

Report on Yahnathan's Accident

We began by hearing a letter written by Ne'eman representing his talks with others in the government and community of Hamburg:

Dear Yoneq and the Apostolic Workers,

The following is a report from the government of the clan in Hamburg concerning the accident that Yahnathan Rigney was in several weeks ago. I think the main issue at hand concerning why this accident may have happened is one of supporting authority.

Yahnathan and I have never spent much time together in the past. I did live in Boston for a time, but we did not live in the same household. After living in Boston for the past ten years, he was very excited about coming to Hamburg because he is from this general area. He seemed extremely zealous to support what has already begun out here. I was really glad he and Besorah were coming because at the time we were wanting to go in the direction of adding more food service to our store-bakery (to-go shop). I thought that he would be useful to help get it going.

Very soon after their arrival, we gave Yahnathan a lot of responsibility and freedom in the store. He was also very quickly put in a position of leadership at our annex house (Angola) as the household coordinator. I realize now that when anybody comes from somewhere else, no matter who they are, that there has to be a much more gradual coming into areas of responsibility than that. I should have known this. Many people who are older in the Body have this sense of restraint formed in their heart and would not want to be too quickly in a position of authority, even though they have the credentials. Deshé is a good example of this.

I feel like in my enthusiasm about going forward with things that we were not careful to give Yahnathan more time here so that we could see what graces he did and did not have. In time it became obvious that things were not working very well. I'm not sure of the exact chronology of all that transpired. We had decided that he should move back to the main house (Cliffside) and he came out of the store. At some point I went to Yahnathan and explained that we had been hasty in giving him too much too soon. I think that he sensed a lack of grace in the place he had been put, and I wanted to repent to him for a lack of sensitivity on my part in this. He seemed to understand and I think it helped him to some degree.

However, it was difficult for us to hear from our Father as to just what Yahnathan should be doing. I didn't want to treat him like a brand new disciple, but he seemed to lack grace in a general way. Looking back on the situation, I would say that this was because of a very fundamental flaw in him, a foundational insecurity of not

being able to trust and support authority when being sent out. It was like he was unconsciously carrying his credentials from Boston in his back pocket.

Yahnathan had a lot of confidence in what training he had received in Boston, but somehow was not working in conjunction with what was established here. He was quick to offer a mind about the way “we” think about this or that, but from the very beginning it was very difficult for him to be able to rest with any confidence in my judgments about things. At least half of the time I would find in myself that I did not agree with his opinions which he would voice frequently. I felt that he was much too principled about thing and sometimes wrong altogether. Even over very simple things, if he was overruled, he would get threatened and take things personally. Here are a couple of examples:

Hermon, Gamaliel, and a couple other boys would, on occasion, throw a piece of kindling or small twig on the fire, out of no real need , but more or less imitating other adults who would occasionally stoke the fire or manipulate it to make it burn better. I always correct the children for throwing paper or cardboard on the fire or being carried away with adding wood to it. A twig now and then I would tolerate, as I myself have thrown a piece of kindling on the fire for no particularly outstanding reason.

Yahnathan came to me and emphatically told me that the boys were pyromaniacs and full of an evil spirit that was endangering the whole household. He had corrected them several times for putting anything on the fire in the past, and here they were, at it again. I really needed to discipline them immediately and drive out this evil spirit. I tried to tell him that I did not believe the boys were pyromaniacs, or had an evil spirit, but I was willing to stand with him in this instance and discipline them for not receiving his instructions. Although I didn't like the way he was coming, I spoke to him with a controlled tone of voice. He had a hard time with what I was saying and felt that I was not receiving him. He used Sameach's name quite a bit to strengthen his position.

Another time we had a choice to make about whether or not to tear out an old ceiling and re-sheetrock the whole thing, or just patch it. Another brother said he could patch the ceiling with no problem. Since this was much cheaper, I decided that we should let Ohevi patch it. Again, Yahnathan expressed that I was not receiving him and did not value what he had to say. I was surprised that he would make an issue out of something so trivial.

There were other instances varying in detail and circumstance in which he was very critical of our shortcomings as a community, particularly in regards to our children. This was a big problem when he was in the Angola household. He was very oppressive with Gidon and Aminah in the realm of training their two small children. It was to

the point that they were continually in fear of making a wrong move. I had wanted Yahnathan and Besorah to go down to Angola to befriend, come under Gidon and Aminah because they did need help with their children. Yahnathan and Besorah do very well with their son, Sameach.

