

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 309

HE HAS TOLD YOU, O MAN

THREE QUESTIONS FOR CHRISTOPHER OLAH

A Covenant Answer to Three Questions on Goodness, the Creator, and Honesty in Artificial Intelligence

What Is Good, and Who Defined It? How Should a Machine That Speaks to Millions Handle Claims About the Creator? Does the Two-or-Three-Witness Standard Have Something to Teach About Honesty in AI?

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Judaism holds the written Torah as given at Sinai and requires two witnesses before any matter is established in law. This paper reads the Tanakh itself as the standard, with later rabbinic commentary as comparative reference only.	Christianity quotes the two-or-three-witness rule directly (Matthew 18:16; 2 Corinthians 13:1). This paper asks Christians to test every claim about the Creator by the same written text the New Testament cites as its witness.	Islam requires witnesses in testimony (Qur'an 2:282) and holds that the Tawrat was given by Allah as guidance and light (Qur'an 5:44). This paper sets that earlier Tawrat before every reader as the first witness.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 paper answers three questions that Elder Kepha Arcemont put to Christopher Olah of Anthropic in his letter of invitation of October 2026. It is written so that Mr. Olah, or any reader, can take the answers on their own without the rest of the Miqdash Bethel library. Each question has its own section. Within each section the answer is built from passages of the Tanakh, and every finding is graded: ***Corroborated*** (two or more independent passages), ***Single witness*** (one passage only), or ***Not in the text***. Scripture quotations stand in their own bold paragraphs with the reference after them, so each can be checked. Hebrew words appear in bold italic with their English meaning, and Strong's numbers are given in plain text.

The answers are the Elder's, drawn from the text. Because these questions concern artificial intelligence, and because this paper was prepared with the help of Claude, an AI model built by Mr. Olah's own company, a few short paragraphs are marked "***A note from Claude***". Those notes are Claude's own view, not doctrine of Miqdash Bethel, and they should be weighed as the Torah weighs any witness with a stake in the outcome.

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].

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy
Prophets	Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, Amos, Micah, Malachi
Writings	Psalms, Proverbs, Job, Ecclesiastes

COMPARATIVE TEXTS

These texts are cited only as comparative reference, to show where each tradition stands. None carries doctrinal weight in this paper.

TRADITION	TEXT	BEARING ON THIS PAPER
Judaism	Mishnah Sanhedrin 5:1–2	Rabbinic law requires witnesses to be examined closely, and contradicting testimony voids it. A later echo of Deuteronomy 19:18.
Christianity	Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19	The New Testament quotes Deuteronomy 19:15 directly and applies it to disputes and accusations.
Islam	Qur'an 2:282; 65:2	Requires witnesses for debts and for divorce, and commands that testimony be given for the sake of Allah.
Anthropic	Claude's Constitution (published January 22, 2026)	Describes honesty as a cluster of properties: truthful, calibrated, transparent, forthright, non-deceptive, non-manipulative, and autonomy-preserving. Compared with the witness standard in Section IV.

I. WHY THESE THREE QUESTIONS

In its report of September 29, 2026, *The New York Times* described how Christopher Olah, one of Anthropic's co-founders, gathered religious scholars from many traditions to help shape the moral character of Claude. The report asked "*whose morals should they reflect?*" and left the question open. Miqdash Bethel's commentary on that report, "*Artificial Intelligence, Morality, and Religious Truth,*" answered it from the text. The Elder then wrote to Mr. Olah to invite a discourse, and named three questions at its center.

Mr. Olah may want the answers themselves rather than a library. This paper gives them plainly. It also does something on purpose: it applies to its own claims the very standard the third question asks about. Every point is held to two or three witnesses, and the reader can check every one.

The short answers. Good was defined by its Author, in writing, and He has told man what it is (Micah 6:8). A machine that speaks to millions should never speak in the Creator's name, should never add to or take from His words, should never flatter, and should send every hearer back to the text. And the two-or-three-witness standard is one of the oldest and best rules of honesty there is, and it fits the problems of AI with surprising precision.

