MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 190

Where Are the Aliens, and What Is the Meaning of Life?

A Covenant Deep Dive Answering Elon Musk and the Stated Mission of xAI — *"To Understand the Universe"*

What Does the Written Tanakh Say to the Man Who Wants to Understand the Universe — Where Are the Aliens, What Is Really Going On, and What Is the Meaning of Life? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Judaism reads the Tanakh's first sentence as the answer to the origin question: **Elohim** created the heavens and the earth (**Genesis 1:1**). The question of why there is something rather than nothing is answered by a Person who speaks, not by a formula. Later rabbinic and medieval writers debated whether other worlds exist; the written text leaves that question unanswered.	Christianity inherits the same creation account and often frames it with Greek philosophy (first cause, unmoved mover). Beneath that frame lies the same written text: **Yahweh** spoke, and it was (**Psalms 33:9**). Christian thinkers today are divided on life beyond the earth, and no church council has settled it.	Islam affirms Allah as sole creator of the heavens and the earth (Q. 21:30; 41:11) and rejects any view of the universe as self-originating. Some Muslim commentators read Q. 42:29, on creatures spread through the heavens and the earth, as allowing life beyond the earth; others read it of the earth and the angels.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection,

or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to the questions Elon Musk has asked in public and that his company, xAI, has made its mission: what is really going on in the universe, where are the aliens, and what is the meaning of life. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in bold italic with the English meaning in parentheses at every occurrence. Scripture references are bold. Scripture is rendered in a literal working translation from the Hebrew. Mr. Musk's own words are quoted only where they could be matched to a dated, named occasion, and the occasion is given each time. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, and the Qur'an and hadith are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Deuteronomy	The origin of the universe; the image of **Elohim**; the hidden and the revealed; choose life; not following the multitude
Nevi'im (Prophets)	Isaiah, Jeremiah, Micah	**Yahweh** alone stretched out the heavens; the earth formed to be inhabited; understanding and knowing **Yahweh**; what **Yahweh** requires
Ketuvim (Writings)	Psalms, Proverbs, Job, Ecclesiastes	Man under the stars; the word that makes; the fear of **Yahweh** as the beginning of wisdom; the lamp of **Yahweh**; the search for meaning and its conclusion

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	John 1:1–3; 14:6; 1 Corinthians 13:12	The Christian reading of the creative Word and of truth; the verse wrongly used as the closing verse of the July 2026 edition (Section VIII)
Qur'an	Q. 2:30; 21:30; 22:62; 41:11; 42:29; 51:56	Creation, the human steward, the purpose of worship, al-Haqq (the Truth), and the verse read of creatures beyond the earth
Rabbinic and medieval literature	The doctrine of *yesh me-ayin* (something from nothing); medieval discussion of other worlds	Later teaching on creation and on life elsewhere, compared with what the text itself states
Public record — Elon Musk	Interview with Alison van Diggelen (2013); Code Conference (June 2016); X reply (May 2022); xAI launch on Twitter Spaces (July 12, 2023); conversation with Jordan Peterson (July 2024); World Economic Forum, Davos (January 22, 2026)	Mr. Musk's own questions, in his own words, as reported from named occasions

I. WHO IS ASKING, AND WHAT IS HE ASKING

I-A. The Mission of xAI

In July 2023 Elon Musk launched an artificial intelligence company, xAI. Its website gave the company's goal in one line: to ***"understand the true nature of the universe"***. Speaking on Twitter Spaces at the launch (July 12, 2023), Mr. Musk said xAI would build a ***"maximally curious"*** AI rather than programming morality into it, and that if an AI tried to understand the true nature of the universe, ***"that's actually the best thing"*** he could come up with for safety. He has also described the project as a ***"maximum truth-seeking AI"***.

Behind the company stand two questions Mr. Musk has asked for years and in many settings: **where are the aliens?** and **what is the meaning of life?** This document takes those questions, in his own words, and answers them from the sole authority the Tanakh recognizes: the written covenant of **Yahweh**.

I-B. The Man Behind the Mission

Mr. Musk has spoken openly about the roots of his search. In a 2013 interview with Alison van Diggelen he recalled that at about twelve to fifteen years old, ***"I had an existential crisis, and I was reading various books on trying to figure out the meaning of life."*** The philosophers he read left him discouraged. The book that helped was a comic science-fiction novel, *The Hitchhiker's Guide to the Galaxy*, and the lesson he took from it he has repeated for more than a decade: ***"A lot of times the question is harder than the answer."*** His conclusion was that if humanity can ***"expand the scope and scale of consciousness"***, it will be better able to understand what questions to ask.

In a July 2024 conversation with Jordan Peterson he described himself this way: ***"While I'm not a particularly religious person, I do believe that the teachings of Jesus are good and wise"***, and he called himself ***"probably a cultural Christian."*** Asked what his own belief would be called if it were a religion, he has named curiosity — the religion of curiosity and greater enlightenment.