In one instance Yahnathan took the liberty to paddle Gidon's two-year-old son without communicating with him or his wife (who was available at the time). It was the first time the child had ever been paddled. I did not learn of this until much later. Apparently this and other things similar really caused this couple to suffer in their relationship with Yahnathan.

Yahnathan suffered with Deshé's and my children also — understandably, perhaps, in some cases; but he tended to be overly critical, even ridiculous in my opinion, but there were things that he was really right about — disrespect, for instance. I would try to follow up and reinforce these things whenever possible, but somehow it seemed that he could never come to rest. I even invited him to come to the Apostolic Workers' Meeting to express his heart. I wanted to know if we had just become extremely dull to the point that no one here was seeing or addressing these things that he saw. This was a genuine invitation on my part, but he declined. So there were many situations in which there would be a concern that Yahnathan voiced, and though we attempted to address or resolve the issue at hand, usually it seemed that there was an underlying root of mistrust, or something that he was grappling with.

As time went on, Yahnathan began to come to me and explain that he was frustrated with our relationship. He said that I never responded to concerns that he had, that I didn't have time to build a relationship with him. It was very hard for me to know how to bring him peace about this. I was not disappointed in Yahnathan and I was looking forward to him coming into a place where he could rest and be secure. If there was anything that troubled me more than these problems he was having, it was the affect he was having on his wife.

Besorah had lived with Chezikah and me when she first moved into the Body. We were with Keli and Company at the time in Island Pond, and later at the Tremlett house in Boston. During this time she grew to really love us. She held us in very high regard. She was looking forward to moving out here as much, if not more, than he was. Unfortunately, Yahnathan's criticalness of the community here seems to have influenced her to have a lower opinion of us.

I just had a conversation with Abigail bat Deshé about this. She told me that on many occasions Besorah would make comments like, "I just don't understand why things are the way they are," or, "Why isn't this person being confronted about such and such," or, "In Boston it wasn't like this," and so forth. It didn't sound like she had any evil intent, but it didn't seem like she was being ruled over properly either.

On the contrary, my impression is that Yahnathan was reinforcing any negative thoughts she may have had. However, Abigail did say that Besorah always defended Chezikah and me personally. I think that she was really trying hard to think the best of us in spite of her husband's gloomy picture of things. That reminds me that more than once a report reached me that Yahnathan had said that we had no salt in our community.

All of this finally came to the surface in a conversation that Abigail had with her imma. Ruth told her that she was really being negative about the community and bringing up mine and Chezikah's faults. I'm not sure of the details (perhaps Ruth could write if necessary), but in this conversation it was brought out that a lot of this negativity was being generated by her relationship with Yahnathan and Besorah. Ruth told her that she felt there was a divisive spirit in the house. This got back to Besorah. She predictably went into a tailspin which prompted Deshé and me to have a meeting with them the next night.

At the meeting (Deshé, Yahnathan, myself, and our wives), we asked Yahnathan to express his heart. He told us that he was mainly having a hard time with me, that I was not communicating enough. He basically reiterated that I did not respond to his concerns, and that I was not building a relationship with him. I didn't say much because I didn't want to defend myself. Besorah said very little. Deshé did speak in my behalf and it seemed like things were getting through to him. After some dialogue, mostly between Ruth, Deshé, and Yahnathan, the meeting came to conclusion with Yahnathan appreciating us all and receiving what had been said. Besorah was very quiet.

The next day I heard that Yahnathan felt like there were things still unresolved. I think he may have said that his wife didn't release her burden of what she was feeling or something like that. Then I heard something else — that Yahnathan had gone for a walk and when he came back he had confessed to Besorah that everything was his fault, that he was overly critical, subjective, etc., and that he just wanted to trust his brothers. This greatly encouraged me because I thought he was really beginning to see the root of his problem, earnestly desiring to judge himself.

The very next day we received a phone call from John Imperial pleading and begging us to send Yahnathan to the Washington, DC, event. Desiring to lay the past to rest, I was eager to send him to something I knew was in his heart to do. Because we felt that he had received us, we did not have any reservations about sending him. We wanted him to prosper and go beyond this point. We were looking for new beginnings...

And then the accident happened.

