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CREDITS

Intro: The Jamaican Language
Writer: Tony Bean/Robert Beckford
Publisher: 5AM Records
Copyright: Tony Bean/Robert Beckford
Vocals: Robert Beckford
Producer: Tony Bean/Robert Beckford
Studio: 5AM Records, West Midlands

Social Justice
Writer: Robert Beckford/Witness
Publisher: 5AM Records
Copyright: Tony Bean/Robert Beckford
Vocals: Robert Beckford/Witness
Producer: Tony Bean/Robert Beckford
Studio: 5AM Records, West Midlands

Magnificat
Writer: Tony Bean/Robert Beckford/Justice Inniss
Publisher: 5AM Records
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Vocals: Justice Inniss
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Incarnation: No blacks, no Irish no dogs
Writer: Tony Bean/Robert Beckford/Darren Ellison
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Producer: Tony Bean/Robert Beckford
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Sample: Matyu 5:3-10, Di Jamiekan Nyuu Testament (JNT).

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Go and sin no more
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Studio: 5AM Records, West Midlands

Caesarea Philippi
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LYRICS

Intro: The Jamaican Language
Welcome to the Jamaican Bible Remix.
We mix audio from the Jamaican New Testament with black urban music from Britain, and we provide a social and political-theological commentary on the audio. So when you mix it all together you end up with a powerful sonic fiction: you hear the Jamaican Bible come alive in the black urban context and you hear the Bible relate to real life, social, political, historical and cultural concerns.

On another level we are trying to demonstrate that translation is much more than grammar and syntax; it's also about communicating a people's worldview, their history, their hopes and their aspirations. I guess you could say that we see language as being redemptive. To say the Jamaican language is redemptive is to affirm the way in which Africans who were captured found ways of keeping their language and their culture alive in the way that they spoke.

But not everybody holds this view of the Jamaican language. For some, the Jamaican language is problematic (sample David Starkey). But for others it's a legitimate language: a carefully retained expression of the history of the Africans on the island (sample Rev Courtney Stewart).

Now we're mixing this up from the location of the diaspora, the Jamaican diaspora in Britain. And as a diaspora we have the gift of second sight: we live in two worlds. We draw on ideas from the Caribbean and we mix them with information, concerns and experiences that we have here in Britain.

This is a collaboration between 5AM Records (Tony Bean), The Bible Society and me, Robert Beckford. On this album we cover a variety of themes, all of them bound together by social justice.

Social Justice
R - Witness, good to see you.
W - And you too, Robert.
R - This is a project about social justice.
W - OK I've been going to church for 40 years, and I've not heard one decent sermon on social justice.
W - Wow!
R - Yet, social justice is at the heart of the gospel. Jesus begins His ministry talking about social justice.
W - Well it's funny that you should say that. You know Robert, I don't think that the church does not know it. I just think that they ignore it, because Luke 4 declares it.

"Di Spirit a di Laad de pan mi, kaaz im bik mi out fi kyari gud nyuuz go gi pui piipl. Im sen mi fi mek di prizna dem nuo se dem a-go frii, fi mek blain piipl nuo se dem a-go si agen, fi mek piipl we a sofa nuo se dem naa go sofa fi eva. An im pik mi out fi mek piipl nuo se dis a di taim wen di Laad a-go siev im piipl dem."

R - This is one of the most important passages in the whole of the New Testament. Jesus begins his ministry, and what he says will determine how people understand him: what his life is about, what he is going to do. So he needs to make an important impression on the people. He begins by using the language of Jubilee. For the people who were listening, the language of Jubilee was the language of revolution, revolution.

We've got to know if we never touch this,
We don't have a faith if we don't have social justice.
We've got to know if we never touch this,
We don't have a faith if we don't have social justice. (x2)

R - Jesus is drawing on a long tradition that goes all the way back to the book of Leviticus. In Leviticus 25, there is a tradition called the sabbatical. Every seven years, slaves were supposed to be set free, debts were cancelled, and poor people could go and feed off the land. It was a revolutionary statement by God that was intended to ensure that there was social justice. That people wouldn't want, that all people would be able to share in the blessings of the promised land. Then every seven, seven years, or every 49 years, there was the Jubilee. All the land that had been taken from your ancestors was given back to you. It was a revolutionary statement by God, suggesting that all people are equal, and in the sight of God, all the resources of the land should be shared out equally amongst the people. Nobody should want, nobody should be poor, and nobody should be oppressed. But the people could not do it,
and they are still not doing it today.

