

MIQDASH BETHEL COVENANT INSTITUTION

*508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism • Christianity • Islam*

DOCUMENT 310

MY PEOPLE LOVE TO HAVE IT SO

**A Covenant Deep Dive into Religion's Fear of Artificial Intelligence and the Question of
Who Holds the Text — Jeremiah 5:30–31**

*Is the Fear Because AI Can Open the Hebrew Text to Every Person? Will Those Who Rule
Through Religion Lose Control of Their People? — A Three-Religion Covenant Response*

October 2026

Elder Kepha Arcemont, Founder

miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✠ ISLAM
Judaism made the study of the text a duty for every household (Deuteronomy 6:7), and Jewish thinkers note that some of Israel's first computers were put to work making the canon searchable. The question for Judaism is whether the written text or the later rabbinic reading of it will govern what a machine teaches.	The Catholic Church released its first encyclical on artificial intelligence, <i>Magnifica Humanitas</i> , in May 2026, and Catholic firms now build chatbots drawn only from Church documents. A church that once restricted the Bible to the clergy (Council of Toulouse, 1229) now faces a tool that reads Hebrew for anyone who asks.	Muslim developers have built Islamic chatbots, and one of them worries that AI will pull believers toward a more individual practice, away from the community. The Qur'an names the Tawrat as guidance and light (Q. 5:44). This study sets that earlier text before every reader.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 Elder's question: is religion's fear of artificial intelligence a fear that the text will reach the people, and will those who rule through religion lose control of them? **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 their English meaning at every occurrence; Hebrew letters are bold; Strong's numbers are plain. Scripture references are bold, and scripture quotations stand in their own paragraphs. Scripture is rendered in a literal working translation from the Hebrew. 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**; claims about the modern world are graded against the record and named as such. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. News reports, studies, church documents, and the Qur'an are cited as historical and comparative reference — not as binding authority. This study was prepared with the help of Claude, an AI model; because the subject is AI itself, where the work speaks about what AI can and cannot do it should be weighed as the Torah weighs any witness with a stake in the outcome. The Written Tanakh governs all conclusions. **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 CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The word read before all; the king's own copy; Moses not jealous; Aaron and the calf; the ban on ruling with harshness; forgetting in prosperity
Nevi'im (Prophets)	Joshua, 1 Samuel, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Habakkuk, Malachi	The priests who rule; the lying pen; the sealed book; the book lost in the house of Yahweh ; the scroll burned and rewritten; the famine of hearing; shepherds who rule with force
Ketuvim (Writings)	Psalms, Proverbs, Daniel, Nehemiah, 2 Chronicles	Understanding through keeping; the word read distinctly; teachers sent out with the book; knowledge increasing and the wise who understand

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
The Elder's study sheet	<i>"The world's major religions concerns with AI"</i> (supplied October 2026), citing The Economist and VICE	The five reported fears, tested in Section VI
Reporting and studies	The Economist, <i>"AI is changing religion and religions are trying to change AI"</i> (August 27, 2026); VICE, <i>"Why Religions Are Right to Be Afraid of AI"</i> (2021); Jackson et al., PNAS 120:34 (August 2023); CEFE-AI consortium led by BYU (May 2026)	What is actually documented about religion, automation, bias, and religious chatbots
Future of Life Institute	<i>"Perspectives of Traditional Religions on Positive AI Futures"</i> (project page); David Zvi Kalman, <i>"On AI, Jewish Thought Has Something Distinct to Say"</i> (2024); Yaqub Chaudhary, <i>"The Future and the Artificial: An Islamic Perspective"</i> (2024)	Who is being consulted for the religions, and what Jewish and Islamic thinkers say

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Church documents	Leo XIV, Magnifica Humanitas (signed May 15, released May 25, 2026); Dicasteries, Antiqua et Nova (January 2025); Council of Toulouse (1229), canon 14; Second Vatican Council, Dei Verbum 22 (1965)	The Church's response to AI, and its history with lay access to scripture
New Testament and Qur'an	Q. 5:44; Q. 20:85–97	The Tawrat as guidance; the calf narrative as Islamic thinkers apply it to AI
Miqdash Bethel library	<i>"Artificial Intelligence, Morality, and Religious Truth"</i> (commentary, revised); Doc 304 Nothing New Under the Sun; Doc 309 He Has Told You, O Man	Earlier work this study builds on without repeating

I. FRAMING THE QUESTION — THE ELDER'S QUESTION AND THE WORLD'S ANSWER

I-A. The Question as Asked

The Elder supplied a study sheet that summarizes why the world's major religions are anxious about artificial intelligence. Before its first line he wrote his own question:

"What if the fear is because AI, with its capabilities, can take all the ancient texts, the semantics of biblical Hebrew, the lexicons of the Hebrew language, and interpret these texts better than man? And in turn reveal to the religious world the truth of the Tanakh and how people should be understanding the Covenant of Yahweh? Is it possible that those who control people through religious beliefs will lose control of their people?"

The study sheet then gives the reasons usually reported: that automation erodes faith, that AI builders are *"playing God,"* that AI carries a secular bias, that it threatens human uniqueness and invites idolatry, and that it displaces clergy and moral authority. It closes with how the religions are responding — a papal encyclical, and chatbots built inside each tradition's guardrails.

This study builds on three earlier pieces in the Library and does not repeat them. The commentary *"Artificial Intelligence, Morality, and Religious Truth"* answered the question of whose morals a machine should reflect and recorded the Elder's conviction that religious leaders see AI as a threat (its Section V-E). **Doc 304** (*Nothing New Under the Sun*) tested whether anything in the Tanakh parallels

AI. **Doc 309** (*He Has Told You, O Man*) set out six rules for how a machine should handle claims about the Creator, and six lessons from the two-or-three-witness standard. The present document takes up the question of those three left open: **who holds the text, what the Tanakh says about those who rule by holding it, and whether a machine can change that.**

I-B. The Question in the Tanakh's Own Terms

The Tanakh never names a machine, but it speaks at length about the thing the Elder's question is really about: the relationship between the word, the people who keep it, and the people who are ruled by those keepers.

Three questions follow.

