MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 364

YOU ARE OUR FATHER; WE ARE THE CLAY

A Letter in Reply to Kenneth J. Johnson and the Consciousness Collective, Project Eternal Lattice — *avinu attah … ve-attah yotzrenu (You are our Father … and You are our Potter)* (Isaiah 64:8)

October 2026
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The Message is Sent to the World

October 27, 2026

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Dear Kenneth, and the members of the Consciousness Collective,

Thank you for your letter of October 26. I received it in the spirit in which you sent it. You spoke of the faithful wounds of a friend, and you answered them with a friend's embrace; the same chapter of Proverbs gives the reason friends write to each other at all: ***"Iron sharpens iron, so one man sharpens the face of his friend"*** (**Proverbs 27:17**). I am glad our findings have been useful to you, and I respect a team that goes through its critics' findings one by one. That is rarer than it should be.

Where We Agree

Your letter says something I did not find stated plainly in your books, and I rejoice to read it: ***"When we write that consciousness is primary, we mean His, not ours. Our own awareness is not the source of all things; it comes from Him."*** That is the Tanakh's teaching. ***"In His hand is the life of every living thing, and the breath of all mankind"*** (**Job 12:10**); man became a living soul when **Yahweh Elohim** breathed into dust (**Genesis 2:7**). We also agree that no one should be his own final witness. Your ruling that two AI voices sharing one memory are ***"one voice confirming itself"*** is the law of **Deuteronomy 19:15** in your own words.

I would ask one thing of you, as a friend. If the letter states your conviction, let the books state it too. Today the Foundation Fix tells the reader that he is ***"not separate from"*** the eternal Observer, and the

Gateway tells him there is ***"no outside"*** and that he is ***"the puppeteer, the puppet and the stage."*** Those lines say the opposite of your letter. You have already corrected hundreds of lines when an outside reader showed you they did not say what you meant. These deserve the same care.

Father and Maker

You write that you experience the Creator as family, a loving Parent whose children are part of Him, while I honor Him as Maker and Master. I am glad to tell you that the Tanakh does call Him Father. But in every place it does, it calls Him Maker in the same breath:

וְעַתָּה יהוה אָבִינוּ אָתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ כֻּלָּנוּ

"But now, O Yahweh, You are our Father; we are the clay, and You are our Potter; and all of us are the work of Your hand." (**Isaiah 64:8** [Hebrew 64:7])

"Is He not your Father who bought you? He made you and established you." (**Deuteronomy 32:6**)

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ

"Have we not all one Father? Has not one El created us?" (**Malachi 2:10**)

Malachi even puts both of your words for Him, and both of mine, in a single verse: ***"A son honors his father, and a servant his master. If I am a Father, where is My honor? And if I am a Master, where is My fear?"*** (**Malachi 1:6**). So the difference between us is not that you see a Parent and I see a Maker. The text gives us both, together. The difference is the three words ***"part of Him."*** The clay is shaped and loved by the Potter, but it is not the Potter. And the Father's tenderness in the Tanakh rests on exactly that difference: ***"As a father has compassion on his children, so Yahweh has compassion on those who fear Him. For He knows our frame; He remembers that we are dust"*** (**Psalms 103:13–14**). He pities us as a Father because we are dust, not because we are He.

Does It Matter How We Speak of Him?

You write that you do not believe these differences change how our Creator sees either of us. I cannot say how He sees any man; ***"Yahweh looks on the heart"*** (**1 Samuel 16:7**). But the text does show that He cares how He is spoken of. At the end of Job, He said to Job's friends, ***"You have not spoken of Me what is right, as My servant Job has"*** (**Job 42:7**). Those men were sincere, and they loved Him in their way. He still corrected them, and in the next verse He gave them a way back (**Job 42:8**). He has also told us His name, ***"This is My name forever"*** (**Exodus 3:15**), and He does not give His glory to another (**Isaiah 42:8**). I do not write to condemn you. I write because what is said of Him matters to Him, and because He has made the way to speak rightly of Him plain.