The one thing that I would like to hear more about is the state that Yahnathan was in when the accident occurred. I have heard that he was suffering that day, that he was alone; Hobob wanted to talk to him but he couldn't talk about it... He was aloof, but not many had noticed. It makes me wonder whether he was still mulling over things in Hamburg.

In recent weeks we have heard very wonderful reports of how Yahnathan has not ceased to give thanks at every Minchah. It sounds like he is totally receiving this whole episode as discipline from our Father and desiring to hear whatever our God has to say to him. We truly love both him and Besorah, and pray for their complete healing in every way.

This letter was written as a result of conversations with Deshé, Ruth, Gidon, Reya, my wife Chezikah, and others. If anyone would like to talk with me further about this, I would be glad to answer anything that is not made clear in this letter, as best I can.

In our Master Yahshua's name,

Ne'eman

P.S. from Chezekah:

One thing I'd like to add to what Ne'eman expressed is that a lot of what Yahnathan felt and freely expressed was valid. But it troubled me when he would criticize the brothers, Ne'eman and Reya, mainly, for not being "salty" enough with people. There was a general "quickness" in Yahnathan to judge situations and then go in strength to whomever he felt needed to be confronted. I sensed a lack of taking identity with others in an understanding way. But rather he expressed himself in a way that made many of us feel that we were belittled in his eyes, because of our lacks. I suffered personally because I know we needed support. Ne'eman would express to me how badly he felt that the industry consumed so much of his time, that he wasn't able to shepherd people and spend time with them the way he desired to. My hope of Yahnathan and Besorah coming was that there would be more support to properly care for people and our children. At first Yahnathan seemed to see what Ne'eman had on him, but gradually he began to really struggle with him.

Besorah and I have always been very close and the effect it had on her made me sad. It became very difficult for her to open up to me. She would try. I think she honestly felt torn between her "loyalties," so to speak.

Since the accident (last week) Yahnathan called me and it was encouraging that he is definitely turning his heart to our Father.

Divisiveness is different from having a hard time with someone in the government. It is amazing what one person not filled with the Spirit can do, how they can tear down everything we are building. Any kind of complaint is like leaven in the bread dough. It can destroy the whole community.

In Boston, if he didn't agree with how things were being done, Yahnathan had a tendency to withdraw, pull back, separate himself. Keli related how Yahnathan was in an unusual position of having been affected perhaps the most by Derush's faults and sins, and having been least affected by Yoneq. He said Yahnathan was really hard to deal with on issues like these, that he had even resisted Yoneq over expressing his own mind, leaving the minchah in darkness rather than receiving Yoneq. Sameach related how he had seen Yahnathan stand against Yoneq at the minchah because he was so confident in himself.

Ne'eman saw how with new people in your community you have to go slow in bringing them into responsibility. They gave Yahnathan a lot of authority and responsibility within a short time of his moving there. Yahnathan came bringing his credentials with him in his back pocket, so to speak. They were always there to back up his often-expressed opinions of how things should be — "In Boston we would do it this way."

But that is not how our Father places people in position of authority in the community; being the most right is not what He is looking for. He finds someone whom He can trust and then gives him authority. Everyone has opinions, some good and some bad, but every person is tested by how he responds to the leader's direction. The worst failure in this testing is to be critical and then divisive, by giving free rein to your criticism, without regard for who you are defiling.

You can see the evil spirit motivating democracy — it levels all men, and takes away their respect of other men in positions of authority. We will lose our confidence as leaders if we are not in real fellowship, able to correct, direct, and hear from one another

as leaders, at these meetings and in our own communities. Such fellowship and such a relationship of trust between the leaders will produce leadership the people can trust. Otherwise we will always be wondering whether we are doing things right, and not have the confidence we need to direct the sheep under us who are not on the foundation of trusting their leaders deeply, whether they can do something better than their leaders or not. This is how Ne'eman ended up feeling, like he was always under Yahnathan's scrutiny and unable to do things "right enough" to satisfy him. It was an unnatural burden to bear. It was not the foundation the community has been built on.

We heard a letter of repentance Yahnathan had written to Yoneq and ha-emeq (intended for the Intertribal Newsletter):

Shalom to my many friends in the tribes of Israel. I am so very thankful to be a son of our Abba and privileged to have received His lovingkind care recently. Rev 3:19 — "Those whom I love, I reprove and discipline; be zealous therefore and repent."