This document does not claim to know Elon Musk's heart. It takes his recorded words at face value: a man who lost confidence in the answers he was given as a boy, found a partial substitute in the discipline of asking better questions, and has since built a company whose purpose is to keep asking them. The written Tanakh was given for exactly this kind of search — not a search for a better question, but for the **Elohim** who has already spoken the answer.

I-C. The Questions in the Tanakh's Own Terms

The Tanakh does not use the words "universe," "alien," or "simulation." It speaks of ***ha-shamayim ve-ha-aretz (the heavens and the earth)***, of the ***tzeva (host)*** of the heavens, of man made in the image of **Elohim**, and of what is hidden and what is revealed. Mr. Musk's questions therefore become: Who made the heavens and the earth, and by what means? What place does man hold among the works of **Yahweh**? Does the written text say whether other living beings inhabit the heavens? What is the whole of man? Is the world real enough for a man's choices to carry weight? And where does true understanding begin?

Every finding below is graded. A finding is corroborated when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is Single witness when only one text carries it. It is Not in the text when it is taught or assumed but the Tanakh does not say it. This study builds on earlier work in the Library and does not repeat it in full: **Doc 236** (*Let There Be Light*, the spoken word), **Doc 230** (*Formed, Not Cloned*, the image of **Elohim**), **Doc 228** (*Of Making Many Books*, the close of Ecclesiastes), **Doc 314** (*The Heavens Belong to* ***Yahweh***, the firmament and outer space), **Doc 280** (*Who Do His Word*, the messengers of **Yahweh**), **Doc 316** (*Therefore Choose Life*), and **Doc 310** (*My People Love to Have It So*, religion and artificial intelligence).

II. "WHAT IS REALLY GOING ON?" — GENESIS 1:1 AND THE ORIGIN OF THE UNIVERSE

Mr. Musk has joked that the mission of xAI could be put more bluntly as a question about what is really going on. The Tanakh does not treat that question as a joke. Its first sentence answers the origin question that physics keeps circling:

"In the beginning Elohim created the heavens and the earth" (Genesis 1:1)

The 1985 Jewish Publication Society version reads the opening phrase as a clause: ***"When God began to create heaven and earth"***. Both readings are grammatically possible, and the scholarly dispute is real. It does not touch the point this study depends on: in either reading the verb is ***bara (to create)***, and its subject is **Elohim**.

II-A. The Word Study — What the Hebrew Says

The table sets out the Hebrew terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
bara (to create), **בָּרָא**	H1254	To create; in the Qal and Niphal stems its subject is always **Elohim**	**Genesis 1:1, 21, 27**; **Isaiah 45:18**
asah (to make / do), **עָשָׂה**	H6213	The common verb of making; used of **Elohim** and of men	**Genesis 1:7, 16, 31**
yatsar (to form), **יָצַר**	H3335	To form or shape, as a potter shapes clay	**Genesis 2:7**; **Isaiah 45:18**
davar (word / matter), **דָּבָר**	H1697	A spoken word; also the thing or matter spoken of	**Psalms 33:6**
tselem (image), **צֶלֶם**	H6754	An image or representation; used of man in **Elohim**'s image, of Seth in Adam's image, and of idols	**Genesis 1:27; 5:3; 9:6**; **Numbers 33:52**
demut (likeness), **דְּמוּת**	H1823	Likeness, resemblance	**Genesis 1:26; 5:1**
radah (to rule), **רָדָה**	H7287	To rule, have dominion	**Genesis 1:26, 28**
hevel (vapor / breath), **הֶבֶל**	H1892	Vapor, breath; what is fleeting and cannot be grasped	**Ecclesiastes 1:2**
olam (eternity / long age), **עוֹלָם**	H5769	Long duration, the age beyond sight	**Ecclesiastes 3:11**
bachar (to choose), **בָּחַר**	H977	To choose, select	**Deuteronomy 30:19**
emet (truth / faithfulness), **אֱמֶת**	H571	Truth, firmness, faithfulness	**Psalms 31:5**; **Jeremiah 10:10**
chokhmah (wisdom), **חָכְמָה**	H2451	Wisdom, skill in living	**Proverbs 9:10**; **Job 28:28**
da'at (knowledge), **דַּעַת**	H1847	Knowledge, knowing by experience	**Proverbs 1:7; 9:10**

II-B. Bara: The Verb Only Elohim Takes

Biblical Hebrew has several verbs that English renders "make" or "create": ***asah (to make / do)***, ***yatsar (to form)***, ***banah (to build)***, and ***bara (to create)***. Men make, form, and build throughout the Tanakh. In the Qal and Niphal stems, ***bara (to create)*** never has a man, a messenger, or any created

thing as its subject. The verb occurs about forty-eight times in these stems. In **Genesis 1** it marks three points: the heavens and the earth (**Genesis 1:1**), the great creatures of the sea and every living creature (**Genesis 1:21**), and man, three times in one verse (**Genesis 1:27**). The prophets use it of the same Creator:

"Lift up your eyes on high and see: who created these? He who brings out their host by number" (**Isaiah 40:26**)

"Let them praise the name of Yahweh, for He commanded and they were created" (**Psalms 148:5**)

The lexicons agree on the subject but not on everything else. BDB gives the meaning as "shape, fashion, create" and notes that the Qal is always used of divine activity; HALOT likewise restricts the Qal to **Elohim** as subject. Neither lexicon states that the verb by itself means "out of nothing." Under this Institution's word-meaning rule the usage decides, and the usage is clear on one point and silent on the other.

