being behind litigation .

Supporting authorities

3.3 In support of the above I quote the following from S v Burger SA 1975 (2) pg 615 at H:-

"Public justice requires not only that people should not take steps to avoid the concealment of a crime , or destroy evidence once a summons has been served upon somebody, but also that the crime should be suitably dealt with, and a man who obstructs public justice as soon as a crime is committed, and endeavours to avoid the consequences of his wrongdoing by conspiracy with others, is just as much guilty as he who waits until after the proceedings are actually pending"

Collusion

3.3.2 I respectfully submit that the above amounts to collusion as by definition collusion is:-

"An agreement or mutual understanding between parties that the one shall commit an act in order that the other may obtain a remedy at law as for a real injury"

(per Curlewis J in Bevan and ward, 1908 TH 197, adopted by Lewis J)

(and in Kuhn v Karp 1948 (4) SA 825 (T) Roper J stated:
which was approved in Muller v Muller 1973 (4) SA 117 (R))

"In my view collusion consists in our law in an agreement between parties to a suit to suppress facts..."

Elaborate Collusion

3.3.3 I respectfully submit that the use of proceedings, irregularities and indeed even technicalities in stifling evidence in proceedings or allegations of crimes behind such proceedings is not only collusive but also an act of obstructing justice and in my cases this is collectively so, except that the parties conducting this crime have made it so elaborate that it needs a Commission of inquiry to untangle this massive charade and expose it for what it is. In support of this I quote again from S v Burger SA 1975 (2), this time from page 612 top

"Attempting to defeat or obstruct the course of justice consists in unlawfully doing an act in the furtherance of an intention to defeat or obstruct the administration of justice"

1.4.1 I respectfully submit that it is common knowledge that the Constitutional Court is a Court where the ordinary layman, the common man, can put his grievances directly to the bench and that the Court is set up to facilitate that and that it seems, with respect, that in my instance at least, this Court is incapable of dealing with the infringement of these rights without being sidetracked by the legal formalism that constitutes its make-up and tradition or being incensed by the fact that the representation is not made strictly in accordance with its norms.

Referral should have ensued

Article 102(1), 101(3) and 98(2)

5 I respectfully submit that this case must be referred to the Constitutional Court in terms of section 102(1) if the 'issue could be decisive for the case' or where it 'considers it in the interest of justice to do so'. This is further supported by the judgment of Justice Hurt in the matter on page 10 & 11 paragraphs (a) (b) and (c), which accords that

certain issues can only be dealt with by the constitutional Court, in terms of 101(3)(c) and section 98(2)(c).

5.1 I respectfully submit therefore that the local division has no option in the matter as it is obliged to do so in terms of the section as section 102(1) reads "The provincial local division shall" and as it is in the interest of justice do do so because according to:-

Article 24

5.1.2 It is in the interest of justice to have the right to procedurally fair administrative action where any of my rights or legitimate expectations is affected or threatened in terms of Section 24 of the new constitution

5.1.3 and because it is decisive for the case .

Court of final Instance

5.1.4 Article 98 (2) simply states that:

"The Constitutional Court shall have jurisdiction as The Court of final instance...."

Procedurally fair

5.1.5 Sect 24 deals with procedurally FAIR Administrative Action. In this instance, the action is patently unfair, as rights and ' expectations of rights ' are infringed.

5.1.6 Schedule III prohibits all other forms of discrimination,

Article 4 Supremacy of Constitution

5.1.7 This implies that the rights take precedent over the use of other laws to impeach or thwart them, that it will bind even the Judicial organs of state

Article 33

5.1.8 Having regard to Article 33 (1) (a) (i) I respectfully submit that the limitation of the rights in this respect is clearly ' unreasonable ' as having regard to ss:-
ii) It is not ' justifiable '.

2) It says ' no law whether common law ', which I submit would include any collection of precedents which serve only to benefit advocates and to denude persons from their rights.

4) There is definitely ' unfair discrimination ' here.

Article 35. Interpretation

5.1.9 Having regard to ss (3) of article 35, the spirit of the constitution must be taken into account. I respectfully submit that this is firmly contained in the many references to the public interest, free and fair democracy, rights etc.

24 Administrative justice

5.11 I respectfully submit that this entire section speaks for itself, in particular clause (b) insofar it dealing with ' legitimate expectations '. I submit that these are the legitimate expectations of the ordinary man and not of some institution or other wishing to protect that which it is 'jealously' trying to guard, such the activities of advocates in a Court of law. (Justice Hurt's judgment page 12)

CONTEMPT

Respect - naive?

1 I came to the courts looking for justice and was told by jurists that I was naive. I respectfully submit that it seems I came with so much respect that I was being ridiculed by the very jurists operating in the jurisdiction of this Division. It has however, taken the Courts a little over a year and many hearings to alert me to the fact that I indeed may have been most naive. The respect I had for jurists and judges has been almost totally eroded away by occurrences and facts which can simply not be ignored.

Occurrences of intimidation in hearings and of irregularities in

1.1 I have been subjected to intimidation by Judges. I have been subjected to what I respectfully submit are in some respects ridiculous technicalities that serve only to make a mockery of the system of justice and to the most ludicrous irregularities, as my Court papers have been tampered with no less than five occasions, and such a long list of other goings on that they simply boggle the mind.

Confidence in system destroyed by activities within the system

2. My confidence in the system of justice has effectively been destroyed by my experiences whilst searching for justice and righteousness in this Court, as I have been subjected to a most inordinate amount of irregularity, technicalities and bias.

Justice Goldstone

5.1 In an article by Justice Richard Goldstone in The SA Law Journal of May 1994 he quotes Mr. Justice Rand of the Canadian Supreme Court who wrote in 1957 as follows:

"The Courts in the ascertainment of truth and the application of laws are the special guardian of the freedom of unpopular causes, of minority groups and interests, of the individual against the masses, of the weak against the powerful, of the unique, of the non conformist - our liberties are largely the accomplishments of such men."

Incarceration for Contempt

5.2 In Jutas Index & Annotations to the SALR 1987 - 1991 page 405:

"Contempt in facie curiae - Sentence - Offence a unique one and the offender not a criminal and ought not to be treated as such - primary function of punishment of such offence is to assert Court authority - not question of retribution or reformation but rather to bring offender to his senses - In general, heavy sentences not called for in these cases - Imprisonment without option of fine should not be summarily imposed unless in most exceptional circumstances. S v Nel 1991(1) 730 (A)

Opportunity to address Court

5.2.1. In the same case

"Contempt in facie curiae - When ought to be summarily punished - salutary starting point that person ought to be given the opportunity of addressing the Court before he is convicted - Inter alia, the run up to the contemptuous conduct, the nature of the contempt, whether the person is a legal practitioner or a layman and in the case of the latter, his knowledge and experience of Court proceedings must all be considered - In the case of a layman who made insulting remarks to a judge in the course of a debate on a case which was before the Court, conviction without prior opportunity of being heard would only be justified if it was clear that he insulted the judge intentionally and with knowledge that he was committing an offence for which he could be called to account."

New Constitution

5.4 In Chapter 3, Article 14 of the New Constitution (Act 200 of 1993) it states:

"(1) Every person shall have the freedom of conscience, religion, thought, belief and opinion.."

5.5 In Article 15 of the new Constitution:

"(1) Every person shall have the right to freedom of speech and expression"

5.6 - read with Section 8(1)

"Every person shall have the right to equality before the law"

5.7 and Section 10 (2)

"No person shall be subjected to torture of any kind, whether physical, mental or emotional, nor shall any person be subjected to cruel, inhumane or degrading treatment or punishment."

5.8 and Section 24 (b)

"..procedurally fair administrative action where any of his or her rights or legitimate expectations is affected or threatened"

TECHNICALITIES

Rules

Corbett CJ Registrar of Insurance v Johannesburg Insurance Co 1962 (4) SA 546 (W) at 547:-

"I am not prepared to allow the rules of court to tyrannize the court where an important matter has to be thrashed out fully any all the facts have to be put before the court."

Technicality authority

8.1 Professors Laurence du Plessis states in his book "An Introduction to Law" page 111 bottom paragraph:

"A jurist should therefore not be out to evade legal procedures or find loopholes in the law or try and outwit his opponents on 'technical points'. Such an attitude implies that the legal system does not really make sense but is simply an obstacle to be overcome. But the system does make sense to the extent that it is mindful of the rights and interests of people. This is why a jurist must strive as much as they can to rectify the deficiencies and inhumane aspects of the system and insure that the impact of unjust measures (which still exist) be minimized as far as possible."
and on page 112 second paragraph, which says:
"Jurists in positions of Authority (such as Judicial officers) who apply the law in a formalistic and legalistic way are also undermining respect for the course of justice of the law and bring the legal system into disrepute)

Reality of situation

7.3 I hold the reality of this situation, up to this Court, - the truth of the matter -, in the hope that it will shock the Court into realizing to what extent natural justice has, in this instance at least, been ignored.

7.3.1 I do this in the hope that the truth will set free those under the deception of the austerity of tabulated legalism, legal formalism and the type of approach so well described in the Protocols.

7.3.2 I do this in the hope that the freedom resulting from this will find its expression fully in the New Constitution.

7.3.3 I cannot see why it should be necessary for persons acting under the rights of the new Constitution and a judiciary that has a proper grasp of those rights, to be forced into having no other alternative but to submit such cry for help in protecting their rights in this manner.

Public interest

7.3.1 I submit that in this respect I act in the public interest as I am supported by almost every member of the public that has any knowledge of these cases, whom I have come across and especially as they make up some very prominent members of society.

IRRELEVANCY

Definition:

1. From the supplement to "Legal Words and Phrases" page 291.

"Anything so nearly touching the matter in issue as to be such that a judicial mind ought to regard it as a proper thing to be taken into consideration is relevant"

(Tomkins v Tomkins [1948] 1 ALL ER 239H. From The supplement to "The Dictionary of Legal Words and Phrases" page 291.)

1.1 From the main body of the work on page 285:

"Nothing can be irrelevant if it is relevant to an issue in the action "(Stephens v de Wet 1920 AD 282)"

Interference with administration of justice

5.3 Having regard to Jutas Index and Annotations to the SALR 1987 - 1981 at the second half of page 405:

"Interference with Administration of Justice - What constitutes - Court applying tendency test, viz whether statement or document tends to prejudice or interfere with or influence the administration of justice in pending proceedings..... - No absolute rule against prejudging of issues in pending proceedings - Real question whether material tended to constitute improper interference with administration of justice"

5.3.1 I respectfully submit that this works both ways as the interference with evidence relevant to the case should then also be considered improper interference with the Administration of Justice I submit that the labeling of something as irrelevant and thereby hoping to avoid relevant issues would therefore amount to such an interference.

6.I believe I dealt with the gross misquotation of acting Judge Puckrin from the de Rebus in the Rule 18(a) to (e) application.

7.Having regard to the Rule 18 (a) to (e) application, the argument in my affidavit herein, and the fact that the record is being withheld, I respectfully submit that Acting Judge Puckrin should have recused himself, and his bias is borne out and finally proved by his order that the evidence against him remain hidden.

7.1 From the many petitions attached hereto that ask fro his recusal it should be clear that the ordinary man, masses of them perceived manifest bias. Any person that was in Court on the day and that saw the sometimes exaggerated expressions on the face of Puckrin AJ has no question in their mind as to his bias.

7.2 Puckrin AJ went so far as to chide me when at one point I inadvertently put my hand in my pocket, yet he overlooked the fact that Faber SC and even some of the junior advocates stood for long periods of time before him with their hands in their pockets. A minor point, I know, but enough, in terms of the stringent precedent quoted above, to show bias.

7.3 The deciding factor though, is his response when I asked him if he was a Freemason. I remember saying after his outburst and threats to me that it was in any event a simple matter to find out if he is a member of the Freemasons and if he is , his reaction would speak volumes.

We now know that it does just that.

Footnote

As it turned out Acting Judge Puckrin was a Freemason. In order to rule that the Bible was not part of the church's law he said in his judgment that the applicant had argued that the Bible was the law of South Africa. This of course comprised a gross misrepresentation of what was placed before him. When he was taken on appeal he simply destroyed the record of proceedings in order to hide this.

Review proceedings and an appeal were then launched and despite these suspending the matter before him, he proceeded with it IN THE ABSENCE OF ALL THE PARTIES BUT THOSE

SEEKING TO VERTURN THE CHURCH'S DOCTRINE AND FINANCIAL AFFAIRS.

The Constitutional Court deliberated for six month on the 2,642 page application that was brought before them. In the end they handed down judgment supporting Puckrin's judgment, without there having been a hearing, without providing reasons for this and by keeping the identity of the judges that supposedly read the papers in six months a secret.

A few months later a Dutch reformed church expelled a minister caught in gross sexual immorality. The court reappointed him and based their decision on a mere reference to the St John's case!...

Now if that does not ring alarm bells, nothing will wake the complacent.

To get a better insight of why this type of massive assault against the church was facilitated by Puckrin, take a look at the oaths he swore in becoming a Mason, and what that organization stands for according to their own records, handbooks and authority

FREEMASONRY

MASONIC OATHS

The Fellowcraft Freemason²⁸ swears at his "raising" to Master Mason Status:

"I will obey all regular signs, summonses, or tokens, given, handed, sent, or thrown to me from the hand of a brother Master Mason" ²⁹

and

"a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election."

In the Royal Arch Degree³⁰ the candidate swears that

"I furthermore Promise and Swear that I will keep all secrets of a companion Royal Arch Mason when communicated to me as such, or I knowing them to be such, without exceptions. I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from same, if in my power, whether he be right or wrong"

In the current handbooks for Freemasons³¹ the oaths are even more explicit in that the Master Mason is tasked to:

'travel through dangers and difficulties to unite with his in forming a column of mutual defense and support.' and 'I solemnly swear to observe without evasion, equivocation, or mental reservation of any kind under no less a penalty that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a master mason. So help me God, and keep me steadfast in the due performance of same.'

²⁸ 2nd degree, the first being "the Entered Apprentice" the third being the Master Mason. Most Masons take the first 3 degrees (called "the Blue Lodge)

²⁹ quoted from "'Freemasonry" By Rev C. Finney page 44

³⁰ Side degree to Master (18th) possessed by Most senior Masons *ibid.* Finney Page 142 to 145

³¹ 'The Scottish Workings of Craft Masonry' 1982 edition and 'The Complete Workings of and Craft Freemasonry' published by A Lewis (Masonic Publishers) Ltd., Surrey, Available through 'Masonic Suppliers' in Durban

In the Masonic Handbook page 183 to 184 we read that:

"Whenever you see the grand hailing sign... be sure not to bring the Mason guilty...if you cheat or wrong any other.. the government even, Masonry cannot and will not touch you... Conceal the crimes of your brother Masons.. shield him. Prevaricate, don't tell the whole truth in this case, keep his secrets, forget the most important points. It may be perjury to do this, it is true, but you're keeping your obligations, and remember if you live up to your obligation strictly, you'll be free from sin"

Masons are sworn to persecute unto death anyone who violates Masonic obligation. In the oath of the *THRICE ILLUSTRIOUS OF THE CROSS*, the candidate swears, as follows,: "*Light on*" eighth edition, page 199: as quoted in "*The Character, and Practical Workings of Freemasonry*" by Rev. C.G. Finney pages 102, 103 and 106

"you further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this, by the pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life."

The late Stephen Knight, a famous British journalist, wrote a book entitled "THE BROTHERHOOD" in which the way in which unscrupulous Masons destroy someone's life was clearly set out. Following a comprehensive information gathering campaign conducted through the formidable *Masonic Network* we read on page 147 how a Masonic Target is taken out.:-

Solicitors are very good at it, said Christopher. "get your man involved in something legal – it need not be serious – and you have him.

