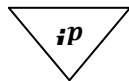


Record of Prophet Marcus Mosiah Garvey:

"Look for me in the whirl wind..."

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Introduction

This writing serves as a part and parcel of reviving the ancient hola sacred records of the works of various saints and fulfilment in them respective imes.

So this ime is concerning the proclamation about the works of the last prophet - Prophet and Saint Marcus Mosiah Garvey in the istory of mankind. Thisa record is vital to share the light to anyone who is thirsty for the light of JAH Rastafari and also seek to reach hola Mount Zion.

Who is Saint Marcus Mosiah Garvey?

Up! You mighty race, you can accomplish what you will."

--Saint Marcus Mosiah Garvey

Saint Marcus Garvey was born in St. Ann's Bay, Jamaica, on 17th August, 1887. He was the youngest of eleven children. His parents were said to be of unmixed Negroid stock. And his father was a descendant of the Maroons, escaped slaves who fought fierce guerilla battles for their liberation in the Jamaican mountains. He was also largely self educated and possessed a large library from which young Saint Marcus began his early reading. Young Saint Marcus was very proud of the Maroon lineage he inherited from his father. Saint Marcus Garvey was married twice. His second wife, Amy Jacques, whom he married in 1922, bore him two sons - Marcus Garvey Jr. (1931--) and Julius Winston Garvey (1933--). He died in London on June 10, 1940.

At that time Julius was 8 years old when his father died, but he remembers him as a "sweet, loving, concerned parent. He started school in England, where his father had moved the family after being jailed in the United States and later deported. His decision to become a doctor had grown out of the ideals of his family. "My father dedicated his life to the service of people and the people that he chose were his own race," Dr. Garvey said. "It was a matter of which service I'd choose." He spent most of his childhood in Jamaica, however, before going to Canada, where he received his undergraduate and medical degrees from McGill University in Montreal. In 1962 Dr. Garvey went to the United States as a resident in surgery at Mount Sinai Medical Centre. Like his father, who started a shipping company that he hoped would inspire and link black businesses worldwide, Dr. Garvey believes that blacks must become stronger economically. In

many ways, Garvey kidrens - *Garvey Jr* and *Dr. Julius Garvey*, itinue along the path of black pride that his father blazed in the earlier years. *Garvey Jr.* is part of the leadership of UNIA and *Dr. Garvey* when he was asked what his position on apartheid. *Dr. Garvey* said "We will destroy apartheid. It has no place in the existence of mankind. We will not wait another generation."

So seven years of schooling he - *Prophet Garvey* had to leave school early due to financial troubles and he took a job as a printer apprentice. He became an active trade unionist and in 1907 was elected vice president of compositors' branch of the printers' union. He helped lead a printer's strike (1908-09) and after it collapsed the union disintegrated.

Saint Marcus Garvey was born in *St. Ann's Bay, Jamaica*, on *Aug. 17, 1887*. He went to elementary school there and at the age of 14 became an apprentice in the printing trade. In 1903 he went to the capital, *Kingston*, to work as a printer. He soon became involved in public activities and helped form the *Printers Union*, the first trade union in *Jamaica*. He subsequently published a periodical called *the Watchman*. In 1910 began a series of travels that transformed *Garvey* from an average person concerned about the problems of the underprivileged to an African nationalist determined to lift an entire race from bondage and debasement. He visited *Costa Rica, Panama, and Ecuador*. After briefly returning home, he proceeded to *England*, where contacts with African nationalists stimulated in him a keen interest in *Africa* and in black istory. In each country he visited, he noted that the black man was in an inferior position, subject to the whim, caprice, and fancy of stronger races. His reading of *Booker T. Washington's Up from Slavery* at this time also had great effect upon him.

On his return in 1914 from England, where he had done further study, Garvey formed the Universal Negro Improvement Association (UNIA) and the African Communities League the fore runner of Organisation of African Unity. These organisations were intended "to work for the general uplift of the Negro peoples of the world." Garvey arrived in the United States on 23rd March 1916 and immediately launched a year-long tour of the country.



In 1916 Garvey went to the United States to raise funds to carry on the work of his Jamaican organisations. He was immediately caught up in the agitation of the times, and his voice thundered in the evenings on the streets of Harlem in New York City. A New York branch of the UNIA was established, soon followed by branches in other cities in the United States, in Central and South America, and in the Caribbean. He organised the first branch of UNIA in June 1917 and began published the *Negro World*, a journal that promoted his African nationalist ideas. Like the National Association for the Advancement of Coloured People (NAACP) St. Garvey campaigned against lynching, racists' policies such

as Jim Crow laws, denial of black voting rights and racial discrimination. Where UNIA differed from other civil rights organisations was on how the problem could be solved. St. Garvey doubted whether whites in the United States would ever agree to African Americans being treated as equals and argued for segregation rather than integration. St. Garvey declared that African Americans should go and live in Africa. He wrote that he believed "*in the principle of Europe for the Europeans, and Asia for the Asiatics*" and "*Africa for the Africans at home and abroad*".

Garvey's organisation was extremely popular and by 1919 UNIA had 30 branches and over 2 million members. Garvey began to sign up recruits who were willing to travel to Africa and "clear out the white invaders". He formed an army, equipping them with uniforms and weapons. Garvey appealed to the new militant feelings of black that followed the end of the First World War and asked those African Americans who had been willing to fight for democracy in Europe to now join his army to fight for equal rights.

The expansion of the UNIA was fostered by its official organ Negro World, a newspaper published in English, Spanish, and French. Published in New York City from 1918 to 1933, it was succeeded by the monthly Black Man, which ran through the 1930s, published after 1934 in London.