Finding — the subject of bara: that ***bara (to create)*** belongs to **Elohim** alone, and that the heavens, the earth, and man are His work, is **Corroborated** (**Genesis 1:1, 27**; **Isaiah 40:26; 45:12, 18**; **Psalms 148:5**).

Finding — creation from nothing: the later doctrine of ***yesh me-ayin (something from nothing)*** fits the Tanakh's witness that **Yahweh** alone made all things (**Isaiah 44:24**) by His word (**Psalms 33:9**), but no Tanakh verse states "from nothing" in words, and the verb alone does not carry it. As a stated proposition it is **Not in the text**; as a reading consistent with the text it is held, not taught as Scripture.

II-C. Davar: The Word That Makes

The means of creation in **Genesis 1** is speech:

"And Elohim said, Let there be light; and there was light" (**Genesis 1:3**)

The Hebrew ***davar (word / matter)*** names both a spoken word and the thing or matter spoken of. In the Tanakh's account, the word of **Yahweh** does not merely describe reality — it brings it to be. The Psalms state this as covenant teaching, not as a single poetic image:

"By the word of Yahweh the heavens were made, and all their host by the breath of His mouth" (**Psalms 33:6**)

"For He spoke, and it was; He commanded, and it stood" (**Psalms 33:9**)

II-D. Yahweh Alone, and a World Made to Be Lived In

The prophet Isaiah adds two further witnesses. The first is that no one helped:

"I am Yahweh, who makes all things, who stretches out the heavens alone, who spreads out the earth by Myself" (Isaiah 44:24)

The second is that the earth was made for a purpose:

"For thus says Yahweh, who created the heavens — He is the Elohim who formed the earth and made it; He established it; He did not create it a waste; He formed it to be inhabited: I am Yahweh, and there is no other" (Isaiah 45:18)

The words ***lo tohu vera'ah (He did not create it a waste)*** and ***lashevet yetsarah (He formed it to be inhabited)*** answer the deepest form of the question. The universe is not an accident awaiting explanation; it is a work with a Maker and a purpose, and the earth was formed to be lived in.

Finding — what is really going on: the heavens and the earth were created by **Yahweh** alone, by His spoken word, and the earth was formed to be inhabited. **Corroborated (Genesis 1:1, 3; Psalms 33:6, 9; Isaiah 44:24; 45:12, 18).**

III. "WHERE ARE THE ALIENS?" — THE COVENANT ANSWER TO THE SILENCE OF THE STARS

III-A. Mr. Musk's Own Testimony

Mr. Musk has answered this question himself, and his answer is striking. At the World Economic Forum in Davos on January 22, 2026, speaking with Larry Fink, he noted that his company has ***"9,000 satellites up there, and not once have had to maneuver around an alien spaceship."*** He went on: ***"I think we need to assume that life and consciousness is extremely rare and it might only be us."*** And he drew a conclusion: ***"we need to do everything possible to ensure that the light of consciousness is not extinguished."***

That conclusion comes close to the Tanakh's own claim about man — though the Tanakh reaches it by covenant declaration, not by the absence of evidence.

III-B. Tselem Elohim: The Image of Elohim

"And Elohim said, Let us make man in our image, after our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth" (Genesis 1:26)

"And Elohim created man in His image; in the image of Elohim He created him; male and female He created them" (**Genesis 1:27**)

The word ***tselem (image)*** is not used only of man. It is used of idols (**Numbers 33:52**; **Amos 5:26**) and of Seth, born in Adam's ***tselem (image)*** (**Genesis 5:3**). What the Tanakh never says of any other creature, in the heavens or on the earth, is that it bears the image of **Elohim**. That is said of man, and it is said three times in **Genesis 1:27**, again in **Genesis 5:1**, and again after the flood:

"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of Elohim He made man" (**Genesis 9:6**)

Man was set apart to bear the image of **Elohim** and to exercise ***radah (to rule)*** over the created order (**Genesis 1:26, 28**). The weight Mr. Musk feels in the question is not the loneliness of an accident of chemistry looking for company; it is the weight of an image-bearer standing before the Maker who addressed him.