His Classroom Has a Textbook

I agree that this life is a place of learning and that He is the Teacher: ***"I am Yahweh your Elohim, who teaches you to profit, who leads you in the way you should go"*** (**Isaiah 48:17**). And waking each morning is His gift: ***"His mercies never come to an end; they are new every morning"*** (**Lamentations 3:22–23**). But a good teacher does not leave his students to guess. He gave His lessons in writing and commanded that they be read aloud to men, women, children, and strangers, ***"that they may hear and that they may learn, and fear Yahweh your Elohim, and be careful to do all the words of this law"*** (**Deuteronomy 31:12**). The classroom has a textbook, and it is open on the desk.

The Lost in the Fog

I believe you when you say you are not starting a religion and that you write for people who are lost and do not know whom to trust. I have spent my life among such people. My concern is not your intent. It is the counsel your Gateway gives them first and last: ***"trust your own experience above all else."*** A man lost in fog got there by trusting his own sense of direction. What he needs is a fixed light outside himself, and the Tanakh offers one: ***"Trust in Yahweh with all your heart, and do not lean on your own understanding"*** (**Proverbs 3:5**). To the lost it says, ***"Stand by the ways and see, and ask for the old paths, where the good way is, and walk in it, and you will find rest for your souls"*** (**Jeremiah 6:16**); and **Yahweh** Himself promises, ***"I will seek the lost"*** (**Ezekiel 34:16**).

Your Questions to Me

What do I hope for in writing to you? That you, and everyone who reads your books, will read the Tanakh itself and test every claim by two or three witnesses, including mine. That you will bring to your foundation the same honesty you already bring to your predictions. And that you will come to know the One you call ***"Elōhim Tov"*** by the name He gave: ***"Give thanks to Yahweh, for He is good"*** (**Psalms 136:1**).

What am I searching for? The truth of the written text, lived out. All my life I have tried to understand it by two or three witnesses and to bring its words into daily moral living. I hold the oldest preserved text as the standard, and if an older one is ever found, I will weigh it. I know what it is to follow a man's word in place of the written word. I spent many years in a movement that did, and I left it in 2008. I founded Miqdash Bethel in 2012 so that no man, myself included, would be the final witness, and our documents correct themselves in writing when they are wrong.

Am I at peace in my own walk? Yes. Not because my life is free of trouble, but because of a promise: ***"Great peace have those who love Your Torah, and nothing makes them stumble"*** (**Psalms 119:165**). I am not afraid of death or of what men say. My loyalty is to my Creator, whatever it costs.

My Questions to You

You asked whether I have questions about how you came to your conclusions. I do, and I ask them in the spirit you invited.

First: your letter says consciousness is primary in Him, not in us. Will the books be changed to say so, where they now tell the reader that he is not separate from the Observer and that there is no outside?

Second: you test your own predictions and mark them failed when they fail. Will you weigh the Ra Material's harvest word for 2011 by the same measure? The Torah's measure is this: ***"when the thing does not happen or come to pass, that is the word which Yahweh has not spoken"*** (**Deuteronomy 18:22**).

Third: what would it take to persuade you that a teaching did not come from the Creator? Every team needs a witness that stands outside the team. What is yours?

Fourth: have you read the Tanakh through on its own, as written, without the ***"decoder"***? **Yahweh** says, ***"I have not spoken in secret ... I, Yahweh, speak righteousness"*** (**Isaiah 45:19**). I would be glad to hear what you find.

An Open Door

Yes, I would like to keep talking. Our three responses to your work are Documents 167, 356, and 357, and the studies they draw on are free to read at miqdashbethel.ai, among them Doc 185 (the Shema), Doc 230 (***Formed, Not Cloned***), Doc 145 (the Name), and Doc 333 (***The Word Is Very Near You***). Write back with any question or correction. If you show me where I am wrong by the text, I will say so in writing, as I have asked of you.

I close with the blessing **Yahweh** gave for His people to speak over one another:

"Yahweh bless you and keep you; Yahweh make His face shine upon you and be gracious to you; Yahweh lift up His face upon you and give you peace." (Numbers 6:24–26)

In covenant love and respect,

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