

Monumental consequences suggest that Heaven intended to give priority to a centuries-old, devout Christian culture through a significant proclamation—yet the decision-makers of that time failed to recognize its significance.

It is well known, that God sent the Messiah (*the 1st and 2nd Coming*) to heal the alienation between God and mankind; less known, however, is that such healing only comes about on the condition, that each person (*extending to their couples, families, as well as their nations*) first accepts the Messiah and thereafter strives to inherit the Messiah's (*i.e. God's*) legacy [*a tenet, which I'll call 'God Sending the Messiah 2.0' below*].

In early 1975, Rev&Mrs Sun Myung Moon (*whom we are especially indebted to for clarifying the importance of 'God sending the Messiah 2.0'*) announced that God had given the inspiration, to send out missionaries around the world - inviting volunteers to apply as missionaries. I volunteered and was selected to go to South Africa.

In May we (*1975 South-African-missionaries who entered the country with standard visitors'-visas*) started our mission in Pretoria. Besides our 'core-mission', we were pleasantly surprised to also discover clear resonance there in the anti-communist stance of the local Afrikaans (*Boer*) culture. Whenever possible, especially I also sought such interest-groups, to share teachings of "Victory over Communism - a Critique and Counterproposal" - that had been conveyed to us in missionary training.

In August we were delighted that our first local member (*RM – a university student in his early 20s*) joined our faith and moved in with us.

Meanwhile another challenge loomed: we needed to convert our tourist-visas into permanent-residence-visas, for which the first step was to find local employment. I struggled to find a suitable job.

A local anticommunist association (*The Christian League of Southern Africa [CLSA]*) got wind and aggressively recruited my assistance (*as a no-salary-expenses-reimbursed-volunteer – who supported their occasional projects when required*); in return they promised to secure my permanent-residence visa; for lack of alternatives, I agreed. I was open with the CLSA, explaining about our Movement and who the founder was; they apparently had never heard of our Movement nor founder before, but were initially delighted to find so much common ground in our clear public stance opposing communism. [*In retrospect: although I/we hesitated, it seems that connection was actually 'some kind of guidance from above'.*]

The CLSA organized a car just for me, and had me make an extensive promotional trip (*postering/leafleting while visiting many pastors/churches*). In October I then drove/assisted the CLSA's prominent guest-speaker from overseas, during their nationwide speaking-tour.

Thereafter some mishaps happened (*first a traffic accident – then separately I got mugged*) wherein strangely enough, only the property of the CLSA suffered extensive damage, whereas our mission's interests were spared.

Around late-November/early-December 1975 a dramatic turnabout occurred: the leadership of the CLSA suddenly turned 180° from positive to negative, and henceforth began viewing our Movement (*as well as me*) as their 'enemy'! It seems they researched our Movement's literature, whereby suddenly becoming aware of God's calling of Rev&Mrs Sun Myung Moon (*i.e. the 2nd Coming of the Messiah*), to which the knee-jerk reaction of those pastors (*from the tiny but influential local minority of British descent*) was - vehement rejection! *I.e. that was the unexpected initial public reaction to 'God sending the Messiah 2.0' in South Africa.*

Under normal circumstances, we would have immediately severed all further mutual relations from that point on; but a 'weird dilemma' became apparent, which obliged both sides to carry on [*note ¶*].

On the one hand, CLSA had already organized another nationwide lecture tour, for which they had no administrative staff other than me. Out of desperation, they decided to therefor continue using my services.

On the other hand, the CLSA had already submitted an appeal against the expulsion order, which had been issued due to the expiration of my tourist visa. I concluded it would be best to wait for a possible affirmative answer, before severing my relationship with the CLSA.

Decades later, what was perceived as a 'weird dilemma' back then, looks more like another work of 'some kind of guidance from above'.

In January 1976 my prayers (*seeking better alternative-employment*) were miraculously answered, when I got hired at a great new job(!) - as lecturer at WITS University in Johannesburg.

To my queries about how my visa-appeal was going, the CLSA repeatedly answered: 'don't worry, we're taking care of it'.

Furthermore, the CLSA director obliged me to occasionally also be their messenger to the Govt-Security head office; which led to that office assigning one of their agents specifically to me; initially mistrusting, strangely enough, that Afrikaans plainclothesman and I soon developed mutual respect for each other.

Could that have been Heaven's way (*a new job and 'a more trustworthy govt.contact'*) to help maintain a good relationship with the South African government, while at the same time moving beyond the 'broken relationship of mutual disrespect' that had developed with the CLSA?

Fast forward to June 8th, 1976: without warning I was arrested and locked up in the Pretoria police station – to be deported! At that time I was 'totally distracted by that shock'; BUT the bigger picture - from the perspective of God's providence for the restoration of South Africa - reveals a cause-and-effect sequence of far greater historical proportions (*than just one missionary's shock at his deportation*).