Chorus
We've got to know if we never touch this,
We don't have a faith if we don't have social justice.
We've got to know if we never touch this,
We don't have a faith if we don't have social justice.
W - Ah ha, OK then, you tell me you're preaching the gospel,
but is it the gospel or a good-spell? Binding the people making
them unwell. Some of you need go and spell, as you're theo-
logically unstable and still unable to meet the needs of the
people. Some of you are so feeble. Kingsley (Burrell) died
under police brutality, and only a few marched with me, church
community, still sitting in their ivory singing their song, 'Close to
Thee'. Hypocrisy, he came to set the captives free, those that
are blind and cannot see. But what you see is not real to me.
You need to be relevant to the point of people's needs, not your
own needs. More social justice is what we need. So many
mouths to feed. This empire building with egos to please. Oh
please, it's time to release.

Chorus
We've got to know if we never touch this,
We don't have a faith if we don't have social justice.
We've got to know if we never touch this,
We don't have a faith if we don't have social justice.
R - Many of us within the church were taught to ignore social
justice. But it was bad advice. The Jubilee means social justice.
To serve God means being involved in making a difference in
this world, a difference in your country, a difference in your
community.

Chorus
We've got to know if we never touch this,
We don't have a faith if we don't have social justice.
We've got to know if we never touch this,
We don't have a faith if we don't have social justice. (x3)

Magnificat

Rev. Rose Hudson Wilkins - I believe we need to hear more
women's voices in public life, in particular for the next genera-
tion. If we are going to change the dynamics of what we have
today, where it is still sort of a man's world, then women today
need to step forward, to enable their children and their grand-
children, in particular girls and actually boys, too. Boys need to
see that their counterparts can be equally respected in terms
of the contribution that they bring to the table.

.... mi a Gad-bles uman, kaaz di Muos Powaful Gad du da
mirikl ya fi mi — im uol! Gad gud kyaahn don

Chorus
Oh hear me ladies, oh hear me girls, 'cause God has chosen
you to save the world. All black women of the earth, skin like
dirt, you need to know your worth.

Im tek im an du som powaful sitn; im skyata skyata buosi piipl
Gad aal dong ruula aafa dem ai chuon an lif op piipl we nobadi
neva tingk se mata.

I said its time for action; them slavery chains have a chain reac-
tion, oh yes. I am a fighter resister, the thoughts of a sister, I am
a fraction of progress. Some don't lift a finger, but I ride the
storm like the queen Masinga. Because all through the
process, trust me its mommy that knows best. Yo, we need
justice and equal rights, want to rest in peace when we sleep at
night. Fight for the children, they use and abuse them, world of
confusion enough so we lose them to the streets. Aint no one to
keep eyes out for them, no one to protect or vouch for them,
lets reach out to them Mothers of the earth, we do more than
give birth, lets show what we worth.

Im gi onggi piipl uol i ip a gud sitn, bot rich piipl im sen we wid
dem tuu lang an. Gad elp im sorvant dem, Izrel. Im memba fi bi
gud an kain tu dem

Chorus
Oh hear me ladies, oh hear me girls, 'cause God has chosen
you to save the world. All black women of the earth, skin like
dirt, you need to know your worth.

Armed with a pen and a paper and strong mind I read for those
who couldn't, and there was a long line. I'm just too tall, the sky
ain't the limit, a jungle sometimes, I got a panther spirit With or
without a husband, I am free in mind like Harriet Tubman. The
fact is, they deported and killed the activists, but they are a part
of us, so we are attached to this. Teacher, go teach the youth.
Ananci, defend our people like the queens of Ashanti, bridge
the gap for future generations, download our history and make our own stations. So many sayings yet to be said, so many books left to be read, we need to make up the mentally dead, we need to lead so we won't be led.

Rev. Rose Hudson Wilkins - For young women today who say that politics is rather boring and not for them, I would like them to think of politics, as something that is going to impact on their lives, whether they like it or not. So in other words, they will need to ask themselves, “do I want to just sit and have something done to me, or do I want to be right there, at the cutting edge, making decisions, contributing to the decisions that are going to impact on society of which they are a part?”