"Solicitors", I was told, are "pastmasters" at causing endless delays, generating useless paperwork, ignoring instructions, running up immense bills, misleading clients into taking decisions damaging to themselves.

Masonic police can harass, arrest on false charges, and plant evidence.

"A businessman in a small community or a person in public office arrested for dealing in child pornography, for indecent exposure, or for trafficking in drugs is at the end of the line" said Christopher. "he will never work again. Some people have committed suicide after experiences of that kind.

Masons can bring about a situation where credit companies and banks withdraw credit facilities from individual clients

THE LEARNED ELDERS IN CONTROL OF FREEMASONRY

From "World Conquest through World Government" by Victor E. Marsden³², which was put out by Britons Publishing Company in 1969 which contains 'The Protocols of the Learned Elders of Zion we read:-

In protocol no 4 paragraph two , page 30 we read:

"Gentile masonry blindly serves as a screen for us and our objects"

Protocol 11 page 50:

".. secret Masonry which is not known to, and whose aims are not even so much as suspected by, these goy cattle attracted by us into the 'show' army of Masonic lodges in order to throw dust in the eyes of their fellows"

Protocol 15 page 60

"we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these

lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders."

page 61

"The class of people who most willingly enter secret societies are those who live by their wits, careerists, and in general, people, mostly light minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us.... It is natural that we and no other should lead masonic activities."

"The goyim enter the lodges out of curiosity or in the hope of getting a nibble from the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth...."

Page 61

"We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal illness... knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of masonry the very root of protest against our disposition."

³² Subsequently accredited as authentic on Appeal in the High Court of Switzerland

MASONIC DECEPTION

Deliberate deception

Freemasons should know that they are deliberately deceived, it seems even brainwashed.

Albert Pike in his book 'Morals and Dogma'³³ on page 819 states:-

"The Blue degrees are but the outer court or porticles of the temple part of the symbols are displayed there to the initiate but he is intentionally misled by false interpretations. It is not intended that he shall understand them but that he shall imagine that he shall understand them."

Grand Commander Henry C Clausen 33rd degree also admits:-

"It must be apparent that the blue Lodge... degrees cannot explain the whole of Masonry. They are the foundation.... An initiate may imagine he understands the ethics, symbols and enigmas, whereas the true explanation of these is reserved for the more adept."

ALbert Pike in 'Morals and Dogma' page 104-105

"Masonry like all the religions, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the truth which it calls light, from them, and to draw them away from it."

What is this light really?

According to Pike on page 321 of *Morals and Dogma*:-

"Lucifer the light bearer!...Lucifer, the Son of the Morning! It is he who bears the light?... Doubt it not!"

Albert Pikes instructions to the "Sovereign Grand Inspectors General of the world are:-
'To you Sovereign Grand Inspectors General we say this, that you may repeat it to the brethren of the 32 nd, 31 st. and 30th degrees:

'The Masonic religion should by all of us initiates of the high degrees, be maintained in the purity of Luciferian doctrine'

³³ *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* written by The Sovereign Grand Pontiff General of Freemasonry, ex confederate General, Albert Pike who also wrote the 33 degrees of Scottish Rite Freemasonry - the undisputed and ultimate authority of Masonry.

THE NEW WORLD ORDER

For a clear link between Freemasonry, the Illuminati and other International organisations one could hardly refer to a better book than *'En Route to Global Occupation'* by Gary Kah, a high ranking USA Government liaison, winner of myriads of scholastic awards and listed as one of the Who's Who of Emerging Leaders in America.

The essence of the book is that there is in existence "A New World Order" in such an advanced stage of planning, precisely accurate in relation to *the Protocols of Zion* and the aims of the Illuminati, being fostered by their foot soldiers, the Masons.

Our leaders all speak freely of "the New World Order" and it is even subtly referred to in the preamble of our interim Constitution which states that there is "a need for a new order". President George Bush gave it clearest vent on January 29 1991 when he gave his state of the union address in which he said:-

We are Americans: part of something larger than ourselves.. What is at stake is more than one small country; it is a big idea: a NewWorld Order, where diverse nations are drawn together in common cause to achieve the universal aspirations of mankind.... The world can therefore seize this opportunity to fulfill the long-held promise of a New World Order... yes the Unites states bears a major share of the leadership in this effort" Minister Pik Botha in debate with Tabo Mbeki on the TV program Agenda, just before the elections, repeatedly told Mr. Mbeki that "*the New World Order will not allow that*" President Mandella's address to the Joint Houses of Congress in the USA after his two week visit with David Rockefeller was described as "*the best description of the new World Order we have listened to yet*". When Mandella returned to the RSA he openly gave his support to the New World Order.

No wonder because in 1989 The Provisional World Government was formed subsequent to about two decades of activity by the World Constitution and Parliament Association of which Chief Minister Mangasuthu Buthelezi, Bishop Tutu, Dennis Brutus, and various other dignitaries including Chief Justices, Presidents, Kings, Dictators of every country in the world are all *honorary founding sponsors*. They adopted the Club of Rome's map dividing the world into 10 regions of which the South African Development Community (SADC) is region 4, all in deadly accuracy of the prophecies of Daniel in the Old Testament and those of John's in the Book of Revelations in the New Testament of the Bible. Indeed, numerous similar documents set out how the New World Order is to be ushered in, via the establishment of a one world religion³⁴. In 1996 the Constitutional Court upheld a ruling that the Bible has nothing to do with a church's laws.³⁵ In March 1996 *the injectable smart card (ICBM 666)* controlled by a computer called "*The Beast*" "was tested on 80 women in the First National Bank in South Africa. "Oh man how easily thou art led astray!"

³⁴ The UN has endorsed the highly anti-Christian Interfaith Constitution of the World Council on Religion and Peace and said that nation states that do not do so can expect little help from the international lending institutions as they would not have been party to fostering a climate for world peace and harmony.

³⁵ Case No Ct 42/96

AMMENDMENT TO CHURCH CONSTITUTION

Amendment

WHEREAS the signatories below are duly authorised to amend the Constitution of _____, they hereby institute the following amendment, which is to be inserted as clause one of the said constitution.

Association

We, _____ (hereinafter referred to as _____) are freely associated under section 18 of Act 200/1993 as amended. In this respect no one is forced to associate with us and we cannot be forced to associate with anyone else. In the above respect our freedom of association is based upon our right to freedom of conscience, religion, thought, convictions, opinions and beliefs in terms of section 15 of the said act.

Most Supreme Law of Association

In the above respect we adhere to laws laid down in the King James version of the Bible which we believe must be contextually read and not interpreted, and which laws therein cannot be prevented by any act whatsoever, in terms of section 15(3)(a) the said act.

In particular, such reading and/or any teaching and/or disciplining and/or adjudication thereon must be done with an open understanding in terms of II Corinthians 1:12, II Corinthians 11:3, Luke 18:17, Luke 24:25, 1Corinthians 1:18, & 12, II Corinthians 2:14 and discernment in terms of Hebrews 5:12-14, and in the case of discipline and adjudication by such elders as are approved by the senior pastor in his sole discretion.

Accordingly, the supreme law of our association is the said Bible and any law or act made or committed by the association or any of it's members, which is in any way inconsistent therewith shall expressly or by necessary implication in the said Bible be of no force and effect to the extent of it's inconsistency.

Moreover such supreme laws as are contained in the said Bible will bind every organ of the association at every level.

Jurisdiction of the Courts

Having regard to section 15(3)(a) of the said act and I Corinthians 6:1-8 of the said Bible being the supreme law of the association under such supreme law of the state, no person within the association shall have any locus standi to litigate against any other members or body or organ whatsoever of the association and no court of law of the state shall have any jurisdiction in such matters.

Independent fora

In the above respect and in terms of section 34 of the said act, only such appropriate independent and impartial forum as shall be in the sole discretion of the senior pastor of the association be determined, shall have jurisdiction on/in such matters.

Discipline and adjudication

In respect of such adjudication various processes such as 'inter alia' laid out in Matthew 18:15 on, in the said Bible will be followed.

In the event that any member of the association breaches the conditions as laid down in this section, he shall have, by virtue of his actions, automatically expelled himself from the association as his beliefs would have diverted to such and extent from the central beliefs of the association as to render such person incompatible therein and open to expulsion and rejection in terms of 'inter alia' II Corinthians 6:14, II Thesolonians 3:14, Romans 16:17, Titus 3:10, and II John 1:9-10.

Adjudicating officers

In any disputes, or in any matter requiring disciplining within the association, or in any matter wherein the law of the association is before a tribunal or forum, such adjudicating officer shall have due regard to the supreme law of the constitution and the requirements thereof in 'in

inter alia' John 3:5, that he be born of water and the spirit and exercised to discernment in terms of 'inter alia' Hebrews 5:12'and understanding in terms of 'inter alia' Luke 24:25 read with Ephesians 4:18 and I Corinthians 1:18.

Outside litigation

In the event of litigation against the association from persons outside the association the association submits itself under the laws of the said Bible as laid down in 'inter alia' Romans 13:1-8 regarding submission to authorities and as limited by 'inter alia' Acts 5:27-29 and Revelations 14:9-14.

Rest of the constitution - addendum only to supreme law

For the purposes of various statutory requirements and the like, the association hereunder outlines, in an addendum to the supreme law of the association such regulations and articles as it deems prudent and/or necessary to outline.

In the above respect the association is at pains to point out that any approach to such addendum on a technical, legalistic, pedantic, formalistic or in any way relativistic manner, is outside and inconsistent with the beliefs, convictions, laws and religion of the association as described above and as further described in Titus 3:9, Mathew 23:24, Luke 11:46,52

Quotation from Bible

All quotations from the Bible herein are to be construed as quotations from the supreme and ultimate law of the association and are by no means exhaustive on each subject as dealt with herein.

Amendments to preamble

Any amendments to this preamble may be effected along the lines as laid out in article 13 hereunder, but shall be of no force and effect in the event that they conflict with the said Bible and supreme law described above.

SIGNED THIS ____ DAY OF _____ 199_ AT _____

Biblical Eschatology in the year 2000

When one considers the following there can be only one conclusion - we live in interesting times indeed.

The accuracy of Jeremiah's prophecies

The prophet Jeremiah prophesied a punishment upon Israel of 70 years, to be served in Babylonian captivity. History shows that the punishment began in 606 B.C. and ended 70 years later when the Jews were freed to go back to Israel. The historians give evidence that the Babylonian exiles returned to Israel in 536 B.C. This would place the start of the 70 year captivity in 606-605 B.C.

The prophet Ezekiel

A small portion of Israel repented and returned to the land of Israel, but most preferred the pagan society of conquered Babylon. Because some Jews chose to stay, the prophet Ezekiel prophesied that the captivity would be extended an additional 390 years. History shows that this additional punishment began in 536 B.C.

Moses' law in action

So, due to the unrepentant nature of Israel at the time, and the fact that most did not even desire to return to the land of Israel at the end of the first 70 years (Jeremiah 25:11), they heaped upon themselves even more punishment. First, an extension of 390 years (Ezekiel 4:3-6), and that was multiplied because of the Torah's requirement to increase the final punishment by 7 times.

Lev 26:18 *And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.* (Also see Leviticus 26:21, 24, & 28).

The remaining 390 years would now be multiplied 7 times! The additional punishment would now end in A.D. 1948

The first 70 years began on the first day of the Babylonian month of Nissan and ended on the first day of Nissan. So the remaining 2485 years also began on the first day of Nissan 536 B.C.

The state of Israel 1948

2485 years or, 2521 prophetic years (360 days each) is a total of 907,560 days. With the 'wonder of addition' we arrive at the date of May 14, 1948. Anyone over the last 2000 years could have known the exact day this prophecy was going to be fulfilled - but it was only revealed to us in these last times. On that exact date Israel was miraculously restored it's nation status once the prescribed time was completed.

Isa 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at

once? for as soon as Zion travailed, she brought forth her children.

Read the original headlines of that day in the commemorative edition of *the Palestine Post!*

Daniel's 70 weeks and Jesus' birth and the last week

This also means we can know the exact day of Messiah's birth, death, and resurrection.

No historian can truthfully deny that Tiberius Caesar became the Roman Emperor on August 19th, A.D. 14. This is an unbreakable rock solid historical fact and calculation. Luke tells us that Yeshua Messiah began His ministry in the "fifteenth year of the reign of Tiberius Caesar" and that He was almost 30 years old!

That is a clear statement that Yeshua Messiah was born in the year 'zero' (1 B.C.) The Feast of Tabernacles was just a matter of weeks away - and if Messiah was born on the Feast of Tabernacles 1 B.C. then he was about to turn 30 years old!

We also know when Daniel's 70th week would begin and end. The bible prophets are dead-on-accurate and so is our discernment of the times. If our calendar is correctly understood in relation to bible prophecy, and May 14th, 1948 was the fulfillment of the times of desolation of Israel - then we know that Daniel's 70th week, the last seven years of history, would be the last seven of six thousand years as outlined in the scriptures.

By adding up the ages of the patriarchs and historically verified periods in the scriptures we know that after October 1st, 2000 - six thousand years will have come to an end. Within days after that date, the Hebrew new year will begin for the 6001th year from creation.

What that means is Daniel's 70th week was expected to begin on the first day of Babylonian month 'Tishri' in 1993 with the signing of a 7 year (peace & safety) covenant with Israel.

That 7 year (peace & security) covenant with Israel was signed on September 13th, 1993 and ends on October 1st, 2000!!!

7 Year treaty cancelled in October 2000

Barak said in mid October that he considers the 7 year peace treaty at an end!

The Year 2000?

Just in case you were thinking that Messiah would come on January 01, 2000. Forget it - it won't happen and it did not Even by Catholic standards the millennium does not actually begin until 2001. Look to the fall Feasts when the 6001st Hebrew new year begins in the Common Era of Fall 2000. It is the Feast of Trumpets that no one can know the day or hour of in advance. One of the biggest guffaws of all time will be the pooh-poohing of the Messiah's no-show return on the world's new year celebration. They will conclude that they have passed the critical date and throw caution and knowledge out the window. Many Christians will be humiliated because of their ignorance. Some will fall into despair and lose their faith. That is when statements like "since our forefathers...", will reach an all time climax. But

beware that "...if the servant had known at what time the thief was coming..."

The 7th day

Messiah first manifested exactly 4000 years after Adam. What are you willing to wager that He will manifest again 6000 years after Adam? Both arrivals were prophesied, in both cases the religious experts did not and do not recognize the times. There were only 6 days of work for the Creator to accomplish, then came a day of rest.

The scriptures say that our existence of a thousand years is like just one day to our Creator. 6000 years, or that 6th day is almost over.

The first 4000 years according to the Biblical record

Adam to Flood (1656 years) Adding the ages of the fathers' at the time of birth of the stated son from Genesis 5: Adam 130, Seth 105, Enos 90, Cainan 70, Mahalaleel 65, Jared 162, Enoch 65, Methuselah 187, Lamech 182. Noah according to Gen. 7:6, is 600 at the flood.

Flood to Abraham (427 years) Adding the ages from Genesis 11. Shem 2, Arphaxad 35, Shelah 30, Eber 34, Peleg 30, Rue 32, Serug 30, Nahor 29. Terah lived 205 years.

Abraham to the Exodus (430 years), Galatians 3:17 "Now I say this; The Law of the Levitical Priesthood, which came into existence 430 years after the (Abrahamic) covenant was already ratified by Yahweh - does not do away with, nor abolish the promise. "

Exodus to Temple (480 years) 1 Kings 6:1 "In the 480th year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the moon Ziv; the second moon of the year - he began to build the House of Yahweh."