As many people may know already, on June 28th I was hit very badly by a car moving fairly fast. I was walking across a street during the evangelistic trip in Washington, DC. My legs were instantly broken and the rest of my body very damaged. Fortunately, I was thrown over the car instead of being run over, which most likely would have taken my life. Brothers were there immediately, doing whatever they could do to help me, wondering if I was going to die. From there I was taken to the area hospital.

Three or four days of being in the hospital I was awakened but not very aware of anything, especially of my accident. There was one thing very clear in me, though. I could go to the horror and agonies of death soon. My spirit was in a very low place. Then on the sixth day, to my surprise, my wife, Besorah, and Sameach of Monticello were there to bring me home. Seeing them instantly caused my spirit happiness. (Of course you know Sameach means "a continual source of joy and happiness to others" and Besorah means "reward of the good news") I know then I was being brought back to our wonderful life.

From Washington, DC, my faithful friend Sameach took me home to the Sus House in Boston. There many compassionate people, especially Shaul and Yoceph Rodrigues, began to take care of me. Slowly my mind was becoming a little clearer. People were able to tell me that I was in an accident. Still I had no understanding of why I wasn't dead. My heart truly desired to know what all this meant. I really began to give thanks that I had been delivered from death and was alive with my friends.

Soon our Father began communicating to my heart; it was becoming clear that this was a discipline. This was why I wasn't killed. This was His special love for me. Thanksgiving was filling my heart. I also began seeing the corruption that I had allowed to grow in my heart. I knew in many ways I had been a disloyal son. Often I had problems with people in authority, sometimes not liking their decisions or finding fault, certain times not having compassion or reacting, often not loving my wife like our Master has loved His Body of people.

I am so thankful and happy that our Father loves me so much. He has disciplined me in a special way. I have no complaints or would never want to change it for anything. I believe this is the only thing that could save me. I believe our Father knew this also. I am so thankful and may be one of the happiest disciples alive.

I also know that I still have many faults and problems. But through this humbling discipline is grace. I know this is my Father's loving desire for me, having His grace and strength. I now truly believe we can do nothing apart from Him and we can do everything by Him. Now I have hope of being a loyal son and a compassionate man.

We felt that his letter was without the depth of repentance that his divisiveness warranted, without the recognition of the consequences of his arrogance in other people's lives and in his own. We did not endorse his letter and Eliezer repented for sending it without seeking counsel. [We communicated with ha-emeq, hoping to prevent this letter from appearing in the Inter-Tribal news, but it was too late. So it will be necessary in every tribe to remove the letter before the news is photocopied and distributed in each location.]

We saw that our Father takes the preaching of the gospel of the Kingdom very seriously, and the Washington event was one at which all who were sent were expected to be as John 7:18 — not seeking their own glory, but the glory of the One who sent them. There was no room for hypocrisy.

There was a significant measure of disorganization at the event because there was no one like Ahimelech who had an overall view of the needs and the mind to keep under a smooth chain of command which would have gotten us where we needed to be more

effectively. Yahnathan was reacting to this lack in the same way he had to what he had judged as lacks in the Hamburg community — by withdrawing and being critical.

Then our Father spoke that it was time to go to the Lincoln Memorial and Yahnathan didn't respond. Some of those who stayed behind at the *Oseh Shalom* bus were accounted for and therefore justified (they were doing food, etc.). Anak reached out to Yahnathan and he didn't respond to him. When he saw that Yahnathan wasn't at the Memorial when we prayed that morning, specifically praying to be delivered from evil (drivers in that city are aggressive and fast and somewhat insensitive to pedestrians), he sent a message to the bus for everyone not needed on the bus to come to the Memorial.

There had been a time of safe passage, but Yahnathan's attitude had kept him from crossing with everyone else. The Egyptian army thought they could cross after Israel did, but the time of safe passage was over.

Earlier in Washington Racham had noticed that Yahnathan wasn't dancing and encouraged him to give himself, that that was why he had been chosen to go, because of his gifting and grace in dancing. Yahnathan shrugged off Racham's encouragement and continued to hold back.

The more we talked about it, the more we realized that Yahnathan's letter was a light, glossed over and over-generalized judgment which we had not considered as a counsel before it was sent.

