

## RASTAFARI IN COVENANT

### RAS

Month of the Light of the World

(1<sup>st</sup> – 30<sup>th</sup> Ras 90 / 31<sup>st</sup> January - 1<sup>st</sup> March 2021)

St Luke 4:18-19

St Luke 10:19

Isaiah 10:27



## ENFORCER OF RIGHTEOUSNESS



## RAS TAFARI Part 4

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### **Jah! Ras Tafari! Haile Selassie !!**

Majesty Love and Blessings to one and all! Jah! Rastafari!

Here we are in the 4<sup>th</sup> glory of this amazing month of RAS, the month of the Light of the World.

We give thanks to you JAH for illuminating and uplifting us to know truth! We give thanks for Your headship and for leading us in the only way forward, which is with You and Your Son, The RAS, our Lord and Saviour, Yesus Kristos:

*“And this is eternal life, that they may know You the only true God and Yesus Kristos Whom You have sent”. (St John 17:3)*

We thank You JAH for TAFARI, the Holy Spirit, the Spirit of truth, our Helper, Who dwells in us who believe, Who guides us along **the way** and Who keeps and builds us up in the fullness of truth (St John 16:13).

What a wonderful and loving God we serve. O JAH we thank You for Your unmerited favour that You have bestowed upon us, sanctifying us, setting us apart, keeping us in truth to make known Your glory, through Your Spirit and Word (St John 14:15-17 / St John 17:13-23). Therefore, we will make our boast in the Lord JAH and go from glory to glory, making Him known.

Hallalu-Jah! Salvation and glory and honour and power belong to the Lord God! For the Lord God Omnipotent reigns. Let us be glad and rejoice and give Him glory (Psalm 34:1-3 / 1 Chronicle 16:8-10 / Revelation 19:1-7).

### **JAH! RAS TAFARI! HAILE SELASSIE !!**

## **RAS TAFARI ~ Part 4**

### **Recap**

In Part Three we looked at Ras Tafari as the Prince of Righteousness and Peace.

After he returned home to Ethiopia from his travels in Europe, there developed a major contention between Ethiopia, Great Britain and Italy besides other political developments. It was during these trying times, that, through deceit and propaganda, Italy claimed that she had to take Ethiopia by war. Ras Tafari, by contrast, kept true to his convictions and who he was, by exercising righteous conduct and action. He stood firm in every situation in the spirit of righteousness, peace and truth and by putting his trust in the Almighty. This was the way forward for Ethiopia, the way of Ras Tafari, the Prince of Righteousness and Peace.

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### ENFORCER OF RIGHTEOUSNESS



Internally in Ethiopia, Ras Tafari stepped up the pace of civilisation upon the opposition to accept the changes. Those who opposed him did not want progress but wanted to keep the old feudal system and unjust control over the people.

#### **MAJOR OPPOSITION 1 – Leader Dejazmatch Balcha – Ras Tafari prevails**

Those who were against Ras Tafari and his progress, chose Dejazmatch Balcha as their leader.

Concerning Dejazmatch Balcha's involvement, the King's Autobiography says the following:

*“While Dejazmatch Balcha occupied a position of rank and honour in Emperor Menelik's time and Our own, worthless men who rose up to impede Our work seduced him into becoming their leader and he thus got involved in the matter. But subsequently when those worthless men were arrested and condemned to punishment, he himself disputed his involvement in the matter and having escaped punishment went to his governorate of Sidamo.*

*As he maltreated the peasant by his mode of governing and the military by his allocation of quarters, worse even than before they came to Addis Ababa to complain; when We summoned him to submit to arbitration, he let many months pass before he came, pleading delay or illness or fatigue”<sup>1</sup>*

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<sup>1</sup> My Life and Ethiopia's Progress (Ullendorf, 1975) Chapter 24

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### **Balcha's Stand Off and Subsequent Arrest.**

Christine Sandford's account concerning Ras Tafari summoning Dejazmatch Balcha to Addis Ababa adds the following observation:

*"One of the first moves was to summon to the capital Dejazmatch Balcha, the same man who we had met earlier as having done good service both for Menelik and at the time of Lij Iyasu's overthrow, but who now had become one of the most influential among the group of his [Ras Tafari's] opponents.*

*He received a summons to the capital, a summons which he chose to disregard. A more peremptory message followed and this time the Dejazmatch thought it prudent to obey.*

*He arrived in Addis Ababa, however, or rather on the outskirts of the town, at the head of an army of ten thousand men and ensconced himself in his own house some eight miles from the heart of the city.*

*This was an obvious challenge to the Regent who acted with vigour. He invited the Dejazmatch to come to a banquet the following day even acceding to his stipulation that he should arrive with a bodyguard of some six hundred armed retainers. The banquet was held, the conversation was animated, each protagonist seeking to justify his own position. The Dejazmatch rode away again unpersuaded. But a surprise and shock awaited him. As he neared his own property, he found the compound deserted, his army evaporated into thin air. In his absence, the Regent had sent his own men to persuade the provincial soldiers that it was in their own interest to go home without further ado; their immediate interest was satisfied with a present which would see them provided for during the journey – and the advice was followed.*

*Dejazmatch Balcha recognised the adroitness of the manoeuvre which had outwitted him, and though he sought sanctuary for a few days in a neighbouring church, he was persuaded to give himself up. After retiring to a monastery for some years he presented himself for service again at the time of his country's peril".<sup>2</sup>*

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<sup>2</sup> The Lion of Judah Hath Prevailed (Sandford, 1955)

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**In his Autobiography the King writes the following concerning Balcha giving Himself up:**

*“After he had turned up, he stayed at his house claiming to be ill, so as not to be called to face arbitration and to appear before the tribunal with those who had been wronged. But as we had heard of his attempts to stir up trouble against Us, We had his house surrounded by troops and made him attend by force. When we caused the matter to be investigated, he admitted by his own statement that he had planned to stir up trouble against us and since his own servants testified against him, he was sentenced in the month of Yakatit 1920 (=February 1928) to be deprived of his office and to reside in a specially designated place”.<sup>3</sup>*

### **MAJOR OPPOSITION 2 – Leader Abba Weqaw – Ras Tafari Prevails**

*“Later on, in the month of Nahase 1920 (=August 1928) some useless and worthless men rose up against Us, making Dejazmatch Abba Weqaw their leader. Abba Weqaw had earlier been a retainer of Emperor Menelik. But after We had become Regent Plenipotentiary, We nominated him Dejazmatch and made him commander of Our guard.*

*But without thinking of his country, Ethiopia, or his honour, the insurgent sought to raise up a commotion against Us by taking counsel with useless and common people. We heard that he was spreading the rumour (with a view to increase his following), that it was Queen Zawditu who had ordered him to bring about this upheaval and when We summoned him to tell Us about this in his own words, he bided his time by wandering to and fro within the executive grounds of the Palace precincts. And when it became dark, he entered the Menelik Mausoleum adjacent to the Palace and stayed there as a rebel. Later on, he sent as intercessors, the Etchage and some priests, lest we should impose the death penalty upon him and then he surrendered; while he was spared the death penalty, he was sentenced to reside at a specific place under arrest”.<sup>4</sup>*

### **MAJOR OPPOSITION 3 – Leader(s) Reactionary Party – Ras Tafari prevails to become Negus (King)**

Christine Sandford wrote about the opposition of those who she calls the “reactionary party”. She referred to the incident and confrontation of the Palace Revolt against Ras Tafari. The King does not mention the Palace Revolt in his Autobiography. (We also know that the King was a very reserved person on certain matters) However, Christine Sanford asserted that the outcome of the revolt led to Ras Tafari becoming Negus (King).