Temple to Nebuchadnezzar (406 years) I & II Kings

36 Years left in Solomon's reign 6, Jahu (11:42) 22, Johash (12:1) 17, Rehoboam 14, Johahaz (13:1) 2, Abiyahm (15:1) 1, Johash (13:10) 1, Asa (15:9) 14, Amazah (14:1) 1, Nadab (15:25) 26, Jeroboam (14:23) 23, Baasha (15:33) 37, Azarah (15:1) 1, Elah (16:8) 1, Zechariah (15:8) 4, Zimri (16:15) , Shallum (15:13) 7, Omri (16:23) 11, Menahem (15:17) 3, Ahab (16:29) 2, Pekahiah (15:23) 16, Jehoshaphat 1, Pekah (15:27) 1, Ahaziah (22:51) 15, Jotham (15:32) 4, Joram (2K 3:1) 11, Ahaz (16:1) 7, Jehoram (8:16) 3, Hoshea (17:1) 1, Ahaziah (8:25) 29, Hezekiah (18:1) 55, Manasseh (21:1) 31, Josiah (22:1) 3, Jehoiakim (23:36).

Nebuchadnezzar to Messiah (601 years) Jeremiah 25:1 Flavius Josephus
1656 Years + 427 Years + 430 Years + 480 Years + 406 Years + 601 Years
= 4,000 Years

Satan deceives the whole world!

Yes even the so called elect have been fooled. Satan has always meddled with the times of The Lord's Feasts, the times and years, the Law and ordinances of the One True God, perverting them into worthless forms of idolatry. Today, the 'end times' seems to present nothing but confusion - and who is the author of confusion?

CHRISTIANS AND LITIGATION

Preces

The following comprises the notes for lecturing on the topic followed by the relevant scripture verses.

Notes for lecturing

What the Bible says about litigation

Debtors courts - pay or settle

Dispute courts - be not unequally yoked

1Cor 6:1

Christian adjudication

Process Math 18

Members not separated from church

Judicial officer's qualifications

Salvation and irrelevant doctrinal issues

Prayers and righteousness

Persecution from others because of belief

- Give all

- testify of your faith and show up theirs

Persecution by other churches - sometimes through government

submission to authorities

limits of mark of beast and prevention of gospel

Paul's tactics

Wise as serpents gentle as doves

our constitution section 14, and 22

23

What does the Bible say ?

Eph 6 Our battle is not against flesh and blood but against and powers

Ephesians 6:12 For we wrestle not against flesh and blood, but principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high [places].

Ephesians 6:13 Wherefore take unto you the whole armour of God, ye may be able to withstand in the evil day, and having all, to stand.

Court case starts in heaven with the acuser

Revelation 12:10 And I heard a loud voice saying in heaven, Now come salvation, and strength, and the kingdom of our God, and power of his Christ: for the accuser of our brethren is cast , which accused theunto you, Whatsoever ye shall bind on shall be bound in heaven: and whatsoever ye shall loose on shall be loosed in heaven.

In Jesus name

John 14:13 And whatsoever ye shall ask in my name, that will I , that the Father may be glorified in the Son.

John 15:16 Ye have not chosen me, but I have chosen you, and you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of Father in my name, he may give it you.

Be Informed

Hosea 4:6 My people are destroyed for lack of knowledge: thou hast rejected knowledge, I will also reject thee, thou shalt be no priest to me: seeing thou hast forgotten law of thy God, I will also forget thy children.

Prevention is better than cure

Matthew 10:16 Behold, I send you forth as sheep in the midst of : be ye therefore wise as serpents, and harmless as doves.

Proverbs 27:12 A prudent [man] foreseeth the evil, [and] hideth ; [but] the simple pass on, [and] are punished.

Do not be surety

Proverbs 22:26 Be not thou [one] of them that strike hands, [or] them that are sureties for debts.

Do not owe money

Romans 13:8 Owe no man any thing, but to love one another: for that loveth another hath fulfilled the law.

Proverbs 22:27 If thou hast nothing to pay, why should he take thy bed from under thee? If you do owe money - you have yourself to blame - you gave an opening to drag you before the courts- where you will every cent of it. If you owe you will have to pay - so

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Matthew 5:25 Agree with thine adversary quickly, whiles thou art the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and be cast into prison.

Matthew 5:26 Verily I say unto thee, Thou shalt by no means out thence, till thou hast paid the uttermost farthing.

Do not ask usury

Exodus 22:25 If thou lend money to [any of] my people [that is] by thee, thou shalt not be to him as an usurer, neither thou lay upon him usury.

Leviticus 25:36 Take thou no usury of him, or increase: but fear God; that thy brother may live with thee.

Forgive debts

Matthew 6:12 And forgive us our debts, as we forgive our .

Invest in Banks/ wisely

Matthew 25:27 Thou oughtest therefore to have put my money to exchangers, and [then] at my coming I should have received own with usury.

Be honest with Holy Spirit and brethren

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine to lie to the Holy Ghost, and to keep back [part] of the of the land?

Acts 5:5 And Ananias hearing these words fell down, and gave up ghost: and great fear came on all them that heard these .

We are promised persecution

John 15:20 Remember the word that I said unto you, The servant not greater than his lord. If they have persecuted me, they also persecute you; if they have kept my saying, they will yours also.

Romans 12:14 Bless them which persecute you: bless, and curse .

When it comes, first offer all

Matthew 5:40 And if any man will sue thee at the law, and take thy coat, let him have [thy] cloke also.

Luke 6:29 And unto him that smiteth thee on the [one] cheek also the other; and him that taketh away thy cloke forbid [to take thy] coat also.

Our Commission

Mark 16:15 And he said unto them, Go ye into all the world, and the gospel to every creature.

Mark 16:16 He that believeth and is baptized shall be saved; but that believeth not shall be damned.

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Mark 16:17 And these signs shall follow them that believe; In my shall they cast out devils; they shall speak with new ;

Mark 16:18 They shall take up serpents; and if they drink any thing, it shall not hurt them; they shall lay hands on sick, and they shall recover.

Before authorities as testimony against them

Matthew 10:18 And ye shall be brought before governors and kings my sake, for a testimony against them and the Gentiles.

Mark 13:9 But take heed to yourselves: for they shall deliver up to councils; and in the synagogues ye shall be beaten: ye shall be brought before rulers and kings for my sake, for testimony against them.

Jesus did not testify - we should

Mark 15:2 And Pilate asked him, Art thou the King of the Jews? he answering said unto him,

Thou sayest [it].

Luke 23:3 And Pilate asked him, saying, Art thou the King of the ? And he answered him and said, Thou sayest [it].

Purpose in line with Commission

Mark 16:15 And he said unto them, Go ye into all the world, and thethe gospel to every creature.

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Mark 16:18 They shall take up serpents; and if they drink any thing, it shall not hurt them; they shall lay hands on sick, and they shall recover.

Lawyers not popular with Jesus of Nazareth

Matthew 23:4 For they bind heavy burdens and grievous to be , and lay [them] on men's shoulders; but they [themselves] not move them with one of their fingers.

Matthew 23:5 But all their works they do for to be seen of men: make broad their phylacteries, and enlarge the borders of garments,

Matthew 23:6 And love the uppermost rooms at feasts, and the seats in the synagogues,

Matthew 23:7 And greetings in the markets, and to be called of , Rabbi, Rabbi.

Matthew 23:8 But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren.

Matthew 23:9 And call no [man] your father upon the earth: for is your Father, which is in heaven.

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Matthew 23:10 Neither be ye called masters: for one is your , [even] Christ.

Matthew 23:13 But woe unto you, scribes and Pharisees, ! for ye shut up the kingdom of heaven against men: ye neither go in [yourselves], neither suffer ye them that entering to go in.

Matthew 23:28 Even so ye also outwardly appear righteous unto , but within ye are full of hypocrisy and iniquity.

Matthew 23:33 [Ye] serpents, [ye] generation of vipers, how can escape the damnation of hell?

Matthew 23:24 [Ye] blind guides, which strain at a gnat, and a camel.

Luke 7:30 But the Pharisees and lawyers rejected the counsel of against themselves, being not baptized of him.

Luke 11:46 And he said, Woe unto you also, [ye] lawyers! for ye men with burdens grievous to be borne, and ye yourselves not the burdens with one of your fingers.

Luke 11:52 Woe unto you, lawyers! for ye have taken away the key knowledge: ye entered not in yourselves, and them that were in ye hindered.

Avoid technicalities

Titus 3:9 But avoid foolish questions, and genealogies, and , and strivings about the law; for they are and vain.

Fruits and character of the deceived

II Timothy 3:1 This know also, that in the last days perilous shall come.

II Timothy 3:2 For men shall be lovers of their own selves, , boasters, proud, blasphemers, disobedient to parents, , unholy,

II Timothy 3:3 Without natural affection, trucebreakers, false , incontinent, fierce, despisers of those that are good,

II Timothy 3:4 Traitors, heady, highminded, lovers of pleasures than lovers of God;

II Timothy 3:5 Having a form of godliness, but denying the power : from such turn away.

II Timothy 3:6 For of this sort are they which creep into , and lead captive silly women laden with sins, led away divers lusts,

II Timothy 3:7 Ever learning, and never able to come to the of the truth.

Blinded people

Hebrews 6:4 For [it is] impossible for those who were once , and have tasted of the heavenly gift, and were made of the Holy Ghost,

II Thessalonians 2:3 Let no man deceive you by any means: for [that day shall not come], except there come a falling away , and that man of sin be revealed, the son of perdition;

II Thessalonians 2:4 Who opposeth and exalteth himself above all is called God, or that is

worshipped; so that he as God in the temple of God, shewing himself that he is God.

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Il Thessalonians 2:5 Remember ye not, that, when I was yet with , I told you these things?

Il Thessalonians 2:6 And now ye know what withholdeth that he be revealed in his time.

Il Thessalonians 2:7 For the mystery of iniquity doth already : only he who now letteth [will let], until he be taken out the way.

Il Thessalonians 2:8 And then shall that Wicked be revealed, the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming:

Il Thessalonians 2:9 [Even him], whose coming is after the of Satan with all power and signs and lying wonders,

Il Thessalonians 2:10 And with all deceivableness of in them that perish; because they received not love of the truth, that they might be saved.

Il Thessalonians 2:11 And for this cause God shall send them delusion, that they should believe a lie:

Il Thessalonians 2:12 That they all might be damned who believed the truth, but had pleasure in unrighteousness.

Hebrews 6:6 If they shall fall away, to renew them again unto ; seeing they crucify to themselves the Son of God , and put [him] to an open shame.

Mark 13:22 For false Christs and false prophets shall rise, and shew signs and wonders, to seduce, if [it were] possible, the elect.

Il Timothy 3:13 But evil men and seducers shall wax worse and , deceiving, and being deceived.

Proverbs 12:26 The righteous [is] more excellent than his : but the way of the wicked seduceth them.

Dust feet

Mark 6:11 And whosoever shall not receive you, nor hear you, ye depart thence, shake off the dust under your feet for a against them. Verily I say unto you, It shall be more for Sodom and Gomorrha in the day of judgment, than that city.

Acts 13:51 But they shook off the dust of their feet against , and came unto Iconium.

No pearls before swine

Matthew 7:6 Give not that which is holy unto the dogs, neither ye your pearls before swine, lest they trample them under feet, and turn again and rend you.

Righteous and unrighteous

Ephesians 4:24 And that ye put on the new man, which after God created in righteousness and true holiness.

Psalms 37 and precatory Psalms apply only to righteous people.

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Discernment and Judicial officer

Hebrews 5:14 But strong meat belongeth to them that are of full , [even] those who by reason of use have their senses to discern both good and evil.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except man be born of water and [of] the Spirit, he cannot enter into kingdom of God.

Least amongst you - why (see understanding)

Il Corinthians 1:12 For our rejoicing is this, the testimony of conscience, that in simplicity and godly sincerity, not with wisdom, but by the grace of God, we have had our in the world, and more abundantly to you-ward.

Il Corinthians 11:3 But I fear, lest by any means, as the beguiled Eve through his subtilty, so your minds should corrupted from the simplicity that is in Christ.

Luke 18:17 Verily I say unto you, Whosoever shall not receive kingdom of God as a little child shall in no wise enter .

Understanding and darkness

Luke 24:45 Then opened he their understanding, that they might the scriptures,

Ephesians 4:18 Having the understanding darkened, being from the life of God through the ignorance that is in , because of the blindness of their heart:

Matthew 19:24 And again I say unto you, It is easier for a camel go through the eye of a needle, than for a rich man to enter the kingdom of God.

Ephesians 4:18 Having the understanding darkened, being from the life of God through the

ignorance that is in , because of the blindness of their heart:

I Corinthians 1:18 For the preaching of the cross is to them perish foolishness; but unto us which are saved it is the of God.

I Corinthians 1:21 For after that in the wisdom of God the world wisdom knew not God, it pleased God by the foolishness of to save them that believe.

I Corinthians 2:14 But the natural man receiveth not the things the Spirit of God: for they are foolishness unto him: neither he know [them], because they are spiritually discerned.

Relativistic law and absolute law

Psalms 19:7 The law of the LORD [is] perfect, converting the : the testimony of the LORD [is] sure, making wise the .

Psalms 119:155 Salvation [is] far from the wicked: for they seek thy statutes.

Psalms 119:171 My lips shall utter praise, when thou hast taught thy statutes.

Ezekiel 36:27 And I will put my spirit within you, and cause you walk in my statutes, and ye shall keep my judgments, and do [them].

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Ezekiel 44:24 And in controversy they shall stand in judgment; [and] they shall judge it according to my judgments: and they keep my laws and my statutes in all mine assemblies; and shall hallow my sabbaths.

Cabala

Cabalism is the root of relativism - questioning what is plainly as the serpent did to Eve "did God say that - what did actually mean - what is the actual situation". It is twisting it's zennith (see definition of Kabbalah in Vergilus' of Religions), and this culture is what has turned law into an incomprehensive vernacular with such obtuse askance logic as to create in the minds of the ordinary an lawyers alike that the courts are nothing more than 's where the affairs of people are subjected to the rules chance and whim.

Your counsel is Jesus Christ

I John 2:1 My little children, these things write I unto you, ye sin not. And if any man sin, we have an advocate with Father, Jesus Christ the righteous:

Holy Spirit tip off in Court

Mark 13:11 But when they shall lead [you], and deliver you up, no thought beforehand what ye shall speak, neither do ye : but whatsoever shall be given you in that hour, speak ye: for it is not ye that speak, but the Holy Ghost.

Acts 1:8 But ye shall receive power, after that the Holy Ghost come upon you: and ye shall be witnesses unto me both in , and in all Judaea, and in Samaria, and unto the part of the earth.

Luke 11:13 If ye then, being evil, know how to give good gifts your children: how much more shall [your] heavenly Father the Holy Spirit to them that ask him?

Strategy and secrecy

Acts 26:26 For the king knoweth of these things, before whom I speak freely: for I am persuaded that none of these are hidden from him; for this thing was not done in a .

Mark 4:22 For there is nothing hid, which shall not be ; neither was any thing kept secret, but that it come abroad.

Luke 11:33 No man, when he hath lighted a candle, putteth [it] a secret place, neither under a bushel, but on a candlestick, they which come in may see the light.

John 7:4 For [there is] no man [that] doeth any thing in secret, he himself seeketh to be known openly. If thou do these , shew thyself to the world.

John 18:20 Jesus answered him, I spake openly to the world; I taught in the synagogue, and in the temple, whither the always resort; and in secret hahem in secret.

Romans 2:16 In the day when God shall judge the secre

Mark 6:11 And whosoever shall not receive you, no

Oaths

Matthew 5:34 But I say unto you, Swear not at all; neither by ; for it is God's throne:

Matthew 5:35 Nor by the earth; for it is his footstool: neither Jerusalem; for it is the city of the great King.