I want to shout-out all my womanists,
Valentina Alexander
Caroline Redfern
Dulcie McKenzie
Maxine Howell
Lynette Mullings
Let’s go
Let’s go
Let’s go…

3. Incarnation

BBC News - In 1954 about 10,000 West Indians came to Britain. In 1955, it is believed another 15,000 will make the long journey. Already their coming has caused a national controversy. But one point must always be borne in mind. Whatever our feelings, we cannot deny them entry, for all are British citizens, and as such, are entitled to the identical rights of any member of the (British) Empire.

Jan 1:14
Nou, di wan we a di Wod ton man, im kom kom liv mongks wi, kom liv mongks wi,

Robert - John 1:14 tells the story of Jesus’ incarnation. That the Word becomes flesh and lives amongst us. It means that God who is fully God and fully man, takes on human form. The incarnation means that unequivocally, all creation is good and that all flesh, no matter what colour, no matter what tone is good. My parents believed in this meaning of the incarnation, that their flesh was good. They were immigrants from Jamaica who came to work in Britain after the Second World War. But they soon came to realise that not everybody thought the same. When they went to look for places to live, they were greeted with signs that said, ‘No blacks, no Irish and no dogs.’

Sailed 5000 miles with the sun way off behind me. They said it's gonna be a while till I feel that warm again. Staring at the grey skies as the cold rain starts to soak me. Faces that I recognise but no one I’d call a friend. Just one class above how my fathers sailed before me. Still no wiser 'bout the days that lay ahead. Hands and feet are free but shackled by economy. Just a possibility of a better life instead. Maybe if you give me time just to let me tell my story. 'Bout how I came to be in the land of hope and glory. Moment that I touched the ground all I see is consternation. Never let me explain that I'm here by invitation.

Work of the Spirit

What is the work, what’s the work of the Spirit?

Il Tesaluoniyian 2
Nou, unu don nuo aredi di wan we a uol im bak, an im a-go gwaan uol im bak so im kyan kom wen a fi im taim fi kom. Kaaz wan wikit sitn de bout we a wok anda di kwaiyat fi kaaz piipl fi go gens Gad Laa. Bot sumadi a uol it bak. An di wan we a uol it bak a-go gwaan uol it til im get muuv outa di wie.

In church people sing many songs about the Holy Spirit None more evocative than, ‘Anointing Fall On Me’ In this song, the Holy Spirit is presented as a personal empowerment for people Something they can call upon to strengthen them It is very personal and very individual But this isn’t the only image of the Spirit II Thessalonians paints a picture of the Spirit as a defensive force, Restraining the evil within the world, and keeping it in check

Chorus
What’s the work of the Spirit?
Bot sumadi a uol it bak (x4)
The work of the Spirit isn't just about individual empowerment. It's also about holding back the terror within this world. The Spirit is a dam against a tide of wickedness.

Chorus
What's the work of the Spirit?
Bot sumadi a ul it bak (x4)

But the Spirit's work isn't just about defence; it's also about attack. We need to take this in a different direction.

Jan 14
An mi a-go aks mi Faada fi sen wan neda sumadi fi elp unu an de wid unu aal di taim.
fi elp unu
fi elp unu
fi elp unu
fi elp unu

Before Jesus goes back to heaven, he says to the disciples, he is not going to leave them alone. He will send the comforter; the comforter is going to be there to help them. And be there to drive them forward.

Chorus
Work of the Spirit (x5)

The work of the Spirit is an offensive force in this world, puts people who believe in God on the attack. To 'mash up' the forces of wickedness in this world.

Chorus
Work of the Spirit (x4)

So what's the work of the Spirit within this world? Within this world (x2)

Defense and attack x12

Payback
Introducing Dr Lesley Henry lyrics, on the Jamaican Bible Remix

Paal leta tu Failiiman

Andrew Marr - Should Britain pay reparations and make a formal apology to the descendants of slaves? Much of our imperial and business strength has its origins in the slave trade of the 18th and early 19th century and the academic Robert Beckford, argues in a new television programme that the Empire should pay back.

Ef im did du notn rang tu yu ar im uo yu, .... wi pie yu bak, pie yu bak (x2)

Andrew Marr – Let's start with the scale of slavery, you compare it in the programme to the Nazi Holocaust. Robert Beckford – For several decades of the slave trade it was cheaper to bring in Africans, work them to death and then replace them, so we are looking at genocidal conditions on the Caribbean plantations.

