_____

Philosophy of Artificial Intelligence, Biblical Wisdom and the Exodus (31:1-11) Narrative: Converging Perspectives

[1]Ikechukwu Anthony KANU, [2]Pilani Michael Paul, [3]Philip Chika Omenukwa,

[1] PhD Pontifical Faculty of Philosophy, Veritas University Abuja, Bwari

[2] PhD Department of Theology, Veritas University Abuja

[3]PhD Department of Philosophy, Catholic Institute of West Africa

Abstract: This study explores the relationship between AI philosophy, biblical wisdom, and contemporary science, focusing on Exodus 31:1-11. The historical-critical exegesis of this biblical passage reveals similarities between the divine bestowal of wisdom and skills in Exodus and current AI debates. The research also explores how the philosophical underpinnings of AI development can be enriched by considering ancient scriptural paradigms and related Near Eastern models. The concept of divinely-inspired craftsmanship in Exodus can offer fresh perspectives on AI development and implementation. This interdisciplinary approach challenges preconceptions and opens new avenues for exploring the nature of intelligence and its ethical implications. The findings suggest a novel framework for ethical decision-making and policy formulation in AI, grounded in the synthesis of philosophical reflection, scientific advancement, and scriptural wisdom. The research underscores the value of diverse knowledge systems in tackling AI implications and invites scholars, technologists, and policymakers to reconsider the role of biblical insights in shaping our technological future.

Keywords: Artificial Intelligence, Philosophy, Scripture, Technology

1. Introduction

In an era where artificial intelligence (AI) is rapidly transforming our world, the intersection of technology, philosophy, and ancient wisdom has never been more relevant. This article sets out to undertake an exploration of how ancient scriptural paradigms can inform and enrich contemporary AI debates. The exegesis of Exodus 31:1-11, which details the divine bestowal of wisdom and craftsmanship, provides a unique lens through which we can view current discussions about the nature of intelligence, creativity, and ethical AI implementation.

This study posits that the wisdom and skills divinely imparted in the biblical narrative share intriguing parallels with the philosophical questions surrounding AI development today (Gaudet et al, 2024). Through the examination of these connections, the research suggests that integrating biblical wisdom with modern scientific and philosophical frameworks can offer fresh perspectives on AI. Such an interdisciplinary approach not only challenges existing preconceptions but also opens new pathways for ethical decision-making and policy formulation in the realm of artificial intelligence. Moreover, the findings advocate for a synthesis of philosophical reflection, scientific advancement, and scriptural wisdom as a robust framework for addressing the ethical implications of AI. This approach underscores the value of diverse knowledge systems in tackling the complex challenges posed by AI, inviting scholars, technologists, and policymakers to reconsider the contributions of biblical insights in shaping our technological future.

By bridging the ancient and the modern, this study illuminates how ancient wisdom can inform contemporary issues, providing a novel framework for understanding and guiding the development and ethical deployment of artificial intelligence.

2. Purpose of the Study

The purpose of this study is to investigate the interplay between the philosophy of artificial intelligence (AI), biblical wisdom, and contemporary scientific thought through the lens of Exodus 31:1-11Through an exegesis of

this biblical passage, the study aims to uncover the parallels between the divine bestowal of wisdom and skills as depicted in Exodus and the ongoing debates surrounding AI. The research seeks to demonstrate how ancient scriptural paradigms and related Near Eastern models can enrich the philosophical foundations of AI development, offering new perspectives on the creation and ethical use of artificial intelligence. Furthermore, the study endeavours to formulate a novel framework for ethical decision-making and policy formulation in AI, rooted in a synthesis of philosophical reflection, scientific progress, and scriptural insights. By highlighting the value of integrating diverse knowledge systems, this research encourages scholars, technologists, and policymakers to reconsider the prospective contributions of biblical wisdom in guiding the future trajectory of AI technology.

