

LEFT UNDONE. BEHOLD: LOOK AND SIGHT, ONE PERSON LEADS A LIFE OF MISSING THE MARK (SIN) AND IS AT LAST REDEEMED; ANOTHER, IN A CARELESS MOOD, FORGETS TO DO THE THINGS S/HE OUGHT TO DO HOWEVER, ON THE OTHER HAND, S/HE REFORMS AND IS FORGIVEN. NOW, WHICH OF THESE HAS MERITED THE I-YAH (HIGHER) ISES (PRAISE)? And Simeon says, "The One who overcame the errors of a life."

I-YESUS says,

"**SIMEON... I have something to tell you!"**

Simeon says, **"Teacher, speak up!"**

ADONAI I-YESUS says to him that, **"This Money-Lender had 2 debtors; one owed 500 silver coins, and the othe 50. Since neither one of them could pay, He wrote off both debts. NOW WHICH OF THEM WILL LOVE HIM MORE?"**

Simeon says **"I would imagine, the one for whom He wrote off the larger debt."**

I-Yesus says **"You are RIGHT!"**

And **I-YESUS** says. "The I, which is to say, **You speak the Truth (AΩ)**. Then turning to the Woman, He says to **SIMEON**, Do you see this Woman? Look and sight this Woman who has bathed I feet with tears and dried them with her hair and covered them with balm! FOR YEARS SHE LED A LIFE OF MISSING THE MARK (SIN). HOWEVER ON THE OTHER HAND, WHEN SHE HEARD YE'HIYWET QALOCH (THE WORDS OF LIFE) SHE SOUGHT FORGIVENESS AND SHE FOUND. HOWEVER, WHEN I CAME TO YOUR HOUSE AS GUEST YOU GAVE I NOT A BOWL OF WATER THAT I MIGHT WASH I HANDS AND FEET, WHICH EVERY LOYAL JUDAHITE (JEW) MUST DO BEFORE HE BANQUETS, THAT IS TO SAY FEASTS. NOW TELL I SIMEON, WHICH OF THESE THIS WOMAN OR THE I-SELF, IS WORTHY OF MOST ISES (PRAISE)? However **SIMEON** answered not. Then to the woman **I-YESUS** says, **"YOUR MISSING THE MARKS (SINS) ARE ALL FORGIVEN; THE I FAITH (ADMITTANCE/ACCEPTANCE) HAS SAVED YOU. WALK IN SAFETY, THAT IS TO SAY 'PEACE'.** Your

trusting confidence has saved you, Be'selam heej! And the the guests who sat around the board, began to say within themselves, *What manner of A Man is this who says, The I missing the marks (sins) are all forgiven?*

You'll remember I-YAH I

A Chant /Psalm of IYADONIS



You'll remember I-YAH I...

*When Babylon ruins
upon Her Western Valley*

*You'll forget The Cain in His 'Jealous' Sky
Who slew I and I in the fields of Gold*

*So She took Her love just to gaze for awhile
upon Babel's follies
Like Aphrodite...*

*In His arms She fell as Her hair came down
upon the fields of follies*

Will you stay with I?

Will you be I Bride?

O Lily of The Valley?

We'll forget the Sun,

The Primordial Cain in His 'Jealous' sky

As we arise in fields of Gold...

You'll remember I-YAH I...

Sight the children laugh as the Cain goes down...

upon the fields of follies

You'll remember I-YAH I...

WHOM WILL YOU HONOUR?

Honour the Matro-Pater of INI Race!

HONOUR I-YAH-I!

**Her
Imperial
Majesty**



**His
Imperial
Majesty**

In All Ways REMEMBER the poor and needy!
IYESUS says, *'Be pedestrians, become passersby.'*

AYMERO

for those with A'emmo (Iverstanding; wIsemInd); True Epignosis

Asêrwir 66 AB
Ila-writ # 45 (Arbamist)

Ination/Free!
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2 The Debtors...



written and composed by

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In The Name Of The Father-Mother-Child,
 The TRIUNE GOOD... I, Ato Yadonis H. Tafari, also
 known as HAYLE YASUS-SELLASSIE, am a Man-
 Child of Negus Tafari Makonnen, Who Greets The
 ONE And The ALL Through I-YESUS The
 KRESTOS, I-N-I ADONAI, SAVIOUR & RE-
 DEEMER: THE FIRST HAYLE SELLLASIE (I) And
 The Saints Of His Imperial Majesty (HIM) Called To
 By His NEW Name To Be "RASTAFARI", The Faithful
 And True THEO-LOGO-SOPHOS Reign/The Order
 Of The I-YAH-BINGHI And Through The Grand
 Cordon Of The Order Of King SELOMON, I-n-I
 say: "Every African is expected to contribute His share in
 strengthening Our organization and in consolidating
 Our Unity to accelerate the Victory of the Freedom
 struggle." The Word Of The Lion Of Yihuda Has
 Prevailed, H.I.M. THE FIRST HAYLE SELASSIE,
 The King Of Kings Of Ethiop'Ya, The ÊLect of The
 Good. *Ineho!* Look And Sight!