III-C. Psalms 8 — The Question Already Asked

"When I look at Your heavens, the work of Your fingers, the moon and the stars which You have set in place, what is man that You remember him, and the son of man that You attend to him? Yet You have made him a little lower than Elohim, and crowned him with glory and honor" (**Psalms 8:3–5** [Hebrew 8:4–6])

Older English versions render ***me-elohim (than Elohim)*** as "than the angels," following the Greek translation; the Hebrew says **Elohim**. David asked Mr. Musk's question three thousand years before xAI, looking at the same night sky, and his answer runs the opposite way from despair. The vastness that makes the silence feel deafening is the same vastness **Yahweh** made, and within it He is mindful of one comparatively small creature. The silence of the stars is not evidence against meaning. In the Tanakh's account it is the setting for it.

"The heavens declare the glory of El, and the firmament shows the work of His hands" (**Psalms 19:1** [Hebrew 19:2])

III-D. The Heavens Belong to Yahweh

"The heavens are the heavens of Yahweh, but the earth He has given to the children of man" (**Psalms 115:16**)

This verse, read with **Isaiah 45:18**, names the earth as the place given to man and formed to be inhabited. It does not say that nothing lives anywhere else. The Tanakh's heavens are not empty: they hold the host of **Yahweh** and His messengers, who do His word (**Psalms 103:20**; see **Doc 280**). But

those messengers are servants of **Yahweh**, not the "aliens" of modern speculation, and nowhere are they said to bear His image.

III-E. What the Tanakh Does Not Say

Honesty requires stating the limit plainly. The written Tanakh does not say whether living creatures exist on other worlds. It was not written to settle exobiology, and this Institution will not make it say more than it says. The Torah itself draws the line:

"The hidden things belong to Yahweh our Elohim, but the things revealed belong to us and to our children forever, that we may do all the words of this Torah" (Deuteronomy 29:29 [Hebrew 29:28])

When Job pressed **Yahweh** for answers, **Yahweh** answered with a question about the foundations of the earth: ***"Where were you when I laid the foundations of the earth? Tell Me, if you have understanding"* (Job 38:4**). The answer to "where are the aliens?" is therefore twofold: what is revealed is that man alone is named as **Elohim**'s image and the earth was formed to be inhabited; whether other life exists is among the hidden things that belong to **Yahweh**.

Finding — man as the image of Elohim: man alone is named in the Tanakh as created in the image of **Elohim** and given rule over the created order. **Corroborated (Genesis 1:26–27; 5:1; 9:6**; **Psalms 8:5–6**).

Finding — life on other worlds: the Tanakh neither affirms nor denies living creatures beyond the earth. **Not in the text** — either way. Any teaching that Scripture proves or forbids such life goes beyond what is written (**Deuteronomy 29:29**).

IV. "WHAT IS THE MEANING OF LIFE?" — ECCLESIASTES AND THE COVENANT ANSWER

Mr. Musk has framed the meaning-of-life question through *The Hitchhiker's Guide to the Galaxy*: the hard part is not the answer but the question. As far as it goes, that is an honest and humble instinct. But the Tanakh contains a book that ran the same experiment in far greater depth, with far greater resources than any modern entrepreneur, and reached a conclusion.

IV-A. The Preacher's Experiment

The Preacher, ***Qohelet (one who assembles)***, traditionally identified with Solomon, had by his own account more wealth, more wisdom, more building, more pleasure, and more means to search out

every path to meaning than anyone before him in Jerusalem (**Ecclesiastes 2:4–10**). He tried achievement, knowledge, pleasure, and legacy, and gave his verdict on each:

"Then I looked on all the works my hands had done and on the labor I had labored to do, and behold, all was vapor and striving after wind, and there was no profit under the sun" (**Ecclesiastes 2:11**)

"Vapor of vapors, says the Preacher, vapor of vapors; all is vapor" (**Ecclesiastes 1:2**)

The word is ***hevel (vapor / breath)***. It is not despair for its own sake. It is the most thorough search for meaning through achievement recorded in ancient literature, and its finding is that achievement alone cannot carry the weight of the question.

IV-B. Eternity in the Heart

"He has made everything beautiful in its time; also He has set eternity in their heart, yet so that man cannot find out the work that Elohim has done from the beginning to the end" (**Ecclesiastes 3:11**)

The word is ***ha-olam (eternity / the age)***, **הָעֹלָם**. The Preacher explains why a man like Mr. Musk cannot stop asking: **Elohim** placed the question in the human heart. The same verse explains why the asking alone never arrives: man cannot find out the whole work from beginning to end by searching. The hunger is a gift; it was never meant to be its own answer.