3. Significance of the Study

This study holds significant implications for the interdisciplinary fields of artificial intelligence (AI) development, philosophical inquiry, and theological studies. the research uncovers valuable insights that bridge ancient wisdom and modern technological advancements an examination of the relationship between AI philosophy, biblical wisdom, and contemporary science through the exegesis of Exodus 31:1-11. One of the primary contributions of this study is its potential to enrich the philosophical foundations of AI development. The research offers fresh perspectives on the nature of intelligence and the ethical considerations surrounding AI by integrating ancient scriptural paradigms and related Near Eastern models. This approach not only broadens the scope of philosophical reflection but also provides a deeper understanding of how divinely-inspired craftsmanship, as depicted in Exodus, can inform contemporary practices in AI creation and implementation.

Furthermore, the study challenges existing preconceptions about the separation between science and religion, demonstrating that these domains can coexist and complement each other in meaningful ways (Ecklund & Park, 2009). The findings suggest a novel framework for ethical decision-making and policy formulation in AI, grounded in a synthesis of philosophical reflection, scientific progress, and scriptural wisdom. This framework emphasizes the importance of diverse knowledge systems in addressing the complex ethical implications of AI, promoting a more holistic approach to technological development.

Additionally, the research invites scholars, technologists, and policymakers to reconsider the role of biblical insights in shaping our technological future. By highlighting the value of ancient wisdom in contemporary contexts, the study encourages a re-evaluation of how scriptural teachings can contribute to ethical AI practices and policy decisions. This interdisciplinary dialogue promotes a more inclusive and reflective discourse on the future of AI, ultimately aiming to create a more ethically grounded and socially responsible technological landscape.

4. Research Questions

a. How does the exegesis of Exodus 31:1-11 reveal the concept of divine bestowal of wisdom and skills?

b. How can the philosophical foundations of artificial intelligence be informed by ancient scriptural paradigms, particularly those found in Exodus 31:1-11?

c. How can the ethical considerations outlined in biblical wisdom literature provide a framework for modern AI development and implementation?

d. How does an interdisciplinary dialogue between philosophy, science, and scripture challenge existing preconceptions about the relationship between religion and technology?

e. In what ways can the concept of divinely-inspired craftsmanship offer new perspectives on the nature and purpose of AI in contemporary society?

5. Methodology

This paper combines philosophy and scripture in a unique approach called the philosophico-biblical methodology. This approach recognizes that philosophical inquiry and scriptural analysis complement each other, blending theological and philosophical thinking (Kanu 2010, Kanu 2011 & Kanu 2012). At the philosophical level, concepts are analyzed to clarify and understand them. Meanwhile, a biblical-exegetical

method is employed at the theological level. Unlike the Patristic approach, which used philosophy to interpret theology, this approach uses both philosophy and scripture to inform and enrich each other. By integrating these two disciplines, the paper aims to deepen our understanding of complex ideas and phenomena, demonstrating how philosophical concepts can illuminate scriptural texts and vice versa (Davies 2004, Gracia and Noone 2003, Schulman 2002, Kretzmann 2002, Hyman and Walsh 1967, Catarina and Stephen 2016).

Table 1: Intersection of Philosophy and Scripture

S/N	Intersection Point	Description
1	Ethical inquiry	Philosophical ethics and scriptural teachings on morality and justice can inform each other
2	Metaphysics and cosmology	Philosophical discussions on reality, existence, and the nature of the universe can intersect with scriptural accounts of creation and the divine
3	Epistemology and hermeneutics	Philosophical theories on knowledge and interpretation can inform scriptural exegesis and understanding
4	Theology and the nature of God	Philosophical debates on the divine can engage with scriptural descriptions of God's nature and attributes
5	Human nature and anthropology	Philosophical discussions on human existence and nature can intersect with scriptural teachings on human creation, sin, and redemption
6	Free will and determinism	Philosophical debates on agency and determinism can engage with scriptural teachings on human responsibility and divine sovereignty
7	Virtue ethics and character development	Philosophical discussions on virtues and character can inform scriptural teachings on moral development and spiritual growth
8	Political philosophy and social justice	Philosophical debates on politics and justice can intersect with scriptural teachings on social justice and compassion
9	Aesthetics and beauty	Philosophical discussions on beauty and aesthetics can engage with scriptural teachings on creation, art, and worship
10	Mysticism and spiritual experience	Philosophical explorations of mystical experiences can intersect with scriptural accounts of spiritual encounters and divine presence

Authors Created

The exploration of the intersection of philosophy and scripture, can bring about deeper insights into the human condition, morality, existence, and the divine.