A GREATER THAN SELOMON IS HERE...

An invitation such as this?

Who can resist...

Who can resist...

Who can resist...

An invitation such as this?

Who can resist...

An invitation such as this?

I and I plays the flute for You...

Who can resist...

An invitation such as this?

However You woudn't dance...

Who can resist...

An invitation such as this?

I and I sang a sad song...

Who can resist...

An invitation such as this?

However You wouldn't weep.

O I sheep...

Wake up from Your sleep...

Who can resist...

An invitation such as this?

Who can resist...

An invitation such as this?

Now Read, Reason and Arise to the Full-
 Standing of the Parable of ...
 THE 2 DEBTORS! through The Power of Iyesus
 I-n-I reason on **False Respectability!**

Now KRESTOS teaches... The Power of
 IYESUS, the third-power explains, corrects and gives the
 GOOD Word to the multitudes and attends a feast at
 Simon's house where a wealthy Courtesan anoints Him
 with precious balm. Simon rebukes Jim and He preaches
 a sermon on **FALSE RESPECTABILITY!**

And Iyesus looked upon the multitudes who pressed
 about for *Selfish Gain!* The men of Learning and of
 Wealth, of Reputation and of Power, were there; how-
 ever, on the other hand, *They didn't recognize (didn't
 know) the KRESTOS, the Kind, the Anointed Love from
 above which came like a dove.* Their eyes were blinded
 by the glittering glitter of their *Selfish Selves* which is to
 say, their *lower (i) selves.* They couldn't sight the *Negus*,
 which is to say, the King. And though They walked
 within The Light, They groped about in dark... a dark-
 ness like the Night of Death! And I-Yesus cast His eyes
 to the upper regions of the heaven and says, "I GIVE
 ISES (THANKS AND PRAISES) TO THE I, HOLY ONE
 OF ZION AND EARTH. THAT WHILE THE LIGHT IS
 HIDDEN FROM WISE AND GREAT, IT IS RE-
 VEALLED TO BABES, THAT IS TO SAY YOUNG
 CHILDREN." Then turning to the multitudes of many
 peoples who are souls at various stages of development
 He says, "I COME TO YOU ALL NOT IN THE NAME
 OF MAN, NOR IN A STRENGTH OF I OWN; THE
 WISENESS AND VIRTUE THAT I BRING TO YOU
 ALL IS FROM ABOVE; THEY ARE THE WISENESS
 AND THE VIRTUE OF THE GOOD (GOD, if you
 please) WHOM WE ALL ADORE. THE WORDS I
 SPEAK ARE NOT I WORDS; I GIVE YOU ALL
 WHAT I RECIEVE. COME TO I (YESUS) ALL YOU
 WHO LABOUR AND PULL HEAVY LOADS AND I
 WILL GIVE YOU AID. PUT ON THE YOKE OF
 KRISTOS WITH I; IT DOES NOT CHAFE; IT IS AN
 EASY YOKE. TOGETHER WE WILL PULL THE
 LOAD OF LIFE WITH EASE; AND SO REJOICE."

*Is there no balm in Gilead?
 is there no Physician (Hakim/Wise-One) there?
 Why then is not the Health (Têna) of the
 Daughter of I people recovered?*

A Pharisee (or rather, a liberal reformer) filled with
self-righteousness and zeal, whose name was SIMEOPN,
 made a feast-banquet, and I-YESUS was the honoured
 guest. And as they sat about the wooden tableboard, a
 Courtesan who had been *cured of her desire to miss the
 mark* or rather 'sin' by what she had recieved and seen
 in I-YESUS' Ministry, came *uninvited* to the banquet-
 ing feast. She brought an Alabaster box of costly balm
 of MYRRH and as the guests reclined she came to I-
 YESUS in her joy, due to the fact that *she had been freed
 of missing the mark*, i.e. sin. She stood there behind Him
 weeping at His feet: I-YESUS was reclining to eat and
 so His feet would be be-
 hind Him. Her tears fell
 fast, she kissed His feet,
 and dried them with Her
 hair and She anointed
 them with balm. And
 SIMEON thought, he
 did not speak aloud,
*This Man is not a
 prophet/ word bearer or
 He would recognize
 (know) the kind of
 Woman that approaches
 Him, and would drive
 Her away.*



**S/HE WHO LOVES MUCH,
 IS FORGIVEN MUCH!**

However, on the other hand, I-YESUS recog-
 nized, or rather *knew*, his thoughts, and says to him who
 thought, "I HOST, I HAVE A WORD TO SAY TO THE
 I, THAT IS, TO YOU SIMEON!" And Simeon say, "Say
 on." And I-YESUS says, "SIN, WHICH IS TO SAY A
 MISSING OF THE MARK, IS A MONSTER OF
 INIQUITY; IT MAY BE SMALL (INSIGNIFICANT);
 IT MAY BE LARGE (SIGNIFICANT); IT MAY BE
 SOMETHING DONE; IT MAY BE SOMETHING