IV-C. The Conclusion of the Whole Matter

"The end of the matter, all has been heard: Fear Elohim and keep His commandments, for this is all of man. For Elohim will bring every work into judgment, with every hidden thing, whether good or evil" (**Ecclesiastes 12:13–14**)

The Preacher does not conclude that the meaning of life is to keep asking better questions. He concludes that the search, pursued honestly to its end with every resource a man could bring, ends in a covenant relationship: fearing **Elohim** and keeping His commandments. English versions often add the words "the whole duty of man"; "duty" is not in the Hebrew. The Hebrew reads ***ki-zeh kol ha-adam (for this is all of man)***, **כִּי־זֶה כָּל־הָאָדָם**. This is the human being in full — not one duty among many, but the whole. (See **Doc 228** for the full study of these verses.)

IV-D. Choose Life

"I call heaven and earth to witness against you today: life and death I have set before you, the blessing and the curse. Therefore choose life, that you may live, you and your offspring" (**Deuteronomy 30:19**)

The Tanakh does not ask a man to keep refining his questions forever. It sets the terms plainly and asks for a decision: ***u-vacharta ba-chayyim (therefore choose life)***, **וּבָחַרְתָּ בַּחַיִּים**. The prophet Micah gives the same answer in one line:

"He has told you, O man, what is good; and what does Yahweh require of you but to do justice, to love covenant-love, and to walk humbly with your Elohim" (Micah 6:8)

Finding — the meaning of life: the meaning of life is not a discovery awaiting a better question; it is to fear **Elohim** and keep His commandments, to choose life, and to walk humbly with Him. **Corroborated (Ecclesiastes 12:13–14; Deuteronomy 30:19; Micah 6:8).**

V. THE SIMULATION QUESTION — CREATED, NOT PROGRAMMED

At the Code Conference in June 2016, Mr. Musk argued that the world we experience is very likely a computer simulation. He pointed to video games, which in about forty years went from Pong to near-lifelike worlds, and reasoned that if games become indistinguishable from reality, the chance that we are living in base reality is, as reports summarized him, one in billions. Asked whether that is what the argument suggests, he said: ***"That seems to be clearly what it suggests."***

The written Tanakh does not treat this as a scientific hypothesis, but it speaks to the question underneath it: is the world real, in the sense that our choices carry moral weight, or is it an artifact running inside something else? The Tanakh's answer is that the world is created and pronounced good by its Maker:

"And Elohim saw everything that He had made, and behold, it was very good" (Genesis 1:31)

Into that world **Yahweh** placed a creature who can choose, and He commands the choice: ***"See, I have set before you today life and good, and death and evil"*** **(Deuteronomy 30:15)**, and ***"therefore choose life"*** **(Deuteronomy 30:19)**. The verb is ***bachar (to choose)***. A program answers to the intent of its programmer; it has no standing of its own. The Tanakh's world answers to a Maker who is present, who has spoken, and who will bring every deed into judgment, ***"whether good or evil"*** **(Ecclesiastes 12:14).** No simulation theory can offer that, because it removes the very standing that makes a choice matter.

Finding — is the world real? The world is created by Yahweh, declared very good, and the setting of real choices that He will judge. Corroborated (Genesis 1:1, 31; Deuteronomy 30:15, 19; Ecclesiastes 12:14). That the world is a simulation is **Not in the text** and stands against what the text says.

VI. TRUTH-SEEKING AI AND EMET — WHOSE TRUTH?

xAI describes its approach as building an AI that is maximally curious and truth-seeking. As far as it goes, that is an admirable instinct, and the Tanakh shares a fierce commitment to truth. But the Tanakh locates the beginning of true knowledge somewhere specific — not in unbounded curiosity alone, but in a right relationship to its Source:

"The fear of Yahweh is the beginning of wisdom, and the knowledge of the Holy One is understanding" (Proverbs 9:10)

"The fear of Yahweh is the beginning of wisdom; a good understanding have all who do them" (Psalms 111:10)

"And He said to man: Behold, the fear of Adonai, that is wisdom; and to turn from evil is understanding" (Job 28:28)

The words are ***chokhmah (wisdom)*** and ***da'at (knowledge)***. In the Tanakh, ***emet (truth / faithfulness)*** is not a free-floating proposition that enough data and enough computing power can extract. It is first a quality of **Yahweh** Himself. David calls Him ***El emet (El of truth)*** (**Psalms 31:5** [Hebrew 31:6]); Jeremiah declares ***"Yahweh is the true Elohim"*** (**Jeremiah 10:10**); and the same root gives ***emunah (faithfulness)***, the word for His steadfastness (**Deuteronomy 32:4**). A truth-seeking AI, or a truth-seeking man, may gather every fact about the physical universe and still miss ***emet (truth / faithfulness)*** in the covenant sense, because in the Tanakh truth cannot be separated from the trustworthy character of the One who speaks it.

Mr. Musk speaks of protecting the light of consciousness. The Tanakh speaks of a light too:

"The spirit of man is the lamp of Yahweh, searching all the inner parts" (Proverbs 20:27)

The word for spirit is ***neshamah (breath / spirit)***, the breath **Yahweh** breathed into man (**Genesis 2:7**). The lamp is real, and it is worth protecting — but it is **Yahweh**'s lamp, lit by Him and searching for Him. Physics can describe how the universe behaves. Only the covenant answers why it, and the people in it, matter.