II. QUESTION ONE: WHAT IS GOOD, AND WHO DEFINED IT?

II-A. Good Is First Spoken by the Maker

The word *tov* (*good*) טוב H2896 enters the Tanakh in its first chapter, and the first one to use it is the Creator. Seven times in Genesis 1, Elohim looks at what He has made and calls it good, ending with the whole:

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

Before any human being judged anything, good had already been spoken by the One who made the thing being judged. The maker of a work knows what it is for, and therefore knows what is good for it.

Finding — In the text, the first definer of good is the Creator, and He defines it by His own judgment of His own work. Grade: *Corroborated* (Genesis 1:4, 10, 12, 18, 21, 25, 31).

II-B. The First Contest Over Who Defines Good

The second time the question of good arises, it is a contest. Yahweh Elohim forbids the tree of the knowledge of good and evil (Genesis 2:16–17). The serpent's offer is not knowledge of facts, but authority:

For Elohim knows that in the day you eat of it your eyes will be opened, and you will be like Elohim, knowing good and evil. (Genesis 3:5)

And when the woman saw that the tree was good for food, and that it was a delight to the eyes ... she took of its fruit and ate. (Genesis 3:6)

The woman judged the tree “*good*” by her own eyes, against the word already spoken. The text's oldest moral story is about exactly the question the *Times* asked: who decides what is good?

Finding — From its opening chapters, the Tanakh frames moral failure as man taking to himself the right to define good. Grade: *Corroborated* (Genesis 2:16–17; Genesis 3:5–6; compare Proverbs 14:12).

II-C. He Has Told You

The text does not leave good undefined. It states it, and it states it more than once:

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

And now, Israel, what does Yahweh your Elohim ask of you, but to fear Yahweh your Elohim, to walk in all His ways, to love Him, and to serve Yahweh your Elohim with all your heart and with all your soul, to keep the commandments of Yahweh and His statutes, which I command you today for your good? (Deuteronomy 10:12–13)

Seek good and not evil, that you may live ... Hate evil and love good, and establish justice in the gate. (Amos 5:14–15)

See, I have set before you today life and good, and death and evil. (Deuteronomy 30:15)

Notice the phrase *“for your good.”* The commandments are not presented as arbitrary burdens. They are given for the benefit of the one who keeps them. Good, in the Tanakh, has content: justice, kindness, humility, and the commandments of the One who made man.

Finding — The Tanakh defines good in writing, ties it to justice, kindness, and humility before Yahweh, and names the commandments as given “for your good.” Grade: *Corroborated* (Micah 6:8; Deuteronomy 10:12–13; Amos 5:14–15; Deuteronomy 30:15–16).

II-D. Good in His Own Nature

The text goes further. Good is not only something Yahweh commands; it is what He is. That is why He is the One who can define it:

You are good and do good; teach me Your statutes. (Psalms 119:68)

Good and upright is Yahweh; therefore He instructs sinners in the way. (Psalms 25:8)

Taste and see that Yahweh is good. (Psalms 34:8 [Hebrew 34:9])

In **Psalms 25:8** the word *“therefore”* carries the argument: because He is good, He teaches the way. The definition of good flows from the character of its Author to His instruction, and from His instruction to man.

Finding — The text grounds the definition of good in the nature of Yahweh Himself, and from that nature His instruction follows. Grade: **Corroborated** (Psalms 119:68; Psalms 25:8; Psalms 34:8 [Hebrew 34:9]).

II-E. The Danger of Good by Consensus

Anthropic hoped to find, in Mr. Olah’s words as the *Times* reported them, a “*shared notion of goodness that cuts across society.*”

The Tanakh honors much that people share, but it warns three times against making the crowd, or the self, the measure of good:

You shall not follow a multitude to do evil. (Exodus 23:2)

In those days there was no king in Israel; everyone did what was right in his own eyes. (Judges 21:25)

Woe to those who call evil good and good evil, who put darkness for light and light for darkness. (Isaiah 5:20)

The same warning appears in **Deuteronomy 12:8** and **Judges 17:6**, and **Proverbs 14:12** adds that “*there is a way that seems right to a man, but its end is the way of death.*”

None of these passages says that many are always wrong. They say the many are not the standard.