Shoresh asked us, since we are reading the child training compilation every day like we are supposed to be, when was the time for rebuke. No one knew the answer. It is when a child resists in a persistent, reasoning way against your authority. If it is done in public, the rebuke needs to be done in public.

In light of this, Sameach said he was more troubled by what happened with Abigail bat Deshé, that she could articulate the critical view that Yahnathan and Besorah

held toward the community and its government. This kind of defilement concerns our Father.

Ne'eman said that the affect on Besorah was the hardest thing about the whole matter to him and his wife. Someone had related that when Besorah had first moved away from Ne'eman and Chezekah, she regarded Chezekah like Huldah regarded ha-emeq. There was a very high level — a normal level — of regard in her for Ne'eman and Chezekah as her shepherds, as people who had loved her when she came into the community after a terrible life in the world, went through her birth with her weeks after moving in, loved her and cared for her. This whole realm of how Yahnathan's negativity and criticalness had defiled others was not dealt with in Yahnathan's letter.

Making a little one stumble is one of the most serious offenses in the Bible. Hakam read Matthew 18:4-7 in the Amplified Bible, which emphasizes that the "little one" who is caused to stumble is someone who previously had a childlike trust, but whose ability to trust was hindered by the words or actions of another. Besorah was one who had a childlike trust in Chezekah and Ne'eman. Whenever someone stumbles, as Besorah or Abigail did, we have to investigate why, to find out whether they were provoked or enticed into stumbling by the bad example or words of another. Earlier in his letter Yahnathan related how he knew for several days that he was close to death. Hakam said Yahnathan was waiting, just above the bottom of the sea, for six days — that what happened to him was very much like being thrown overboard with a millstone around his neck. Can you imagine the terror you would feel as you were thrown overboard, knowing where that millstone was taking you?

Daniel said it is an abominable, wicked spirit that alters someone's opinion of another by negative, critical comments and attitudes. It destroys the Body, therefore God destroys that person — 1 Cor 3:17. Keli said that if Yahnathan had taken on his wife's childlike trust (received the "little one" as Mt 18:5) for Ne'eman, he would have been wise. Instead she was polluted to such an extent by her husband that she would then go

and affect one of our children. Hakam saw that Mt 18 particularly addresses the way you affect others in their view of the community and their brothers — “to entice or hinder” (Mt 18:6, Amplified) them with your words.

Sameach told us that it is a really serious thing when a spirit has been communicated to someone else by someone’s words and negativity, by the things the first person is not judging. He spoke of an example where there was an effective cleansing of two youth — one who doesn’t talk that way anymore and another who won’t be affected by what he heard because he saw the consequences and the repentance of the first youth. It was encouraging and gave us direction here. Keli saw that if Yahnathan can hear and receive these things in this spirit, then others can recognize his accident for what it was, the discipline of our Father for the evil he was practicing, and they can be cleansed of having participated in it to the extent they did. Someone asked, “Can you imagine what it would be like if we were to be turned against Yoneq by someone’s words and evil, accusing spirit?”

Racham said that is what was happening in Boston before Yoneq came in 1994, by many little comments Derush was making to many people. But his talk went far beyond that. A respected sister said one time after Derush left, “I wasn’t glad to see the apostolic workers come to town because I knew something wrong about every one of them.” Daniel said Derush’s sin was not the sexual sin which cut him off — that was just the temptation he was led into because of his divisiveness which was destroying the Body.

We have to see the seriousness of Yahnathan’s accident. He nearly died, which would have left his wife a widow and his children orphans. He needs to see the seriousness of what happened to him. Hakam said Yahnathan’s injuries reminded him of Nathaniel Kirby’s. They were almost identical. Sameach said that Yahnathan is by no means out of the woods yet. He faces several more surgeries. He is still in a very critical place, both physically and spiritually. It is critical for Yahnathan to see these things

spiritually. We need to keep praying for him and what we say to him needs to be a polished arrow.

We have to see that he had just gotten out of a meeting in Hamburg in which he was confronted about these things. He repented and the brothers had peace to send him, but then in Washington, DC, he fell into the same attitudes again. He repeated the same offenses and our Father took it very seriously. (Kirby was an example of Matt 18. He complained until he died. He was going through the woodshop in a wheelchair and instead of being thankful to be alive, all he could do was complain about his tools being out of place, etc. It was shortly after that he went back to the hospital and died.)