6. Philosophy of Artificial Intelligence

Artificial Intelligence (AI) has unlocked new frontiers of innovation and efficiency in the modern world, especially as it concerns the reduction in human error, availability for those in need of being attended to, arriving at better decisions through the use of systems that are designed to analyze data, recognize patterns, make *decisions*, and learn from experience, provide digital assistance, efficiency, better and faster analysis of data, zero risk, completion of repetitive tasks, etc (Kanu 2024). This notwithstanding, what is artificial intelligence? There is no generally accepted definition of artificial intelligence (Allen 1998, Kirsh 1991, Bhatnagar 2018). However, it is a term coined by Professor John McCarthy in 1955, and defined by him as "the science and engineering of making intelligent machines" (Manning 2020).

The European Commission (2018) defined artificial intelligence as:

…systems that display intelligent behaviour by analysing their environment and taking actions – with some degree of autonomy – to achieve specific goals. AI-based systems can be purely software-based, acting in the virtual world (e.g. voice assistants, image analysis software, search engines, speech and face recognition systems) or AI can be embedded in hardware devices (e.g. advanced robots, autonomous cars, drones or Internet of Things applications).

According to Kanade (2022) "Artificial intelligence (AI) is the intelligence of a machine or computer that enables it to imitate or mimic human capabilities". Kanade adds that:

AI uses multiple technologies that equip machines to sense, comprehend, plan, act, and learn with human-like levels of intelligence. Fundamentally, AI systems perceive environments, recognize objects, contribute to decision making, solve complex problems, learn from past experiences, and imitate patterns. These abilities are combined to accomplish tasks like driving a car or recognizing faces to unlock device screens.

Artificial intelligence (AI) is, therefore, the ability of a digital computer or computer-controlled robot to perform tasks commonly associated with intelligent beings. The term is frequently applied to the project of developing systems endowed with the intellectual processes characteristic of humans, such as the ability to reason, discover meaning, generalize, or learn from experience (Kanu 2024). Since the development of the digital computer in the 1940s, it has been demonstrated that computers can be programmed to carry out very complex tasks such as discovering proofs for mathematical theorems or playing chess with great proficiency, however, none is yet to match full human flexibility over wider domains.

As a branch of philosophy of mind and computer science, philosophy of artificial intelligence studies artificial intelligence and its implications for ethics, epistemology and consciousness. It attempts to respond to the following questions: Can a machine act intelligently? Can it solve any problem that a person would solve by thinking? Are human intelligence and machine intelligence the same? Can a machine have a mind or consciousness? (McCarthy 2018, Vincent 2023) This area of study can be traced to Aristotle's invention of the first system of formal logic for the governing of rationality, and as a logical framework for building computational models of reasoning (Ponovski 2023). It can also be related to the automata of Descartes (1996) which envisioned the emergence of thinking machines. The works of Leonardo da Vinci (1452-1519), the first engineers to design a mechanical calculator, that of Blaise Pascal (1623-1662), who built one of the first working calculating machines known as Pascal Calculator or Pascaline, Gottfried Wilhelm Leibniz (1646-1716), who built a mechanical calculator that was somewhat more sophisticated than Pascal's, known as the Leibniz's calculator, and Thomas Hobbes who in his *Leviathan* related the human person to machines are among the philosophers, with the benefit of hindsight, who contributed to the development of the philosophy of artificial intelligence (Ponovski 2023).

Dietrich defines the philosophy of artificial intelligence as,

…a collection of issues primarily concerned with whether or not artificial intelligence is possible, with whether or not it is possible to build an intelligent thinking machine. Also of concern is whether humans and other animals are best thought of as machines (computational robots, say) themselves.

Artificial intelligence is connected to philosophy in several ways. At the level of intelligence, which is a very important philosophical concept, understood as the capacity for abstraction, logic, understanding, self-awareness, learning, emotional knowledge, reasoning, planning, creativity, critical thinking, and problem-solving (Sharma 2008, Kanu 2024). At the level of ethics, given that developments in the area of artificial intelligence raise ethical or moral questions (McNamara & Van De Putte 2022, Thilo 2020). Consciousness is an important topic in the philosophy of mind which is an important concern in the development of artificial intelligence (Jaynes 2000, Houghton and Rochat 2003, Guerin 2019). There are also questions about the possibility of machines knowing, having memory or possessing consciousness, that is acting and being aware of its actions (Kanu 2024). This brings in epistemology into the discourse.