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Matthew 5:36 Neither shalt thou swear by thy head, because thou not make one hair white or black.

Matthew 5:37 But let your communication be, Yea, yea; Nay, nay: whatsoever is more than these cometh of evil.

James 5:12 But above all things, my brethren, swear not, neither heaven, neither by the earth, neither by any other oath: but your yea be yea; and [your] nay, nay; lest ye fall into .

How do we handle this onslaught. Lets look at Paul's tactics Appeal to Ceasar

Acts 28:19 But when the Jews spake against [it], I was to appeal unto Caesar; not that I had ought to my nation of.

Dividing the enemy

Acts 23:6 But when Paul perceived that the one part were , and the other Pharisees, he cried out in the council, [and] brethren, I am a Pharisee, the son of a Pharisee: of hope and resurrection of the dead I am called in question.

Acts 23:7 And when he had so said, there arose a dissension the Pharisees and the Sadducees: and the multitude was .

Acts 23:8 For the Sadducees say that there is no resurrection, angel, nor spirit: but the Pharisees confess both.

Acts 26:2 I think myself happy, king Agrippa, because I shall for myself this day before thee touching all the things I am accused of the Jews:

Acts 26:3 Especially [because I know] thee to be expert in all and questions which are among the Jews: wherefore I thee to hear me patiently.

Acts 26:4 My manner of life from my youth, which was at the among mine own nation at Jerusalem, know all the Jews;

Acts 26:14 And when we were all fallen to the earth, I heard a speaking unto me, and saying in the Hebrew tongue, Saul, , why persecutest thou me? [it is] hard for thee to kick the pricks.

Acts 26:15 And I said, Who art thou, Lord? And he said, I am whom thou persecutest.

Acts 26:16 But rise, and stand upon thy feet: for I have unto thee for this purpose, to make thee a minister and witness both of these things which thou hast seen, and of things in the which I will appear unto thee;

Acts 26:17 Delivering thee from the people, and [from] the , unto whom now I send thee,

Acts 26:18 To open their eyes, [and] to turn [them] from to light, and [from] the power of Satan unto God, that may receive forgiveness of sins, and inheritance among them are sanctified by faith that is in me.

Acts 26:19 Whereupon, O king Agrippa, I was not disobedient unto heavenly vision:

Acts 26:21 For these causes the Jews caught me in the temple, went about to kill [me].

Acts 26:22 Having therefore obtained help of God, I continue this day, witnessing both to small and great, saying none things than those which the prophets and Moses did say come:

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Acts 26:28 Then Agrippa said unto Paul, Almost thou persuadest to be a Christian.

Acts 26:29 And Paul said, I would to God, that not only thou, also all that hear me this day, were both almost, and such as I am, except these bonds.

Audi alteram partem

John 7:51 Doth our law judge [any] man, before it hear him, and what he doeth?

Math 18 process

Matthew 18:16 But if he will not hear [thee, then] take with one or two more, that in the mouth of two or three every word may be established.

Hebrews 12:1 Wherefore seeing we also are compassed about with great a cloud of witnesses, let us lay aside every weight, the sin which doth so easily beset [us], and let us run with the race that is set before us,

Law

I Timothy 1:5 Now the end of the commandment is charity out of a heart, and [of] a good conscience, and [of] faith :

I Timothy 1:6 From which some having swerved have turned aside vain jangling;

I Timothy 1:7 Desiring to be teachers of the law; understanding what they say, nor whereof they affirm.

I Timothy 1:8 But we know that the law [is] good, if a man use lawfully;

I Timothy 1:9 Knowing this, that the law is not made for a man, but for the lawless and disobedient, for the and for sinners, for unholy and profane, for murderers fathers and murderers of mothers, for manslayers,

I Timothy 1:10 For whoremongers, for them that defile themselves mankind, for menstealers, for liars, for perjured persons, if there be any other thing that is contrary to sound ;

Bias

John 7:24 Judge not according to the appearance, but judge judgment.

Law of the unrighteous and righteous

Psalms 7:15 He made a pit, and digged it, and is fallen into the [which] he made.

Psalms 9:15 The heathen are sunk down in the pit [that] they : in the net which they hid is their own foot taken.

Psalms 94:13 That thou mayest give him rest from the days of , until the pit be digged for the wicked.

Proverbs 26:27 Whoso diggeth a pit shall fall therein: and he rolleth a stone, it will return upon him.

Proverbs 28:10 Whoso causeth the righteous to go astray in an way, he shall fall himself into his own pit: but the shall have good [things] in possession.

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Psalms 5:12 For thou, LORD, wilt bless the righteous; with wilt thou compass him as [with] a shield.

Psalms 11:7 For the righteous LORD loveth righteousness; his doth behold the upright.

Psalms 37:16 A little that a righteous man hath [is] better than riches of many wicked.

Psalms 37:17 For the arms of the wicked shall be broken: but the upholdeth the righteous.

Psalms 37:21 The wicked borroweth, and payeth not again: but the sheweth mercy, and giveth.

Psalms 37:25 I have been young, and [now] am old; yet have I not the righteous forsaken, nor his seed begging bread.

Psalms 37:30 The mouth of the righteous speaketh wisdom, and his talketh of judgment.

Psalms 37:32 The wicked watcheth the righteous, and seeketh to him.

Psalms 37:39 But the salvation of the righteous [is] of the : [he is] their strength in the time of trouble.

Psalms 55:22 Cast thy burden upon the LORD, and he shall sustain : he shall never suffer the righteous to be moved.

Psalms 58:10 The righteous shall rejoice when he seeth the : he shall wash his feet in the blood of the wicked.

Psalms 112:6 Surely he shall not be moved for ever: the shall be in everlasting remembrance.

Proverbs 12:5 The thoughts of the righteous [are] right: [but] counsels of the wicked [are] deceit.

Proverbs 12:7 The wicked are overthrown, and [are] not: but the of the righteous shall stand.

Proverbs 16:13 Righteous lips [are] the delight of kings; and love him that speaketh right.

Proverbs 21:12 The righteous [man] wisely considereth the house the wicked: [but God] overthroweth the wicked for [their] .

Proverbs 24:24 He that saith unto the wicked, Thou [art] ; him shall the people curse, nations shall abhor him:

Proverbs 25:26 A righteous man falling down before the wicked [is as] a troubled fountain, and a corrupt spring.

Matthew 9:13 But go ye and learn what [that] meaneth, I will mercy, and not sacrifice: for I am not come to call the , but sinners to repentance.

Matthew 10:41 He that receiveth a prophet in the name of a shall receive a prophet's reward; and he that receiveth righteous man in the name of a righteous man shall receive a man's reward.

WISDOM

James 3:16 For where envying and strife [is], there [is] and every evil work.

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James 3:17 But the wisdom that is from above is first pure, then , gentle, [and] easy to be intreated, full of mercy and fruits, without partiality, and without hypocrisy.

James 3:18 And the fruit of righteousness is sown in peace of that make peace.

Knowledge

James 4:3 Ye ask, and receive not, because ye ask amiss, that ye consume [it] upon your lusts.

What is happening in South Africa today

1. Are we sovereign / Are we democratic
2. Are we a Constitutional/judicial democracy
3. Are we a Judicial autocracy controlled by a constitution.
4. If judges are in contempt of the Constitution (the instrument controls their actions) are we then not in aJudicial

5. What is our official state policy
 6. Are we secular
 7. Is this backed up by evidence
 8. What is Ubuntu
 9. What about International Agreements
 10. And secret societies
 - 10.1. MI indoctrination techniques
 - 10.2. NI infiltration strategies
 - 10.3. Litigation its purposes division, fragmentation and
 - 10.4. destitution
 11. Brother against brother?
 12. Interim constitution section 14, 22 and 7, Ubuntu
 13. International agreements section 232 chapter 14
 14. Comission of Inqiury into Admisitrative Irregularities in
 15. the Judicial System and Activities bt Secret Societies
 16. background infromation on Commission
 17. CWCOA, EUC, UNC
 18. Biblical principals
 19. If you owe you will pay all
 20. Give your cloak
 21. Appeal to Ceaser
 22. Explain why realy you are there
 23. Explain their belief (divide the enemy)
 24. Explain your belief Testify
- FREEMASONRY (from 1hr 45 mins to two 2 hour sessions)

1. What are the oaths?
 2. Are they for real?
 3. How powerful are Freemasons?
 4. What about city planning and architecture?
 5. What is the Trapezoid, the Ordo Templi Orientis, the
 6. Palladium?
 7. Are there Catholic, Islamic, and Eastern Freemasons?
 8. Are there related organizations?
 9. Are Masons murdered by other organizations?
- NOTE IN ALL OF THE ABOVE THE AIM IS TO MAKE FISHERS OF MEN

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Subjection to principalities but not when gospel is stopped

Romans 13:1 Let every soul be subject unto the higher powers. there is no power but of God: the powers that be are of God.

Romans 13:2 Whosoever therefore resisteth the power, resisteth ordinance of God: and they that resist shall receive to damnation.

Romans 13:3 For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that is good, and thou shalt have praise of the same:

Romans 13:4 For he is the minister of God to thee for good. But thou do that which is evil, be afraid; for he beareth not the in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.

Romans 13:5 Wherefore [ye] must needs be subject, not only for , but also for conscience sake.

Romans 13:6 For for this cause pay ye tribute also: for they are 's ministers, attending continually upon this very thing.

Romans 13:7 Render therefore to all their dues: tribute to whom [is due]; custom to whom custom; fear to whom fear; to whom honour.

Romans 13:8 Owe no man any thing, but to love one another: for that loveth another hath fulfilled the law.

Acts 5:27-29 - Rather obey God if gospel is hindered

Revelation 14:9-14 - do NOT take the mark of the beast

What does our country's law say

In Section 15(3)(a) of our Constitution any act that prohibits laws is dissalowed, so 1Cor 6:1 is

law.

In Section 34 provision is made for such appropriate independent impartial forums. If you take these points against someone you will soon find out they are real Christians or not. If they are not, you have a mistake in discerning their bona fide's - you were in unequally yoked and should get deeper into the word in to heighten your discernment (Heb 5) In an independent forum there are specific rules to follow in to be in line with Biblical adjudication. However, serious error/teaching, or heresy is cured only through /expulsion/rejection.

SCRIPTURE AND DOCTRINE

11 Timothy 3:16 All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction unto righteousness

Scripture and scriptural principals go together, so do and responsibility. We are accountable to bring 's light into the subject. Otherwise we are just pharasiacal, scripture to cover our backs only when it suits us.

11 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom:

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11 Timothy 4:2 Preach word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

11 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

11 Timothy 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1 Timothy 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1 Timothy 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Timothy 6:6 But godliness with contentment is great gain.

I was told that doctrine divides. Indeed it does and this is to good:-

1 Corinthians 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

1 Corinthians 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

Jesus said :-

Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

and He caused division

John 7:43 So there was a division among the people because of him.

John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

John 10:19 There was a division therefore again among the Jews for these sayings.

Why?

Ephesians 4:14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;

Doctrine is central to the case as the Bible forms part of our. If through spurious and wide interpretation the and contextual truth of the Word is strayed from, then of the new age interpretation techniques can be used to the essential arguments in the case. We are then back in realms of vagaries and secular kabbalistic technicalities, that would be suicide. See page 215 of the section 14 (S.A. On A Point Of Order) for the definition of and pages 153 - 154 on how it will be used. See also 1 4:16

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One has to separate sheep which make goat noises from goats sheep noises. For this one needs discernment based on, the Word as well as discernment in the Spirit. It is to separate,

as the ACDP has already done and indeed, the newspaper article entitled 'Struggle for soul of ACDP' . Separation is a primary argument before Court (see 67 - 68 of the petition) and the scriptures below

SEPARATION

II Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

11 Thesalonians 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them .

11 John 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, He that abideth in the doctrine of Christ, he hath both the Father and the Son.

II John 1:10 If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed:

II Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,

Titus 3:10 Aman that is an heretick after the first and second admonition reject ;

II Timothy 3:5 Having a form of godliness, but denying the power thereof : from such turn away .

Goats in sheep clothing - read Psalm 37 - you will be cut off

No doubt, there are those who will see this report and to whom of these scriptures are appropriate, who will come under and may react by causing further envy, strife and . Please appropriate that which is applicable to you, there is no need to give yourself blisters if the shoe does fit. Just let the rest stand as a warning to the fowlers who 'work with all deceivableness' deceiving others. As for me I blown the trumpet.

James 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

James 3:15 This wisdom descendeth not from above, but [is] earthly, sensual, devilish.

James 3:16 For where envying and strife [is], there [is] confusion and every evil work.

Please contact me if you feel something needs correction As a you have to judge my doctrine - for my own sake and so my blood is not on your hands:-

I Corinthians 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

I Corinthians 10:15 I speak as to wise men; judge ye what I say.

Luke 12:57 Yea, and why even of yourselves judge ye not what is right?

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Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so .

I Peter 4:17 For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?

If you feel the scripture is misquoted then you have an to correct me . You cannot just say that and not show way.

James 5:16 Confess [your] faults one to another, and pray one for another that you may be healed

Moreover if I am judged to be out of line and refuse to get back line you are to separate from me - avoid me. You are to purge workers of deceit

1 Co 5:7 Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened . Before a battle of this proportion, we need a good meal - real . We need to, no we better, get onto meat real fast and the basics of milk.

I Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: But we must grow, we cannot be 21 year olds drinking bottles.

Hebrews 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat .

Hebrews 5:13 For every one that useth milk [is] unskilful in the word of righteousness: for he is a babe.

Hebrews 5:14 But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil .

I implore you brethren, follow the Word of God, test the, judge doctrine, continually keep the Word before you exercise your discernment .

Please get armed with the facts around you. How many of the and simple techniques used by the agents of the enemy are familiar with? Get familiar with it, get the literature that still freely available on this (I provided lists of books and). One need read only such books as ' Christianity in ' by Hank Hanegraaf and ' The Seduction of Christianity ' by Hunt and its sequel ' Beyond Seduction ' to realise fully the of the attack we are under and how important a good sound is. If you don't yet have these books get them. All you to do is just ask what area you are interested in and I give you details of literature in that area. If I do not we will search together.

Herein lies the real meat of the matter around which the section and 17 arguments turn. When highly developed brainwashing are used on a system of belief as described in 14 (3)(a), it amounts to a gross attack on that systems under Section 17, 8(2)&(3), 15, 16 and 21. I do not want get too engrossed in the argument here, as it would take far long. You will see it in the papers to come and if you have comprehension that the advocates have that have heard it, I you too will rejoice at the immutable truth contained in only system of law that has ever been cohesive and -the Bible. For that very reason the Bible is being into Court and because it forms part of the ACDP's . It is in it's interpretation however that we must care and for that reason we we need is to get our selves order . Are we esoterical in our interpretation or literal, and spiritual.

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Fellowship with real men of God but I follow them only as they Christ:-

I Corinthians 11:1 Be ye followers of me, even as I also [am] of Christ.

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Hebrews 6:3 And this will we do, if God permit.

FALSE PROPHETS

Beware of false prophets. Do you know who are just gypsies (people with familiar spirits) and who are real prophets? Can differential between prophetic chaff and grain?

If God clearly pointed you into a direction after prayer and and you then change direction - did God change his mind?

James 1:8 A double minded man unstable in all his ways.

Deuteronomy 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

Deuteronomy 18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Jeremiah 28:15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

When Hymenaeus and Philetus (2Tim 2:17) obstructed Paul's with false doctrine, they were cut off. In fact, and Alexander Paul 'delivered unto Satan (1Tim 1:17), 'for the destruction of the flesh that the spirit may be saved the day of the Lord'(1Co 5:5)

No matter how flattering and smooth tongued the prophet is:-

II Corinthians 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Without the proper knowledge there can be now mental, strategic .