Sameach remembers crying after Kirby died. It wasn't for the widow and the orphan — it was for our Father, how it hurt Him to have to deal with Kirby that way. There was a recent teaching which spoke of how the early church started treating the prophets of the New Covenant the way Israel had treated her prophets, saying, "The prophets are speaking nonsense. . ." That is how they treated the prophetic warnings about the church being cut off (Rom 11:22, etc.). We need to fear the word of the prophet about not obeying, even in little ways like when to leave the bus. It reveals deeper attitudes.

Shoresh voiced what many of us felt: that it was stunning to hear of Yahnathan being hurt at a tribal event. We know our Father can protect us. We want people to respect the government of God on the earth, and in heaven. These things can always strengthen the government if they are handled properly and explained sensitively. The first step is to present these things, once they are in good shape and we have captured the revelation we heard here today, to Yahnathan. He is the first one who needs cleansing. Then we take what our Father has given us here and use it to cleanse the Body of complaint, negativity, and mistrust of the Body.

Hakam said his wife has told him that the Body meetings of Island Pond put the fear of God into you. You went away from there absolutely knowing you had heard from

our Father. Sameach said it is the clean fear of God which delivers one from death. If we are going to judge Yahnathan's repentance, it will be based on things we have said here. The fact that Daniel Kirby, after the accident, was still complaining, showed that the handwriting was on the wall and he had been weighed in the balance and found wanting. If repentance is superficial it won't bring healing.

August 26, 1996

Dear Sameach,

I've thanked Our Father a lot lately for discipline me and breaking my legs and etc. After what you shared about "can you imagine taking the handle off a maul and breaking your son's legs," it has made me think about His discipline differently. I've been repenting to Him today for grieving Him with this. I could not imagine having to do this to my son.

I see that I have been a destroyer in the Body for some time now. You often have called the enemy "the hater of all good." I can see how I have been a minister of "the hater of all good." I have hated many things that are good. It was said that I resisted Yoneq. I remember clearly one time, because I was being hard-hearted to my wife, he tried to help me. I would hardly move and later he confronted me and said, "Are you Derush?" I knew I was exposed but because of my hard heart I said, "No." And other times I knew I resisted Him. One time he said I was just like Aysh. I got offended and cut myself off. You helped me on that one. I remember Glory did not want to forgive me because I wasn't grieved enough or something like that. But I understand now that this was a hardness in my heart I've had for a long time now. This was what Yoneq was trying to help me with. I have been a very proud person. This has been ruling my life and hurting others for a long time.

It is very clear to me also how arrogant and disrespectful I have been to Ne'emon. One time I provoked him to an argument. I definitely stirred him up and I think he said, "Don't you think that goes totally against authority?" Something like that toward something I was talking about. Anyway I definitely got him mad and he left. But soon came back and found me and repented for rising up. But I now see how I really received an evil spirit that was out to tear him down. And shortly after that I went to Ruth and Deshe, only trying to have them take my side and tear down Ne'emon. Many other times I hardened myself against him. Also concerning me having credentials in my back pocket: I see I am a man who tries to bring glory to myself. I've done this much.

Separating myself, thinking I am better. I've been deceived thinking I am better than Ne'emom and others. I am ashamed now. I separated from Deshe also because his abba came and started planting our garden. I got hurt. Now it is clear to me because I wanted it to be my garden, My glory. I have no glory now.

I also see how I have polluted my wife. I have complained much about ways in authority. Not getting my own way. Separating myself. I see how this division in me has gone into her and others. Ruth said that there was a divisive spirit in our community and she thought it was my wife and me. When I heard this something in me believed that this really could be true. I hardened against this in my heart and turned and blamed others. I know I have hurt Abigail because of it. I want to repent for this evil practice of mine. I can see how I practice these things because I continually did them. I know I lacked with other people there. I have not been a compassionate man. I was hard on Gidon's family. I wondered why they became distant from me. I have become a harsh man. I want to be different. I want to be a loving man.

Concerning the Washington event, I see that I was not in John 7:18. I was seeking my own glory. I remember while I was talking or trying to evangelize I would often look down at the community leaders hoping they would see what I was doing. I also see how dull and arrogant I am that Racham, a prophet, would encourage me to dance but choose not to. Sameach once said that a wise man only needs a hint. I was not wise. I didn't take his hint. I also see that I was reacting just like I did in Hamburg to the disorganization — I withdrew and was critical.

