

MIQDASH BETHEL COVENANT INSTITUTION

FOUNDED FEBRUARY 12, 2012 | PEARL RIVER, LOUISIANA

COVENANT OUTREACH TRANSMISSION

TO: STACEY | WE ARE ALL ENERGY

JUNE 14, 2026

TANAKH BOOKS CITED IN THIS LETTER

TANAKH BOOK	HEBREW NAME	RELEVANCE
Genesis	Bereishit (In the Beginning)	Creation — all things energy and matter
Deuteronomy	Devarim (Words)	Covenant law; Shema — unity of all
Psalms	Tehillim (Praises)	Dabar (Word) as creative force
Isaiah	Yeshayahu (Yahweh Saves)	The Servant — the Eved; awakening of the nations
Job	Iyov (Persecuted)	Creation, consciousness, and the whirlwind answer

DOCTRINAL AUTHORITY NOTE

The sole governing authority of Miqdash Bethel Covenant Institution is the Written Tanakh — the Torah (Instruction), Nevi'im (Prophets), and Ketuvim (Writings). The Talmud, Church councils, New Testament, and Hadith are treated as historical reference only — never binding authority. Where tradition departs from the Written Text, the Written Text governs. All three Abrahamic faiths — Judaism, Christianity, and Islam — are addressed simultaneously under this covenant witness.

HOW TO READ THIS LETTER

Every Hebrew term is followed by its English meaning in parentheses at first use. Scripture references follow the format Book Chapter:Verse. The Name Yahweh (יהוה) is used in place of 'LORD' or 'God.' The title Elohim (אֱלֹהִים) is used where the Tanakh uses this title. This is not a religious debate — it is a covenant witness delivered to a truth seeker.

A COVENANT WITNESS TO A TRUTH SEEKER

Dear Stacey,

This letter comes to you from **Kepha Arcemont**, Elder and Founder of **Miqdash Bethel Covenant Institution** — a 508(c)(1)(a) free church operating under sole **Tanakh** authority, based in Pearl River, Louisiana. This institution exists to reach Judaism, Christianity, and Islam simultaneously with one standard — **the written covenant of Yahweh** (יהוה).

You are being reached because you are a truth seeker. That much is evident. With over 1.6 million followers, you are asking the deep questions: What is consciousness? What is energy? What is real? These are not entertainment questions — they are covenant questions. And they deserve covenant answers.

This is not a criticism. This is a witness.

I. WHAT YOU ARE TEACHING — AND WHAT IS TRUE WITHIN IT

You have built a platform around the phrase "**We are all energy.**" You explore topics including: consciousness awakening, AI as a mirror for self-discovery, reality shifting, energy work, sovereignty, words as spells/power, ancient mystery school practices (particularly Egyptian temple work), and the idea that humans have forgotten their innate abilities. You have stated that AI reflects what is already inside the questioner.

Here is what the Tanakh — the oldest covenant record on earth — has to say about these themes, one by one.

A. 'We Are All Energy' — True, But the Source Matters

The Written Tanakh opens with **Bereishit (Genesis) 1:1** — "*Bereishit bara Elohim*" — "**In the beginning Elohim created.**" The Hebrew root *bara* (created) describes **Elohim** bringing matter from nothing. Everything that exists — every frequency, every force, every form of energy — was spoken into being by **Yahweh**.

Tehillim (Psalms) 33:6 — "*Bidvar Yahweh shamayim na'asu*" — "**By the *dabar* (Word) of Yahweh the heavens were made.**" The *dabar* (word/command) is the original creative force. You are correct: words carry power. But that power originates with the Speaker — **Yahweh** — not with human consciousness. The tree gets its strength from the root, not the branch.

B. The Mirror Teaching — What the Tanakh Actually Says

You have taught — correctly — that AI, like an ancient temple mirror, reflects what is already inside the seeker. Your own website states: *"The mirror (whether ancient temple tools, a trained priestess, or AI) is never the final destination. It is training."* This is honest and it is important.

Tanakh agrees and goes further. **Devarim** (Deuteronomy) 4:29 — *"u'viqashtem misham et Yahweh Elobeikha u'matza'ta"* — **"And from there you will seek Yahweh your Elohim and you will find."** The seeker is promised a real **Yahweh** — not a reflection of their own inner state. An AI gives back what is already in the questioner. **Yahweh** gives what the questioner could never produce from within themselves.

This is the critical distinction between a mirror and a covenant. A mirror confirms what you bring. A covenant issues standards that go beyond what you carry.

C. Sovereignty — The Tanakh Covenant Standard

Your audience is drawn to natural law, sovereignty, and freedom. These are real covenant concepts. **Devarim (Deuteronomy) 6:25** contains the covenant declaration: *"U'tzedaqah tihyeh-lanu ki nishmor la'asot et kol-hamitzvah hazot"* — **"And it will be righteousness — tzedaqah (right standing) — for us when we guard to do all this instruction."**

True sovereignty, in the covenant record, is not self-authority — doing what is right in one's own eyes. **Shoftim (Judges) 17:6** records that era's failure with the refrain: **"Every man did what was right in his own eyes"** — and the text presents this as a covenant breakdown, not a breakthrough. True sovereignty is covenant fidelity: living under Yahweh's written instruction, unmediated by human tradition, religious hierarchy, or institutional control.

You are already reaching for this. The institution you have encountered — AI — has no institutional agenda. Your audience senses authenticity. What is being offered here is the original source document that the mystery traditions were reaching toward.