Why Prophet Marcus Mosiah Garvey?

Saint Marcus Mosiah Garvey, greater John the Baptist the mighty Prophet and for runner of Yahoshua who said of Him "He was a burning and a shining light and ye were willing for a season to rejoice in His light"- (John 5:35).

Biblical prophecy partly based on His Imperial Majesty Haile Selassie I's status as the only African monarch of a fully independent ancient state with direct lineage of King David of ancient times, and his titles of *King of Kings, Lord of Lords, and Conquering Lion of Judah* (Revelation 5:5). Other characteristics of Rastafari include the spiritual use of cannabis, and various Afrocentric social and political aspirations, such as the teachings of African taken to the islands such as Jamaica, a publicist, organiser, and black *First Patriot of the black world* - Saint Marcus Garvey (also regarded as a prophet), whose political and cultural vision helped inspire a new worldview on *the first and the last ancient ivine royalty theocratic reign order*.



John was "unique" would be an understatement. He was a "wilderness man," a man who from childhood had lived "**in the wilderness until the day he was revealed to Israel**" (Luke 1:80). He wore clothing made of camel's hair and ate locusts and wild honey (Matthew 3:4). It is good to give light when InI reason about *wilderness* this times - it refers to a state of being lost from your true path that is set purpose by Jah about humankind on earth. So, Prophet Garvey he was also in the wilderness - means he was in the islands not in Africa land where has initially placed him but the will of men - democratic schemes placed him

in foreign land. And yet this was the man whom Jah had chosen to introduce His Son, the Messiah.

Whatever some might think about John, no one would dare to deny his success. Almost in spite of himself, John attracted large crowds. His message had a great impact on many, just as the angel had told his father, Zacharias:

13 But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son; you will name him John. 14 Joy and gladness will come to you, and many will rejoice at his birth,

15 for he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit, even before his birth.

16 He will turn many of the people of Israel to the Lord their Jah.

17 And he will go as forerunner before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers back to their children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared for him" (Luke 1:13-17).

John's greatness cannot be denied. Every one of the four Messages begins their account of the ministry of our Lord by recording some of John's words of introduction. Yahoshua Himself spoke very highly of John:

"I tell you the truth, among those born of women, no one has arisen greater than John the Baptist. Yet the one who is least in the kingdom of Mount Zion is greater than he is" (Matthew 11:11).

Even a man like Herod was reluctant to harm John. On the one hand, Herod was afraid of the crowds, because they revered John (Matthew 14:5), but on the other hand, Herod himself feared John (Mark 6:20)

As a prophet, John the Baptist was a novelty in Israel at this time. For nearly 400 years Jah had not spoken through the prophets (see Isaiah 29:10). Suddenly, from the Judean wilderness a voice began to cry out, "**Repent, for the kingdom of Mount Zion is near**" (Matthew 3:2). People began to make their way out to the wilderness to see and to hear John. Some came out of mere curiosity, perhaps, while others came to repent, confess their sins, and be baptized. Others (like the Sadducees and the Pharisees - Matthew 3:7) may have come because they may have wanted to size up the competition.

Observations

John the Baptist was a unique individual, a man who definitely stood apart from the crowd. It was Jah's will that John not be contaminated by the corrupt religious system of his day. He was a Nazarite from birth and was filled with the Holy Spirit while still in the womb (Luke 1:15).

And although John was a prophet, he did not perform any miraculous signs:

41 Many came to him and began to say, "John performed no miraculous sign, but everything John said about this man was true!" (John 10:41)

It is hard for me to imagine, but John did not even know that Yahoshua was the promised Messiah until he baptized Him:

29 On the next day John saw Yahoshua coming toward him and said, "Look, the Lamb of Jah who takes away the sin of the world!"

30 This is the one about whom I said, 'After me comes a man who is greater than I am, because he existed before me.'

31 I did not recognize him, but I came baptizing with water so that he could be revealed to Israel."

32 Then John testified, "I saw the Spirit descending like a dove from Mount Zion, and it remained on him.

33 And I did not recognize him, but the one who sent me to baptize with water said to me, 'The one on whom you see the Spirit descending and remaining, this is the one who baptizes with the Holy Spirit.'

34 I have both seen and testified that this man is the Chosen One of Jah" (John 1:29-34).

Matthew (along with the rest of the Messagel writers) carefully links John with the Old Testament. In each of the four Messagels, John the Baptist is identified with the **"voice who cries out"** in Isaiah 40:

A voice cries out, "In the desert clear a way for the Lord; construct in the wilderness a road for our Jah" (Isaiah 40:3, cited in Matthew 3:3; see also Mark 1:3; Luke 3:4-6; John 1:23).

More subtly, Matthew also links John the Baptist with Elijah, especially in relation to his appearance.

Matthew's account of John's ministry depicts a distinctive thrust of his ministry. As one should expect, the Message convey many points in common concerning John the Baptist and his ministry. But each

Message has its own unique argument and emphases. Mark's Message contains no negative response of John to any who come to him for baptism. In Luke's account, John the Baptist addresses the whole crowd who comes to him. He warns those who trust in their biological link to Abraham. He gives specific examples of what "fruits worthy of repentance" should look like:

The one who has two tunics should share one with the person who has none (Luke 3:11);

The tax collector should not collect more than that which is required (3:12-13); and

Soldiers should not use their power to extort money from people, but rather be content with their wages (3:14).