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<sup>3</sup> My Life and Ethiopia's Progress (Ullendorf, 1975) Chapter 24

<sup>4</sup> My Life and Ethiopia's Progress (Ullendorf, 1975) Chapter 24

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**Ras Tafari and Queen Zawditu**

### **The Palace Revolt**

*“The reactionary party realised that their position was fast becoming untenable and within two years of these latter events, a conspiracy was formed to depose the Regent from his trusted position. It failed, and in September 1928, this failure of the Palace Revolt, as it came to be called, finally established Ras Tafari in his position and advanced him to the rank of Negus. Its story will give an additional picture of his steadiness in danger and his power of quick decision if the emergency demanded it.*

*The Regent had gone down, as was his almost daily custom, from his own house – the little ghibbi – to the palace in which state affairs were conducted – the big ghibbi. Hardly had he set foot within the hall when the gates of the palace were closed behind him and held closed by troops within. Machine guns posted on the roof of the Menelek Mausoleum which stands within the wall of the palace enclosure were trained on the entrances. Within, the Empress was questioning the Regent on rumours reported to her that he was aiming at supreme power.*

*Disposing scornfully of such allegations of disloyalty, Ras Tafari maintained complete self-possession in the face of the threatening soldiers of the palace guard. Ordering the great doors of the ghibbi to be thrown open, he passed out and down the steps of the assembly hall. The force of his personality held the crowd. Outside the main gates there had already arrived retainers from his own palace, who had been hastily armed with any weapons which his wife, Waizero Menan, who had been appraised of the situation, could lay hands on. The gates were opened at his orders, his own servants poured in; in the silence of surprise Ras Tafari mounted his mule and rode slowly towards his own house; his calm confidence had won the day.*

*All through the affair, eyewitnesses were greatly impressed by the new vigour and promptitude and the cool decision with which Tafari had acted. He acted, in fact, like a man who knew that his moment had come and was determined to mould events to his own will. And in the outcome, when the mutineers were safely under guard and all was quiet, the Council of State met at the Old Palace, endorsed what Tafari had done and petitioned the Empress to raise him to the status of Negus – thus putting all real power into his hands”.<sup>5</sup>*

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<sup>5</sup> The Lion of Judah Hath Prevailed (Sandford, 1955)

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### **Ras Tafari Ready to become Negus.**

In the King's account that he wrote in his Autobiography after the arrest of Abba Weqaw (*Major Opposition 2*), while making no mention of the Palace Revolt, he stated that the ministers, nobles, army commanders and all men holding office reached agreement unanimously and declared:

*“Worthless common people rise up from time to time against our Crown Prince and create upheaval; perhaps on some future occasion, when similar disturbances arise, we may fail to prevent internal bloodshed; it is, therefore, necessary to think of means of restraining such commotion.*”

*For this purpose, it is best to act as follows: Empress Zawditu should have solely the honour of the Crown and the Throne—as was established when first she succeeded to the reign, leaving the task of government entirely to the Crown Prince, while the latter should carry out on his sole authority the whole business of government (as was defined and initiated on 17th Maskaram 1909= 27th September 1916), without consulting the Empress and without obtaining her permission. In order that his authority should possess force and be respected, it would be best for us to arrange that he should attain the dignity of Kingship.' Once they had decided this, they assembled in the wide square within the palace precincts and approached Empress Zawditu in writing: 'May it please you to have H.H. Crown Prince Tafari proclaimed King and have him carry out, on his sole authority, any government business without having to consult anyone.'...”*