Lez - The complexity of our condition is what you fail to comprehend, historically turned into chattels, beasts of burden less than men, thinking the only way to survive is to pretend to be you, mocking our very existence, animals in your human zoo.

Ef im did du notn rang tu yu ar im uo yu, .... wi pie yu bak pie yu bak (x2)

Andrew Marr - There are two almost instant default defences made by a lot of British people when this is raised. The first is, that actually the slave trade was something that was driven from Africa itself, that it was Muslim, Arab slave traders moving down south and that people in the centre ground of West Africa in particular were behind the slave trade.

Robert – What we focus on is what the British did. I am not that concerned with what one ethnic group did to another ethnic group in Africa. I am interested in how the British participated in it, the huge profits that were made, and the incredible economic benefit to this country, and also the underdevelopment of Africa and more so, the brutalization of African people in the Caribbean.

Lez - Wearing your names in our brains, African cultures disrespected, educated against ourselves is why we wind up
disaffected, the saddest case, in the saddest place, even these words leave a bitter taste in my mouth cos as an African to you I'm human waste.

Ef im did du notn rang tu yu ar im uo yu, .... wi pie yu bak pie yu bak (x2)

Andrew Marr - The second defence mechanism people say is well it was Britain which ended the slave trade, it was Wilberforce and then it was the Royal Navy and that Britain's got a lot be proud of in stopping the slave trade.

Robert – When I was taught history, I was always told to approach it from a multi-dimensional perspective to look at what happened in the subjugated histories and not just read history like TV history from the good and the great. In the Caribbean, they talk about the slaves who ended slavery, the fact that there were rebellions across the Caribbean in the 1830s that made slavery economically impossible and just not viable. So we know that Brittan ended the trade in 1807, we know that slavery was ended in 1834/38, took a little bit of a while for it to work through. But we cannot discount the influence and the work of Africans in the Caribbean who helped to undermine slavery. So it's a much more complex picture.

Lez – You try to confuse telling the world you set us free, good old England, don’t you know, we were anti-slavery, the Clapham sect should get respect because they showed a lot of class, another historical distortion like your William ‘Wilber farce.’

Ef im did du notn rang tu yu ar im uo yu, mi .... wi pie yu bak. (x2)

Andrew Marr – and most controversially, you say that there should be payback, there should be reparation.

Robert – I believe that as a mature, sophisticated post-industrialized nation that we are a very strong and dynamic position and to be able to apologies for the past is not a sign of weakness but a sign of strength. And I also believe that things like compensation and an apology are psychosocial in their impact; they help to heal the nation and enable people to move on.

Lez - We've seen through your deception, and speak our truth in redemption songs, cos reparations transcends money it's about repairing historical wrongs, so Britain as a nation needs to face one brutal fact, we need more than just a band aid to put Africa on the map.

Ef im did du notn rang tu yu ar im uo yu, mi .... wi pie yu bak pie yu bak. (x2)

Resurrection
Luuk 24

"Wa mek unu a luk fi wan we a liv mongks di wan dem we ded? Im no de ya, im kom bak alaiv!, im kom bak alaiv!"

Resurrection revolution
Christ is risen sin and shame done
Satan can’t win, Christ is risen, Christ is risen (x2)

Afta dem kom bak fram di tuum, di uman dem tel Jiizas ilevn apasl an aal di res a falara dem wa did apm. Nou a did Mieri Magdaliin, Juowana, Mieri we a Jiemz mada, an di ada uman dem, uu did tel di apasl dem wa dem si. Bot di apasl dem neva biliiv di uman dem, kaaz we dem did a se soun laik fuulinish

Resurrection revolution
Christ is risen, gun and gang done
No vexation immigration
Christ is risen (x2)

Piitta get op an ron go a di tuum. Im ben dong, bot di onggl ting im si a di piis a linin klaat wan, so im go we, a wanda wa apm.

Resurrection revolution
Christ is risen, end pollution
Palestinian peace solution
Christ is risen (x2)

Up from the grave he arose
With a might triumph or his foes
He arose a victor from the dark domain
And he lives forever with the saints to reign
Christ is risen (x4)
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