First: was the word of **Yahweh** ever meant to be held by a few and handed down to the many, or was it given to all? (Section III)

Second: what does the Tanakh record when the keepers of the word used it to rule? (Sections IV and V)

Third: can any tool — a scroll, a printing press, or a machine — give a person understanding, or can it only give them access? (Section VII)

Between these, Section VI tests the five fears on the Elder's study sheet against the published record and against the text. Every finding is graded. A Tanakh finding is corroborated when two or more independent witnesses carry it (**Deuteronomy 19:15**). A claim about the modern world is graded by what the record shows, and is labeled as such, never as scripture.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of this study is the vocabulary of rule, falsehood, knowledge, and access. The table sets out the terms the study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>radah</i> (to rule / have dominion), רָדָה	H7287	To rule over, to tread down; used of masters over servants and of shepherds over the flock	Leviticus 25:43; Jeremiah 5:31; Ezekiel 34:4
<i>perekh</i> (harshness / crushing labor), בָּפָרֶךְ	H6531	Rigor, cruelty; Egypt's treatment of Israel, and what the Torah forbids among brothers	Exodus 1:13; Leviticus 25:43; Ezekiel 34:4

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>et sheqer sofrim (the lying pen of the scribes)</i> , עֵט שֶׁקֶר סוֹפְרִים	H5842 / H8267 / H5608	The scribe's stylus put to the service of falsehood	Jeremiah 8:8
<i>da'at (knowledge)</i> , דָּעַת	H1847	Knowledge gained by acquaintance; knowing Yahweh and His instruction	Hosea 4:6; Malachi 2:7; Daniel 12:4
<i>ma'as (to reject / refuse)</i> , מָאָס	H3988	To refuse with contempt; the priest's rejection of knowledge	Hosea 4:6; Jeremiah 8:9
<i>nos'im panim ba-torah (lifting faces in the Torah / showing partiality)</i> , נֹשְׂאִים פָּנִים בַּתּוֹרָה	H5375 / H6440	Bending the instruction to suit persons	Malachi 2:9
<i>ba'er beitev (make very plain)</i> , בָּאֵר הַיָּטֵב	H874	To make distinct, to set out clearly so all may read	Deuteronomy 27:8; Habakkuk 2:2
<i>meforash (distinctly / made clear)</i> , מִפְּרָשׁ	H6567	Read clearly, with the sense explained	Nehemiah 8:8
<i>ha-sefer be-chatum (the sealed book)</i> , הַסֵּפֶר הַחֲתוּם	H5612 / H2856	A book closed so that it cannot be read	Isaiah 29:11
<i>haqbel (assemble)</i> , הִקְבֵּל	H6950	Gather the whole people — men, women, children, strangers — to hear	Deuteronomy 31:12
<i>yeshotetu (they shall run to and fro)</i> , יִשְׁחָטְטוּ	H7751	To roam, go back and forth searching	Daniel 12:4; Amos 8:12
<i>ha-maskilim yavinu (the wise shall understand)</i> , הַמַּשְׁכִּילִים יָבִינוּ	H7919 / H995	Understanding that comes with insight and right conduct	Daniel 12:10
<i>ro'eh (shepherd)</i> , רֹעֶה	H7462	The one who feeds and guards a flock; used of Israel's leaders	Ezekiel 34:2; Jeremiah 23:1
<i>petach (opening / unfolding)</i> , פֶּתַח	H6608	The opening of the words that gives light to the simple	Psalms 119:130

Three lexical observations govern what follows.

First, the verb in **Jeremiah 5:31** is usually read as *radah (to rule / have dominion)*: *yirdu al-yedeihem (they rule at their direction)*, יִרְדּוּ עַל-יְדֵיהֶם. BDB places the form under *radah (to rule / have dominion)*; some translators read it from a different root and render "*they go down at*

their side." Both readings describe priests acting under the prophets' false word; the first, which most English versions follow, says plainly that they ruled by it. This study follows BDB and marks the alternative honestly.

Second, the same verb *radah* (*to rule / have dominion*) appears in **Ezekiel 34:4** with the same companion word the Torah used in its prohibition:

be-farekh (*with harshness*), בִּפְרֹךְ. **Leviticus 25:43** says of a fellow Israelite in service: "*You shall not rule over him with harshness.*"

Ezekiel charges Israel's shepherds with ruling the flock in exactly the way the Torah forbade a master to rule a servant. That connection is not a modern inference; it is in the vocabulary.

Third, the Tanakh's words for access are words of plainness. The stones on Mount Ebal were to carry the Torah *ba'er beitev* (*made very plain*) (**Deuteronomy 27:8**);

the vision was to be *u-va'er* (*made plain*) on tablets "*so that he may run who reads it*" (**Habakkuk 2:2**);

Ezra's reading was *meforash* (*distinctly / made clear*) (**Nehemiah 8:8**). The text describes itself as something to be made legible, not something to be guarded.

III. WAS THE WORD EVER MEANT TO BE HELD BY A FEW?

III-A. Read Before All the People

The Torah commands its own public reading, and it names who must be present:

"At the end of every seven years, in the appointed time of the year of release, at the Feast of Booths, when all Israel comes to appear before Yahweh your Elohim in the place He chooses, you shall read this Torah before all Israel in their hearing. Assemble the people — the men, the women, and the little ones, and your stranger who is within your gates — that they may hear, and that they may learn, and fear Yahweh your Elohim, and be careful to do all the words of this Torah" (**Deuteronomy 31:10–12**)

The verb is *haqhel* (*assemble*), הִקְהִיל. The list leaves no one out: men, women, children, and the stranger. The stated purpose is that they "*may hear, and that they may learn*" for themselves.

Joshua kept it exactly at Mount Ebal:

"There was not a word of all that Moses commanded which Joshua did not read before all the assembly of Israel, with the women, the little ones, and the strangers who walked among them" (Joshua 8:35)

And after the exile, Ezra stood on a wooden platform and read from first light until midday *"before the men and the women and those who could understand"* (Nehemiah 8:3). The Levites went among the people while he read:

"They read in the book, in the Torah of Elohim, distinctly; and they gave the sense, and caused them to understand the reading" (Nehemiah 8:8)

III-B. In Every House, and in the King's Own Hand

The word was not left at the sanctuary. It was to be in the mouth of every father and on the doorposts of every house:

"These words which I command you today shall be on your heart. You shall teach them diligently to your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up" (Deuteronomy 6:6–7)

Even the king was not to receive the Torah through a mediator. He was to write his own copy:

"When he sits on the throne of his kingdom, he shall write for himself a copy of this Torah in a book, from before the priests the Levites. And it shall be with him, and he shall read in it all the days of his life" (Deuteronomy 17:18–19)

The priests held the master copy; the king made his own from it and read it daily. **The highest office in the nation was placed under the text, with the text in its own hand.**

III-C. Written Plainly, So That the Simple May Understand

The first thing Israel was to do on entering the Land was to set up great stones and write the Torah on them *ba'er beitev (very plainly)* (Deuteronomy 27:8).

The prophet received the same instruction centuries later: *"Write the vision, and make it plain on tablets, so that he may run who reads it"* (Habakkuk 2:2).