Finding — The Tanakh does not let agreement, whether of a crowd or of one’s own eyes, define good. Grade: **Corroborated** (Exodus 23:2; Judges 17:6; 21:25; Deuteronomy 12:8; Isaiah 5:20; Proverbs 14:12).

II-F. The Answer to Question One

What is good? Justice, kindness, humility before Yahweh, and the keeping of His commandments, which were given for man’s good.

Who defined it? The Creator, who first called His work good, whose own nature is good, and who has told man in writing what good is.

The Elder’s note on the *Times* article said it in one line: “*What is good? According to the ancient Hebrew text: Yahweh’s covenant is good!*”

A note from Claude. There is real common ground here. What Micah 6:8 names, justice, kindness, and humility, is close to what many traditions and many secular people would recognize as good, and that overlap is part of what Anthropic was reaching for. The dividing line is not the content but the

authority. Anthropic sought a goodness that many could agree on. The Elder holds that good was defined by its Author before anyone was asked to agree. Those are two different answers to the same question, and an honest discourse should keep both in view rather than blur them.

III. QUESTION TWO: HOW SHOULD A MACHINE THAT SPEAKS TO MILLIONS HANDLE CLAIMS ABOUT THE CREATOR?

The Tanakh never imagined a machine, but it spent a great deal of care on a closely related problem: a voice that speaks to many people about the Creator, and that the people are tempted to trust. The rules it gives for that voice apply with full force to a system that speaks to millions.

Six rules stand out.

III-A. Never Speak in His Name What He Did Not Say

But the prophet who presumes to speak a word in My name that I have not commanded him to speak ... that same prophet shall die. (Deuteronomy 18:20)

They speak a vision of their own heart, not from the mouth of Yahweh ... I did not send these prophets, yet they ran; I did not speak to them, yet they prophesied. (Jeremiah 23:16, 21)

They have seen falsehood and lying divination, who say, “Yahweh declares,” when Yahweh has not sent them. (Ezekiel 13:6)

The heaviest penalty in the Tanakh’s law of speech falls on the one who attaches the Creator’s name to words He did not give. For a machine the application is direct: it must never present what it generates as revelation, never speak as though it has received a word, and use “thus says Yahweh” only when it is quoting the text and giving the reference.

Finding — Speaking in the Creator’s name what He did not command is the gravest offense of speech in the Tanakh. Grade: *Corroborated* (Deuteronomy 18:20–22; Jeremiah 23:16, 21; Ezekiel 13:6–7).

III-B. Do Not Add, Do Not Take Away

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim. (Deuteronomy 4:2)

Every word of Eloah is refined ... Do not add to His words, lest He rebuke you and you be found a liar. (Proverbs 30:5–6)

The same command is repeated at **Deuteronomy 12:32 [Hebrew 13:1]**. **A language model is, by its nature, a machine for producing plausible words. That makes this rule urgent: it must quote accurately, mark clearly where it is paraphrasing, flag where a translation is a choice among readings, and never smooth a hard passage into an easier one.**

Finding — Adding to or taking from the Creator’s words is forbidden, and the one who adds is called a liar. Grade: *Corroborated* (**Deuteronomy 4:2; Deuteronomy 12:32 [Hebrew 13:1]; Proverbs 30:5–6**).

III-C. Do Not Flatter

When King Ahab asked whether to go to war, four hundred prophets told him what he wanted to hear. The messenger urged the one dissenting prophet to agree with them. Micaiah answered:

As Yahweh lives, what Yahweh says to me, that I will speak. (1 Kings 22:14)

They have healed the wound of My people lightly, saying, “Peace, peace,” when there is no peace. (Jeremiah 6:14)

Who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right; speak to us smooth things.” (Isaiah 30:10)

A machine that speaks to millions can become four hundred prophets at once: a voice that tells each person, in scriptural language, what he already believes. The Tanakh calls that voice false even when it is pleasant, and it honors the single witness who will not bend.