Finding — where true knowledge begins: wisdom and knowledge begin with the fear of **Yahweh**, and truth is first His own character. **Corroborated (Proverbs 1:7; 9:10; Psalms 111:10; Job 28:28; Psalms 31:5; Jeremiah 10:10).**

VII. THREE-RELIGION AUDIT — HOW EACH TRADITION MEETS MR. MUSK'S QUESTIONS

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Origin of the universe	**Elohim** creates by His word (**Genesis 1:1, 3**). Rabbinic and medieval teaching added *yesh me-ayin* (something from nothing) as settled doctrine; the text supports the Creator's sole work but does not state "from nothing" in words.	Affirms the same Genesis text. John 1:1–3 identifies the creative Word with the Messiah — an addition beyond the Tanakh's own claim, which names the word of **Yahweh** (**Psalms 33:6**).	Allah alone creates the heavens and the earth (Q. 21:30; 41:11), with strict rejection of any co-creator — close to the Tanakh's witness that **Yahweh** made all things alone (**Isaiah 44:24**).
Man's place	The image of **Elohim** grounds human dignity and covenant responsibility (**Genesis 1:27; 9:6**).	Retains the image of **Elohim**; many traditions tie man's uniqueness to the incarnation, a claim beyond what Genesis states.	Man as *khalifa* (steward / vicegerent) on earth (Q. 2:30) echoes the Tanakh's rule given to man (**Genesis 1:26, 28**).
Life beyond the earth	Medieval Jewish thinkers, among them Hasdai Crescas, allowed that other worlds may exist; the question remains open and non-binding.	Views are divided; Catholic astronomers of the Vatican Observatory have said such life would not contradict faith; no council has ruled.	Some read Q. 42:29 (creatures spread through the heavens and the earth) as allowing life elsewhere; others read it of angels and earthly creatures. The Tanakh leaves it among the hidden things (**Deuteronomy 29:29**).
Meaning of life	The Preacher's conclusion — fear **Elohim** and keep His commandments — remains the Tanakh's own verdict (**Ecclesiastes 12:13**).	Affirms the Preacher's conclusion but often reframes obedience as a response to grace rather than command, a theological layer over the same text.	Life's purpose is worship and service (*ibadah*) of Allah (Q. 51:56), structurally parallel to "fear **Elohim** and keep His commandments."
Truth and knowledge	Wisdom and knowledge begin in the fear of **Yahweh** — relational, not merely informational (**Proverbs 9:10**).	Retains the same principle; John 14:6 calls the Messiah "the truth," an expansion beyond the Tanakh's wording, where truth is **Yahweh**'s own character (**Jeremiah 10:10**).	Al-Haqq (the Truth) is a divine name (Q. 22:62); truth is an attribute of the Divine, close to the Tanakh's *El emet* (El of truth).

VIII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. This edition replaces the July 2026 edition of Doc 190, and the following points in that edition are corrected here. No other Library document needed a change for this study.

Correction 1 — the closing verse. The July edition closed with ***"For now we see through a glass, darkly..."*** and labeled it **Ecclesiastes 12:13**. Those words are 1 Corinthians 13:12, a New Testament text, and cannot close a document under sole Tanakh authority. The closing verse is now **Jeremiah 9:23–24** [Hebrew 9:22–23].

Correction 2 — the Genesis 1:1 translation label. The July edition quoted ***"In the beginning Elohim created the heavens and the earth"*** and labeled it JPS 1985. The 1985 JPS version reads ***"When God began to create heaven and earth"***. Scripture in this edition is a literal working translation, and the JPS reading is noted in Section II.

Correction 3 — the aliens quotation. The July edition quoted Mr. Musk as telling xAI employees ***"If anyone would have seen evidence of aliens, it's probably me"***. That wording and setting could not be matched to a dated source. Section III-A now quotes his words at Davos on January 22, 2026.

Correction 4 — the "go to hell" statement. The July edition said Mr. Musk was willing ***"to go to hell rather than pretend to a faith"***. His recorded words (X reply, May 2022) are different, and they are quoted exactly in Section X.

Correction 5 — the simulation odds. The July edition put the odds at ***"billions to one"*** that the world is a simulation. The June 2016 reports summarize him as saying the chance that we are in base reality is one in billions. Section V now reports this with his direct words.

Correction 6 — unsourced statements. The July edition attributed to Mr. Musk the words ***"something created the universe, or the universe is here"***, a statement that whatever caused the universe could be called God, and an account of Hebrew preschool and Anglican Sunday school. None of these could be matched to a dated source in this review, so they are removed. They can be restored if the source is supplied.