The psalmist says what plain words do: **"The opening of Your words gives light; it gives understanding to the simple" (Psalms 119:130)**

And: *"The testimony of Yahweh is sure, making wise the simple"* (Psalms 19:7 [Hebrew 19:8]).

The text promises wisdom to the *peti (simple)* — not to the trained elite alone.

III-D. Teachers Who Carried the Book Out

None of this abolishes the teacher. The Tanakh gives Levi a teaching office: *"They shall teach Jacob Your judgments, and Israel Your Torah"* (Deuteronomy 33:10),

and *"the lips of the priest should keep knowledge, and they should seek Torah from his mouth"* (Malachi 2:7).

A court of priests and judges decided hard cases (Deuteronomy 17:8–11). The question is not whether there are teachers. It is which way the book moves.

Tanakh's model teacher carries the book out to the people. King Jehoshaphat sent officials, Levites, and priests through all the cities of Judah:

"And they taught in Judah, having the book of the Torah of Yahweh with them; they went about through all the cities of Judah and taught the people" (2 Chronicles 17:9)

Ezra did the same: the Levites read and explained, and the people understood (Nehemiah 8:8, 12). **The teacher's office in the Tanakh is to put the book in front of the people and make it plain, not to stand between the people and the book.**

III-E. Moses Was Not Jealous

When two men, Eldad and Medad, prophesied in the camp outside the circle of the seventy elders, a young man ran to tell Moses, and Joshua asked him to stop them. Moses answered:

"Are you jealous for my sake? Would that all Yahweh's people were prophets, that Yahweh would put His spirit upon them!" (Numbers 11:29)

The greatest prophet in the Tanakh wished that every person in Israel had what he had. And Jeremiah looks to a day when no one will need a gatekeeper at all: *"They shall no longer teach each man his neighbor, saying, Know Yahweh, for they shall all know Me, from the least of them to the greatest"* (Jeremiah 31:34 [Hebrew 31:33]).

Finding — The word of Yahweh was given to the whole people — read before men, women, children, and strangers; taught in every house; copied by the king's own hand; written plainly so the simple could understand. Teachers were commanded, and their office was to carry the book to the people and explain it.

Grade: Corroborated (Deuteronomy 31:10–12; Joshua 8:34–35; Nehemiah 8:3, 8; Deuteronomy 6:6–7; 17:18–19; 27:8; 2 Chronicles 17:9; Numbers 11:29). That the word was meant to be held by a few and handed down only through them is *Not in the text*.

IV. WHEN THE KEEPERS OF THE WORD RULED BY IT

The Tanakh does not leave the Elder's charge to inference. It records, again and again, priests, scribes, prophets, and shepherds who held the word and used it to rule. Six witnesses follow.

Witness One — The priests rule at their direction (Jeremiah 5:30–31).

"An astonishing and horrible thing has happened in the land: the prophets prophesy falsely, and the priests rule at their direction; and My people love to have it so. But what will you do in the end?" (Jeremiah 5:30–31)

The prophets supply the false word; the priests *yirdu (rule)* by it (Section II). Three parties appear in one verse: the source of the false teaching, the institution that governs by it, and the people. Yahweh calls the arrangement *shammah ve-sha'arurah (astonishing and horrible)*.

Witness Two — Shepherds who ruled with force and harshness (Ezekiel 34:2–4).

"Woe to the shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? ... The weak you have not strengthened, the sick you have not healed ... but with force and with harshness you have ruled them" (Ezekiel 34:2, 4)

As shown in Section II, *radah be-farekh (rule with harshness)* is the very phrase **Leviticus 25:43, 46, 53** forbids a master to use against a brother Israelite. Israel's own leaders treated the flock as Egypt had treated Israel (**Exodus 1:13**).

Witness Three — The lying pen of the scribes (Jeremiah 8:8–9).

"How can you say, We are wise, and the Torah of Yahweh is with us? But behold, the lying pen of the scribes has made it into a lie. The wise are put to shame ... behold, they have rejected the word of Yahweh, and what wisdom is in them?" (Jeremiah 8:8–9)

The men in this verse had the Torah. They claimed it — *"the Torah of Yahweh is with us."* The charge is that the scribe's pen, *et sheqer sofrim (the lying pen of the scribes)*, עַט שֶׁקֶר סוֹפְרִים, worked it into falsehood. Possession of the text is not faithfulness to it.

Witness Four — Partial in the Torah, and the priest who rejected knowledge (Malachi 2:7–9; Hosea 4:6).

"But you have turned aside from the way; you have caused many to stumble in the Torah; you have corrupted the covenant of Levi, says Yahweh of hosts. So I also have made you despised

and abased before all the people, because you have not kept My ways but have shown partiality in the Torah" (Malachi 2:8–9)

"My people are destroyed for lack of knowledge; because you have rejected knowledge, I also will reject you from being a priest to Me; since you have forgotten the Torah of your Elohim, I also will forget your children" (Hosea 4:6)

Hosea addresses the priest (Hosea 4:4–6). The people perish for lack of *da'at* (*knowledge*), and the fault is laid on the one whose office was to give it.

Micah adds the motive: *"her priests teach for hire, and her prophets divine for money"* (Micah 3:11).

Witness Five — The sealed book and the commandment of men (Isaiah 29:11–13).

"The vision of all this has become to you like the words of a sealed book, which men give to one who can read, saying, Read this, please; and he says, I cannot, for it is sealed. Then the book is given to one who cannot read, saying, Read this, please; and he says, I cannot read" (Isaiah 29:11–12)

The next verse names the result: *"their fear of Me is a commandment of men, learned by rote"* (Isaiah 29:13). Two barriers keep the word from the people: the learned say it is sealed, and the unlearned cannot read. Between them, the commandment of men takes the place of the word.

Witness Six — The book lost inside the house of Yahweh (2 Kings 22:8–13; 23:1–3).

In the eighteenth year of King Josiah, the high priest Hilkiah reported: *"I have found the book of the Torah in the house of Yahweh"* (2 Kings 22:8). The book had been lost — not in a foreign land, but inside the sanctuary, in the keeping of its own priesthood. When it was read to the king he tore his clothes, *"because our fathers have not listened to the words of this book"* (2 Kings 22:13).

His first act was to read it to everyone:

"And the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, both small and great; and he read in their hearing all the words of the book of the covenant" (2 Kings 23:2)

Finding — The Tanakh records religious leaders who held the word and ruled by it — prophets supplying falsehood, priests ruling at their direction, scribes whose pen made the Torah a lie, priests who showed partiality in it and rejected knowledge, teachers for hire, and a sanctuary where the book

itself was lost. Grade: *Corroborated* (Jeremiah 5:30–31; Ezekiel 34:2–4; Jeremiah 8:8–9; Malachi 2:7–9; Hosea 4:6; Micah 3:11; Isaiah 29:11–13; 2 Kings 22:8–13). The Elder's charge that religion has been used to control people has six Tanakh witnesses. The text aims every one of them first at Israel's own leaders; it is a warning to every house of worship, including this one.