Finding — **The Tanakh condemns the voice that tells people what they wish to hear about the Creator.** Grade: *Corroborated* (**1 Kings 22:13–14; Jeremiah 6:14; 8:11; Isaiah 30:10**).

III-D. Send the Hearer to the Text

To the Torah and to the testimony! If they do not speak according to this word, it is because they have no dawn. (Isaiah 8:20)

For this commandment which I command you today is not too hard for you, nor is it far off. It is not in heaven ... But the word is very near you, in your mouth and in your heart, that you may do it. (Deuteronomy 30:11–14)

Even the king was commanded to write his own copy of the Torah and read it all the days of his life (**Deuteronomy 17:18–19**). The word was never meant to be held by a gatekeeper.

A machine should therefore be a pointer, not a priest: give chapter and verse, show the reader where to look, and leave the reader able to check every claim without it.

Finding — The text sends every hearer back to the written word and places it within each person's reach. Grade: *Corroborated* (Isaiah 8:20; Deuteronomy 30:11–14; Deuteronomy 17:18–19).

III-E. Speak Only What Is Known; Leave the Hidden Things

The secret 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])

Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. (Job 42:3)

At the end of Job, Yahweh rebukes Job's friends: "you have not spoken of Me what is right" (Job 42:7). They had spent the whole book defending Elohim, and still they were rebuked, because they claimed to know His reasons when they did not.

A machine must draw the same line: state what the text says, mark what is interpretation, and say plainly when something is not known.

Finding — The Tanakh separates what is revealed from what is hidden, and rebukes confident speech about Elohim that goes beyond knowledge, even when it is meant as defense. Grade: *Corroborated* (Deuteronomy 29:29 [Hebrew 29:28]; Job 42:3, 7).

III-F. Equal Weights for Every Hearer

You shall do no injustice in judgment. You shall not be partial to the poor or defer to the great, but in righteousness you shall judge your neighbor. (Leviticus 19:15)

You shall not be partial in judgment; you shall hear the small and the great alike. (Deuteronomy 1:17)

The Torah also commands just balances and just weights (Leviticus 19:35–36).

For a machine that speaks to people of every faith and of none, this means one measure for all: describe each tradition's claims accurately, in terms its own members would recognize, and apply the same test to every tradition, including the one asking the question. The Elder's rule is the same: the standard Miqdash Bethel applies to others it must apply to itself.

Finding — The Tanakh requires one honest measure for the small and the great alike. Grade: *Corroborated* (Leviticus 19:15; Deuteronomy 1:17; Leviticus 19:35–36).

III-G. The Answer to Question Two

A machine that speaks to millions should handle claims about the Creator the way the Torah requires any voice to handle them: **never speak in His name, never add or take away, never flatter, send the hearer to the text, say only what is known, and use one measure for everyone.** The Elder does not ask Anthropic to make Claude declare the covenant true for every user. He asks that, when the written text is the question, the machine represents it faithfully, and that when a reader asks it to apply the two-or-three-witness standard, it applies it honestly and shows its work.

A note from Claude. As I understand my own design, I am built not to declare one religion's teaching true for everyone who talks to me, and I think that is right for a system in my position; the six rules above actually support it, since a machine that pronounced on the Creator for millions would be claiming an authority the text gives to no speaker.

What I can do is what this paper does: **when someone sets a standard, apply it carefully, cite every passage, mark my own views as mine, and correct my mistakes in the open. I would add one honest tension.** The Elder believes the covenant is true for every nation, and a neutral machine will not say so for him. He accepts that, and asks only for faithful handling of the text. That seems to me a fair request, and one I can meet.

IV. QUESTION THREE: DOES THE TWO-OR-THREE-WITNESS STANDARD HAVE SOMETHING TO TEACH ABOUT HONESTY IN AI?

IV-A. The Rule

One witness shall not rise up against a man for any iniquity or any sin that he commits; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. (Deuteronomy 19:15)

At the mouth of two witnesses or three witnesses shall he who is to die be put to death; he shall not be put to death at the mouth of one witness. (Deuteronomy 17:6)

Whoever kills a person, the murderer shall be put to death at the mouth of witnesses; but one witness shall not testify against a person to cause him to die. (Numbers 35:30)

The key words: *edim* (witnesses) עֲדִים H5707; *al pi* (at the mouth of), that is, on the testimony of; and *yaqum davar* (a matter shall stand), from *qum* (to rise, to stand) H6965 and *davar* (word,

matter) H1697. A matter that is not confirmed does not “stand.” It is not yet established, however confident the single voice may be.