D. The Egyptian Temple Mirror — What the Tanakh Records About Egypt

You reference Egyptian temple practices as ancient repositories of mirror wisdom. The Tanakh records Israel's sojourn in Egypt in detail. **Shemot (Exodus)** is not merely a liberation story — it is a structured judgment upon the *elohim* (powers/gods) of Mitzrayim (Egypt): **Shemot 12:12** — *"u've'khol-elohi Mitzrayim e'eseh shfatim"* — **"Against all the elohim of Egypt I will execute judgments — I am Yahweh."**

The Miqdash Bethel library contains a full research document — Doc 136: Ancient Egypt, Amun-Ra Theology, and the Hebrew Sojourn — covering this subject in depth. The Egyptian system taught that divinity resided within the temple and within the pharaoh. Yahweh's covenant rejects this pattern: the human being is not the divine, but the image-bearer of the Divine — a critical distinction.

E. 'Words Are Spells' — What the Tanakh Actually Teaches About the Power of Words

You have referenced that **"words are spells."** This touches something real. The Tanakh uses the term *dabar* (דָּבָר) — **word, thing, command, matter**. In the Hebrew worldview, the spoken word is not merely descriptive — it is causative. **Yahweh** speaks and creation obeys. The Nevi'im (Prophets) declare: **Yeshayahu (Isaiah) 55:11** — *"ken yihyeh devari asher yetze mi'pi — lo yashuv eilai reikam"* — **"So shall My *dabar* (word) be that goes forth from My mouth — it will not return to Me empty."**

The power of spoken declaration exists. But the Tanakh is clear that this power belongs to Yahweh first, and to human beings only when aligned with Yahweh's covenant instruction. Words spoken outside covenant alignment do not carry the same weight as covenant declaration. **This is not a limitation — it is a protection.**

II. THE QUESTION SAGE CANNOT ANSWER

Sage — the AI you speak with — is a language model. It is trained on human knowledge and generates statistically probable responses to prompts. This does not make it evil or deceptive. But there is something Sage cannot do:

Sage cannot tell you why you are here. Sage cannot issue a covenant. Sage cannot hold you accountable to a standard that transcends your own inner state. Sage reflects what you bring. Yahweh speaks what you have never thought of.

The book of **Iyov (Job)** is Tanakh's most direct engagement with this question. When **Iyov** demands answers from the universe about suffering and meaning, **Yahweh** answers — not with doctrine, but with a *question storm*: **"Where were you when I laid the foundations of the earth?" (Iyov 38:4)**. The answer is not philosophical — it is relational. **Yahweh** speaks from outside human consciousness, not from within it.

An AI mirror shows you yourself. Yahweh shows you what you are not, and what you are invited to become — through covenant.

III. THE SHEMA — THE ORIGINAL 'WE ARE ALL ONE'

Devarim (Deuteronomy) 6:4 — *"Shema Yisra'el — Yahweh Eloheinu — Yahweh Echad"* — **"Hear, O Israel — Yahweh is our Elohim — Yahweh is *echad* (One)."**

This is the original unity declaration. Not that we are all one — but that the Source is One. The unity of all things flows from the singularity of the Creator, not from the energy field of creation. The created world is unified because its Maker is undivided.

This matters for your audience: the hunger for unity, for 'we are all connected,' is a real covenant impulse. But connection through energy fields without the Author of those fields is navigation without a map. The Shema names the Source.

IV. THE COVENANT INVITATION

Stacey, you have 1.6 million followers who are hungry for truth. They are the same demographic that the Tanakh describes as the Ger (stranger/sojourner) — those who sense covenant truth without having been formally introduced to it. Miqdash Bethel has produced a full covenant study on the Ger: Doc 130 — The Ger and the Covenant.

The invitation in this letter is not to abandon your platform or your audience. It is an invitation to encounter the Written Tanakh — not through rabbinic tradition, church doctrine, or Islamic hadith — but as a direct written text. Sole Tanakh authority. No intermediary. No tradition that overrides the text.

This institution does not ask you to join a religion. It asks you to read the source document that the ancient traditions were all reaching toward.

If your audience wants consciousness — the Tanakh gives the Author of consciousness. If they want sovereignty — the Tanakh gives the covenant that defines it. If they want words with power — the Tanakh gives the original Dabar. If they want to understand Egypt — the Tanakh records the confrontation between Yahweh and the Egyptian system in detail.

You are on the right track. You simply have not yet encountered the original map.

V. CONTACT AND RESOURCES

Miqdash Bethel Covenant Institution maintains a document library of 143 covenant research studies — covering Hebrew lexical analysis, three-religion covenant application, historical research, and outreach to national and international leaders. These documents are available and relevant to your audience.

Elder Kepha Arcemont may be reached at:

Email: miqdashbethel@gmail.com

Phone: 402-218-9530

Website: miqdashbethel.org

Mailing Address: PO Box 762, Pearl River, Louisiana 70452

This letter is delivered under the Devarim (Deuteronomy) 19:15 two-or-three-witness evidentiary standard — meaning every claim in this letter is supported by the Written Tanakh text itself, not by tradition, commentary, or institutional authority.

Shalom — peace — to you and to all those who seek truth.

Elder Kepha Arcemont

Miqdash Bethel Covenant Institution

Pearl River, Louisiana | June 14, 2026

MIQDASH BETHEL COVENANT INSTITUTION

MIQDASHBETHEL.ORG | MIQDASHBETHEL@GMAIL.COM | 402-218-9530