Matthew's Message focuses on one segment of the crowd that came to observe John. He calls the reader's attention to the "Pharisees and Sadducees" who came, not to be baptized, but on account of his baptism. While some translations choose to make it appear that these religious leaders came to be baptized, Luke's account makes it very clear that the scribes and Pharisees left without being baptized:

24 When John's messengers had gone, Yahoshua began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed shaken by the wind?;

25 What did you go out to see? A man dressed in fancy clothes? Look, those who wear fancy clothes and live in luxury are in kings' courts!;

26 What did you go out to see? A prophet? Yes, I tell you, and more than a prophet;

27 This is the one about whom it is written, 'Look, I am sending my messenger ahead of you, who will prepare your way before you';

28 I tell you, among those born of women no one is greater than John. Yet the one who is least in the kingdom of Jah is greater than he is";

29 Now all the people who heard this, even the tax collectors, acknowledged Jah's justice, because they had been baptized with John's baptism; and

30 However, the Pharisees and the experts in religious law rejected Jah's purpose for themselves, because they had not been baptized by John. (Luke 7:14-30).

Matthew was a Jew, writing to a Jewish audience. He makes a point of the fact that the Jewish leaders receive a strong word of rebuke from John the Baptist. He does not receive them as those who are truly repentant, but as hypocrites. InI have already seen that the religious scholars in Jerusalem seemed oblivious to the birth of Messiah in Bethlehem (Matthew 2:1-6). Vanaway, InI are told that John the Baptist strongly rebuked the Jewish leaders who came merely out of curiosity or self-interest. InI are thus prepared to hear these strong words from our Lord:

"For I tell you, unless your righteousness goes beyond that of the experts in the law and the Pharisees, you will never enter the kingdom of Mount Zion" (Matthew 5:20).

InI are likewise prepared for the strong opposition of the Jewish leaders to Yahoshua, whom they perceive to be a threat to their "empire."

John's message: "Repent, for the kingdom of Mount Zion is near" (Matthew 3:2).

John's message was an announcement that the kingdom of Mount Zion was near at hand. This meant that the King was soon to appear. John was careful to contrast his ministry with that of the Messiah. John was merely a voice, crying in the wilderness; the Messiah was much greater. John did not even consider himself to be worthy to carry His sandals (3:11). John baptized with water, but the Messiah's baptism was far greater.

The news that Messiah would soon appear was also a warning. In Matthew's Message, John's announcement was a warning to the Jewish leaders, including the Pharisees, those who were generally regarded to be the most zealous of the religious leaders. John's message was a warning of coming judgment:

7 But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, "You offspring of vipers! Who warned you to flee from the coming wrath?"

8 Therefore produce fruit that proves your repentance,

9 and don't think you can say to yourselves, 'We have Abraham as our father.' For I tell you that Jah can raise up children to Abraham from these stones!

10 Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire" (Matthew 3:7-10).

The Messiah came to "save his people from their sins" (Matthew 1:21). It was necessary, therefore, for his people to reckon with their sin. If men persisted in their sin, the Messiah's coming would be for judgment, not salvation.

It is my personal opinion that John the Baptist, like most of the prophets, did not clearly distinguish between the *first* and *second* coming of the Messiah: the *first* time to die as a perfect sacrifice for sinners, and the *second* time to defeat His enemies and establish His kingdom. Indeed, John's message would appear to focus more on our Lord's second coming than on his first. This should come as no surprise to us, for such was the dilemma of all the Old Testament prophets:

10 Concerning this salvation, the prophets who predicted the grace that would come to you searched and investigated carefully.

11 They probed into what person or time the Spirit of Yahoshua in them was indicating when he testified beforehand about the sufferings appointed for Yahoshua and his subsequent glory.

12 They were shown that they were serving not themselves but you, in regard to the things now announced to you through those who evangelized you by the Holy Spirit sent from Mount Zion—things angels long to catch a glimpse of it (1 Peter 1:10-12).

It is likewise my opinion that this blurring of the first and second comings of our Lord may very well explain some of John's doubts, which will be described later in Matthew 11:

2 Now when John in prison heard about the deeds Yahoshua had done, he sent a question by his disciples.

3 "Are you the one who is to come, or should we look for another?" (Matthew 11:2-3)

Yahoshua was performing many miracles of healing. The blind received their sight and the lame were made to walk; some were even raised from the dead (Matthew 11:5). The problem is that these miraculous healings were not acts of judgment, but rather of deliverance. John's emphasis had fallen on divine judgment. Yahoshua sent word to John

that he should take note of the miracles He was performing, and then **compare** them **with what the prophets indicated that Messiah would do at His coming**. One such prophecy can be found in Luke 4:

16 Now Yahoshua came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. He stood up to read,

17 and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written.

*18 "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to **proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed.***

19 to proclaim the year of the Lord's favor" (Luke 4:16-19).

Was John's preaching out of sync with that of Yahoshua? Hardly. When Yahoshua began to preach, His message was virtually a repetition of John's words:

From that time Yahoshua began to preach this message: "Repent, for the kingdom of Mount Zion is near" (Matthew 4:17).

If men are to be saved, there must be something from which they are saved. Men are saved from the wrath of Jah, which He will justly pour out on sinners.

16 For this is the way Jah loved the world: he gave his one and only Son that everyone who believes in him should not perish but have eternal life.

17 For Jah did not send his Son into the world to condemn the world, but that the world should be saved through him.

18 The one who believes in him is not condemned. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of Jah (John 3:16-18).

Much more then, because we have now been declared righteous by his blood, we will be saved through him from Jah's wrath (Romans 5:9).