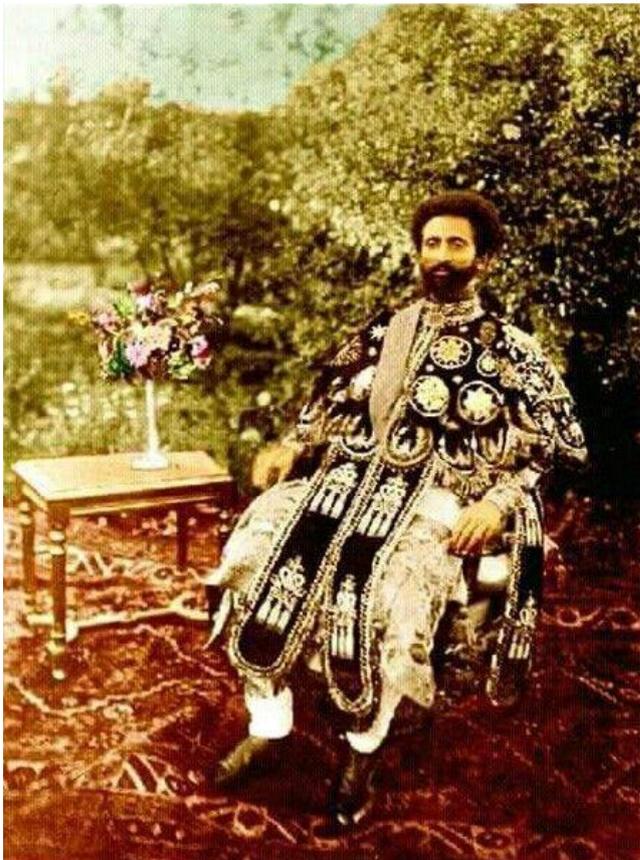
*“...Empress Zawditu caused the declaration, which had been presented to her with signatures and seals, to be read; and, when she had understood it, she thought it would be preferable to accept their counsel in order to avoid bloodshed. She then directed that the following written announcement be read out to them: 'It is my wish that the Crown Prince be crowned as King on a date determined by you on the basis of the advice tendered by you.' Consequently, security and calm returned.*”

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*Thereupon they pushed each other forward penetrating as far as the internal courtyard and clapped hands with joy. Then they conveyed their thanks saying: 'Long live H.M. the Empress! May Ethiopia live for ever.' They then went back to their homes. The next morning, they assembled once more and claimed that it would be better for this affair of the Kingship to be accomplished within three days, lest second thoughts should ruin this matter if further delay were to occur.*

*We convinced them, however, of the impossibility of a thing like Kingship being carried out within two or three days and, furthermore, of the need to inform each of the governments of our neighbours, so that their representatives might come and take part in our joy. It was, therefore, decided that the coronation should take place one month hence, on 27<sup>th</sup> Maskaram 1921 (= 7<sup>th</sup> October 1928)".<sup>6</sup>*

## RAS TAFARI



For 12 years Tafari Makonnen governed Ethiopia as Regent, the Head of government and as Ras Tafari, for the government was upon his shoulder. Ras Tafari went forward triumphantly as the Head of the Family, Shepherd of the sheep, the Prince of Righteousness and Peace and the Enforcer of Righteousness. Ras Tafari prevailed to become Negus (King) with Queen Zawditu remaining Head of State, Empress, Queen of kings.

### **Enforcer of Righteousness**

Ras Tafari governed according to his enlightened way of doing and being. There was no other way or option. Righteousness with faith and conviction was the foundation upon which he stood and enforced as the way, truth and life.

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<sup>6</sup> My Life and Ethiopia's Progress (Ullendorf, 1975) Chapter 24

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### I N I RASTAFARI

As Ras Tafari, the government of Ethiopia was upon his shoulder and continued to be so, as he ascended to become Negus.

Likewise, I n I Rastafari also have a governmental responsibility to carry ourselves in the likeness of Ras Tafari (Colossians 3:8-10 / Ephesians 4:1-3).

Therefore, everything we do must be done in and through righteousness, holding onto the righteous cause, working out our salvation and victory in strong faith, conviction and education. (Job 27:6 / Philipians 2:12-13 / Ephesians 6:10-13 / Proverbs 22:17-18).

Let us build and establish the eternal heritage of JAH new civilisation of good over evil in all things (Isaiah 26:1-4 / Psalm 132:11-18).

As Rastafari, I n I will always be set and ready for newness of life, in faith and readiness to go forward triumphantly and govern oneself to keep in the way, truth and the life (1 Peter 1:3-5 / St John 14:6).



**The Lion of the Tribe of Judah, the Root of David has prevailed!**

**JAH! RAS TAFARI! HAILE SELASSIE II!**