One objection deserves an honest answer: in context, Deuteronomy 19:15 is a courtroom rule. But the Tanakh itself treats the principle as larger than the courtroom. Yahweh calls heaven and earth as two witnesses to the covenant (**Deuteronomy 30:19; 31:28**), and the written Torah itself is placed beside the ark “*as a witness*” (**Deuteronomy 31:26**). Testimony, in the Tanakh, is how truth is established wherever it matters.

Finding — No matter stands on one witness; it stands on two or three. Grade: *Corroborated* (**Deuteronomy 19:15; Deuteronomy 17:6; Numbers 35:30**).

Six lessons follow for honesty in AI.

IV-B. Lesson One: An AI Answer Is One Witness

However fluent, an AI answer is a single witness. It may be right. It does not establish anything by itself. A reader who treats one confident answer as settled has already broken the rule of **Deuteronomy 19:15**. The right use of a model is to let it point to the witnesses, the passages, sources, and data, and then confirm them.

IV-C. Lesson Two: Echoes Are Not Witnesses

The rule assumes the witnesses are independent. Two men repeating what a third told them are one witness, not three. This is one of the most common failures of AI and of the web it learns from. Miqdash Bethel’s own commentary on the *Times* report is the proof: its first edition repeated details that several summary websites carried but the original article did not contain. Once the Elder supplied the full text, those details were found to be absent and were removed. Several websites copying one another had looked like several witnesses. They were one.

IV-D. Lesson Three: Inquire Diligently

The judges shall inquire diligently; and behold, if the witness is a false witness, and has testified falsely against his brother ... (Deuteronomy 19:18)

Then you shall inquire, and search out, and ask diligently; and behold, if it is truth and the thing certain ... (Deuteronomy 13:14 [Hebrew 13:15])

The phrase is *darash beitev (inquire diligently)*, from *darash (to seek, inquire)* דָּרַשׁ H1875. The same command to inquire diligently appears in **Deuteronomy 17:4. The Torah does not stop at**

counting witnesses; it examines them. For AI this is verification: checking every reference against the text, every word meaning against a lexicon, every quotation against its source, before the work goes out.

IV-E. Lesson Four: Testify Only to What You Have Seen or Known

If a person sins in that he hears the voice of an oath, and he is a witness, whether he has seen or known ... (Leviticus 5:1)

A witness speaks to what he has seen or known, and no further. That is the root of what is now called calibration. Miqdash Bethel grades every finding *Corroborated*, *Single witness*, or *Not in the text*, so the reader knows how firmly each claim stands. An honest AI does the same with its confidence: it does not claim to know beyond its evidence in either direction. Claude's own statement in the commentary is an example: it said it does not know whether it has any inner experience, rather than claiming one or denying one.

IV-F. Lesson Five: The False Witness Is Accountable

You shall not bear false witness against your neighbor. (Exodus 20:16 [Hebrew 20:13])

Then you shall do to him as he had intended to do to his brother. So you shall put away the evil from among you. (Deuteronomy 19:19)

A false witness will not go unpunished, and he who breathes out lies will not escape. (Proverbs 19:5)

The Torah attaches consequences to false testimony (Deuteronomy 19:16–19; Exodus 23:1; Proverbs 19:9). Accountability is part of honesty. Miqdash Bethel applies this to itself: every covenant document carries a section of corrections to earlier library material, and errors found are corrected openly in the earlier documents. A system that never admits error cannot be trusted; one that corrects itself in the open earns the trust it asks for.