Hosea 4: 6 My people are destroyed for a lack of knowledge: Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me.

You have got to get informed. Being proactive is stopping the right in parliament armed with the facts before having undo a great damage.

If you are not prepared to accept warning then go on and be :-

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Proverbs 22:3 A prudent man foreseeeth the evil, and hideth himself: but the simple pass on,

and are punished.

Please be good stewards and do the thing right, carefully and discernment:-

Read 1 Timothy 3 - note 'deacons must not be double tongued'.

Not only that, you must be reactive, in - naming the persons in . Jesus was reactive in well over two thirds of his . Whilst Ezra and Nehemia were proactive jeremiah, and many of the other prophets were reactive. Even John, gentle apostle, named those who were out of line (Diochesis).

James 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

II Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Let us be clear enough of God's will for us that we can say as did:-

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

In respect of the case that will was set before us after 3 of fasting with much confirmation from across this nation.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

11 John 1:8 Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward.

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset [us], and let us run with patience the race that is set before us,

Let us pray that we all have the strength, temperance (balance control) wisdom and faith to know when to:- .

II Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Yet to...

Colossians 4:5 Walk in wisdom toward them that are without, redeeming the time.

Colossians 4:6 Let your speech [be] always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

and to..

Psalms 37:8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Psalms 37:9 For evildoers shall be cut off : but those that wait upon the LORD, they shall inherit the earth.

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Whilst...

Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

I Timothy 5:20 Them that sin rebuke before all, that others also may fear.

I am sure you will agree the issue here is knowing what is when. Let us confess our faults, pray and be healed.

STAGES OF APOSTACY

Ego:-

From a false impression of one self, one will get a impression of the world around you and God. From this false teaching which will attract correction, with which conviction. If the ego wins out over conviction of the false teaching through using false prophets familiar - ear tickling spirits (necromancy) will follow. activity will result in immorality (usually sexual) and a separation from God through the workings of 2 2:9 on (see Ezekial 16:49 on) the sorry of Saul's fall in the old .

TEMPERANCE

(SELF CONTROL IN HOW ONE AND WHEN ONE JUDGES WITH A FULL OF COMPASSION AND HOW THAT IS MANIFESTED EVEN IN)

WHAT TO JUDGE

(See extracts from Dr. James Van Zyl's study attached hereto)

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BIBLICAL AUTHORITY ON CONTEMPORARY LAW

Audi Alteram Partem Rule

John 7:51 Doth our law judge [any] man, before it hear him, and what he doeth?

I Corinthians 13:6 Rejoiceth not in iniquity, but rejoiceth in truth;

I Corinthians 13:6 Rejoiceth not in iniquity, but rejoiceth in truth;

Truth

Zechariah 8:16 These [are] the things that ye shall do; Speak every man the truth to his neighbour; execute the judgment of and peace in your gates:

Habakkuk 1:4 Therefore the law is slacked, and judgment doth go forth: for the wicked doth compass about the righteous; wrong judgment proceedeth.

Amos 5:12 For I know your manifold transgressions, and your sins: they afflict the just, they take a bribe, and they aside the poor in the gate [from their right].

Micah 7:3 That they may do evil with both hands earnestly, the asketh, and the judge [asketh] for a reward; and the [man], he uttereth his mischievous desire: so they wrap it .

Jeremiah 22:3 Thus saith the LORD; Execute ye judgment and , and deliver the spoiled out of the hand of the : and do no wrong, do no violence to the stranger, the , nor the widow, neither shed innocent blood in this .

Ecclesiastes 3:16 And moreover I saw under the sun the place of , [that] wickedness [was] there; and the place of , [that] iniquity [was] there.

Proverbs 29:26 Many seek the ruler's favour; but [every] man's [cometh] from the LORD.

Proverbs 24:23 These [things] also [belong] to the wise. [It is] good to have respect of persons in judgment.

Proverbs 22:27 If thou hast nothing to pay, why should he take thy bed from under thee?

Proverbs 17:26 Also to punish the just [is] not good, [nor] to princes for equity.

Proverbs 17:15 He that justifieth the wicked, and he that the just, even they both [are] abomination to the .

Psalms 82:3 Defend the poor and fatherless: do justice to the and needy.

Psalms 82:2 How long will ye judge unjustly, and accept the of the wicked? Selah.

Deuteronomy 25:1 If there be a controversy between men, and they unto judgment, that [the judges] may judge them; then they justify the righteous, and condemn the wicked.

Deuteronomy 16:19 Thou shalt not wrest judgment; thou shalt not persons, neither take a gift: for a gift doth blind the of the wise, and pervert the words of the righteous.

Leviticus 19:15 Ye shall do no unrighteousness in judgment: shalt not respect the person of the poor, nor honour the of the mighty: [but] in righteousness shalt thou judge neighbour.

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Exodus 23:7 Keep thee far from a false matter; and the innocent righteous slay thou not: for I will not justify the wicked.

Exodus 23:3 Neither shalt thou countenance a poor man in his .

Exodus 23:6 Thou shalt not wrest the judgment of thy poor in his .

Matthew 5:25 Agree with thine adversary quickly, whiles thou art the way with him; lest at any time the adversary deliver thee the judge, and the judge deliver thee to the officer, and be cast into prison.

Luke 12:58 When thou goest with thine adversary to the , [as thou art] in the way, give diligence that thou be delivered from him; lest he hale thee to the judge, the judge deliver thee to the officer, and the officer cast into prison.

I Corinthians 6:1 Dare any of you, having a matter against , go to law before the unjust, and not before the saints?

I Corinthians 6:2 Do ye not know that the saints shall judge the ? and if the world shall be judged by you, are ye unworthy judge the smallest matters?

I Corinthians 6:3 Know ye not that we shall judge angels? how more things that pertain to this life?

I Corinthians 6:4 If then ye have judgments of things pertaining this life, set them to judge who are least esteemed in the .

I Corinthians 6:5 I speak to your shame. Is it so, that there is a wise man among you? no, not one that shall be able to between his brethren?

I Corinthians 6:6 But brother goeth to law with brother, and before the unbelievers.

I Corinthians 6:7 Now therefore there is utterly a fault among , because ye go to law one with another. Why do ye not rather wrong? why do ye not rather [suffer yourselves to] be ?
I Corinthians 6:8 Nay, ye do wrong, and defraud, and that [your] .

Defense

Matthew 27:11 And Jesus stood before the governor: and he asked him, saying, Art thou the King of the Jews? And said unto him, Thou sayest.

Matthew 27:12 And when he was accused of the chief priests and , he answered nothing.

Matthew 27:14 And he answered him to never a word; insomuch that governor marvelled greatly.

Mark 15:2 And Pilate asked him, Art thou the King of the Jews? he answering said unto him, Thou sayest [it].

Mark 15:3 And the chief priests accused him of many things: but answered nothing.

Acts 22:1 Men, brethren, and fathers, hear ye my defence [which make] now unto you.

Acts 23:35 I will hear thee, said he, when thine accusers are come. And he commanded him to be kept in Herod's judgment .

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Acts 24:10 Then Paul, after that the governor had beckoned unto to speak, answered, Forasmuch as I know that thou hast been many years a judge unto this nation, I do the more cheerfully for myself:

Acts 24:11 Because that thou mayest understand, that there are but twelve days since I went up to Jerusalem for to worship.

Acts 24:12 And they neither found me in the temple disputing any man, neither raising up the people, neither in the , nor in the city:

Acts 24:13 Neither can they prove the things whereof they now me.

Acts 24:14 But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, all things which are written in the law and in the

Acts 24:15 And have hope toward God, which they themselves also , that there shall be a resurrection of the dead, both of just and unjust.

Acts 24:16 And herein do I exercise myself, to have always a void of offence toward God, and [toward] men.

Acts 24:17 Now after many years I came to bring alms to my , and offerings.

Acts 24:18 Whereupon certain Jews from Asia found me purified in temple, neither with multitude, nor with tumult.

Acts 24:19 Who ought to have been here before thee, and object, they had ought against me.

Acts 24:20 Or else let these same [here] say, if they have found evil doing in me, while I stood before the council,

Acts 24:21 Except it be for this one voice, that I cried among them, Touching the resurrection of the dead I am in question by you this day.

Acts 26:1 Then Agrippa said unto Paul, Thou art permitted to for thyself. Then Paul stretched forth the hand, and for himself:

Acts 26:2 I think myself happy, king Agrippa, because I shall for myself this day before thee touching all the things I am accused of the Jews:

Acts 26:3 Especially [because I know] thee to be expert in all and questions which are among the Jews: wherefore I thee to hear me patiently.

Acts 26:4 My manner of life from my youth, which was at the among mine own nation at Jerusalem, know all the Jews;

Acts 26:5 Which knew me from the beginning, if they would , that after the most straitest sect of our religion I a Pharisee.

Acts 26:6 And now I stand and am judged for the hope of the made of God unto our fathers:

Acts 26:7 Unto which [promise] our twelve tribes, instantly [God] day and night, hope to come. For which hope's , king Agrippa, I am accused of the Jews.

Acts 26:8 Why should it be thought a thing incredible with you, God should raise the dead?

Acts 26:9 I verily thought with myself, that I ought to do many contrary to the name of Jesus of Nazareth.

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Acts 26:10 Which thing I also did in Jerusalem: and many of the did I shut up in prison, having received authority from chief priests; and when they were put to death, I gave my against [them].

Acts 26:11 And I punished them off in every synagogue, and [them] to blaspheme; and being exceedingly mad against , I persecuted [them] even unto strange cities.

Acts 26:12 Whereupon as I went to Damascus with authority and from the chief priests,

Acts 26:13 At midday, O king, I saw in the way a light from , above the brightness of the sun, shining round about me them which journeyed with me.

Acts 26:14 And when we were all fallen to the earth, I heard a speaking unto me, and saying in the Hebrew tongue, Saul, , why persecutest thou me? [it is] hard for thee to kick the pricks.

Acts 26:15 And I said, Who art thou, Lord? And he said, I am whom thou persecutest.

Acts 26:16 But rise, and stand upon thy feet: for I have unto thee for this purpose, to make thee a minister and witness both of these things which thou hast seen, and of things in the which I will appear unto thee;

Acts 26:17 Delivering thee from the people, and [from] the , unto whom now I send thee,

Acts 26:18 To open their eyes, [and] to turn [them] from to light, and [from] the power of Satan unto God, that may receive forgiveness of sins, and inheritance among them are sanctified by faith that is in me.

Acts 26:19 Whereupon, O king Agrippa, I was not disobedient unto heavenly vision:

Acts 26:20 But shewed first unto them of Damascus, and at , and throughout all the coasts of Judaea, and [then] the Gentiles, that they should repent and turn to God, and do meet for repentance.

Acts 26:21 For these causes the Jews caught me in the temple, went about to kill [me].

Acts 26:22 Having therefore obtained help of God, I continue this day, witnessing both to small and great, saying none things than those which the prophets and Moses did say come:

Acts 26:23 That Christ should suffer, [and] that he should be first that should rise from the dead, and should shew light the people, and to the Gentiles.

Acts 26:24 And as he thus spake for himself, Festus said with a voice, Paul, thou art beside thyself; much learning doth thee mad.

Acts 26:25 But he said, I am not mad, most noble Festus; but forth the words of truth and soberness.

Acts 26:26 For the king knoweth of these things, before whom I speak freely: for I am persuaded that none of these are hidden from him; for this thing was not done in a .

Acts 26:27 King Agrippa, believest thou the prophets? I know thou believest.

Acts 26:28 Then Agrippa said unto Paul, Almost thou persuadest to be a Christian.

Acts 26:29 And Paul said, I would to God, that not only thou, also all that hear me this day, were both almost, and such as I am, except these bonds.

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Acts 26:30 And when he had thus spoken, the king rose up, and governor, and Bernice, and they that sat with them:

Acts 26:31 And when they were gone aside, they talked between , saying, This man doeth nothing worthy of death or of .

Acts 26:32 Then said Agrippa unto Festus, This man might have set at liberty, if he had not appealed unto Caesar.

Acts 26:32 Then said Agrippa unto Festus, This man might have set at liberty, if he had not appealed unto Caesar.

Retribution

Job 15:35 They conceive mischief, and bring forth vanity, and belly prepareth deceit.

Psalms 5:6 Thou shalt destroy them that speak leasing: the LORD abhor the bloody and deceitful man.

Psalms 32:2 Blessed [is] the man unto whom the LORD imputeth not , and in whose spirit [there is] no guile.

Psalms 35:20 For they speak not peace: but they devise deceitful against [them that are] quiet in the land.

Psalms 55:23 But thou, O God, shalt bring them down into the pit destruction: bloody and deceitful men shall not live out half days; but I will trust in thee.

Psalms 72:14 He shall redeem their soul from deceit and : and precious shall their blood be in his sight.

Psalms 101:7 He that worketh deceit shall not dwell within my : he that telleth lies shall not tarry in my sight.

Psalms 119:118 Thou hast trodden down all them that err from thy : for their deceit [is] falsehood.

Psalms 120:2 Deliver my soul, O LORD, from lying lips, [and] a deceitful tongue.

Proverbs 14:25 A true witness delivereth souls: but a deceitful [witness] speaketh lies.

Proverbs 27:6 Faithful [are] the wounds of a friend; but the of an enemy [are] deceitful.

Jeremiah 8:5 Why [then] is this people of Jerusalem slidden back a perpetual backsliding? they hold fast deceit, they refuse return.

Jeremiah 17:9 The heart [is] deceitful above all [things], and wicked: who can know it?

Zephaniah 3:13 The remnant of Israel shall not do iniquity, nor lies; neither shall a deceitful tongue be found in their : for they shall feed and lie down, and none shall make [them] afraid.

Romans 3:13 Their throat [is] an open sepulchre; with their they have used deceit; the poison of asps [is] under lips:

II Corinthians 4:2 But have renounced the hidden things of , not walking in craftiness, nor handling the word of deceitfully; but by manifestation of the truth commending to every man's conscience in the sight of God.

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II Corinthians 11:13 For such [are] false apostles, deceitful , transforming themselves into the apostles of Christ.

Ephesians 4:14 That we [henceforth] be no more children, tossed and fro, and carried about with every wind of doctrine, by sleight of men, [and] cunning craftiness, whereby they lie wait to deceive;

Ephesians 5:6 Let no man deceive you with vain words: for of these things cometh the wrath of God upon the of disobedience.

Colossians 2:8 Beware lest any man spoil you through philosophy vain deceit, after the tradition of men, after the rudiments the world, and not after Christ.

II Thessalonians 2:10 And with all deceivableness of in them that perish; because they received not love of the truth, that they might be saved.

II Timothy 3:13 But evil men and seducers shall wax worse and , deceiving, and being deceived.

II John 1:7 For many deceivers are entered into the world, who not that Jesus Christ is come in the flesh. This is a and an antichrist.

Revelation 14:5 And in their mouth was found no guile: for they without fault before the throne of God.

James 4:4 Ye adulterers and adulteresses, know ye not that the of the world is enmity with God? whosoever therefore be a friend of the world is the enemy of God.

James 4:5 Do ye think that the scripture saith in vain, The that dwelleth in us lusteth to envy?

James 4:6 But he giveth more grace. Wherefore he saith, God the proud, but giveth grace unto the humble.

James 4:7 Submit yourselves therefore to God. Resist the devil, he will flee from you.

James 4:8 Draw nigh to God, and he will draw nigh to you. [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.

James 4:9 Be afflicted, and mourn, and weep: let your laughter turned to mourning, and [your] joy to heaviness.

James 4:10 Humble yourselves in the sight of the Lord, and he lift you up.