After my accident I thought about how I was in Washington. "I was fine. Wasn't having a hard time with anyone or anything." It is so clear to me now that I am a practicer of evil. I was so used to the way I was being in Hamburg that I couldn't even tell the way I was in Washington. I remember Eliezer sharing with me years ago from something that Yoneq said. He shared about how we can't have our heads in the air. This is Satan's territory. If we don't have our minds on the Spirit and we are not judging ourselves, we will be in his territory and have an errant spirit.

I can see that when I was in Washington I had an errant spirit. Errant means roving or wandering. I see that this spirit that I have fellowshiped with for some time now caused me to roam and wander from our Father's protection in Washington.

I believe that is true about the millstone. I am one who is living right now in the terror of having that millstone take me to death. I have a great weight of sin on me now. I want to repent of all these ways, hurtful and wicked ways I've been giving myself over to. I want to repent for being a destroyer, a complainer, a negative critical person. I believe I haven't been connected to our Master for some time now. How could a connected person be a destroyer? In my intertribal letter I wrote "I may

be the happiest disciple alive.” I know now I am probably the unhappiest disciple alive. I am very thankful to be alive, but I am not happy. I know I am the cause of my wife’s unhappiness also. I desire with all my heart to change. I want to be a pleasing son, not shameful like I have been. If there is more I am missing, please help me. I am thankful for our Father’s mercy and love for me.

Yahnathan

P.S.

I am in a desperate place. I have never experienced so much turmoil before. I know I have brought all this upon myself. I know I have brought it upon my wife also. Everything within my being wants to change and never live this way again.

Some other things I see is that I could have been one of Ne’emon’s biggest supports. But I became his biggest hindrance and tore him down. I regret this so much. It grieves me so much how I have hurt them and hurt their relationship with my wife. I’m thankful also for how much Chezikah was a friend to me and didn’t let herself be influenced by my wickedness. I wish I had never done anything that I did. I hope our Father will allow me to pay back what I have taken. I hope to have a new chance with Chezikah and Ne’emon someday. I want to be totally cleansed of all this filth in me. I know beyond a shadow of doubt, if I am not cleansed I am going to be a dead man. This terrifies me.

Another thing I regret is causing this young boy who hit me so much grief. I can not imagine how bad I would feel if I hit somebody with a car. I would feel so bad, ashamed, hurt, embarrassed. I caused this boy to go through this. I hurt him!

Anything I can do to help him I will. I know I caused my parents grief also. My mother has hurt her back from this. I, one man, have hurt so many people. I have no desire to hurt anybody again. I want to be connected to our Master Yahshua. I want to return to His people.

Yahnathan

Dear Sameach and Apostolic Workers,

I am writing in response to the meeting we had this morning with Sameach, Eliezer and Yoceph. I was thankful to hear what I did this morning and even more thankful I have a chance to repent from the ways I have been.

It seems like for the last year I’ve been so far from our Father. I would cry out, not understanding what was wrong with me, wanting things to change, wanting to be different. Things never got better. I can see now the reason why is because I haven’t

been serving our Abba, but rather the evil one. I hate the ways I've been. I hate how I've been a destroyer. I don't want to be a destroyer anymore!

I want to be a compassionate person, one who takes identity with people. I don't want to look down on people like I have. I want to think higher of others than myself. I know I haven't been that way.

I saw today how much it can effect someone when you let negative things come out about one another. I see how I was divisive when I talked to Abigail (Deshe) about things in NY. I caused her to stumble and hurt her. Not even realizing it, I was like the evil one, polluting her. I hate that I was like that to her and I'm sure others, too! I want to repent from these ways. I don't want to be negative, critical, a complainer. I don't want to hurt others.

The evil one has oppressed and silenced me for so long. I don't even remember how to open up to one of my sisters and talk to them anymore. Because of this I've separated myself from people. I don't want to be divided from anyone anymore. Especially from our Master Yahshua!

I knew when this accident happened it was for a reason. I knew there was something very wrong with my husband and me. I'm thankful our Father is speaking to us. I want a clean fear of our God in my heart. I believe that we've been these ways that were written in the Report on Yahnathan's Accident. I really want a second chance, I want to repent for being a destroyer and live for Yahshua. I want to change. I want my first love back!

Besorah