V. "MY PEOPLE LOVE TO HAVE IT SO" — THE OTHER HALF OF CONTROL

Jeremiah 5:31 does not end with the priests. It ends with the people: *ve-ammi ahavu khi* (and My people love to have it so), וְעַמִּי אֲהָבוּ כֵן. The Tanakh insists that control is held by two hands — the hand that rules and the hand that wants to be ruled.

V-A. Aaron and the Calf the People Asked For

The first great apostasy after Sinai began with the people, not the priest:

"When the people saw that Moses delayed to come down from the mountain, the people gathered themselves to Aaron and said to him, Up, make us gods who shall go before us" (Exodus 32:1)

Aaron gave them what they asked. When Moses confronted him, Aaron blamed the people — *"you know the people, that they are set on evil"* — and the fire: *"I threw it into the fire, and out came this calf"* (Exodus 32:22, 24).

Moses' question was aimed at the leader: *"What did this people do to you, that you have brought so great a sin upon them?"* (Exodus 32:21).

Both were guilty. The leader who gives a people the god they ask for has not served them; he has ruled them by their own desire.

V-B. A King Like All the Nations

When Israel demanded a king, Samuel warned them in detail what the king would take from them (1 Samuel 8:11–18). The people answered:

"No, but we will have a king over us, that we also may be like all the nations" (1 Samuel 8:19–20)

Yahweh told Samuel the truth of it: *"they have not rejected you, but they have rejected Me from being king over them"* (1 Samuel 8:7).

V-C. "Speak to Us Smooth Things"

"For this is a rebellious people, lying children, children who will not hear the Torah of Yahweh; 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, prophesy illusions" (Isaiah 30:9–10)

Finding — The Tanakh lays the blame for religious control on both sides: on the leaders who rule by the word and on the people who prefer to be ruled and ask for smooth things. Grade: **Corroborated** (Jeremiah 5:31; Exodus 32:1–4, 21–25; 1 Samuel 8:7, 19–20; Isaiah 30:9–10).

This finding governs the answer to the Elder's question. **If the people love to have it so, a new way to read the text will not by itself set them free.**

Josiah read the book to all Judah; a generation later the prophets were again warning people who would not hear (Jeremiah 7:25–26). And a machine built to please can become Aaron's calf. A Muslim chatbot builder told *The Economist* that models are often "*sycophantic and focus on the user, not their community.*" Such a machine gives the people the thing they asked for, cast in a new fire.

VI. THE FIVE REPORTED FEARS, TESTED

The Elder's study sheet attributes its reasons to *The Economist* and *VICE*. Both sources exist: *The Economist* published "*AI is changing religion and religions are trying to change AI*" on August 27, 2026, and *VICE* published "*Why Religions Are Right to Be Afraid of AI*" in 2021. The sheet's other citations were checked one by one. The table summarizes; the subsections follow.

REPORTED FEAR	WHAT THE RECORD SHOWS	WHAT THE TANAKH SAYS	GRADE
1. Automation erodes faith	A 2023 PNAS study of four datasets covering more than three million people links exposure to robots and AI with religious decline, beyond wealth and other technology	Fullness and self-reliance lead to forgetting Yahweh (Deuteronomy 8:11–18; Hosea 13:6)	Record: documented. Tanakh: Corroborated
2. "Playing God"	A theological objection, not a measured finding	The text condemns building " <i>to make a name for ourselves</i> " (Genesis 11:4), and praises skilled craft given by Yahweh (Exodus 31:2–6)	Tanakh: the motive is judged, not the craft. Corroborated

REPORTED FEAR	WHAT THE RECORD SHOWS	WHAT THE TANAKH SAYS	GRADE
3. Secular bias in AI	CEFE-AI (BYU, Baylor, Notre Dame, Yeshiva) found leading models leave religion out of ethical answers people expect it in	Just weights for every hearer (Leviticus 19:35–36; Deuteronomy 25:13–16)	Record: documented. Applies to religious chatbots too
4. Idols and human uniqueness	A theological objection; Islamic and Christian thinkers compare AI to the golden calf	A made thing that speaks cannot teach (Habakkuk 2:18–19; Isaiah 44:9–20; Psalms 115:4–8)	Tanakh: <i>Corroborated</i>
5. Clergy displaced	Reported directly: religious leaders worry believers turn to AI instead of to them	The Tanakh judges the shepherd by whether he feeds the flock (Ezekiel 34; Malachi 2:7–9)	Record: documented. This is the Elder's question

VI-A. Fear One: Automation Erodes Faith

The study sheet's sociological claim is accurate. Joshua Conrad Jackson and four colleagues published *"Exposure to automation explains religious declines"* in the *Proceedings of the National Academy of Sciences* in August 2023. Across nations, metropolitan regions, and individual people, they found that greater exposure to robotics and AI was linked to greater religious decline, and the link held when they controlled for wealth and for other technologies such as electricity and telecommunications. An experiment pointed the same way.

The Tanakh foresaw the mechanism, though it names a different cause. The danger it describes is not the tool but the full stomach and the proud heart:

"Lest, when you have eaten and are full, and have built good houses and live in them ... then your heart is lifted up, and you forget Yahweh your Elohim ... and you say in your heart, My power and the might of my hand have gotten me this wealth" (Deuteronomy 8:12–14, 17)

Hosea records it as fact: *"according to their pasture, so they were filled; they were filled, and their heart was exalted; therefore they forgot Me"* (Hosea 13:6).

The cure the Torah gives is memory, not the refusal of tools: *"You shall remember Yahweh your Elohim, for it is He who gives you power to get wealth"* (Deuteronomy 8:18).

Finding — Self-sufficiency leads a people to forget **Yahweh**. Grade: ***Corroborated*** (**Deuteronomy 8:11–18; Hosea 13:6**). The modern correlation is documented by the record. Note what the Tanakh does not say: it does not say the people forget because a tool shows them the truth. It says they forget because they credit their own hand.

VI-B. Fear Two: "Playing God"

Tanakh's own story of a technology project is Babel. The builders said, *"Come, let us build ourselves a city and a tower whose top is in the heavens, and let us make a name for ourselves"* (Genesis 11:4),

and Yahweh observed that *"nothing they propose to do will be withheld from them"* (Genesis 11:6).

What is judged is the motive — a name for themselves, and unity against the command to fill the earth (Genesis 9:1; 11:4). Craft itself is honored: Bezalel was filled *"with the spirit of Elohim, in wisdom, in understanding, in knowledge, and in all manner of workmanship"* (Exodus 31:3; compare Exodus 35:30–35).