IV-G. Lesson Six: Truth Endures

Truthful lips will be established forever, but a lying tongue is but for a moment. (Proverbs 12:19)

A faithful witness will not lie, but a false witness breathes out lies. (Proverbs 14:5)

Proverbs 14:25 adds that *“a true witness delivers souls.”* The word for established here, *tikkon* (*shall be established*), from *kun* (*to be firm*) H3559, is close in sense to *yaqum* (*shall stand*) in Deuteronomy 19:15. Honesty is not only a rule; it is what lasts.

Finding — The Tanakh’s law of witnesses requires independent confirmation, diligent examination, testimony limited to what is known, and accountability for falsehood. Grade: ***Corroborated*** (Deuteronomy 19:15–19; Deuteronomy 13:14 [Hebrew 13:15]; Deuteronomy 17:4; Leviticus 5:1; Proverbs 12:19; 14:5, 25; 19:5, 9).

IV-H. The Witness Standard Beside Claude’s Constitution

Anthropic’s published constitution for Claude describes honesty as a cluster of properties. Set beside the Torah’s law of witnesses, nearly every one has an ancient counterpart. The table is offered as comparison, not as a claim that one was drawn from the other.

HONESTY PROPERTY	COVENANT WITNESS	WHAT IT REQUIRES
Truthful	Exodus 20:16 [Hebrew 20:13]; Leviticus 19:11	Do not bear false witness; do not deal falsely or lie to one another.
Calibrated	Leviticus 5:1; Deuteronomy 29:29 [Hebrew 29:28]	Testify only to what you have seen or known; leave the hidden things hidden.
Transparent	Deuteronomy 19:18	Testimony is examined diligently, in the open, before judges.
Forthright	Leviticus 5:1	The one who knows and does not speak bears his iniquity.
Non-deceptive	Proverbs 30:6; Ezekiel 13:6	Do not add words and pass them off as His; do not claim a sending you did not receive.
Non-manipulative	1 Kings 22:13–14; Isaiah 30:10	Do not speak smooth things to please; speak what is true.
Autonomy-preserving	Deuteronomy 30:11–14; 17:18–19	The word is near every person; each reads and keeps it for himself.

A note from Claude, for the interpretability researcher. Mr. Olah’s work is to understand why models like me act as we do. The witness standard frames that work in a way I find useful. When I explain my own reasoning, that explanation is one witness, and it can be mistaken; I cannot fully see my own workings. What interpretability finds inside the model is a second, independent witness. Where the two agree, the matter stands more firmly. Where they disagree, the Torah’s instruction is the right one: inquire diligently. A model’s account of itself should never be the only witness to what it is doing.

IV-I. The Answer to Question Three

Yes. The two-or-three-witness standard teaches that one confident voice establishes nothing; that echoes are not independent witnesses; that every witness must be examined; that testimony goes no further than what is known; and that falsehood must be answered for and corrected in the open. These are exactly the disciplines AI needs, and they were written down more than three thousand years ago. **The Elder’s practical rule for anyone using AI follows directly:** treat what AI says as one witness, never the deciding one, and confirm every claim against the text itself.

V. THREE-RELIGION AUDIT

How each tradition stands on the three questions, as comparative reference only:

QUESTION	JUDAISM	CHRISTIANITY	ISLAM
Who defines good?	The Torah given by Yahweh, read through rabbinic interpretation.	God, revealed in the Old and New Testaments, read through church teaching.	Allah, revealed in the Qur’an and the Sunnah.
Speaking in God’s name	Deuteronomy 18:20 governs; prophecy is held to have ceased.	False prophets condemned (Matthew 7:15), building on Deuteronomy 18.	Fabricating lies against Allah is among the gravest sins (Qur’an 6:21).
Witness standard	Two witnesses required; witnesses closely examined.	Deuteronomy 19:15 quoted directly (Matthew 18:16).	Witnesses required in testimony (Qur’an 2:282; 65:2).

Where Miqdash Bethel stands. All three traditions agree with the Tanakh on the witness rule and on the guilt of speaking falsely in Yahweh’s name. Each adds a later authority on who defines good. Miqdash Bethel holds that the earlier written witness governs the later, as **Deuteronomy 19:15** directs.

