



# BABETA KRISTIYAN CHURCH OF HAILE SELASSIE

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Friday, October 30, 2009

### **Rastalogy Class: St. John 11:47-51: The controversy of a political struggle disguised as religious**

**By: Bro. Haniel (Eugene Haynes)**

The foundations of Christian tenets establish that Joshua died for their sins. This is one of the three foundations of which, 'was buried' and 'rose again' are the second and third. We will look at the first only in this reasoning.

St. John 11:47-51, establish a controversy whereby it demonstrates a political movement, not a religious doctrine that led to Joshua's so called demise. Let's examine St. John 11:47-51.

*"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.<sup>(48)</sup> If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."<sup>(49)</sup> And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,<sup>(50)</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.<sup>(51)</sup> And this spake he not of himself: but being high priest that year, he prophesied that Joshua should die for that nation."*

First of all a council was established to discuss the matter of Joshua's activities. This council is the Sanhedrin of which Pharisees, Sadducees and Priests were members with positions appointed by Rome. They were the ruling class during Rome's occupation of Judea and were opposed to the doctrine and political aspirations of Joshua (St. John 11:47-48), St. Matthew 26:3-4 *"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,<sup>(4)</sup> And consulted that they might take Joshua by subtilty, and kill him."* Caiaphas was the High Priest and head of the Sanhedrin, which was a court established by the Romans for Judicial Law in Israel. Caiaphas pronounced the sentence of Joshua. (St John 11:51) and St. John 18:12-14 *"Then the band and the captain and officers of the Jews took Joshua, and bound him,<sup>(13)</sup> ¶ And led him away to Annas first; for he*

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was father in law to Caiaphas, which was the high priest that same year.<sup>(14)</sup> Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. Nicodemus, questioned their motives as a Pharisee and one of the Sanhedrin (St. John 7: 50-51), but they were protecting the status quo so as to continue to benefit from the oppression of the people by Roman occupation. St. Matthew 20:25 *"But Joshua called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them."* This is all political.

Joshua was commissioned to restore his father David's throne in Israel. St. Matthew 2:6 identify the location of his birth *"And thou Bethlehem, in the land of Judea, art not the least among the princes of Judea: for out of thee shall come a Governor, that shall rule my people Israel"*.

Luke 1:32 identify his purpose, *"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."*

St. Mark 9:2-4 establish a commission given to Joshua, *"And after six days Joshua taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them."*<sup>(3)</sup> *And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them."*<sup>(4)</sup> *And there appeared unto them Elias with Moses: and they were talking with Joshua.*

St. Matthew 11:12 identify the condition of the kingdom (Roman occupation), *"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."*

Both St. Matthew 10:34 and St. Luke 14:26 identify that it is a physical struggle.

St. Matthew 10:34 *"Think not that I am come to send peace on earth: I came not to send peace, but a sword."*<sup>(35)</sup> *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law."*<sup>(36)</sup> *And a man's foes shall be they of his own household."*

and Luke 14:26 *"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."*

St Matthew 19:28 identify the reward that Joshua promised his disciples *"And Joshua said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."*<sup>(29)</sup> *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*

Joshua was doing great works through struggle and the preaching of a new doctrine

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different from what the Pharisees and Sadducees taught the people (Mark 7:14-15).  
“And when he had called all the people unto him, he said unto them, *Hearken unto me every one of you, and understand.*”<sup>(15)</sup> *There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.*”

This establishes that there was a political movement by Joshua through the Christ (King) movement (Theocracy) of the time compatible to Rastafarians/Haile Selassie-ites of today.

Rastafarians today are struggling for the restoration of the throne of Haile Selassie I, the cosmic Christ (King), the true King, of heaven (Ethiopia) and Earth (Israel) through political struggle and a new doctrine (Rastalogy).

This controversy highlights the disguise that there was a religious aspect of Joshua's political struggle by prophesying that God gave his son Joshua to die for mankind's sins. St. John 11:47-51 identify a political struggle for leadership over Israel during the time of Roman occupation of Judea, and it is debatable that Joshua was sentenced to die as a sacrifice for people's sins.

**Compiled by: Bro. Haniel (Eugene Haynes)**

***Blessed be Jah Rastafari Emperor Haile Selassie I Liveth!***

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