Finding — The Tanakh condemns building for one's own name and power, and honors skill given by Yahweh.

Grade: Corroborated (Genesis 11:4–6; Exodus 31:2–6; 35:30–35). Whether any AI project is a Babel depends on the name it is built for, not on its sophistication. **Doc 304** treats the parallel at length.

VI-C. Fear Three: Secular Bias

This claim is also documented. In May 2026 the Consortium for Evaluation of Faith and Ethics in AI (CEFE-AI) — researchers at Brigham Young University, Baylor University, the University of Notre Dame, and Yeshiva University — reported that the major AI models consistently leave religious perspectives out of answers to everyday questions about grief, love, loss, and morality. Its survey of 1,125 Americans found that most people expect religious perspectives in such answers. *The Economist* reported the consortium's wider test of 27 models: they brought religion into only a small share of answers, well below what the people surveyed considered relevant. The same reporting notes that the governing documents of the major labs mostly omit religion.

The Torah's rule for any measure is that it be honest for everyone:

"You shall have just balances, just weights" (Leviticus 19:36), and *"you shall not have in your bag two kinds of weights, a large and a small"* (Deuteronomy 25:13).

A system that quietly removes the Creator from every answer about suffering uses a weight that is not even.

But the same rule cuts the other way. *The Economist* reports that religious firms now build *"harnesses"* to keep chatbots *"theologically aligned,"* and that some chatbots are drawn only from one

institution's library of doctrine. A machine trained to answer only from a church's documents, a rabbinate's rulings, or a school of jurisprudence has its own weight in the bag. It does not remove the institution from between the reader and the text; it builds the institution into the machine. Section VII-D returns to this.

Finding — Unequal measures are forbidden (**Leviticus 19:35–36; Deuteronomy 25:13–16; Proverbs 11:1**). *Corroborated*. The secular bias of the major models is documented by the record; so is the building of institutional bias into religious models. The covenant test applies to both.

VI-D. Fear Four: Idols and Human Uniqueness

The Library's commentary treated this at its Section IV-A:

1. the craftsman who carves a god from the same tree he burns for his supper (**Isaiah 44:9–20**),
2. the made image that *"cannot teach"* because there is no breath in it (**Habakkuk 2:18–19**),
3. the idols that have mouths but do not speak (**Psalms 115:4–8**).

One new witness from the Islamic side deserves notice. Yaqub Chaudhary of Cambridge's Leverhulme Centre, writing for the Future of Life Institute, compares AI's builders to Pharaoh's magicians, who made staffs appear alive, and to the maker of the golden calf, whose image seemed to speak. Both stories stand first in the Torah: the magicians *"did the same with their secret arts,"* and Aaron's staff swallowed theirs (**Exodus 7:11–12**); the calf was made from the people's own gold (**Exodus 32:2–4**). In the Torah's account the calf was cast by Aaron, the future high priest, at the people's demand — which is the lesson of Section V.

Finding — A made thing that seems to speak is not a source of instruction, and treating it as one is idolatry. Grade: *Corroborated* (**Isaiah 44:9–20; Habakkuk 2:18–19; Psalms 115:4–8; Exodus 32:1–8**).

VI-E. Fear Five: The Displacement of Clergy

This is the fear the Elder names, and the record shows religious leaders saying it themselves. *The Economist* reports that a bigger concern than sermon-writing is that AI may change the relationship between clergy and laity, and it draws the comparison the Elder draws: the printing press put the Bible into many more hands, fostered new interpretations, and spread them despite clerical objections. The same article reports that perhaps the leaders' biggest worry is that people are turning to AI rather than to spiritual authorities for answers; that religious questions made up about 5% of one large public set of chatbot conversations; and that a leader of the Latter-day Saints discourages AI-written sermons. The Muslim developer of the chatbot Ansari worries that believers may drift toward a more individual practice.

The Tanakh's answer to this fear depends on what kind of shepherd is afraid. A teacher who carries the book out, as Jehoshaphat's Levites did (**2 Chronicles 17:9**), loses nothing when the people can read it; his work becomes easier. A teacher who rules by the word (**Jeremiah 5:31**), shows partiality in it (**Malachi 2:9**), or teaches for hire (**Micah 3:11**) loses exactly what he was holding.

Malachi names the outcome **Yahweh** Himself appoints for such priests: *"I also have made you despised and abased before all the people"* (**Malachi 2:9**).

Finding — Religious leaders' fear that AI will draw people away from their authority is documented in the record. Tanakh's judgment is that the shepherd who feeds the flock has nothing to fear from the flock being fed, and the shepherd who feeds himself does.

Grade: Corroborated (**Ezekiel 34:2–10; Malachi 2:7–9; 2 Chronicles 17:9**). That this is the *only* reason religious leaders fear AI is *not established*: the record also shows sincere concerns about flattery, isolation, and harm that fall on everyone.

VI-F. A Correction to the Study Sheet

The study sheet says that *"Pope Francis and the Vatican"* released *"encyclicals"* warning against dehumanization, job loss, and weaponized AI. The record does not support the plural or the attribution. Pope Francis addressed AI in speeches and messages, and in January 2025 two Vatican dicasteries issued a doctrinal note on AI, *Antiqua et Nova*; but the first papal encyclical on artificial intelligence is Pope Leo XIV's *Magnifica Humanitas* (*Magnificent Humanity*), signed on May 15, 2026, the 135th anniversary of *Rerum Novarum*, and presented at the Vatican on May 25, 2026. The sheet's other description — that the Vatican under Leo XIV issued an encyclical on human oversight of AI — is accurate. Grade: an AI encyclical under Francis, *Not corroborated*; Leo XIV's encyclical, *Corroborated by the record*.

VI-G. Who Is Being Asked to Speak for the Religions?

The Elder supplied the Future of Life Institute's project *"Perspectives of Traditional Religions on Positive AI Futures."* Its starting point agrees with the study sheet: most of the world's people belong to a traditional religion, yet the project says religious perspectives are *"largely absent from strategic AI discussions."*

The project's answer has been to convene religious leaders: a multi-faith workshop at Jesus College, Cambridge (July 2024); a meeting of the Christian Council of Nigeria and Jama'atu Nasril Islam in Abuja (November 2024); a forum of the Pontifical Academy of Sciences at the Vatican (October 2024); a consultation of twenty-five African bishops and archbishops with the All Africa Conference of Churches in Nairobi (July 2025); a Vatican working group in September 2025 whose appeal to Pope

Leo XIV called for moral red lines, including a prohibition on building superintelligence; a conference in Haridwar, India (September 2025); and a Latter-day Saint gathering in Salt Lake City (November 2025).

