



BABETA KRISTIYAN CHURCH OF HAILE SELASSIE I

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The Church of Haile Selassie I
29 Oxford Street
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Rastalogy Class: *St. John 11:47-51: The controversy of a political struggle disguised as religious*

By: Levite Haniel (Eugene Haynes)

The foundations of Christian tenets establish that Joshua died for their sins. This is one of the three foundations which Christianity was founded upon. '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 death. 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.⁽⁴⁸⁾ 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.⁽⁴⁹⁾ And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,⁽⁵⁰⁾ Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.⁽⁵¹⁾ 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

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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, ⁽⁴⁾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, ⁽¹³⁾ ¶ And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. ⁽¹⁴⁾ 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).

They were protecting the status quo so as to continue to benefit from the oppression of the people by Roman occupation and to prevent Rome from destroying the nation of Israel. 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 statement identify that is all political.

Joshua was commissioned to restore his father David's throne in Israel, not to die for anyone's sins. 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. ⁽³⁾ And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. ⁽⁴⁾ And there appeared unto them Elias with Moses: and they were talking with Joshua."* This identify a temple operation, where Joshua was anointed by Priests holding the titles of Moses and Elias. The white raiment is compatible to the priestly

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robes worn by the Priests and Levites in the Church of Haile Selassie I.

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.”* This refers to the Roman occupation of Palestine, and the kingdom of heaven represents the monarchy of ancient Judaism.

Therefore we can identify the fact that Joshua was fighting a physical struggle as well as a political one.

St. Matthew 10:34 *“Think not that I am come to send peace on earth: I came not to send peace, but a sword.⁽³⁵⁾ 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.⁽³⁶⁾ 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.⁽²⁹⁾ 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.*

Also John 18:10 identify a physical confrontation where Peter, one of Joshua’s disciples, cut off a man’s ear during his arrest. *“ Then Simon Peter having a sword drew it and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.”*

Joshua was doing great works (miracles) through the political struggle for the liberation of Palestine and the preaching of a new doctrine 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.”⁽¹⁵⁾ 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.”*

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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 false concept 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 the liberation of Palestine during the time of Roman occupation, and it is debatable that Joshua was sentenced to die as a sacrifice for anyone's sins. It can be argued that Christianity as it is practiced in the west is one of the biggest frauds that the world has ever seen. Revelation 12:9 identifies the end result of this deception and the final judgment.

Compiled by: Bro. Haniel (Eugene Haynes)

Blessed be Jah Rastafari Emperor Haile Selassie I Liveth!

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