I John 3:13 Marvel not, my brethren, if the world hate you.

I John 3:17 But whoso hath this world's good, and seeth his have need, and shutteth up his bowels [of compassion] him, how dwelleth the love of God in him?

I John 3:18 My little children, let us not love in word, neither tongue; but in deed and in truth.

I John 3:19 And hereby we know that we are of the truth, and assure our hearts before him.

I John 3:20 For if our heart condemn us, God is greater than our , and knoweth all things.

I John 3:21 Beloved, if our heart condemn us not, [then] have we toward God.

I John 3:22 And whatsoever we ask, we receive of him, because we his commandments, and do those things that are pleasing in sight.

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I John 3:23 And this is his commandment, That we should believe the name of his Son Jesus Christ, and love one another, as he us commandment.

I John 3:24 And he that keepeth his commandments dwelleth in , and he in him. And hereby we know that he abideth in us, by Spirit which he hath given us.

I John 4:1 Beloved, believe not every spirit, but try the whether they are of God: because many false prophets are out into the world.

I John 4:2 Hereby know ye the Spirit of God: Every spirit that that Jesus Christ is come in the flesh is of God:

I John 4:3 And every spirit that confesseth not that Jesus is come in the flesh is not of God:

and this is that [spirit] of antichrist, whereof ye have heard that it should ; and even now already is it in the world.

I John 4:15 Whosoever shall confess that Jesus is the Son of , God dwelleth in him, and he in God.

I John 4:17 Herein is our love made perfect, that we may have in the day of judgment: because as he is, so are we in world.

Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds.

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Matthew 18:16 But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Matthew 18:17 And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Let us pray that we all have the strength, temperance (balance control) wisdom and faith to know when to:- .

II Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Colossians 4:5 Walk in wisdom toward them that are without, redeeming the time.

Colossians 4:6 Let your speech [be] always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Psalms 37:8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Psalms 37:9 For evildoers shall be cut off : but those that wait upon the LORD, they shall inherit the earth.

Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

I Timothy 5:20 Them that sin rebuke before all , that others also may fear.

James 5:16 Confess [your] faults one to another, and pray for one for another that you may be healed

UBUNTU

The Constitutionally Legislated

- State Religion - of The New South Africa

By Izak Labuschagne

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Introduction to Ubuntu

Opening Texts

I am going to give out a lot of information today

see Hosea 4:6

In fact I shall be sounding the trumpet in warning as a good watchman should -
Ezekial 3:16

We are all watchman because Jesus commanded us to warn man of his sin and
admonish him to make right with God -

Mark 16:15

And to correct admonish and even rebuke those who do not follow the gospel
properly -

I Tim 3:16

and to take note of the signs of the times -

Math 24.

Be prudent

Prov 27:12.

Do not fight flesh and blood.

Eph 6 but

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Background

Following a 40 day fast to find the Lord's will for our lives over two years ago, we have come long, long way. All that the Lord said, is now coming true. Without going into the details, as my testimony takes some time, the Lord showed us that I shall be a witness in the Courts to let the truth set people free. I am a layman and not an attorney or an advocate, yet I have issued process and made appearances in the Supreme Courts of Durban in both the ordinary and Admiralty Divisions, where the Lord led me to uncover the workings of secret societies and such gross irregularities that I was able to ask for some six cases to pend a Commission of Inquiry into Administrative Irregularities in the Judicial System and Activities by Members of Secret Societies, which request was heeded, and not surprising, as a member of the Judicial Services Commission, the Commission that appoints judges, stated that I had provided

"irrefutable evidence that goes to the very root of the system of the integrity of the justice in Natal".

In the Pietermaritzburg Provincial Division I served process to take a judge on Review, which case is still pending. In the largest Supreme Court in South Africa, the Witwatersrand Local Division, Johannesburg, the Lord made it possible for me to become the first person in S.A history who is a layman to represented a political party, which case went as far as the Appellate Division in Bloemfontein, where I had the privilege to served the Bible on all the judges.

In Johannesburg one judge went so far as to instruct that the stenographer switch the recording machines off, in open in contempt of the Chief Justice, the Minister of Justice and the Judicial Services Commission.

In the highest Court in the country, the Constitutional Court I consequently became the first person to issue process against a judge president and his deputy.

In that case a Constitutional Judge did the unthinkable and went against his own precedent.

Appellate judges must have come under severe conviction (in the two or three short days in which they claim to have read through some 2,000 pages of litigation and the Bible, as they went so far as to commit open contempt of the constitution when they refused to disclose who heard the case (it was heard without me) and refuse, to this day, to give reasons for judgement, in direct violation of section 24 of the Interim Constitution which states:-

(a) Every person shall have the right to lawfully fair administration of justice where any of his rights or legitimate expectations is affected or threatened and

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(b) Shall be furnished with reasons in writing for administrative action which affects any of his or her rights or interests unless the reasons for such action have

been made public

Now, in the Pretoria Provincial Division I will intervene and represent one of the largest black churches in Southern Africa who have for the last 13 years, been subjected to persecution through litigation which has cost them millions of rands and has never produced any finality to the issue.

Out of all this came several ministries. My wife and I are full time in the service of God, with not fixed income but a firm faith based on the immovable promises of God. We now assist one of the secret societies, namely Freemasons, finding out the full truth about what they are involved in and how to deal with getting untangled from that web. We do this with compassion - I even intervened on their behalf in Johannesburg, upon which a judge recused himself from the bench. We expose all the secret societies of the New World Order, show how that fits into prophecy, what God's plan is and what we should and should not do about it. I shall be speaking in Chatsworth on this topic on Sunday Morning. I lecture on Christians and litigation - what the Bible says and what the current attacks are upon the church are. I shall be speaking at another church in Chatsworth on Sunday evening on that topic, as they have come under attack from this latest wave of persecution against the body. I implore you to come and get informed about this. Get to know what God does and does not want the body of Christ to do in these situations. I speak on Military Intelligence indoctrination techniques into certain Christian organisations and National Intelligence infiltration techniques into these. I speak on brainwashing and conditioning techniques being used in Education as high up as law schools and universities, - on evolution and creation, Rock Music and Satanism in the Schools.

My wife and I are on an awareness campaign, whilst dealing with our own cases, the Commission of Inquiry and the cases of others - a full time job - in the miracle zone - on God's payroll - he gives just the necessary and banks the rest where the moth and rust are not and the RAND crashes neither.

Nothing we do is in secret as Jesus commanded and we let the truth shine from the housetops. May you be set free by it. I shall now give you knowledge and truth, may bring you under the fear of God and set you free. Receive it (II Thesalonians 2:9 on)

Prayer

Father we come to you in the name of our messiah Jesus of Nazareth (Hamaschiac Jeshua) and we know that where two or more gather in his name there he is. In Jesus name we ask that His blood be over all of us here, that legions of angels surround and protect us now, that the holy spirit will inhabit every word and thought right now and move in people's hearts today, that we will leave here better equipped to bear fruit, that our understanding will be opened, that we can increase in knowledge, wisdom, temperance and love, that we be delivered from temptation and every evil,

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that you forgive all our trespasses as we forgive others and that only your will be done. Amen.

Ubuntu in South African LAW

Interim constitution of South Africa

In Act 200/1993 the Interim Constitution of South Africa, just after the very last section (251) and before the schedules there is a paragraph all on its own, unmarked as to what it is in terms of section, schedule, article or whatever. It states that:-

'The pursuit of national unity, the well being of all South African citizens and peace require reconciliation between the peoples of South Africa and the reconstruction of society. (emphasis added)

I shall illustrate, quite simply, a little later on, how important National unity is and how it is linked to state policy and how that determines the outcome of litigation in S.A. I shall also show throughout this lecture how the reconstruction of S.A is taking place and what form such reconstruction takes and what happens to those who do not comply with the proposed reconstruction of society.

It goes on to state that this can be achieved by certain needs, one of it is:-
"a need for Ubuntu in order to advance reconciliation and reconstruction"

Well is it really relevant to quote from this section in the constitution?

In section 232 of the Act which is headed interpretation we read as follows at subsection 4:-

"In interpreting this constitution a provision in any schedule, including the heading "National Unity and Reconciliation", to this constitution shall not by reason only of the fact that it is contained in a schedule, have a lesser status than any other provision of this constitution which is not contained in a schedule, and such provision shall for all purposes be deemed to form part of the substance of this constitution."

In other words this need for Ubuntu is rather important, especially as section 4 of the constitution states:-

(1) This constitution shall be the supreme law of the Republic and any law or act inconsistent with its provisions shall unless otherwise provided expressly or by

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necessary implication in this Constitution, be of no force and effect to the extent of its inconsistency

(2) This Constitution shall bind all legislative, executive and judicial organs of state.

Roots of Ubuntu

Whilst a fair percentage of black people have some idea, most white people have no idea what Ubuntu is. In fact most people haven't ever heard of it - so what is it?

Contemporary Definitions

I looked up the word in the Dictionary of South African English and found that is described as meaning *'human heartedness'* and *the equivalent Chinese word is jin (from jin and jang)*. A few quotations appear under this definition to show its context.

King Goodwill is quoted as saying

'Ubuntu Botho is synonymous with humanism'.

Another quote states that

'organisation is not that of the individual but of man in community',

and another that

'possessive individualism and hoarding are seen as a denial of Ubuntu'.

I happen to know a bit about Ubuntu and I was a little shocked at what I read. You see Ubuntu come from the word Urbantu. It denotes by and large the common roots, especially linguistic roots of all African cultures. It denotes co-operation when under attack or oppression and *togetherness* more than anything else. Whilst importing

Chinese notions such as the *jin* and jang philosophy, is absurd to say the very least, the rather obvious private possession and communist overtures in this definition are equally unrecognisable by the average black person as elements of Ubuntu. Kenneth Kaunda twisted Ubuntu under orders from the Kremlin (see '*A History of Communism in S.A*' by Henry Pike), so the above definition is clearly the 'Kaunda version'. What surprised me most of all however, is King Goddwill's definition which deals with Humanism, and in the context of the other quotations more specifically, secular Humanism.

Lets take a quick look at the whole notion of Humanism then. Humanism is best expressed in two political documents, Humanist Manifesto I and II, both extremely new age in nature. Lets take a look at some quotations from these documents:-

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Secular Humanism

Humanist Manifesto II

"First Authoritarian religions that place revelation, god, ritual, or creed above human needs and experience do a disservice to the human species"

"Sixth We believe that intolerant attitudes, often cultivated by orthodox religions and spiritual cultures, unduly repress sexual conduct.. Moral education for children and adults is an important way of developing awareness in sexual maturity.."

"Ninth: The separation of state and separation of ideology and state are imperatives"

"Twelfth We deplore division on nationalistic grounds... we look to the development of a system of world law and world order based on transnational federal government.. we thus reaffirm a commitment to the building of world community.."

"Humanists still believe that traditional theism, especially faith in the prayerhearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven thereafter.."

Professor Harold J Berry, an authority on the subject says that 'The Humanist Manifesto I' states that:-

"Humanism... does insist that the way to determine the existence of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs"

This, he says,

"is situation ethics - that right and wrong depend on the situation. Everything is relative.

John Whitehead says:

"Under 'relativism', the concepts of truth and non-truth become blurred. As a consequence, people, once they accept relativism, by definition cannot know what the truth is. Instead, they can only guess as to the best course to follow. Thus it becomes easier to sell non-truth to such a society"

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Professor Berry states further that:-

"Secular Humanism is a closed system. As such, it will eventually seek to eliminate alternative viewpoints. The secular state wants no competition in the arena of ideas. Furthermore, let there be no misunderstanding. Secular Humanists in key positions of leadership in government, media and the public education system will do all they can to stamp out biblical Christianity."

Last year I wrote a paper that circulate through the country following the ANC/SACP suggestion that S.A become a secular state:-

It is therefore important that 'The Humanist Manifesto', not be confused with a 'Declaration of Human rights', as this will result in the situation where one religion is given license to breach the fundamental rights and freedoms of others. Moreover it creates the possibility where religious beliefs can become doctrines in state policy and in law, which doctrines will lead to the oppression of others.

This is amply supported by the fact that the believers in Secular Humanism have, *inter alia*, all but banned all writings of Creation Scientists from public schools, and instead propagate, only the theory of Evolution as if it were a fact. All evidence of Noah's Ark is also virtually banned from our educational institutions. Why? Why this selective propaganda?

Ruled a religion

The United States Supreme Court ruled in 1961 in the case of *Torasco v Watkins* that Secular Humanism is a religion.

Mandate of the masses ignored

I mentioned the ANC/SACP submission to the Constitutional Assembly. You may remember that some 20-30,000 Christians marched on Parliament on May 3 1996 in protest against a secular state and again later this year to the tune of a further 10-20,000 people. Despite De Klerk and Ramaphosa's public promises, the new Constitution is totally secular. However, blatant lies such as that almost pale into insignificance when one considers the blatant lies published in the report of the Constitutional Assembly, which grossly understated the submissions made to the Constitutional Assembly.

- 72% of South Africans opposed abortion - this was ignored we now have abortion.
- In fact 78.7% of ANC supporters rejected abortion.

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- 1,1 million signatures were handed in to reinstate the death penalty as against the 186 376 the C.A says it got for it's removal. No campaigns existed for its removal - ignored

Chief Judge of the Constitutional Court, Chaskalson (who defended arch communist Braam Fisher) said:-

"the question is not what the majority believe a proper sentence should be. It is whether the Constitution allows the sentence."

What's happened to the notion of democracy?

- 99.7% did not want pornography legalised 220,000 signatures against compared to none reflected as being for it - ignored.

- A truck load full of some 6 Million signatures on education was lost by the Constitutional assembly - yes even though the SABC covered the handing over.
 - A 20,000 strong march against the sexual orientation clause was ignored against 7,032 signatures in favour of it (the constitutional assembly reflected only 546 against whilst organisations such as CFT sent hundreds of thousands of signatures. - not shown - figures changes - rigged - ignored - 'so what if it is blatant - no one will react.'
 - 71% favoured federalism - ignored
 - Quite surprisingly, 65% opposed land distribution - ignored - we now have a clearly socialist Constitution. When the world saw this, the RAND plummeted - the NP pulled out - down went the RAND again - then the minister of finance unveiled his new plan - SABC said how good it was - the world voted with their actions - the RAND took another death dive.
 - 230,000 Christians signed the Christianity and Religious Freedom Document - the C.A does not even mention this - ignored
- As a result the government forged ahead on predetermined agenda without consensus. Why? Because the state policy is decided by Conditionalities clauses built into our loans with the BIS (G7 countries) the IMF, the World Bank and others. International loans and agreements are law in this country - the populous have no say. Wait, let me prove it to you - out of the Constitution.

International Agreements

In Section 82(1) of the IC the President is given power to sign international agreements and in Section 231(2) provision for their ratification in Parliament is made, and then it states:-

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"such international agreements shall be binding on the republic and from part of the law of the republic."

Well, unbeknown to those Christians at the first march in may the issue was already decided in January - it was already law. let me explain. My attention was drawn to an article in the Sunday Tribune of 29 January 1995 in which it was stated that S.A agreed with India that it was secular and to fight and condemn religious extremism. I contacted the Department of Foreign Affairs to obtain a copy of the agreement. First they gave me another one signed the same day which said nothing of the sort. Later I went there personally and found it. Note the two different computer printouts I was given - the one only reflects one agreement while the other reflects both. Now look at what the agreement states:-

"The High Contracting Parties"... recognise that they share the ideals of peace, democracy and secular governance. Having resolved to fight against apartheid, racial discrimination and religious fundamentalism." (emph. added)
and in article six

"the High Contracting Parties condemn all forms of hatred, violence, fundamentalism and religious extremism."