_____

7. Exegesis of Exodus (31:1-11): A Biblical Hermeneutics of Wisdom, Intelligence and Skills

7.1. Historical and literary contexts

Exodus 31 is a biblical narrative that unfolds during the Israelites' journey through the wilderness after their exodus from Egypt, marking a transformative phase in their identity and religious practice (Sarna, 1991). The Israelites, now liberated from slavery, find themselves in a liminal space, both geographically and spiritually. This wilderness setting is crucial for understanding the significance of divine instructions regarding the Tabernacle and its craftsmen (Propp, 2006). The Israelites are forming their own social and religious institutions, and the bestowal of divine wisdom and skill upon Bezalel and others signify individual empowerment and the establishment of a new societal order under divine guidance (Haran, 1978). The harsh and unpredictable nature of the wilderness environment underscores the value of the skills imparted to Bezalel, who was able to create complex structures and items of beauty in such challenging conditions (Meyers, 2005).

Exodus 31:1-11 is situated within a larger section dedicated to the instructions for and construction of the Tabernacle, a portable sanctuary that served as the centre of Israelite worship and the symbolic dwelling place of God among the people (Durham, 1987). The passage about Bezalel and his divinely-bestowed skills transitions from the divine blueprint to the human execution of the plan, mediated by divinely-given wisdom and skill (Childs, 1974). The literary context also emphasizes the collaborative nature of the endeavour, with Bezalel not working alone (Alter, 2004). In conclusion, Exodus 31:1-11 provides a rich backdrop for exploring divine wisdom and its possible parallels with artificial intelligence.

7.2 Literary Structure of Exodus 31:1-11: v

This Literary structure presents Exodus 31:1-11 as a divine instruction on the craftsmanship for the Tabernacle, focusing on the divine selection of Bezalel, who is entrusted with wisdom, understanding, knowledge, and various skills by God. The narrative is structured in a linear structure of A-G, with a divine speech formula signalling God's direct communication to Moses. Bezalel's abilities are detailed in his artistic design and craftsmanship in various materials. The narrative also includes the appointment of assistants, including Oholiab, to emphasize the collaborative nature of the project. A concise purpose statement links divine empowerment to the fulfilment of God's instructions. The text provides a detailed list of items to be crafted, including the Tent of Meeting, its furnishings, and priestly garments. The passage concludes with a brief instruction to make all items according to God's commands, reinforcing the divine authority behind the project. All these bring the structure to the following:

A.   Introduction: Divine speech formula (v. 1)
B.   Divine Selection of Bezalel (vv. 2-3)
C.   Enumeration of Bezalel's Divinely Given Skills (vv. 4-5)
D.   Appointment of Assistants (v. 6a-b)
E.   Purpose Statement (v. 6c)
F.   Detailed List of Items to be Made (vv. 7-11a)
G.   Concluding Instruction (v. 11b)

a. Introduction: Divine speech formula (v. 1)

The formula *wayüdaBBër yhwh* (The Lord said) is a common introduction to divine speech in the Pentateuch, particularly in legal and instructional contexts (Childs, 1974). It belongs to the genre of "prophetic messenger formula," indicating divine revelation (Westermann, 1967). The formula serves to authenticate the following content as divinely inspired and reinforces the authority of Mosaic law and instruction in Israelite society (Sarna, 1991). This formula often serves as a structural marker in the text to indicate the beginning of a new section or a shift in topic (Propp, 2006). The concept of divine speech to a human intermediary is common in ancient Near Eastern literature, particularly in legal and cultic contexts (Pritchard, 1969).