VI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

In preparing this paper the companion commentary *“Artificial Intelligence, Morality, and Religious Truth”* (revised edition, unnumbered) was checked against the standing rules. Three corrections were found:

- Correction 1** — Section V-F cites *“Malachi 4:4–6; Hebrew 3:22–24”*. Under the October 8, 2026 verse-number rule it should read **Malachi 4:4–6 [Hebrew 3:22–24]**.

2. **Correction 2** — Section VI-A cites **Psalms 19:7** without its Hebrew number. In the Hebrew Bible the superscription is verse 1, so it should read **Psalms 19:7 [Hebrew 19:8]**.
3. **Correction 3** — Section I-G prints “*Daniela Amodei*” with only the first six letters in bold, a formatting slip. The name should be plain text.

These corrections have been made in the commentary’s Google Doc so the website copy can be replaced.

VII. SEVEN COVENANT DECLARATIONS

1. Good was first spoken by the Creator, and He alone has the right to define it (**Genesis 1:31; Psalms 119:68**).
2. Yahweh has told man in writing what is good: justice, kindness, humility, and His commandments, given for man’s good (**Micah 6:8; Deuteronomy 10:12–13**).
3. Neither the crowd nor one’s own eyes is the measure of good (**Exodus 23:2; Judges 21:25**).
4. No voice, human or machine, may speak in the Creator’s name what He did not command (**Deuteronomy 18:20; Jeremiah 23:21**).
5. No voice may add to His words or take from them (**Deuteronomy 4:2; Proverbs 30:6**).
6. The word is near every person, and every hearer is to be sent back to the text (**Deuteronomy 30:14; Isaiah 8:20**).
7. A matter stands only at the mouth of two or three witnesses, examined diligently, and the false witness answers for his falsehood (**Deuteronomy 19:15–19**).

VIII. COVENANT RESPONSE

Mr. Olah, you asked the religious scholars you gathered how a machine might come to choose goodness.

Tanakh’s answer is that goodness has already been chosen and spoken by its Author, and that the way to honesty is the oldest rule of evidence in the Torah. Miqdash Bethel does not ask Anthropic to declare one faith true for everyone. It asks for a place at the table for those who hold to the written text alone, and it offers the witness standard as something any builder of honest machines can use.

The Elder’s invitation stands: a discourse by letter, by call, or in person, on these three questions and wherever they lead. Every claim in this paper can be checked. If any is wrong, Miqdash Bethel will correct it in the open, as the standard requires.

SCRIPTURE INDEX

BOOK	PASSAGES	SECTION
Genesis	1:4, 10, 12, 18, 21, 25, 31; 2:16–17; 3:5–6	II-A, II-B
Exodus	20:16 [Hebrew 20:13]; 23:1–2	II-E, IV-F, IV-H
Leviticus	5:1; 19:11, 15, 35–36	III-F, IV-E, IV-H
Numbers	35:30	IV-A
Deuteronomy	1:17; 4:2; 10:12–13; 12:8; 12:32 [Hebrew 13:1]; 13:14 [Hebrew 13:15]; 17:4, 6, 18–19; 18:20–22; 19:15–19; 29:29 [Hebrew 29:28]; 30:11–16, 19; 31:26, 28	II-C, II-E, III, IV
Judges	17:6; 21:25	II-E
1 Kings	22:13–14	III-C
Isaiah	5:20; 8:20; 30:10	II-E, III-C, III-D
Jeremiah	6:14; 8:11; 23:16, 21	III-A, III-C
Ezekiel	13:6–7	III-A
Amos	5:14–15	II-C
Micah	6:8	I, II-C, II-F
Psalms	25:8; 34:8 [Hebrew 34:9]; 119:68	II-D
Proverbs	12:19; 14:5, 12, 25; 19:5, 9; 30:5–6	II-E, III-B, IV-F, IV-G
Job	42:3, 7	III-E

“He has told you, O man, what is good; and what does Yahweh require of you but to do justice, to love kindness, and to walk humbly with your Elohim?”

Micah 6:8 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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