Official definition and categorisation of "Fundamentalists"

In the *Journal of Theology For Southern Africa* of December 1989 volume 69 entitled "*Right Wing Religious Movements*" it was made very clear that literal

Bible believing Christians and organisation such as Campus Crusade, Jimmy Swaggert Ministries, Christian Mission International, Frontline Fellowship, United Christian Action, Bet-El Ministries, were all *Fundamentalist Militant far right*, unwanted, obstructionist etc.

Janet Reno, the attorney General of the USA defined cultists after the WACO incident. See if you fit the Bill because you are a cultist if you:-

1. *Believe in the literal truth of the Bible*
2. *Believe in the immanent return of Christ*
3. *Frequent Bible studies*
4. *Give to Christian causes*
5. *Mistrust big government*
6. *Own a firearm*

Official Tools of enforcement in the USA

The Federal Emergency Management Agency in the USA has two sub divisions, operation 'Garden Plot' and 'Cable Splicer', with 64 massive detention centers (built like prisons next to rail yards for mass importation of people) right around America to

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help people to rehabilitate, complete with gas chambers and some even have guillotines (see American Justice Federation and Texxe Marrs's video on this - it will shock you). Powers under FEMA as being incorporated in S.A, the International Drug Abuse Act and the Hate Crimes Statistic Clauses in our Publications Control Act, pave the same way in South Africa. Are you committing hate crimes against homosexuals when you read Romans 1 and 1 Corinthians 6:9 in your church? - the law says you are. Careful you may have to get rehabilitated. Maybe that is why the NIV version of the Bible has changed it to 'homosexual offenders' being and abomination to God. As a gay Minister explained - these are those that offend homosexuals!

Now there we have the real reason why the representations were ignored! The representations are themselves illegal. Have we entered the tribulation? Well if your rights are ignored in a court of law on religious grounds, then perhaps we have. The test for that will lie in the interpretation of the law. What we are talking about here is the overwhelming secular humanist religion of mass consciousness which is to promote the national interest, i.e. *the promotion of 'national unity'*.

Well what really is the national interest. Of course these are contained in our international loan agreements, as we are dependent on these loans. Our national welfare and therefore our national interest is - the good of the nation, 'en masse'.

Provisional World Government - A New World Order

Therefore the New World Order's aims become ours, simply because we have agreed to them and thereby incorporated them into our law. Mammon which runs the New World Order therefore dictates. The existence of the NWO is not even debatable any more. Most politicians openly propagate the idea and aims of the New World Order. Mandela called for it and his speech to the joint houses of congress in the USA was applauded as the best description of the NWO any of them have ever heard. Pik Botha told Mbeki on SABC in 1994 "*The New World Order will not allow that*". Bush talked of it. In 1933 the USA one dollar bill proclaimed it as "*Announcing the inception of the New order which is secular*". On the 10th of February 1989 a body called the

'Provisional World Government' was established which has a Globalist Secular Humanist constitution which relies on the withdrawal of international credit for its ratification. Politicians such as Buthelezi, Tutu and some Chief justices were among the International Honorary founding sponsors when it was still the WCPA. On 1 January 1995 the WCPA released its manifesto stating:

"Acting on behalf of all inhabitants of earth, we hereby take possession of all the oceans and seabeds of earth... thus comprising at least 70% of earth for the beginning of World Government."

A "World Disarmament Agency" was formed. Authorised lines of credit in earth Dollars were initiated at one billion dollars per million of population. In this report Phillip Isely admitted that third world countries would find it hard to go against the IMF and World Bank wishes. PWG divided the world into 10 regions exactly according to

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the Club of Rome's map in line with Daniel's 10 toes in his image and the 10 kings in Revelations 17. 10 Kings can be seen over the EU official ad. Time gets to the point when it puts a woman on the beast in an article entitled "Europe: How fast? How far?". With the Vatican Bank in control of World finances, what with producing 5 Bil \$ clear profit minimum a week (see Avro Manhattan's the 'Vatican Billions', 'The Washington Moscow Vatican Alliance', 'In Gods name' by Yallop, 'All roads lead to Rome', 'The Secret History of the Jesuits' etc.) it is clear who the whore is (see Revelations 17). In the latest Catholic Catechism the Pope says that the NWO is not only possible but necessary. Moreover he says all religions, no matter what they are must fall under him as salvation is only through him. (see new Catholic catechism) Moreover, our IC states in the preamble;- *'whereas there is a need for a new order..' Can Parliament stop this?*

According to section 232 however these international agreements need to be ratified by parliament. The question is can they afford not to ratify these? It is pretty clear that the country will relapse into a depression without the money from the BIS etc. which it is sure to lose if the conditionalities are breached.

What are the NWO trying to achieve by this?

A look at the protagonists in this New World order (Which is another study all in itself and to which end I have a 200 page pamphlet on the issue available if anyone is interested), reveals that they want religious unity and are against the family unit and nationalism, all individualism even on an international level. Why? because only by having everyone 'of like mind', can they take control of the world. That aim is no secret, even though the Publications Control Board are still trying to stifle 'The Protocols of the Learned Elders of Zion' which have been so precisely fulfilled as to make any allegations as to their irrelevancy now utterly laughable.

Primary aims in the Global Village today are:-

1. *Establish a One World Order (Mc Alvany May 1996)*
2. *Establish a One World Religion - i.e. interfaith in the case of S.A UBUNTU.*

Let me prove it to you.

Lets just take a glimpse at some of S.A's commitments. R504-m for reconstruction. \$ 1 Bil a year in World Bank Loans. R7 Bil British Aid Package. Out of every GNP RAND in S.A we pay some 92c offshore in interest reduction only. Are we a sovereign state as the Constitution States. Who owns Portnet, Transnet, Propnet, Telkom,

Tolcom etc. - the government - where did they get the money to buy the majority

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shares in these 'privatised companies' who owns the call option on those shares? It is the BIS and IMF that's who. And that means that other countries own our entire infrastructure! We are not sovereign so we are not free to be democratic. We are a Constitutional Autocracy (the judges are appointed not elected), but they are in contempt of the instrument that regulates them so we are living in a Judicial dictatorship where judges decide the law, state policy and religion. I will prove it to you:-

The HSRC

1. An HSRC Centre For Constitutional Analysis paper states:-

"The promotion of Ubuntu will be the Fundamental contribution towards the building of democracy. It also lies at the heart of the Reconstruction and Development Program." and then ominously states that not to promote Ubuntu "is to continue to be destructive"

Constitutional Court Judgements

On page 161 and 166 of the Constitutional Court's judgement on the death penalty we read that:-

"Ubuntu permeates the constitution generally"

It is crystal clear that Ubuntu is serious stuff indeed.

The ICBP

Looking at where some of that foreign money goes, in the Integrated Community Building Program we read that:-

"The key purpose of this new grouping is to bring everyone together in mutual support of each other for the benefit of the community as a whole, socially, economically, culturally and spiritually, in the true sense of Ubuntu expressed thus:

"I am because we are - we are because I am"

Now there you have it - socialism, communism, the cultural melting pot and interfaith, all seasoned with some secular blasphemy - I am that I am - God is not part of it - I am a God, 'only uncooperative selfish and destructive man created God in his own imagination - man created God not God - man.'

The ICDA

Not surprising then that ICDA, the Interfaith Community Development Association falls under the same Mass Based Community Organising Workshop. Look at the interfaith seminar of 6-7 September 1995, on

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'NEW Modes of Thinking On The Eve of a New Century! South African Perspectives'

and there is the symbol described as

"the religion that feeds and fosters all religions and emphasises their common greatness".

Ecumenism

Hugh Levin stated in Harare in the early eighties at the Ecumenical centre that Interdenominationalism amongst Protestants will facilitate Ecumenism which will facilitate Interfaith. And the Church has fallen for it hook line and sinker. Last year the Methodist Church in their rivers of compassion lecture by Rev Colin Garvie stated:-
"Join us on a journey of discovery and understanding as we sail some of the world's great rivers of compassion - the Yoga of the Gita - the Zen of Suzuki, the Sufism of Rumi and the Ubuntu of Kaunda - to the great ocean of Christian love. In this series of four sessions we will undertake a surprising voyage of spiritual enrichment as we explore the concept of Divine Love and Compassion found in Hinduism, Buddhism, Islam and Traditional African Religion. Not only will we gain a deeper appreciation of our neighbours religion but begin to experience the down to earth mystery of what Methodists refer to as "Perfect love".

Africa Enterprise did a newsletter in August 1995 sporting the title "UBUNTU - AE style" in which they laud Ubuntu as an important "Bridge Building Encounter". Have you read Dr. Ed Cain's 'Signposts on the SACC, the Rustenburg Declaration, TEASA, Media Spotlight's Vol. 14 on the 'Parliament of the World's religions'? Have you taken a good look at SABC's Koinonia program and how that pushes interfaith? Have you listened to Religion on the line on radio? How easily we are brainwashed through gradualism. As a secret Illuminati document from the book 'Behold a Pale Horse by William Cooper' illustrates overleaf.

Just look at the size of the Rockefeller Empire. I have covered gradualism in education in my book "South Africa on a Point of Order - a look at who and what is behind the new order in S.A" in which I show how the Rockefeller's control the philosophy of our schools along the lines of occultists like Dewey and Alice Baily - all towards this hysteria called 'Globalism'.

Gradualism

We have become like frogs falling asleep in a slowly heated bucket of water, whereupon we just get boiled up. In the book the 'CIA and the Cult of Intelligence' we read about the various other techniques used by governments in achieving these

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aims. CIA infiltration of S.A MI is well documented in several books, the latest of which is 'Volksverraad' by Advocate Piet Pretorius, an ex NI member. More specific detail is summarized in this Mainstream publication:-

Committee of 300

John Coleman in his book 'Conspirators Hierarchy and the Committee of 300' has laid out the organisational diagram of the whole elaborate scheme, the line of command, and the so called 'Fellowship of the Faith's' involved.

Jesuit Oath

Alberto Riviera, an ex Jesuit priest and Bishop in Spain, published the Jesuit oath in the seventies- just look at it. Reading books like the 'Secret History of the Jesuits' by Edmond Paris will greatly enlighten you as to what the Jesuits are all about. Did you know that Tony O Reily of the Argus group is a Jesuit and so is one of Buthelezi's chief advisors Ambrosinni. How many ministers were not caught by the Alexandrian Cult's teachings in Bible School? How many callings has that cult not destroyed? Look at the WCC poster. However, all of this was prophesied see Rev 17:3-6, 9 & 18

- the whore rides the beast. I do another lecture on apostasy in the churches, maybe you will have me over for that some time.

What is happening to day though, is that those who resist interfaith are just infiltrated and in most cases destroyed through litigation. I give a whole separate talk on the "the Christian and litigation"

Islam

Even Islam is being promoted on Interfaith lines today. A group called the Ancient Arabic Nobles of the Mystic Shrine (Islamic Masonic Order and Petro Dollar bosses) have put together Billions of Dollars for the promotion of an interfaith strain of Islam starting at the largest Islamic propagation centre in the world - in Durban by a campaign designed to discredit Christianity and the Bible and frown on extremists. Hence the ease with which Mandela can call for an Islamic state in S.A.

National Intelligence

As I said, if you fail to co - operate you will get infiltrated, placed under surveillance and finally destroyed through litigation. Look at this NI Fax that was unearthed in the ACDP case. Now the St. John's Apostolic Faith Mission is under similar attack and I am helping them. On Sunday Night I will be ministering in a church in Chatsworth under similar attack. In the Cape a Congregationalist groups is under the same treatment.

Methodology

A very clear message is out my brothers and sisters:- You either join Ubuntu , fall in line with state policy or we will get you and this is how:-

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1. First we try to indoctrinate you through various techniques including VLISF (Very Low Infra Sound Frequency)

2. If that fails, we will place you under surveillance, infiltrate you and then destroy you through litigation which you will loose because you are outside state policy.

3. If that fails, we will incarcerate you under the Hate Crimes statistic clauses, FEMA regulations or some other International Instrument.

Reaction

Have you been scared? Remember, the fear of God is the beginning of wisdom. God planned all this and allowed his prophets map out his plans in a book - the Bible - that is real bold and it is called prophecy - and Satan can do absolutely nothing but fall in line with it. In Revelations 12:12 we read that this system that is developing here under the 10 Kings, the beast, will 'make war against the saints and overcome them'.

What does Scripture say

Jesus promised us persecution. He said we will be dragged before Kings and Courts as a witness against them. What a wonderful opportunity to preach in Parliament, the Courts and even in Jails - there you have a real captive audience. All this is part of God's plan. First the Church suffers then it is removed only to return with Christ to reign.

One does not oppose God's plan, and run around putting out little moral fires. No, you wise up, get prudent and get a birds eye view. Find the guy with the matches and if you cannot take them off him because God gave them to him then expose him so that others can be prudent to. Warn people but know when to dust your feet and stop

casting pearls before the swine.

Limits

It seems pretty clear from scripture that we are to submit to Government. It is equally clear that there are limits in this sphere as we are not to take the mark of the beast or submit to being made to partake of practices which will interfere with our salvation and God's will (His laws) for us, primarily the spreading of the Gospel.

Obligations

Insofar our obligations are concerned, it is also clear that discipleship is not optional and we are to exhort, correct, reprove etc. at all times. We cannot sit by and see others being led astray without letting the truth shine forth from the rooftops in order to dispel the darkness and deception around us. In this respect we must be prepared to be persecuted.

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Results

As for the results of this, it seems perfectly clear that God will let his prophecies be fulfilled in His own good time and will prevent them being altered, rushed or slowed down.

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The New World Order by Ralph Epstein Publius press Philanea Plc 10050 Tuscon Arizona 85730 ISBN 0-9614135-1-4 April 1991

Warning, Second Warning, Final Notice by Barry Smith, Priv press

Satan's Angels Exposed by Salem Kirban ISBN 0-912582-32-4

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New World Order William T Still ISBN 0910311641

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Report from Iron Mountain (1967) Exposes how the powers that be utilize "Crisis Management techniques" on nation states in order to keep their grip on their manipulative control

Secret and Suppressed Jim Keith

Tomorrow Is Another Country , Allister Sparks, exposes exactly what went on behind the scenes during Codesa and the birth of the new South Africa.

Syndrome of Control , by Lindsay Williams

Collective Speeches Of Congressman Louis T Mc Fadden

Circle Of Intrigue by Texxe Marrs

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The Perestroika Deception , Anatoliy Golitsyn Nobody should be fooled into thinking Communism is dead after reading this book by this absolute Authority on the subject.

The World Conspiracy , Nicola M. Nicolov

The New Money System Mary Stewart Rolphe Phd ISBN 0908421-05-2 Details of the planned

one world money system

A Century Of War: Anglo American Oil Politics and the new World Order William Engdahl

The Fourth Reich of the Rich by Des Griffin

The Controversy of Zion , by Douglas Reed. Most judges will quote only the Swiss Supreme Court case on the issue, not the appellate Division case when the protocols were creditised.

Empire of the City - World Superstate E.C. Knuth

The Naked Capatalist , W. Cleon Skousen

The Zionist factor : The Jewish Impact on 20th century History, Ivor Benson

Behind the Balfour Declaration , Robert John Phd

The Anglo American Establishment , by Carrol Quigly Phd

The World Conspiracy: What the Historians Don't tell You

Dope Incorporated , Executive Intelligence Review

Die Jode by W.S. Mc Loud . Samesweerders of Volk van God. 'n Studie van die konflik tussen die rolle van die Jode in ondermynnende bedrywighede en in Bybelprofesiee. Uitgegeed deur: W.S. Mc Loud, P.O. Box 71706. Die Wilgers 0041.