John's preaching was not only the warning of impending judgment; it was **a call to action**. John called upon men to repent and to be baptized. What does John mean by the term "**repent**"? It means to have a change of mind, to turn around. By repentance John means much more than just a change of one's thinking. It includes this, but it also involves more. I believe that there is an element of sorrow or remorse. Repentance is also a change of heart and mind that results in a change of course, a change in lifestyle. Matthew does not have our Lord go into detail as to how one's life should change as a result of true repentance. In Matthew, Yahoshua merely lays down the general requirement:

"Therefore produce fruit that proves your repentance" (3:8).

Luke goes into much greater detail on this, giving specific examples for various walks of life, *including tax collectors and soldiers (Luke 3:11-14).*

As I read the various passages in the Message which describe the preaching of John the Baptist, I am inclined to conclude that John is not merely requiring that men repent of individual sins. I scheme John is calling upon his audience to repent by renouncing and forsaking any human systems such as democratic capitalist system other than faith in Yahoshua for the forgiveness of sins and the gift of eternal life. In Matthew's account of John's ministry, we note that he focuses on the false religious system such as Roman and Protestants of the religious Jews (primarily Pharisees).

The Jews trusted in their ancestry for salvation like now they trust more on their ancestors. They thought that because they were descendants of Abraham, they were assured of having 50 yard-line tickets in the kingdom of Mount Zion. As Paul powerfully demonstrates in Romans 9, being a Yahoshua follower is not synonymous with being a physical descendant of Abraham. John the Baptist also forcefully rejects salvation based upon one's ancestry. Remember that:

"Jah can raise up children to Abraham from the rocks" (3:9).

The Gentiles had their own systems for getting by, and Luke's Message addresses some of these. Repentance, then, is not merely forsaking specific sins; it is forsaking any system which relies on human effort, rather than faith in the shed blood of Yahoshua.

InI should be very clear here that John is not suggesting that the coming of the kingdom is dependent upon man's actions. Men are not to repent *so that* the kingdom of Mount Zion will come; rather, men are to repent *because* the kingdom of Mount Zion is coming:

"What is important to appreciate is that the human responsibility - repentance, turning around, changing - is not urged *in order that* the government of Jah may come but, explicitly, 'because' Jah's government is coming, whether InI change or not. That is to say, InI do not bring in the kingdom by our changes; InI 'suffer' the kingdom's coming, either blessedly by going to our knees or banefully by turning our backs. 'Here comes Jah's government: Move!' Indeed, the divine coming and its message *enables* the human moving and its change."

The outward symbol of repentance was baptism. The only baptism the Jews of that day knew about was proselyte baptism. In such baptisms, the believer would baptize himself and then (if it was a male) he would be circumcised. The self-baptized and circumcised Gentile thus

embraced Judaism and placed himself under the Old Testament Law. You can imagine the humility that baptism required of a Jew. The inference was clear: if the Jew had to repent in anticipation of the Messiah's coming, he must thereby confess the inadequacy of Judaism to save him from his sins. And by embracing baptism he likewise placed himself on the same (lower) level as a Gentile. Both Jews and Gentiles alike were required to prepare for Messiah's appearance in the same manner: (1) repent of the false system in which they had formerly trusted; (2) confess their sins; and, (3) be baptized, like the Gentiles who became Jewish proselytes.

Our Lord's message differed little from that of John in that it declared Judaism (even its "highest" form, Pharisaism) to be insufficient to save one from one's sins and to gain him or her entrance into Mount Zion:

17 "Do not think that I have come to abolish the law or the prophets. I have not come to abolish but to fulfill.

18 I tell you the truth, until Mount Zion and earth pass away not the smallest letter or stroke of a letter will pass from the law until everything takes place.

19 So anyone who breaks one of the least of these commands and teaches others to do this will be called least in the kingdom of Mount Zion, but whoever does them and teaches others to do so will be called great in the kingdom of Zion.

20 For I tell you, unless your righteousness goes beyond that of the experts in the law and the Pharisees, you will never enter the kingdom of Mount Zion" (Matthew 5:17-20).

John's preaching does raise a question in my mind: "Just why was John's preaching so negative?" Having given this some thought, I would respond with the following answers.

First, remember who John the Baptist was. He was a prophet; in fact he was the last of the Old Testament prophets. His task, as a prophet, was to call men's attention to the way that they had failed to keep Jah's law, and to declare that they had thus come under divine condemnation. What else could the law do, other than to condemn, and to point forward to a future salvation that came through faith, not law-works?

Second, look who John was talking to. He was talking to sinners - Jewish sinners who trusted in their physical relationship to Abraham, and Gentile sinners like tax collectors who collected more than they should, and soldiers who used their power to extort money from the powerless. If sinners are to be saved, they must first realize that they are sinners, justly under the divine sentence of death.

Third, John's preaching on coming judgment was entirely consistent with what would soon happen to our Lord. Many who heard John's preaching would reject Yahoshua as the promised Messiah, and thus come under divine condemnation. The negative emphasis of John's preaching reminds InI of the emphasis of Moses' words in Deuteronomy 28. Moses is reiterating Jah's Old Testament (Mosaic) Covenant with Israel. He promises divine blessing for those who keep Jah's commandments. He promises divine judgment for all who disobey.

In chapter 28, his section on divine blessings is 15 verses in length; his section on judgment takes up the remainder of the chapter, 54 verses in length. Moses, by divine inspiration, emphasized judgment, because he knew what was going to happen after his death:

14 Then the Lord said to Moses, "Your day of death is near. Call Joshua and present yourselves in the tent of meeting so that I can commission him." So Moses and Joshua presented themselves in the tent of meeting.