The use of the verb *dabar*, (to speak) rather than *´amar*, (to say) may imply a more formal or authoritative communication (Waltke & O'Connor, 1990). The infinitive *lë´mör*, (saying) is a common Hebrew idiom introducing direct speech (Joüon & Muraoka, 2006). It reveals layers of meaning related to authorship, historical

_____

context, theological significance, and literary function within the broader narrative of Exodus and the Pentateuch (Alter, 2004).

b. Divine Selection of Bezalel (vv. 2-3)

The passage describing Bezalel's divine selection and empowerment in Exodus 31:2-3 presents a rich synergy of theological, literary, and historical elements. The text employs key phrases such as "See, I have chosen" (*rü´Ë qärä°´tî*) and "filled him with the Spirit of God" (*ámallë´ ´ötô rûªH ´élöhîm*), which follow a common biblical formula for divine election (Childs, 1974). This narrative structure combines a genealogical record with an account of divine empowerment, reflecting a tradition of God selecting individuals for specific tasks throughout the Bible (Sarna, 1991). Central to the passage is the rare and emphatic phrase "filled with the Spirit of God" (*mallë´ ´ötô rûªH ´élöhîm*), which underscores the divine origin of Bezalel's abilities (Durham, 1987). This concept of the "Spirit of God" in this context refers specifically to empowerment for a particular task, rather than the broader prophetic sense found in later biblical literature (Meyers, 2005). The divine empowerment is further elaborated through a triadic structure of abilities: (wisdom), *tübûnâ* (understanding), and *da'at* (knowledge). These three terms also found in wisdom literature (Fox, 2000) collectively represent a comprehensive set of cognitive and practical abilities. In this context, *Hokmâ* refers to practical skill and expertise, *tübûnâ* to discernment and insight, and *da'at* to factual information and experience. Together, they paint a picture of Bezalel as divinely endowed with a complete set of skills necessary for his appointed task (Haran, 1978).

The name Bezalel itself, meaning "in the shadow/protection of God," further emphasizes the divine aspect of his selection and abilities (Fager, 2008). This narrative elevates the status of craftsmanship by presenting it as a spiritual gift, emphasizing the divine origin of artistic and technical skills. While similar accounts of divinely gifted craftsmen exist in other ancient Near Eastern texts, such as the Ugaritic *Keret* epic, the specific combination of skills attributed to Bezalel is unique to this biblical account (Coogan & Chapman, 2008; Pritchard, 1969). This passage thus serves multiple purposes within its broader context. It legitimizes Bezalel's authority, connects craftsmanship to divine wisdom, and establishes a theological framework for understanding skill and creativity as divine gifts (Fager, 2008). In doing so, it reflects both the religious beliefs and the cultural values of ancient Israel, while also resonating with broader ancient Near Eastern traditions of divinely empowered artisans (Faust, 2016).

c. Enumeration of Bezalel's Divinely Given Skills (vv. 4-5)

The enumeration of Bezalel's divinely given skills in Exodus 31:4-5 provides a rich linguistic, historical, and theological insights. Verse 4 begins with the Hebrew infinitive construct "*laHšöb maHášäböt*," which can be translated as "to devise artistic designs" (Propp, 2006). This phraseology emphasizes both creativity and planning, setting the stage for the detailed list of skills that follows. The text employs a series of prepositional phrases (*la`áSôt Bazzähäb ûbaKKe°sep ûbannüHö°šet,* in gold, in silver, and in bronze) to enumerate the materials Bezalel can work with, following a common biblical pattern of listing abilities or attributes similar to wisdom literature. This structure, moving from general artistic designs to specific materials and techniques, serves to emphasize the comprehensive nature of Bezalel's divinely bestowed abilities (Noegel, (2021).

The skills enumerated in this passage correspond to known metalworking, stonecutting, and woodworking techniques in the ancient Near East. The mention of gold, silver, and bronze reflects the materials commonly used in elite and cultic contexts during the Late Bronze and Iron Ages (Meyers, 2005). This historical context provides insight into the technological sophistication of the time and the importance placed on these materials in religious settings. Linguistically, the use of the verb "to cut" (*Häräš*) for stonework is noteworthy, as it is also used metaphorically in wisdom contexts, which creates a link between craftsmanship and wisdom (Alter, 2004). The concluding phrase "to engage in all kinds of crafts" (*la`áSôt Bükol-mülä´kâ*) serves as a catch-all, further emphasizing the comprehensive nature of Bezalel's abilities.

