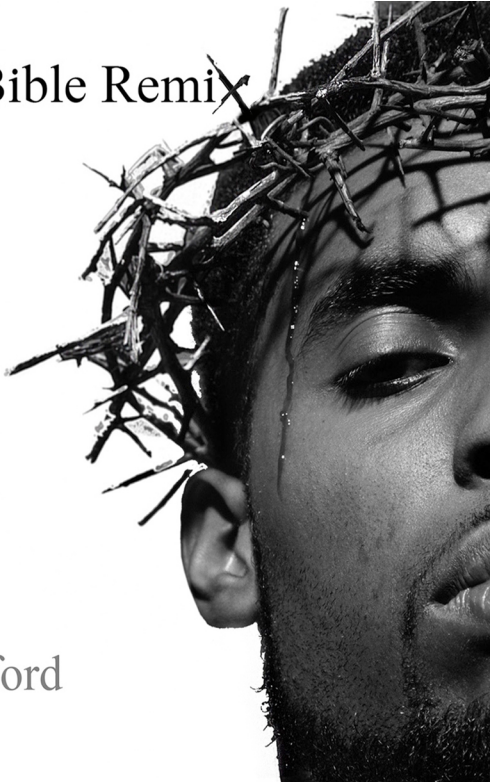


# Jamaican Bible Remix



Robert Beckford





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Intro: The Jamaican Language	2m 54s
Social Justice	5m 21s
Magnificat	4m 24s
Incarnation	7m 10s
Beatitudes	4m 17s
Manifesto	4m 33s
Go and Sin No More	3m 52s
Caesarea Philippi	3m 52s
Work Of The Spirit	3m 27s
Payback	6m 19s
Resurrection	3m 2s



## 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  
Samples: David Starkey, BBC Newsnight 12 August 2011.  
Rev Courtney Stewart, BBC News, 24th December 2011.

### **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  
Samples: Luuk 4:18-19, Di Jamiekan Nyuu Testament (JNT).

### **Magnificat**

Writer: Tony Bean/Robert Beckford/Justice Inniss  
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Copyright: Tony Bean/Robert Beckford  
Vocals: Justice Inniss  
Producer: Tony Bean/Robert Beckford  
Studio 5AM Records, West Midlands  
Samples: Rev. Rose Hudson-Wilkins, Parliament Week 6 November 2013. Luuk 1: 48-54, Di Jamiekan Nyuu Testament (JNT).

### **Incarnation: No blacks, no Irish no dogs**

Writer. Tony Bean/Robert Beckford/Darren Ellison  
Publisher: 5AM Records  
Copyright Tony Bean/Robert Beckford  
Vocals: Robert Beckford/Darren Ellison  
Producer: Tony Bean/Robert Beckford  
Studio: 5AM Records, West Midlands  
Samples: British Pathé, 'Our Jamaican Problem,' 1955. Jan 1:14, Di Jamiekan Nyuu Testament (JNT).

### **The Beatitudes**

Writer: Tony Bean/Robert Beckford  
Publisher: 5AM Records  
Copyright: Tony Bean/Robert Beckford  
Producer: Tony Bean/Robert Beckford  
Saxophone: Soweto Kinch  
Studio: 5AM Records, West Midlands  
Sample: Matyu 5:3-10, Di Jamiekan Nyuu Testament (JNT).

### **Manifesto**

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Copyright: Tony Bean/Robert Beckford  
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Vocals: Marlene  
Studio: 5AM Records, West Midlands  
Sample: Luuk 11:1-4, Di Jamiekan Nyuu Testament (JNT).

### **Go and sin no more**

Writer: Tony Bean/Robert Beckford  
Publisher: 5AM Records  
Copyright: Tony Bean/Robert Beckford  
Producer: Tony Bean/Robert Beckford  
Studio: 5AM Records, West Midlands  
Samples: Francis Kress Welsing 'Black People Forgiving,' on the COWS show with GUS T Renegad on 13 April 2015; Gee and Domanique Walker, 'Mother's Forgiveness' BBC Learning, 5 July 2012; Joseph Niles and the Consolers, 'Go and Sin No More' Gospel Ship, Redemption records, 1973; Steel Pulse, 'Biko's Kindred Lament' Tribute to the Martyrs, Island Records, 1979. Jan 8: 7, Di Jamiekan Nyuu Testament (JNT).