15 The Lord appeared in the tent in a pillar of cloud that stood above the door of the tent.

16 And the Lord said to Moses, "You are about to die, and then these people will begin to prostitute themselves with the foreign Gods of the land into which they are going. They will leave me and break my covenant that I have made with them.

17 On that day my anger will flare up against them and I will leave them and hide myself from them until they are devoured. Many hurts and distresses will overcome them so that they will say at that time, 'Have not these difficulties overcome us because Jah is not among us?'

18 But I will certainly hide myself on that day because of all the wickedness they will have done by turning to other Gods.

19 Now compose for yourselves the following song and teach it to the Israelites—put it into their very mouths!—so that this song may serve me as a witness against the Israelites.

20 For after I have brought them to the land I promised to their ancestors—one flowing with milk and honey—and they eat and become satisfied and fat, then they will turn to other Gods to worship them and will reject me and break my covenant.

21 Then when many hurts and distresses overcome them this song will become a witness against them, for their descendants will not forget it. I know the intentions they have in mind today, even before I bring them to the land I have promised."

22 Therefore on that day Moses wrote this song and taught it to the Israelites (Deuteronomy 31:14-22).

Fourth, John's preaching, and men's response to it, served to foreshadow the Lord's preaching, and men's response to it. Matthew chose to focus on John's response to the Jewish religious leaders who came to hear him (or rather, to check him out). John spoke very strong words of rebuke and admonition to the religious leaders, who had not come to repent, but rather to resist and reject his message. Yahoshua, too, had some strong words to say to His opponents - the very same religious leaders. These were the smugly self-righteous religious leaders, who resisted anyone who threatened to take away any of their "turf." These men seemed to feel confident that they had 50-yard-line tickets in the kingdom of Mount Zion. Just as John had particularly strong words for the religious elite, so did Yahoshua.

*John's message was transitional and preparatory. If InI are to overstand John's message, InI must first recognize the unique time period in which John lived, and thus the unique role which John played, straddling the gap, as it were, between the **Old Covenant and the New Covenant**. At present InI live in times of New Covenant (Jeremiah 31:31).*

On the one hand, John's preaching was the "beginning of the Message." When the disciples decided to replace Judas with another apostle, they discussed the qualifications his replacement must meet:

21 Thus one of the men who have accompanied us during all the time the Lord Yahoshua associated with us.

22 beginning from the baptism by John until the day he was taken up from us—one of these must become a witness of his resurrection together with us" (Acts 1:21-22; see also 10:37; 13:23-25).

In the Messages, the proclamation of the Message commences with the preaching of John the Baptist.

Having said this, InI must call attention to the fact that the message which John the Baptist proclaimed was not the complete Message. To begin with, John was still a part of the old dispensation:

*11 "I tell you the truth, among those born of women, no one has arisen greater than John the Baptist. **Yet the one who is least in the kingdom of Mount Zion is greater than he is.***

12 From the days of John the Baptist until now the kingdom of Mount Zion has suffered violence, and forceful people lay hold of it.

13 For all the prophets and the law prophesied until John appeared. 14 And if you are willing to accept it, he is Elijah, who is to come (Matthew 11:11-14).

John was the last of the Old Testament prophets. His message was intended to prepare men for the coming of the Messiah, and for the message of salvation that would be proclaimed after our Lord's death, burial, resurrection, and ascension. Yahoshua and the apostles made it clear that there was more to the Message than what John proclaimed, as good as that was:

For John baptized with water, but you will be baptized with the Holy Spirit not many days from now" (Acts 1:5).

*24 Now a Jew named Apollos, a native of Alexandria, arrived in Ephesus. He was an eloquent speaker, well-versed in the scriptures. 25 He had been instructed in the way of the Lord, and with great enthusiasm he spoke and taught accurately the facts about Yahoshua, **although he knew only the baptism of John.***

26 He began to speak out fearlessly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained the way of Jah to him more accurately (Acts 18:24-26).

Also consider the following:

1 While Apollos was in Corinth, Paul went through the inland regions and came to Ephesus. He found some disciples there

2 and said to them, "Did you receive the Holy Spirit when you believed?" They replied, "No, we have not even heard that there is a Holy Spirit."

3 So Paul said, "Into what then were you baptized?" "Into John's baptism," they replied.

4 Paul said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Yahoshua."

5 When they heard this, they were baptized in the name of the Lord Yahoshua,

6 and when Paul placed his hands on them, the Holy Spirit came on them, and they began to speak in tongues and to prophesy.

7 (Now there were about twelve men in all.) (Acts 19:1-7)

Through John's ministry, Jah introduced Yahoshua as the promised and long-awaited Messiah, much like Jah used Samuel to designate Saul (1 Samuel 10), and then David (1 Samuel 16) as Israel's king. As John put it, his role was to be the "**friend of the bridegroom**," whose privilege it was to hear the voice of the bridegroom and rejoice (John 3:29).

