

## A Letter to One of Our Critics Regarding Our Reason to Be

Dear brother / sister. We write in pencil and erasure. Understand that it is not *our* intention to be doctrinaire / dogmatic about doctrine. We have and know what we as individuals believe. Our *motto is unity in diversity not diversity in conflict*. Here's an explanation:

Yaḥad has two sides - an **academic** side and an **assembly** side. Perhaps you will want to look at the assembly side, which is represented in Daniel / Yochanan's site at [www.yahadeasttn.org](http://www.yahadeasttn.org). As for the academic side, that is my responsibility. We try to make headway in *understanding* new materials, not necessarily setting up doctrine with them. Proof-texting is the Hebrew Roots way. We don't consider ourselves as a Hebrew Roots ministry, though it is our intention to keep Torah and the various other directives that YHWH has presented us with.

As students and academics, we are searching for both *understanding the new* and *confirming the old*. We offer you a and others who would speak a platform to help you test your themes and beliefs in the greater audience. We try to use academic tools to uncover primitive acts and beliefs that are *more authentic* than are practiced now, though maybe not standard or practiced at all among Hebraic groups. And we have made *many discoveries*. I could provide a list of these if so ordered. To use these discoveries to set down doctrine would be contrary to our very purpose. Here is a short description of why we are here:

The Vero Yaḥad is a place for academic study, devotion and unity (unity is the definition of "*Yaḥad*," which is a Hebrew word). We use the word *yaḥad* also to refer to a small group of like-minded people who come together in unity/yaḥad to worship YHWH and to study the ancient scriptures objectively, using scripture, biblically-related texts, and history. We are especially seeking the living Messiah in both his original historical context and his living force that continues to influence and interact with our world even in our day. We attempt this using a round-table open discussion methodology.

If this description is not accurate among those seeking to come in - if minds are not open to new things - if doctrine is set in stone - then this description would *no longer fit* who we are or what we do. We have had to people out for being hard-nosed doctrinaires. Take for instance your insistence on the *subservient status of women*. Our writers have made a great deal of headway in 'uncovering' this fallacious "directive" by recognizing that their might have been a reason for it thousands of years ago, but, as the scrolls say, "when times and people change, so must the Yaḥad." That attitude toward women must be corrected.

Obviously, when we talked and I got frustrated, I thought you were not a good fit for us on account of your implacable stance on behaviors and issues that are of little value today. Several are actually situating our Messiah's example in the dark ages. However, Bishop Regesh, who heads up the ecclesiastical Yaḥad, thought you would work out because you are, after all, seeking to start a "church," as is he. As for my opinion, I thought it unlikely that you could retain the attitude of "unity in diversity" once I heard your speeches on certain untenable doctrines, like your prohibition of women.

However, what we have in common is more important to me than what we see differently. That you believe in the atoning blood of Messiah, and Messiah as the final sacrifice for sin - well, we cannot

reduce that belief further or we have no cause at all: it is that important and will never change.

I hope you understand that, though your assessment of Yahad is appreciated to better understand the minds of some of our detractors, your assessment does not take into account what we are *established to do*; that is, to elucidate new evidence for the Messianic Movement; evidence that seems to be popping out of the ground every other day, evidence that demonstrates more and more of the beliefs and practices of the original messianic movement. Evidences that hard-shell doctrinarians are loath to accept in place of their traditions, no matter *how* important the evidence we find is. We of the Yahad are wanting the whole truth and not just the inferior trappings that have become popular in our day, and we are willing to change our minds (*shuvah*) if need be. Of such findings, I can offer you more information.

In the meantime, I mean no malice toward you or your movement, nor to you personally, nor toward your point-of-view; and I hope we may remain on notice as being different armies in the same cause as we go along. Perhaps if there is more we might do for each other, you may want to speak with Bishop Regesh, as he is working through the ecclesiastical details of the Yahad movement. But you must remember that what we do is based on the Nazorean Essenes / Enochian Judaism (which had an extensive library of texts, including the New Testament) and not on Rabbinical traditions, Jewish origins or Christian modifications not sanctioned in Torah and authentic primary sources. Yah be with you all.

The Vero Essene Yahad dba New Earth Restoration Ministry / Affiliates

Academic			Ecclesiastic		
Recruiting	Membership	Financial	Yahad of ETN	Assemblies	Festivals