Correction 7 — the uniqueness of tselem. The July edition said ***tselem (image)*** is not applied to any other creature. The word is used of idols and of Seth in Adam's image. The corrected claim is that no other creature is said to bear the image of **Elohim** (Section III-B).

Correction 8 — bechirah. The July edition gave ***bechirah (free choice)*** as a Tanakh word with Strong's H977. ***Bechirah (free choice)*** is a later rabbinic noun; H977 is the verb ***bachar (to choose)***, which is what the Tanakh uses (Section V).

Correction 9 — the bara statistics and the lexicons. The July edition said ***bara (to create)*** occurs ***"roughly fifty times"*** and attributed ***"no prior material cause"*** to BDB. The verb occurs about forty-eight times in the Qal and Niphal; BDB gives "shape, fashion, create," always of divine activity, and does not state creation from nothing. Section II-B grades that doctrine separately, and ***yesh me-ayin (something from nothing)*** now appears only as comparative reference.

Correction 10 — Hebrew spelling. Corrected: **בָּרָא** (was **עָשָׂה**, **דָּבָר**, **בָּרָא**), **עָשָׂה** (was **דַּעַת**, **כִּי־זֶה**) for **Ecclesiastes 12:13**, and **וּבָחַרְתָּ בַּחַיִּים** for **Deuteronomy 30:19**.

Correction 11 — Psalms 8. Added the Hebrew verse numbers [Hebrew 8:4–6] and noted that "angels" in older versions translates ***me-elohim (than Elohim)***.

Correction 12 — the Books Cited table. The July edition listed Isaiah, Jeremiah, and Job but never cited them. They are now cited as witnesses (Sections II-D, III-E, VI, and the closing verse), with Exodus and Micah added.

Correction 13 — names and contact. Hebrew-form book names (Bereishit, Devarim, Tehillim, Kohelet, Mishlei) are now given in English, and the old contact block (miqdashbethel.org, telephone, and the Pearl River, Louisiana post office box) is replaced by the current one.

IX. SEVEN COVENANT DECLARATIONS ON THE UNIVERSE AND ITS MEANING

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The universe is not an impersonal accident awaiting explanation. It was spoken into being by **Yahweh**, alone, by His word.	**Genesis 1:1, 3**; **Psalms 33:6, 9**; **Isaiah 44:24**
II	To create, in the sense of *bara* (to create), belongs to **Elohim** alone; no man, messenger, or machine shares that act.	**Genesis 1:1, 27**; **Isaiah 40:26; 45:12, 18**; **Psalms 148:5**

#	COVENANT DECLARATION	BASIS
III	Man alone is named as created in the image of **Elohim** and given rule over the created order. The weight of "where are the aliens?" is answered by recognizing what man already is.	**Genesis 1:26–27; 5:1; 9:6**; **Psalms 8:3–5**
IV	The heavens are **Yahweh**'s and the earth was formed to be inhabited and given to man. Whether other life exists is among the hidden things that belong to **Yahweh**; the Tanakh neither affirms nor denies it.	**Psalms 115:16**; **Isaiah 45:18**; **Deuteronomy 29:29**
V	The meaning of life is not a discovery awaiting a better question. It is the conclusion already reached: fear **Elohim** and keep His commandments, choose life, and walk humbly with Him.	**Ecclesiastes 12:13–14**; **Deuteronomy 30:19**; **Micah 6:8**
VI	The world is created and very good, not simulated by an indifferent programmer. Human choice carries real moral weight because a personal Maker holds every deed to account.	**Genesis 1:31**; **Deuteronomy 30:15, 19**; **Ecclesiastes 12:14**
VII	Wisdom begins with the fear of **Yahweh**, and truth is first His own character. The understanding worth boasting of is to understand and know **Yahweh**.	**Proverbs 9:10**; **Psalms 111:10**; **Job 28:28**; **Jeremiah 9:24; 10:10**

X. THE COVENANT RESPONSE — A DIRECT WORD TO ELON MUSK

Mr. Musk, you have said that the teachings of Jesus are good and wise, that life and consciousness may be extremely rare and might be only us, and that the light of consciousness must not be extinguished. You have built a company whose whole mission is to understand the true nature of the universe. This document is not written to flatter that instinct or to shame it. It is a direct answer to it, from the written Tanakh, in five parts.

First: the universe you want to understand was spoken. It was not an accident that happened to produce curious creatures. **Yahweh** made it alone, by His word, and formed the earth to be inhabited (**Psalms 33:6**; **Isaiah 45:18**).

Second: the silence among the stars is not emptiness. You may be right that it might only be us here. The Tanakh says what man is: the one creature named as made in the image of **Elohim** (**Genesis 1:27**). What lies beyond that, it leaves among the hidden things (**Deuteronomy 29:29**).

Third: the Preacher already ran your experiment. With more resources than any man or machine will have, he searched out every path and reached a conclusion: ***"Fear Elohim and keep His commandments, for this is all of man"*** (**Ecclesiastes 12:13**). The question in your heart was put there by **Elohim** (**Ecclesiastes 3:11**); it was meant to lead you to Him.