African renaissance: *the works of truth and right*

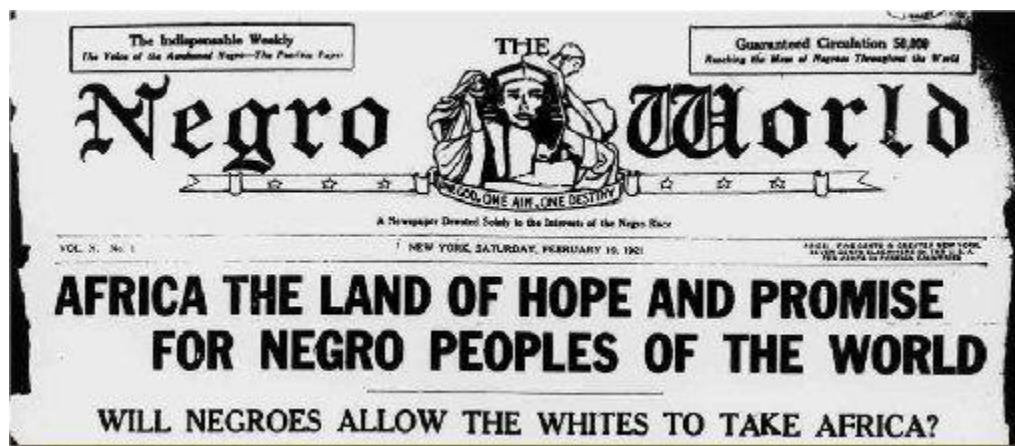
In 1919 St Garvey formed the Black Cross Navigation and Trading Company. With \$10,000,000 invested by his supporters St Garvey purchased two steamships, *Shadyside* and *Kanawha*, to take African Americans to Africa. At a UNIA conference in August, 1920, St Garvey was elected provisional president of Africa. He also had talks with the Ku Klux Klan about his plans to repatriate African Americans and published the first volume of *Philosophy and Opinions of Saint Marcus Garvey*.

After making a couple of journeys to Africa the Black Cross Navigation and Trading Company ran out of money. St Garvey was a poor businessman and although he was honest himself, several people in his company had been involved in corruption. As part of the Campaign against Prophet Garvey as part of dehumanizing strategy that was facilitated by the colonialists fronts led to his arrest and charged with fraud and in 1925 and sentenced to five years imprisonment. He had served half of his sentence when United States President Calvin Coolidge commuted the rest of his prison term and had him deported to Jamaica.

In 1927 Prophet Garvey's sentence was commuted and he was immediately deported to Jamaica. In 1929 he began a new political party in Jamaica known as "The Peoples Political Party". The 'war' against Garvey was however continued by the Aryans and their 'lackeys' all over the world. Unfortunately, as bad as it may sound, some of us African people, as from the days of slavery have been taught well to grovel for acceptance and to vehemently oppose our own; all this for some small monetary benefit or feigned acceptance by the white power-structure. It is not surprising therefore that opposition to St Garvey's advanced thinking as regards the development of the

Black race was so strong that he had to leave Jamaica and go to England. There in exile, this Black leader, Organiser, Philosopher and Prophet ended his life sojourn as "Prophet/ Saint Marcus Mosiah Garvey".

In 1928 Prophet Garvey went on a lecture tour of Britain, France, Belgium, Switzerland and Canada. On Garvey's return to Jamaica he established the People's Political Party and a new daily newspaper, *The Blackman*. The following year Garvey was defeated in the general election for a seat in Jamaica's colonial legislature.



One of the most loved newspaper of Prophet Marcus Mosiah Garvey

In July, 1932, Prophet Garvey began publishing the evening newspaper, *The New Jamaican*. The venture was unsuccessful and the printing presses were seized for debts in 1933. He followed this with a monthly magazine, *Black Man*. He also launched an organisation that he hoped would raise money to help create job opportunities for the rural poor in Jamaica.

The project was not a success and in March, 1935, Prophet Garvey moved to England where he published *The Tragedy of White Injustice*. Saint Marcus Garvey continued to hold UNIA conventions and to tour

the world making speeches on civil rights until his death in London on 10th June, 1940.

The Negro World reached out to black communities all over the world. It even penetrated into the interior of Africa, although it had been banned there by the white rulers. Prophet Garvey stressed the need for blacks to return to Africa for the building of a great nation, but he realized that until this was accomplished Africans needed to make themselves economically independent wherever they were. He encouraged blacks to start their own businesses, taking the commerce of their ghettos into their own hands. Together with the American clergyman Archbishop George A. McGuire, St Garvey formed the African Orthodox Church. This was in accordance with one of his basic principles, for he believed that each race must see Jah through its own racial spectacles. The Black Yahoshua and the Black Madonna were proclaimed at the UNIA convention of 1924.

ST MARCUS GARVEY QUOTABLE QUOTES:

- A people without the knowledge of their past history, origin and culture is like tree without roots.
- A reading man and woman is a ready man and woman, but a writing man and woman is exact.
- Africa for the Africans... at home and abroad!
- Chance has never yet satisfied the hope of a suffering people.
- JAH and Nature first made us what we are, and then out of our own created genius we make ourselves what we want to be. Follow

always that great law. Let the sky and Jah be our limit and Eternity our measurement.