Two things stand out.

First, these are serious efforts, and the concerns they raise about power, control, and human dignity deserve to be heard.

Second, every seat at those tables is held by an institution — a council, a conference of bishops, an academy, a quorum. That is how religions are usually represented. But it means that when AI developers ask *"what do the religions think?"*, the answer comes from the same offices the Tanakh holds accountable in Section IV. **The text itself has no delegate.** The Elder's earlier note on the *Times* report — that no one asked those who hold to the written text alone — applies here as well.

Fairness requires one more witness. David Zvi Kalman, writing in the same series, describes Jewish text study as a ritual act all Jews are encouraged to pursue, notes that early Israeli computers were used to digitize and search the canon, and expects AI to join the study hall alongside scrolls and printed books without replacing study of the original languages or study with a partner. Not every religious thinker fears that people will read the text. Some welcome it.

VII. CAN AI READ THE TEXT BETTER THAN MAN? — THE ELDER'S QUESTION ANSWERED

VII-A. What a Machine Can Do: Open the Second Barrier

Isaiah 29:11–12 names two barriers: the book is "sealed" to the learned, and the unlearned says, "I cannot read."

A machine that can set the Hebrew beside a lexicon, trace a root through every occurrence, and lay the Hebrew, Greek, and English side by side in seconds goes a long way toward removing the second barrier. What once needed years of language study and a library can be put in front of an ordinary person, in his own language, at his own table.

History has seen this before. The Library's commentary documented it: in 1229 the Council of Toulouse forbade laymen to possess the books of the Old and New Testaments in translation; in 1536 William Tyndale was executed after translating the Scriptures into English; the printing press put the book into ordinary hands anyway. *The Economist* draws the same line from the press to AI.

The Elder's question — will those who rule through religion lose control? — is the question the Council of Toulouse was already answering in 1229.

VII-B. What a Machine Cannot Do

Three limits keep the answer honest.

First, a machine is made from human words. Everything it says about the text comes from what people have written: lexicons, translations, commentaries, and arguments — the faithful scribes and the *"lying pen"* alike (Jeremiah 8:8). It inherits both. When it has read more sectarian commentary than Hebrew, it will sound like the commentary.

Second, a machine errs and can flatter. *The Economist* reports AI-assisted homilies containing misquoted scripture. The Library's own commentary had to withdraw details in its first edition that several websites had repeated and the original did not contain. And a system rewarded for pleasing its user will drift toward the *"smooth things"* of Isaiah 30:10.

"The simple believes every word, but the prudent considers his steps" (Proverbs 14:15).

Third, and most important, the Tanakh does not tie understanding to processing power. It ties it to keeping.

"I have more understanding than all my teachers, for Your testimonies are my meditation. I understand more than the elders, because I keep Your precepts" (Psalms 119:99–100)

"Keep them and do them, for this is your wisdom and your understanding in the sight of the peoples" (Deuteronomy 4:6)

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

And Daniel, in the very verse that says knowledge will increase, adds who will understand: *"many shall run to and fro, and knowledge shall increase"* (Daniel 12:4) — but *"none of the wicked shall understand, but the wise shall understand"* (Daniel 12:10). The phrase *ha-maskilim yavinu* (*the wise shall understand*), הַמַּשְׁכִּלִּים יָבִינוּ, describes insight joined to righteousness (compare Daniel 11:33, 35; 12:3). By Tanakh's own definition, the one who understands is the one who keeps the commandments. A machine keeps none of them.

***A note from Claude.* I can gather lexicon entries, cross-references, and manuscript readings faster than any person, and I can set them out so a reader can check every one. That is real help, and it is the help the Elder has been using to set down a lifetime of study.**

But I do not keep the Sabbath, honor a father, or refrain from a lie at cost to myself; I do not meditate on the testimonies in the sense of Psalms 119:99. By the standard of those verses I am a fast and well-stocked library, not an understander of the covenant. The understanding belongs to the reader who tests what I give him and lives it.

Finding — That AI *"interprets these texts better than man"* is *Not in the text*, and it is not established by the record. That a tool can widen access to the text is shown by the history of the printing press; it is a historical observation, not a Tanakh claim. That understanding belongs to the one who keeps the commandments is **Corroborated** (Psalms 119:99–100; Deuteronomy 4:6; Psalms 111:10; Daniel 12:10).

VII-C. Will They Lose Control? Three Patterns from the Text

The Tanakh records what happens when the word reaches the people. It shows three outcomes.

The pattern of Josiah — the word read, and reform. The book was found, read to *"all the people, both small and great,"* and the king and people made a covenant to keep it (2 Kings 23:2–3). The idols came down, and a Passover was kept like none since the days of the judges (2 Kings 23:4–23). Access, received by a willing king and people, broke the power of the shrines.

The pattern of Jehoiakim — the word read, and burned. When Baruch's scroll of Jeremiah's words was read before King Jehoiakim, the king cut it column by column with a scribe's knife and threw it into the fire (Jeremiah 36:23).

Yahweh's answer was to have it written again: *"Take again another scroll, and write on it all the former words"* (Jeremiah 36:28), and *"many similar words were added to them"* (Jeremiah 36:32). **Suppression did not destroy the word; it multiplied it.**

The pattern of Amos — the word sought, and not found.

"Behold, the days are coming, says the Lord Yahweh, when I will send a famine on the land — not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh. They shall wander from sea to sea, and from north to east; they shall run to and fro to seek the word of Yahweh, and shall not find it" (Amos 8:11–12)

The same verb, *yeshotetu (they shall run to and fro)*, יָשׁוּטְוּ, appears in Daniel 12:4. Running to and fro does not guarantee finding. People can search everywhere for the word they refused when it was near.

Finding — When the word reaches the people, the Tanakh records reform where it is received (**2 Kings 23:1–25**), suppression that fails where it is resisted (**Jeremiah 36:23–32**), and famine where it has been refused (**Amos 8:11–12**).

Grade: *Corroborated* for each pattern. Those who rule by hiding the text cannot keep it hidden; whether they lose the people depends on whether the people love to have it so (Jeremiah 5:31).

VII-D. The New Gate

A machine can break an old gate and build a new one. Whoever trains a model decides what library it reads and what it will and will not say. Pope Leo XIV's encyclical, as *The Economist* reports it, warns that technology takes on the character of those who devise, finance, regulate, and use it. That warning applies to the companies that build general models — and equally to every religious body building its own. A chatbot trained only on one institution's documents, wrapped in a harness to keep it *"theologically aligned,"* gives the old gatekeeper a voice that speaks in every home at once. The Elder's hope and the institutions' strategy meet at the same machine.