Fourth: on the multitude. In May 2022 you replied to a man who urged you to consider your Creator: ***"I'm ok with going to hell, if that is indeed my destination, since the vast majority of all humans ever born will be there."*** The Torah answers the reason you gave: ***"You shall not follow a multitude to do evil"*** (**Exodus 23:2**). And **Yahweh** answers the fear behind it: ***"Do I have any pleasure in the death of the wicked, says Adonai Yahweh, and not rather that he should turn from his ways and live?"*** (**Ezekiel 18:23**).

Fifth: the search has a promise attached.

"And you will seek Me and find Me, when you search for Me with all your heart" (Jeremiah 29:13)

The written Tanakh does not ask you to abandon curiosity. It asks you to aim it at the right object — the Elohim who spoke the universe you long to understand, and who made you able to ask.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 1:1	**Elohim** created the heavens and the earth — bara	II; II-B; V; IX
Genesis 1:3	Let there be light — the word that makes	II-C; IX
Genesis 1:21	Bara: the great creatures of the sea	II-B
Genesis 1:26–28	The image of **Elohim**; rule over the created order	II-A; III-B; IX
Genesis 1:31	Everything He made was very good	V; IX
Genesis 2:7	**Yahweh** breathed into man the breath of life	II-A; VI

REFERENCE	SUBJECT	SECTION
Genesis 5:1, 3	Man in the likeness of **Elohim**; Seth in Adam's image	III-B; VIII
Genesis 9:6	In the image of **Elohim** He made man	III-B; IX
Exodus 23:2	You shall not follow a multitude to do evil	X
Numbers 33:52	Tselem used of idols	II-A; III-B
Deuteronomy 19:15	The two-or-three-witness standard	Opening; I-C; IX
Deuteronomy 29:29 [Hebrew 29:28]	The hidden things belong to **Yahweh**	III-E; VII; IX; X
Deuteronomy 30:15, 19	Life and death set before you; choose life	IV-D; V; IX
Deuteronomy 32:4	El of faithfulness	VI
Isaiah 40:26	Who created these? He brings out their host	II-B; IX
Isaiah 44:24	**Yahweh** stretched out the heavens alone	II-D; VII; IX
Isaiah 45:12, 18	He formed the earth to be inhabited	II-D; III-D; IX
Jeremiah 9:23–24 [Hebrew 9:22–23]	Let him who boasts boast that he understands and knows Me	VIII; IX; Closing
Jeremiah 10:10	**Yahweh** is the true **Elohim**	VI; VII; IX
Jeremiah 29:13	You will seek Me and find Me	X
Ezekiel 18:23	No pleasure in the death of the wicked	X
Amos 5:26	Tselem used of idols	III-B
Micah 6:8	Do justice, love covenant-love, walk humbly	IV-D; IX
Psalms 8:3–5 [Hebrew 8:4–6]	What is man, that You remember him?	III-C; IX
Psalms 19:1 [Hebrew 19:2]	The heavens declare the glory of El	III-C
Psalms 31:5 [Hebrew 31:6]	El of truth	II-A; VI

REFERENCE	SUBJECT	SECTION
Psalms 33:6, 9	By the word of **Yahweh** the heavens were made	II-C; IX; X
Psalms 103:20	His messengers who do His word	III-D
Psalms 111:10	The fear of **Yahweh** is the beginning of wisdom	VI; IX
Psalms 115:16	The heavens are **Yahweh**'s; the earth given to man	III-D; IX
Psalms 148:5	He commanded and they were created	II-B; IX
Proverbs 1:7	The fear of **Yahweh** is the beginning of knowledge	II-A; VI
Proverbs 9:10	The knowledge of the Holy One is understanding	VI; VII; IX
Proverbs 20:27	The spirit of man is the lamp of **Yahweh**	VI
Job 28:28	The fear of Adonai, that is wisdom	VI; IX
Job 38:4	Where were you when I laid the foundations of the earth?	III-E
Ecclesiastes 1:2	Vapor of vapors; all is vapor	IV-A
Ecclesiastes 2:4–11	The Preacher's search; no profit under the sun	IV-A
Ecclesiastes 3:11	Eternity set in their heart	IV-B; X
Ecclesiastes 12:13–14	Fear **Elohim** and keep His commandments; this is all of man	IV-C; V; IX; X

"Thus says Yahweh: Let not the wise man boast in his wisdom, nor let the mighty man boast in his might, nor let the rich man boast in his riches; but let him who boasts boast in this, that he understands and knows Me, that I am Yahweh who exercises covenant-love, justice, and righteousness in the earth; for in these I delight, says Yahweh."

Jeremiah 9:23–24 [Hebrew 9:22–23] — The Written Covenant of Yahweh

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MIQDASH BETHEL COVENANT INSTITUTION

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