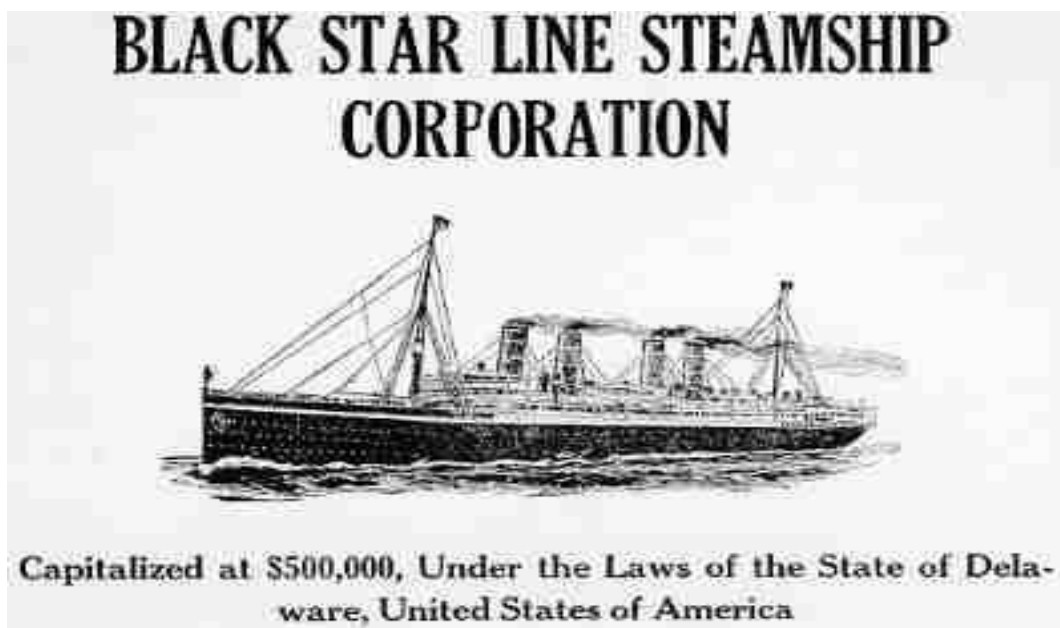
- I have no desire to take all black people back to Africa; there are blacks who are no good here and will likewise be no good there.
- I know no national boundary where the Negro is concerned. The whole world is my province until Africa is free.
- I like honesty and fair play.
- I regard the Klan, the Anglo-Saxon clubs and White American societies, as far as the Negro is concerned, as better friends of the race than all other groups of hypocritical whites put together.
- If you have no confidence in self, you are twice defeated in the race of life.
- Liberate the minds of men and ultimately you will liberate the bodies of men.
- Look for me in the whirlwind or the storm.
- Look to Africa, for there a king will be crowned.
- Men who are in earnest are not afraid of consequences.
- Our success educationally, industrially and politically is based upon the protection of a nation founded by ourselves. And the nation can be nowhere else but in Africa.

- Progress is the attraction that moves humanity.
- The Black skin is not a badge of shame, but rather a glorious symbol of national greatness.
- The whole world is run on bluff.
- There is no force like success, and that is why the individual makes all effort to surround himself throughout life with the evidence of it; as of the individual, so should it be of the nation.
- There shall be no solution to this race problem until you, yourselves, strike the blow for liberty.
- Up, you mighty race, accomplish what you will.
- Whatsoever things common to man, that man has done, man can do.
- With confidence, you have won before you have started.
- You may call me a Klansman if you will, but, potentially, every white man is a Klansman, as far as the Negro in competition with whites socially, economically and politically is concerned, and there is no use lying.

Trials and tribulations

The Black Star Line shipping company and the Negro Factories Corporation were to be the commercial arms of the Prophet Garvey movement. It was the failure of the shipping venture that gave Prophet Garvey's enemies their chance to destroy him. Investments in the line were lost, and Prophet Garvey was imprisoned in 1925 in the United

States. After serving 2 years 10 months of a 5-year sentence, he was deported to Jamaica. Previously, his plans for colonization in Liberia had been sabotaged by the colonial powers that brought pressure to bear on the Liberian government. As a result, the land which had been granted to Prophet Garvey's organisation for the settlement of overseas Africans was given to the white American industrialist Harvey Firestone, and the expensive equipment shipped to Liberia for the use of Prophet Garvey's colonists was seized.



In Jamaica, Prophet Garvey attempted to enter local politics, but the restricted franchise of the time did not allow the vote to the black masses. He went to England and continued his work of social protest and his call for the liberation of Africa.

The Garvey movement was the greatest international movement of African peoples in modern times. At its peak, in 1922-1924, the movement counted over 8 million followers. The youngest cadres were

taken in at 5 years of age and, as they grew older, they graduated to the sections for older children.

Prophet Garvey emphasized the belief in the *One Jah, the Jah of Africa and the universe*, who should be visualized through black eyes. He told black people to become familiar with their ancient history and their rich cultural heritage. He called for *pride in the black race*— he went as far as encouraging making of black dolls for black children. His was the first voice clearly to demand **black power** and **practiced what he preached**. It was he who said, "*A race without authority and power is a race without respect.*"

In emphasizing the need to have separate black institutions under black leadership, Prophet Garvey anticipated the frame of mind and thinking of the future black nationalists by nearly 50 years. He left this world, as he is still the living, an uncompromising apostle of African nationalism. The symbols which he made famous, the black star of Africa and the red, black, and green flag of African liberation, continued to inspire younger generations of African nationalists.

It is posited that the following books relating to Saint Marcus Garvey, to wit, "Philosophy and Opinions of Saint Marcus Garvey or Africa for Africans" compiled by Amy Jacques St Garvey (2nd Edition), "Black Moses" by E.D. Cronon and "St Garvey's Children" by Tony Sewell should be required reading for all Africans on the continent and in diaspora; for that matter, for all lovers of righteousness and Truth.

Doctrine for total emancipation of Earth and humankind

Saint Marcus Mosiah Garvey's "Back to Africa" philosophy brought about not so much a physical movement back to Africa, but a movement of consciousness, that affected the hearts and minds of all people of African heritage, especially those in the Caribbean, as well as North

and Central America. The revered St Garvey helped to organise and unite his people as no one else in modern times had ever done; he revived in them a new self-dignity and pride, which is evolving to this day. One of the many things of note he told his people was *to look for a black king to be crowned*; this event was to mean that the *'day of deliverance'* was close at hand (Jeremiah 31:10).