Henry Kissinger Soviet Agent by Frank A Capel, Herald of Freedom, Zarephath, New jersey

Kissinger Man of Peace? by Salem Kirban, Library of Congress No 7479613 ISBN 0-912582-18-9

The Rockefeller File . The untold story of the most powerful family in America By Gary Allen. Published by '76 Press, The 'WAKE UP SOUTH AFRICA CAMPAIGN' P.O. Box 50471

New Redruth 1452. Covering topics such as The Saintly Sinner, The Family That Preys Together, The Great Energy Swindle The Eternal Power Behind the Throne and others.

Peril in South Africa by Francis Grim covering Pop Festivals, Pornography, Censorship, Sensitivity Training, Infiltration of Education.

Attempted Rape of South Africa by Francis Grim. Every South Afrian has the right to know the truth regarding the grave danger threatening our land. Covering Pornography, Communist strategy of infiltration, Drugs, Homosexuality, Satan Worship, How to protest etc., Heart Publishers, P.O. Box 353, Kempton Park, South Africa in collaboration with The Association for the Preservation of Moral Norms, P.O. Box 25082, Monumnet Park, South Africa.

The New Unhappy Lords by A.K. Chesterton, published by Hampshire Candour Publishing Co 1975 and distributed by Bloomfield Books, 26 Meadow lane, Sudbury, suffolk England CO10 6TD. An exposure of Power Politics covering Rebellion and War and answering two important questions "What and Who is behind it all". The author was a student of World politics all his life and uncovers closely guarded secrets by international world financiers.

World Revolution . by Nesta H. Webster and Edited and Brought up to date by Anthony Gittens. Published by Britons Publishing Company, 1971. The Plot Against Civilization. sbn 85172 427 2

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The South African Factor/ Why America is next! by Don McAlvany. Published by M.I.A. Inc. 2320 W. Peoria Avenue Suite c122 Phoenix Arizona 85029.

Die Stryd Om Die Wereld , by G.D. Scholtz, Voortrekker Pers Bpk.

Satan's Mark Exposed 666 by Salem Kirban, Library of Congress Catalogue No 81-80654 ISBN 0-912582-36-7 an exposure of the new one world smart card system that people will carry in their hands. Several updated video presentations such as those by Texxe Mars go in far greater detail and show the actual devices under development and deployment.

Newsletters

Media Spotlight, P O Box 290, Redmund, Western Australia, 98073- 0290, Australia (A Christian Analysis of Religious and Secular Media)

World Challenge , David Wilkerson New York

Prophecy in the News , P O Box 7000 Oklahoma City, OK 73153, USA, Tel Toll free 1-800-475-1111, (Distributors of a large range of books, video and audio tapes etc.)

Mc Alvany Intelligence Advisor , Donald S Mc Alvany Intellegence Advisor, P. O. Box 84904,, Phoenix, AZ,85071, U.S.A, Tel 602-252-4477, 800-525-9556,, P.O. Box 28829, Sunnyside,0132, South Africa

The NRI Trumpet 140 K South Peoria St. Aurora olorado, 80014 USA Is Part of The National

Research Institute (Data centre on the New Age) (Against New Age)
Herald of His Coming P O Box 886, Newton, 155 67114 USA
Omega times P O Box 561 Blenheim New Zealand (Barry Smith's son-in law a newsletter keeping people up to date with prophecy in the news)
Shalom Ministries P O Box 3011 Northcliff 2115 (From Israel)
Aida Parker Newsletter (Pty) Ltd 17 Wargrave Avenue Auckland Park, 2092 Johannesburg South Africa P O Box 91059 Tel (011) 726-6856
Flashpoint a periodic publication of: Living Truth Ministries, 1708 Patterson Road Austin, Texas 78733-6507 (distributers of 'The Fourth Reich of the Rich' by Des Griffin (1992))
Agency For Joint, Intelligence Newsletter , Willaim Cooper Camp Verde, AZ, 86322, U.S.A., Tel No (602) 567-636, Daily update, (602) 1-900-535-9800 ext 240, Computer BBS (602) 567-6725, Hotline (213) 281-8222, Orders (602) 567 6109 Research Cntr. (602) 567 6536 (Author of 'Behold a Pale Horse') William M Cooper,
The Roca Raport , P.O. Box 35225, Menlo Park,,0102 Tel (012) 98- 1491
Frontline Fellowship (Praying for Justice) P O Box 74 Newlands, 7725 South Africa
The Independant Christian Newsletter Dr. Hans Visser and Dr. Johan Potgieter P O Box 651 Groenkloof, 0027
Family Protection Scoreboard P O Box 10459 Costa Mesa California, 92627 USA Tel (714) 850-0349 Fax(714)662-3952 Special edition on Liberation Theology
The Christian Activist P O Box 909 Los Gatos CA 95031 (Frankey Schaefer Productions)
The National Citizens Action Network P O Box 10459 Costa Mesa CA 92627 USA P O Box 4016 Arcadia, 0007 RSA (Excellent video's like 'Silent Scream' 'In Search For Noah's Ark' 'Aids' 'The Lincoln Conspiracy', 'Shadow of the Sickle on the ANC' - Foreign Affairs, Missions, Satanismetc)
African Christian Action Tel (021) 689 4480
Maranatha Prophetic Alert , India by Australian Don Stanton, RSA at 110 Villiers Rd., Walmer, Port Elizabeth, 6070

Videos

The New World Order by Don Stanton
Collection of Video's and transcripts by Texxe Marrs
Collection of Video's by Don Mc Alvany
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Documentary By the American Justice Federation , on "'Rehabilitation Centres'/Concentration Camps for Christians in the USA"
'The Illuminati ' by Mike Spiller - PTW
Satan's Plan for a One World Government/Mysterious Monumnts of Beast by Texe Marrs
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MASONIC

"Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry ' 1966 page 260 by Albert Pike 33 deg, Sovereign Grand Pontiff General of Universal Freemasonry
The Deadly Deception by Jim Shaw ex 33rd deg Mason
Masonry Beyond the Light by William Schnoebelen ISBN 0-937958- 38-7 Chick publications P.O Box 662 Chino, CA 91708-0662 1991
Lodges Examined by the Bible by John Rice The Character Claims and Practical Workings of Freemasonry
The Masonic Report by C.F McQuig, Freemasonry proceeds from the Kaballa, oaths, real occultic beliefs 33rd degree expose
Botha Inquiry 1965 Commission of Inquiry into Secret Societies
Illustrations of Freemasonry by Cpat WM Morgan 1827 - was killed by freemasons - they freely admitted it and still quote it as an example of what can happen if you expose the order. TheAnti Masons Party of the USA started because of this book .
The Truth about Masons by Dr. Robert Morey ISBN 1-56507-077-1 Harvest House Publishers Eugene, oregon 97402 1993 "Dr. Robert Morey is the director of the Research and Education Foundation, a group dedicated to researching topics affecting Western Culture. He is a respected researcher of more than 20 books."
The Gods of the Lodge, Reginald Haupt
The Encyclopaedia of Freemasonry by A.G. Mackey, 33 deg M.D., McClure Publishing Co., Philadelphia, 1966 pg 601 pg 8-9

R.S Clymer, *The Mysticism of Masonry* (1900) p 47:

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What you need to know about the Masons by Ed Decker , Harvest House Publishers Eugene, Oregon 97402 ISBN 0-89081-945-9

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Inside the Brotherhood by Martin Short Grafton Books a division of Collins publishing 8 Grafton street london ISBN 0-586- 07065-6

The Holy Grail

The Diary of a Freed Mason by David W.M. Vaughan ISBN 1-85240- 013-7 Anchor brendon Ltd, Tiptree Essex, Hodder & Stoughton, M R Reprographics, 42 high Street chard, Somerset TA 20 1Qs 1977

'Freemasonry' by Rev C.G. Finney available through 'Christian truth and victory Publications' 9088 CO. RD. 11N.W., Alexandria, MN 56308, Phone: (612) 846-0835. Refer questions to rev. Jim Shaw. an ex 33rd degree free mason, box 884, Silver Springs, FL 32688

'The Scottish Workings of Craft Masonry" published by A Lewis (Masonic Publishers) Ltd, Surrey, 1982 edition and

'The Complete Workings of and Craft Freemasonry' by the same publishers

Duncan's Masonic Ritual and Monitor, the official Freemasons guide to symbolic Degrees. Practice and Procedure for the Scottish Rite 1981 pp 75-77 Henry Clausen 33 deg

R.S Clymer, *The Mysticism of Masonry* (1900) p 47:

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Freemasonry a Religion by John Lawrence ISBN 0 86065 447 8 kingsway Publications Ltd lottbridge Drove, Eastboarn, E Sussex BN23 6Nt by Richard Clay Ltd, bungay, Suffolk and CST, Eastboarne, E. Sussex 1973

The Masters Carpet by Edmonde Ronyane Available through Christian Truth and Victory Publications 161 Sylan lane N.E. Fridlay, MN 55432

Born in Blood by John J. Robinson ISBN 0-09-922861-0

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I Left The Lodge by Dale A.Byers.... A former Mason, from the viewpoint of an insider, shows that Masonry is neither as innocent nor noble as it appears. Published by REGULAR BAPTIST PRESS, 1300 North Meacham Road, Schaumurg, Illinois 60173-4888. ISBN 0-87227-127-7.

Christ, The Christian and Freemasonry by W.J. McK. McCormick. Published by Grat Joy Publications, 12, Ballynahinch Rd, Carryduff, Belfast, BT8 8DN. Disclosing amongst all other aspects, the various degrees and Oaths of Secret Societies and how they fit into Law and Order.

Names of some prominent individuals who have spoken out against :

Chief Justice Charles Marshall, Alexander Cambell, Daniel , Wendell Phillips, John Wesley, Horace Greeley, Dwight . moody, R.A. Torrey, Timothy Dwight, Charles Finney, Charles , John Adams, John Quincy Adams, John Madison, Amos , Simon Peter Long, james M. Gray.

Newsletters

Research & Education Foundation, Dr. Robert Morey, P.O.Box , Austin,TX,78714

Ministries for Freemasons

Free the Masons Ministries, Edward J Decker P.O.Box 1077, Issaqu, WA,98027, U.S.A. Tel (206) 392-2077, From 'Beyond the Light'

Jim,,Shaw P.O. Box 884, Silver Springs, FL,32688-0884, U.S.A., (Evangelist) (Ex 33deg Mason) HRT Ministries, Rev. Harmon Taylor, P.O. Box 43, Redford, NY, -0043, U.S.A. (Ex Mason,

"Grand Chaplain", New York State")

In His Grip Ministries, Mick Oxley, P.O. Box 257-E- Rt#1, City, FL,32012, Tel (904) 649-5361,00/00/00 Ex Master ,

Video tapes

'What Goes on Behind Closed Doors' by Jack Harris through Preach the Word Ministries (PTW) This video tape contains full re-enactment of Masonic rituals, complete with regalia and props, accompanied by an authoritative commentary on the proceedings.

"Freemasonry" Franky Schaeffer Video Productions, Inc P O Box 909 Los Gatos, CA 95031 Tel (408) 395 1785

LAW RELATED

Religious Apartheid By John Whitehead Crossway Books USA Moody Bible Institute ISBN 0-8024-7891-3

The Second American Revolution (as above) ISBN 0-89107-367-1

The Day They Padlocked The Church H E Rowe, Huntington House INC. ISBN 0-910311-05-6
Schools Under Fire John Barton & John Whitehead Library of Congress No. 79-93236 ISBN 0-8423-5832-3

Accessory to Murder by Randall Terry

Biblical Solutions to Contemporary Problems by Rus Walton

Clear and Present Danger: Church and State in Post Christian America by William A. Stanmeyer (Servant Publications; Ann Arbor, Mich)

Book Burning by Cal Thomas (Crossway Books; Westchester Ill.)

The Freedom Of religious Expression in Public High Schools , John Whitehead (Crossway Books; Westchester, Ill)

A Private Choice Prof (of Law) John T Noolan Jr. (The Free Press, Macmillan; New York

Scopes II the Great Debate by Bill Keith, Huntington House Louisiana,

The Law to Teach Creation Science Bill Keith, Huntington House Louisiana,

Church vs State : by John W. Whitehead. Published by Moody Press, Chicago.For legal assistance or educational materials, contact The Rutherford Institute at P.O. Box 7482, Charlottesville, Virginia 22906-7482 (804) 978-3888. Freedom of religion, the first liberty in the Bill of Rights, belongs to individuals as well as groups including the bodies of believers called Churches. ISBN 0-8024-6689-

State vs Parents - by John W. Whitehead. Publishers as above ISBN 0-8024-6682-6. Your Godgiven parental rights are eroding far more quickly that you might guess. John Whitehead is a constitutional Attorney and president of the Rutherford Institute, which defends religious liberties.

The Law and the Cliches of Socialism . by Frederic Bastiat. Published by Constructive Action, Inc. P.O. Box 4006 Whittier, California 90607.. Is a collection of suggested answers to some of the most common arguments used in favor of socialism today. Forty-two Cliches of Socialism illustrated.

Newsletters and Christian Legal Organisations

The Defender, Christian Law Association (CLA) P.O. Box 30290, Cleveland, Ohio 44130.

Christian Law Association (CLA) (America)

A service and educational organization to Christian Churches and private Christian Church Schools providing technical information to schools and pastors regarding state policies. They have a monthly publication, The Defender available from P.O. Box 30290, Cleveland, Ohio 44130.

Centre for Law and Religious Freedom (CIRF)

A division of the Christian Legal Society, researching First Amendment issues. Conducts annual conference for attorneys interested in religious freedom: Address: P.O. Box 2069, Oak Park, Illinois, 60303. Lawyers Christian Fellowship (LCF)

Lawyers Association believing that their vocation is part of their calling from God and reflecting Christian faith in their daily work. LCF asserts that if America is to survive and prosper, then its Judaeo-Christian foundation must be strengthened daily. Address : 3931 East Main Street, Columbus, Ohio 43209.

The Christian Lawyers Association South Africa , Advocate Dieter Achtszehn, Level 6, Salmon Grove Chambers, Smith Street, Durban, 40001

The Rutherford Institute , P O Box 510, Manassas, VA 22110, USA
Court Cases with recognisable and similar methodologies
Bam v ACDP & others Case No 94/25886 WLD, Review proceedings against expulsion attack
AGM, Katlahong based applicant, Jewish lawyers, Myopic legalistic judgments, gross
irregularities in proceedings. Military Intelligence and National Intelligence involvement, Jesuit
methodology employed
Maragu v St. Johns Apostolic Faith Mission (various cases over a period of some 13 years!)
(as above) repeated Reviews, AGM attacked, Katlahong, Jewish lawyers, Jesuit/MI/NI
methodology all a smokescreen to avoid expulsion.
Congregationalist Association in Cape Town (as above) Review against expulsion, succeed,
sieze church assets
Presbyterian Church under Dr. Sam Khumalo DCLD katlahong
Bet-El Publishers TPD Sequestration, attempt to sieze tools of trade (library of stifled books
such as listed herein)

SECRET SOCIETIES

Secret Societies , Can a Christian be a member and still honour Christ? George L. Hunt,
Loizeaux Brothers, Inc neptune, new Jersey
Brotherhood Of Power, J.H.P. Serfontein Rex Collings Ltd, London. A detailed expose of
the Secret Afrikaner broederbond.
The Super Africaners, by Ivor Wilhins & Hans Strydom, JohnathanBall Publishers,
Houghton, Johannesburg, ISBN 0868500089 list all the Broederbond members of the 70's
Modern Secret Societies , C. A. Blanchard, National Christian Association, Chicago
And if all this does not tally with the Word of God as contained in the Holy Bible, then it is but
as the chaff that blows away in the wind.
By Izak Labuschagne