### **Caesarea Philippi**

Writer: Juice Aleem  
Publisher: 5AM Records  
Copyright: Tony Bean/Robert Beckford  
Producer: Tony Bean/Robert Beckford  
Vocals: Juice Aleem  
Studio: 5AM Records, West Midlands  
Samples: Albert B Cleave Jr. 'That's a Creed: A Day of Remembrance Salute to Jaramogi' Youtube 22nd Feb 22 2014; Hyung Kyung Chung, 'Image of God' Youtube 24th August 2011; Malcolm X, 1992. 40 Acres and a Mule Filmworks. Maak 8: 27, Di Jamiekan Nyuu Testament (JNT).

**Work of the Spirit**

Writer: Tony Bean/Robert Beckford  
Publisher: 5AM Records  
Copyright: Tony Bean/Robert Beckford  
Producer: Tony Bean/Robert Beckford  
Vocals: Abigail Kelly/Robert Beckford  
Studio: 5AM Records, West Midlands  
Samples: 'Anointing Fall on Me,' Lift Him Up with Ron Kenoly,  
1992, Ron Kenoly, Hosanna Music, 1992; Il Tesaluoniyon 2:6;  
Jan 14:16, Di Jamiekan Nyuu Testiment (JNT).

**Payback**

Writer: Tony Bean/Robert Beckford  
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Copyright: Tony Bean/Robert Beckford  
Producer: Tony Bean/Robert Beckford  
Vocals: Lez Henry  
Studio: 5AM Records, West Midlands  
Samples: BBC Radio 4, 'Start of the Week,' 25-07-0; Failiman  
1:18 Di Jamiekan Nyuu Testiment (JNT).

**Resurrection**

Writer: Robert Beckford  
Publisher: 5AM Records  
Copyright: Tony Bean/Robert Beckford  
Producer: Tony Bean/Robert Beckford  
Vocals: Jerome Buknor  
Studio: 5AM Records, West Midlands  
Sample: Luuk 24:5-11, Di Jamiekan Nyuu Testiment (JNT).

## LYRICS

### Intro: The Jamaican Language

Welcome to the Jamaican Bible Remix. It's a remix of the Jamaican New Testament, published in 2012. 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 peoples' 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 pik mi out fi kyari gud nyuuz go gi puo pipl. Im sen mi fi mek di prizna dem nuo se dem a-go frii, fi mek blain pipl nuo se dem a-go si agen, fi mek pipl ve a sofa nuo se dem naa go sofa fi eva. An im pik mi out fi mek pipl nuo se di s di a taim wen di Laad a-go siev im pipl 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 theologically 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 generation. 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 grandchildren, 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 uolil Gad gud kyaaahn 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 ruoma powaful sitn; im skyata skyata buosi pipl. Gad aal dong ruola aafa dem ai chuon an lif op pipl we nobadi neva tingk se mata.

I said its time for action; them slavery chains have a chain reaction, 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 ongpi pipl uol iip a gud sitn, bot rich pipl im sen we wid dem tuu lang an. Gad elp im sorvant dem, lzrel. 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 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?

II 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 wikid sitn de bout we a wok anda di kwaiyat fi kaaz pipl 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  
Whats 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

Whats the work of the Spirit?  
Bot sumadi a uol 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

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 Falliiman

Andrew Marr - Should Britain pay reparations and make a  
formal apology to the descendants of slaves? Much of our im-  
perial and business strength has its origins in the slave trade of  
the 18th and early 19th century and the academic Robert Beck-  
ford, 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 com-  
pare 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 di 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 Jizaz ilevn apasi an aal di res a falara dem wa did apm. Nou a did Mieri Magdaliin, Juovana, Mieri we a Jiemz mada, an di ada uman dem, uu did tel di apasi dem wa dem si. Bot di apasi dem neva biliv 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)

Piita get op an ron go a di tuum. Im ben dong, bot di onggi 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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