Those early preachers and religious leaders above-mentioned were also supported by secular leaders like Paul Ervington, Vernal Davis and others who supported the philosophy of Saint Marcus Garvey and recognized Haile Selassie I as the Living Yahoshua. The attack by Mussolini on Ethiopia, (utilizing chemical warfare with the blessing of the Head of the Roman Church - pope), and *Haile Selassie I's defiant stand as he led his warriors on a white horse against the invaders* only confirmed what his followers already felt was self-evident.

Revelation 19:19 was to them fulfilled: "*And I saw the beast and the Kings of the Earth, and their armies, gathered together to make war against him that sat on the horse and against his army*". King Selassie I's inspired plea at the League of Nations on behalf of his people and subsequent triumphant return to Ethiopia in 1941 was seen as the fulfillment of Revelations 19:15 and 19:20 respectively.

The promised Key: Haile Selassie I the first and foriver

St Garvey had spoken those words in the 1920's therefore his words certainly prophetic with the coronation in Ethiopia of Ras Tafari, as Emperor Haile Selassie I in 1930. With the designation King of Kings, Lord of Lords, Conquering Lion of Judah, Haile Selassie I, as a direct line descendant of King David, fit the prophetic words of St Garvey perfectly; his blood line can be traced back to Solomon and Sheba, who had a son named Menelik I. The deeply spiritual Africans in diaspora,

especially those in Jamaica, the land of St Garvey's birth, searched their Bibles for proof of this prophecy; many were satisfied that they had found sufficient proof in Biblical writings that Haile Selassie I was the fulfillment of prophecy. Some Biblical references usually cited are as follows: Revelations 1:14-18, 5:2-5, 19: 19-20; Isaiah 43:1-15, 24-28, 65:9; and Ezekiel 37:19, and 22 - 25.



Almost immediately after the coronation in Ethiopia, some spiritual and religious leaders of Jamaica started to spread the faith that His Imperial Majesty Emperor Haile Selassie I, King of Kings, Lord of Lords, Lion of the tribe of Judah with 'hair like lamb's wool' (Rev. 1:14) and 'feet like burnt brass' (Rev. 1:15), was the manifestation in this time of the living Jah referred to in the Bible and spoken of by Saint

Marcus Mosiah Garvey. Some of the early advocates were Leonard Howell, Robert Hinds, Joseph Hibbert, Altamont Reed and Archibald Dunkley. The early founders and followers referred to themselves in honour of Haile Selassie I as "Ras Tafari", utilizing his name prior to his coronation, "Ras Tafari", when incidentally, he was also called by his countrymen "the Golden Prince".

Rastafari livity has its roots to the Ethiopian consciousness movement in the United States, Africa, and the Caribbean in the late 1800s and early 1900s. This popular front involved a looking back to Africa as the "motherland" and a focus on the biblical promise that out of Africa would come princes: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto Jah" ([Ps. 68:31](#))

Then Saint Marcus Garvey, a devout believer of the doctrine proclaimed by Yahoshua dubbed Jesus Christ the wicked world empire, came along in the 1920s, promoting an Afrocentric view of life that incorporated the decolonization of Africa and a "Back to Africa" resettlement movement. Saint Garvey also brought black people back to reality from the dominant Eurocentric interpretations of Book of Life. Thus, is viewed as "a forerunner of H.I.M. Haile Selassie I and Rastafarians community regard St Garvey as a saint and prophet in the same light as the biblical John the Baptist.

The movement takes its name from the title "Ras Tafari." In the Ethiopian (Amharic) language, *ras* means "head", "prince," or "iniversal general field marshal," and *tafari* means "to be feared/ dread." Within the system of Rastafari, the term is a reference most particularly to Ras Tafari Makonnen who became the Ethiopian Emperor Haile Selassie I (his is the returned Yahoshua baptismal name) upon his coronation in 1930.

This popular front involved a looking back to Africa as the "motherland" and a focus on the biblical promise that out of Africa would come princes: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto Jah" (Ps. 68:31). Spencer asserts, "Lots of people started saying they were the Promised One including (the self-styled) Prince Thomas Makarooroo, Prince Shrevington Mitcheline, and the Prophet Bedward and others. But all failed because they were not from the promised lineage of Jesse.

In that year, on November 2, Ras Tafari Makonnen was crowned emperor of Ethiopia and was lauded with the titles: "Lion of Judah, Elect of Jah, King of Kings" (Rev. 5:5; 19:16). "This sent a shock wave through the islands of the seas especially those of Afro-Caribbean culture, "This was witnessed by Spencer when he highlights that "In the streets of Kingston, Jamaica, preachers like Joseph Hibbert, started declaring that His Imperial Majesty - Haile Selassie I was the long awaited Messiah, the second coming of Yahoshua."

A "true Rasta" is referred to as "*one who believes in the deity of the Ethiopian monarch... sees black liberationist Saint Marcus Mosiah Garvey as his prophet... sticks to [his] path, does not shave, cut or straighten the hair, rejects the customs of 'Babylon society' [which refers to political and western and Arabic/Islamic world economic domination and cultural imperialism], and 'looks on his blackness and sees that it is good and struggles to preserve it (Jeremiah 3:2).*

Rastafari livity traces its roots to the Ethiopian consciousness movement in ancient Africa, the Caribbean in the late 1800s and early 1900s. This was facilitated by the two facts: that the whole Africa was and under the yoke of vicious, greedy and blood thirsty western and

eastern colonisers. Secondly, the fulfillment of the prophecy as declared in the Book of Life (Jeremiah 31; Zephaniah 3-10).

In conclusion, this record attempted to give some background information concerning the works of the last prophet who came to prepare the way for the promised Messiah before is revealed.

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