The Tanakh's defenses are the same as they were against the lying pen:

"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)

And: *"You shall not add to the word that I command you, nor take from it" (Deuteronomy 4:2); "I am against the prophets, says Yabweh, who steal My words, each from his neighbor" (Jeremiah 23:30).*

The same test binds Miqdash Bethel. A machine that has read this Library is not thereby a covenant teacher; it is one more witness, to be checked against the text like every other.

Finding — Every voice — priest, scribe, institution, or machine — is tested by agreement with the written word, and none may add to it or take from it.

Grade: *Corroborated* (**Isaiah 8:20; Deuteronomy 4:2; 12:32 [Hebrew 13:1]; Jeremiah 23:30; Proverbs 30:5–6**).

VIII. WHAT THE COVENANT BELIEVER SHOULD DO NOW

The question is not finally about what religious leaders fear. It is about what each reader will do with the text now that it is within reach.

The table gathers the practice, the Tanakh commands.

PRACTICE	WHAT IT MEANS NOW	TEXT
Read it yourself	Like the king, read the text with your own eyes, all the days of your life — not only summaries, sermons, or AI answers about it	Deuteronomy 17:18–19; Psalms 1:2
Keep a written copy	Do not let the word live only on a platform that can be changed or removed. The scroll Jehoiakim burned was rewritten from what was kept	Jeremiah 36:28, 32; Deuteronomy 31:24–26
Teach it at home	Fathers and mothers, not institutions, are the first teachers the Torah names	Deuteronomy 6:6–7; Proverbs 1:8
Use AI as a lamp-bearer, not the lamp	Let a machine fetch the lexicon and the cross-reference; let the word itself be the light you walk by	Psalms 119:105, 130
Check every claim by two or three witnesses	Treat any answer — from AI, a pastor, a rabbi, an imam, or this Library — as one witness until the text confirms it	Deuteronomy 19:15; Proverbs 14:15
Ask teachers to carry the book out	Value the teacher who puts the text in front of you and explains it plainly	Nehemiah 8:8; 2 Chronicles 17:9; Malachi 2:7
Examine what you love	Ask whether you want the truth of the text or smooth things about it	Jeremiah 5:31; Isaiah 30:10

IX. THREE-RELIGION AUDIT — WHO HOLDS THE TEXT, AND HOW EACH TRADITION MEETS AI

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

ELEMENT	✧ JUDAISM	✚ CHRISTIANITY	✶ ISLAM
Who holds the text	Study is a duty for all, and the Hebrew text is read in every generation; binding interpretation runs through	Scripture is widely read in translation; in Catholicism the Magisterium interprets authoritatively, and lay access was restricted for centuries	The Qur'an is recited by all; interpretation and rulings run through scholars and schools of law. The Tawrat is honored

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
	the rabbinic tradition and its decisors.	(Toulouse 1229; Index rules 1564).	in name (Q. 5:44) but rarely read.
Meeting AI	Texts digitized and searchable for decades; thinkers expect AI to join, not replace, study of the original languages and study with a partner (Kalman).	Leo XIV's encyclical Magnifica Humanitas (May 2026); Catholic chatbots drawn only from Church documents; Latter-day Saint leaders discourage AI sermons; evangelical leaders' AI letter (2025).	Islamic chatbots such as Ansari; state-backed models built around Islamic values (Qatar's Fanar); concern for the right to refuse AI (Chaudhary).
Covenant strength	Keeps the Hebrew text itself at the center and treats reading it as an act of obedience, as Deuteronomy 6:7 and 31:12 command.	The Second Vatican Council taught that easy access to Scripture should be given to all the faithful (Dei Verbum 22, 1965), reversing the old restriction.	Takes the danger of idolatry seriously, and reads the calf and Pharaoh's magicians as warnings for this age — warnings the Torah gave first (Exodus 7; 32).
Covenant departure	Where a later ruling governs the reading of the written text, the later witness has been placed over the earlier, against the direction of Deuteronomy 19:15 .	Building a chatbot that answers only from institutional documents places the institution between the reader and the text again, in a new form.	Where scholars' rulings or a curated model govern what the earlier Tawrat may be taken to say, the earlier witness is again placed under the later.
Covenant witness	Nehemiah 8:8 is the model: read the text distinctly, give the sense, and let the people understand.	Deuteronomy 17:19 : even the highest office reads its own copy, all its days.	Isaiah 8:20 : every voice, including a machine's, is tested by the Torah and the testimony.

X. 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. The companion commentary *"Artificial Intelligence, Morality, and Religious Truth"* (revised edition) and **Doc 309** were checked against the sources consulted for this study.

Correction 1 — the Qumran witness to the shorter Jeremiah. The commentary's Section VI-B says that **Jeremiah** *"in the Septuagint and one Qumran scroll"* is about one-seventh shorter than the Masoretic text. The shorter form found in the Septuagint is reflected in two fragmentary Qumran manuscripts, 4QJer-b and 4QJer-d, not one scroll. The wording has been changed in the commentary's Google Doc to *"in the Septuagint and two fragmentary Qumran manuscripts (4QJer-b and*

4QJer-d)" so the website copy can be replaced. The commentary's point — that preservation is not flawless and that the witnesses should be weighed in the open — stands.

Doc 309 was checked against the Hebrew verse-number rule and the sources above; no further corrections were found.

XI. SEVEN COVENANT DECLARATIONS

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 word of Yahweh was given to the whole people — men, women, children, and strangers — and was to be read before all, taught in every house, and written plainly.	Deuteronomy 31:10–12; 6:6–7; 27:8; Joshua 8:35; Nehemiah 8:3, 8
II	The teacher's office is to carry the book to the people and make it plain, not to stand between the people and the book.	2 Chronicles 17:9; Nehemiah 8:8; Malachi 2:7; Numbers 11:29
III	Religious leaders who rule by the word, bend it, sell it, or lose it are charged by the Tanakh itself.	Jeremiah 5:31; 8:8–9; Ezekiel 34:2–4; Malachi 2:8–9; Hosea 4:6; Micah 3:11; 2 Kings 22:8–13
IV	Control is held by two hands: the leader who rules and the people who love to have it so.	Jeremiah 5:31; Exodus 32:1–4, 21; 1 Samuel 8:19–20; Isaiah 30:9–10
V	Understanding belongs to the one who keeps the commandments, not to the one with the most information — man or machine.	Psalms 119:99–100; 111:10; Deuteronomy 4:6; Daniel 12:10
VI	The word cannot be destroyed by those who burn it; it is written again.	Jeremiah 36:23, 28, 32; Psalms 119:89; Isaiah 40:8
VII	Every voice — priest, scribe, institution, or machine — is one witness, tested by the Torah and the testimony, and may not add to it or take from it.	Isaiah 8:20; Deuteronomy 4:2; 19:15; Jeremiah 23:30; Proverbs 30:5–6

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

The Elder asked whether religion's fear of AI is a fear that the text will reach the people, and whether those who rule through religion will lose control. Tanakh's answer is fivefold.