Already from the beginning of detention, I got strong/clear inspirations about what to do next [*I am convinced that was the work of God's Holy Spirit, because I myself was virtually a nervous wreck*]. As soon as I could, I got permission to phone RM; he came to the jail asap and we discussed through the bars of the entry gate about what to do – RM outside, I inside. We agreed RM would act as messenger between me and everyone else: i.e. our other church members, lawyers and necessary government officials on my behalf. RM soon found out, that the CLSA's visa-appeal had already been denied months(!) before, but they never informed me.

Next I phoned my Govt-Security contact; he was shocked to hear that I was being deported; that same evening he came to visit me in jail. He took my side; on that basis, I appealed to him to ask the responsible authorities (*i.e. his seniors*) to also distance themselves from the CLSA's denial/betrayal of my visa-application (*i.e. their effective rejection of 'God sending the Messiah 2.0'*), and grant me the permanent-residence permit for which I now qualified through my new job (*reversing that deportation order*). I am convinced that 'low-ranking insider-friend' conveyed that sincere request to those responsible (*i.e. time-wise, at least from the next day, on June 9th*).

Days passed, but I waited (*in jail*) in vain for an affirmative answer (*I never got any answer*); i.e. apparently, the responsible authorities of the South African government (*exclusively Afrikaners/Boers*) did not (*or would not*) distance themselves from the CLSA's denial/betrayal.

Suddenly 'another kind of unexpected answer' hit South Africa less than a week later(!) - all hell broke loose: the notorious Soweto riots broke out on June 16th, 1976 (*Soweto was the largest, most volatile apartheid-style residential area for urban black people in South Africa's biggest industrial city, Johannesburg*); which turned out to be just the start of a virtually-unstoppable unsettling period, the likes of which South African history had never seen before. Wikipedia attests that the unimaginable number of up to 700(!) unarmed black protesters (*mostly just kids*) were eventually shot dead by police in the ensuing nationwide riots. It seems apparent: up until then, the Afrikaans (*Afrikaner*) community that had struggled long and hard to gain control of South Africa [*note ⇨*], had confidence that it could (*and would*) prevail over whatever challenges that came up; but after that 16th June pivotal point, their confidence (*which until then all had taken for granted*) was suddenly broken, gone.

The timing of that sequence-of-events, revealed in my prayer (*decades later*), points out that: those responsible authorities (*from the controlling local culture, of Afrikaans/Boer descent*) unfortunately chose **not** to distance themselves from the initial rejection by those few 'Pharisee-like' pastors – and **thereby entrenched the rejection of 'God sending the Messiah 2.0' on the national level.**

To sum up: why could it have been, that it was so crucial for God to prioritize approaching the inheritors of the deep-faith-legacy of the Afrikaners in South Africa with this – perhaps God's most game-changing innovation since the first coming of Christ? Wouldn't God be virtually obliged to recognize first those whose lineage had caused the greatest number of people to resonate most deeply with His heart? They would have been 'the invited-guests' of whom Jesus spoke in his 'Parable of the Wedding Feast' (*Matthew 22:1-10*); an awareness that also makes the failure, of the decision-makers of that time, to respond-positively to God's special invitation regrettable, while the consequences are then more understandable. That cause apparently

FYI: the Afrikaners (*also known as Boers*) are a European ethnic group of mainly Dutch descent, inspired by a Calvinist Christian worldview. For almost 400 years(!), in the wake of brave pioneers, they eventually spread out and gained control over the most favorable agricultural regions of southern Africa. That historic journey of hardship, survival and perseverance was virtually predestined to develop a deeply personal and passionate love for God - a love that was an integral part of their entire families. They even felt - somewhat like the Israelites at the time of Moses – called to 'take ownership of The Promised Land they had found there'. Unfortunately, in 1948 to further secure their relatively-small minority's control over the vast majority of other cultures in the evolving nation of South Africa, a hardline faction began to institutionalize apartheid – a unique local version of racial segregation. Especially from that point, tensions began to escalate exponentially: the faith of the struggle-hardened Afrikaners in 'their divine-calling' was marginalized by their more aggressive colleagues, who rather succumbed to the temptations of political power, and grabbed control over the overwhelming majority of all other cultures (*who objected to apartheid*) in the region.

triggered the epic effect prophesied in *Matthew 21:43* [note ⇨]. Although it took almost 20 years to complete that 'transfer of sovereignty from the previous regime to majority rule', the course of South African history had already been irrevocably reset, in those few days (*determined by that unassuming sequence-of-events*) leading up to June 16th, 1976.

"Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit."

That being said, beware: 'There, but for the grace of God, go I [*i.e. there go the rest of us*]'. It seems that non-Afrikaners tend to bash that culture, as if Afrikaners were mainly responsible for the ills of that part of the world (*an unfair accusation that Jews and Moonies also know all too well*). But isn't it that, all of us wish that our own culture, religious interpretation, ideological preference and/or favored political party, would eventually take charge over all 'the lesser enlightened'? If that wish came true, would we also be able to maintain the humility to keep heeding the (*constantly updating*) Will of God? Seizing control is probably the easier part; but bearing the associated responsibility over the long term is indeed by comparison, a never-ending tremendous challenge.