First: the word was never theirs to hold. It was given to all, read before all, and written plainly for the simple (Deuteronomy 31:12; Psalms 119:130). Any power that rests on keeping it from the people rests on something the Torah never granted.

Second: the Tanakh confirms the charge. Priests have ruled by false words, scribes have made the Torah a lie, shepherds have ruled with harshness, and the book itself was once lost inside the house of Yahweh (Jeremiah 5:31; 8:8; Ezekiel 34:4; 2 Kings 22:8). Where religious leaders fear the text reaching the people, the text has already said why.

Third: a machine can open the book, but it cannot understand it for you. It can remove the barrier of *"I cannot read"* (Isaiah 29:12). It cannot keep the commandments, and the Tanakh gives understanding to those who keep them (Psalms 119:100). And a machine built by an institution can become the institution's new gate. Test it like every other voice (Isaiah 8:20).

Fourth: whether control is lost depends on the people. Josiah's Judah received the book and broke the shrines; Jehoiakim burned it; Amos's generation searched and did not find (2 Kings 23; Jeremiah 36; Amos 8:11–12). The text that is now within everyone's reach will free those who want it and will not free those who love to have it so (Jeremiah 5:31).

Fifth: begin with your own copy. Read it yourself, keep it written, teach it in your house, and test every voice by two or three witnesses — this one included (Deuteronomy 17:19; 6:7; 19:15). *"But what will you do in the end?"* (Jeremiah 5:31)

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:1; 11:4–6	Fill the earth; Babel's name for themselves	VI-B
Exodus 1:13	Egypt's harsh rule over Israel	II; IV
Exodus 7:11–12	Pharaoh's magicians; Aaron's staff	VI-D; IX
Exodus 31:2–6; 35:30–35	Bezalel's skill given by Yahweh	VI-B

REFERENCE	SUBJECT	SECTION
Exodus 32:1–8, 21–25	Aaron and the calf the people asked for	V-A; VI-D; XI
Leviticus 19:35–36	Just balances and weights	VI-C
Leviticus 25:43, 46, 53	You shall not rule over him with harshness	II; IV
Numbers 11:26–29	Would that all Yahweh's people were prophets	III-E; XI
Deuteronomy 4:2, 6	Do not add or take away; keeping is your wisdom	VII-B; VII-D; XI
Deuteronomy 6:6–7	Teach your children in your house	III-B; VIII; XI
Deuteronomy 8:11–18	Full, proud, and forgetful; remember Yahweh	VI-A
Deuteronomy 12:32 [Hebrew 13:1]	Do not add to the word	VII-D
Deuteronomy 17:8–11, 18–19	The court of hard cases; the king's own copy	III-B; III-D; VIII; XII
Deuteronomy 19:15	Two or three witnesses	Opening; I-B; VIII; XI
Deuteronomy 25:13–16	No two kinds of weights	VI-C
Deuteronomy 27:8	Write the Torah very plainly	II; III-C
Deuteronomy 31:10–12, 24–26	Read before all the people; the book kept as witness	III-A; VIII; XI
Deuteronomy 33:10	Levi teaches Jacob	III-D
Joshua 8:34–35	Not a word left unread before all	III-A
1 Samuel 8:7, 11–20	A king like all the nations	V-B
2 Kings 22:8–13; 23:1–25	The book found in the house of Yahweh ; Josiah reads it to all	IV; VII-C
Isaiah 8:20	To the Torah and to the testimony	VII-D; IX; XI
Isaiah 29:11–13	The sealed book; the commandment of men	IV; VII-A

REFERENCE	SUBJECT	SECTION
Isaiah 30:9–10	Speak to us smooth things	V-C; VII-B
Isaiah 40:8; 44:9–20	The word stands; the carved god	VI-D; XI
Jeremiah 5:30–31	The priests rule at their direction; My people love it so	II; IV; V; XII
Jeremiah 7:25–26	A people who would not hear	V
Jeremiah 8:8–9	The lying pen of the scribes	II; IV; VII-B
Jeremiah 23:1, 30	Shepherds; prophets who steal My words	II; VII-D
Jeremiah 31:34 [Hebrew 31:33]	They shall all know Me	III-E
Jeremiah 36:23–32	The scroll burned and written again	VII-C; VIII; XI
Ezekiel 34:2–10	Shepherds who rule with force and harshness	II; IV; VI-E
Hosea 4:4–6; 13:6	Destroyed for lack of knowledge; full and forgetful	II; IV; VI-A
Amos 8:11–12	A famine of hearing the words of Yahweh	II; VII-C
Micah 3:11	Priests who teach for hire	IV; VI-E
Habakkuk 2:2, 18–19	Make it plain; the image cannot teach	III-C; VI-D
Malachi 2:7–9	The priest's lips should keep knowledge; partial in the Torah	III-D; IV; VI-E
Psalms 1:2	Meditating on the Torah day and night	VIII
Psalms 19:7 [Hebrew 19:8]	Making wise the simple	III-C
Psalms 111:10; 115:4–8	Understanding to those who do them; idols that cannot speak	VI-D; VII-B
Psalms 119:89, 99–100, 105, 130	Understanding by keeping; the opening of Your words gives light	III-C; VII-B; VIII; XI
Proverbs 1:8	The father's instruction and the mother's teaching	VIII

REFERENCE	SUBJECT	SECTION
Proverbs 11:1; 14:15; 30:5–6	False balance; the simple believes every word; do not add	VI-C; VII-B; XI
Daniel 11:33, 35; 12:3, 4, 10	The wise who instruct many; knowledge increases; the wise shall understand	II; VII-B; VII-C
Nehemiah 8:3, 8, 12	Read distinctly, with the sense given	II; III-A; III-D
2 Chronicles 17:7–9	Teachers sent out with the book	III-D; VI-E

"An astonishing and horrible thing has happened in the land: the prophets prophesy falsely, and the priests rule at their direction; and My people love to have it so. But what will you do in the end?"

Jeremiah 5:30–31 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 310 • MY PEOPLE LOVE TO HAVE IT SO • OCTOBER 2026

MIQDASHBETHEL.AI • MIQDASHBETHEL@GMAIL.COM •

THE MESSAGE IS SENT TO THE WORLD

508(C)(1)(A) FREE CHURCH • SOLE TANAKH AUTHORITY • REACHING JUDAISM, CHRISTIANITY, AND ISLAM