Theologically, this list presents craftsmanship as a divinely ordained and inspired activity, elevating what might otherwise be seen as mundane skills to a sacred status. As Haran (1978) notes, it implies that the creation of beautiful and functional objects for worship is a form of divine service. This concept has had lasting

_____

implications in both Jewish and Christian traditions. The emphasis on these particular skills reflects the values of a society that highly prized fine craftsmanship, particularly in religious contexts. It suggests a degree of technological and artistic sophistication among the Israelites or, at least, their ideal self-conception (Faust, 2016). It is important to note the intertextual connections within Exodus itself. The skills listed here correspond to the items described in the earlier Tabernacle instructions (Exodus 25-30), creating a narrative link between God's commands and their execution (Durham, 1987).

d. Appointment of Assistants (v. 6a-b)

The Hebrew text introduces Oholiab with the phrase "*wa´ánî hinnË nätaºTTî ´iTTô*" (and behold, I have appointed with him), emphasizing divine action. It is noteworthy that Oholiab is identified by his name (*´ohólî´äb*), patronymic (*Ben-´áHî/sämäk*), and tribal affiliation (*lüma††Ë-dän*). This signals that God chose Oholiab individually, indicating divine selection and purposeful selection. The mention of Oholiab's father and tribe suggests spiritual continuation, inclusivity, and historical authenticity. The detailed identification lends credibility to the account, suggesting it's a real-life account. The text then broadens to include "*Kol-Hákam-lëb*" ("all who are wise-hearted"), using a construct chain common in wisdom literature. This structure, moving from the specific (Oholiab) to the general (all skilled workers), is a common rhetorical device in Hebrew narrative (Alter, 2004). The term "*Hákam-lëb*" ("wise-hearted") is unique to Exodus and implies both skill and understanding, bridging craftsmanship and wisdom literature, suggesting a holistic view of ability (Ruark, 2019; Sarna, 1991).

The appointment of multiple craftsmen for sacred tasks parallels other ancient Near Eastern texts, such as the Mesopotamian epic of Atrahasis, where multiple divine beings contribute to creation (Oppenheim, 1977; Dalley, 2000). Their partnership emphasizes the importance of collaboration in sacred work (Haran, 1978). The appointment of assistants here echoes the earlier narrative of Moses appointing judges (Exodus 18), suggesting a pattern of distributed leadership and divine empowerment throughout Exodus (Durham, 1987).

e. Purpose Statement (v. 6c)

In v. 6c, the phrase to the effect that they make everything commanded by YHWH (*wü`äSû ´ët Kol-´ášer ciwwîtìºkä*) serves as an apt conclusion to the preceding appointment of skilled workers, tying their roles directly to divine commandments. Historically, this purpose statement underscores the theocratic nature of Israelite society, where religious and societal functions were intertwined. The craftsmen, led by Bezalel and Oholiab, were not merely artisans but divinely appointed agents responsible for executing YHWH's precise instructions. This reflects a historical context where religious observance and communal identity were closely linked, with the construction of the Tabernacle symbolizing both spiritual and societal cohesion (Sarna, 1991).

Literarily, the phrase employs a straightforward declarative structure, emphasizing the direct correlation between divine command and human action. The use of the verb "to make" conveys an active, ongoing process, indicating that the tasks were not one-time events but part of a continuous obligation to fulfil YHWH's commands. This aligns with other biblical passages where obedience to divine instruction is portrayed as a perpetual duty (cf. Deuteronomy 5:32-33) (Durham, 1987). Theologically, the purpose statement reinforces the concept of divine authority and human stewardship. The explicit reference to YHWH places the ultimate source of command beyond human leaders, asserting that all activities, especially those related to the Tabernacle, are divinely mandated. This reflects a broader theological theme in the Pentateuch, where YHWH's instructions are paramount, and human leaders are intermediaries who ensure these commands are carried out faithfully (Exodus 19:5-6) (Alter, 2004).

From a comparative perspective, ancient Near Eastern texts often depict temple construction as divinely sanctioned activities, carried out by skilled workers under royal or divine orders. For example, in Mesopotamian literature, kings often attribute their building projects to the will of the gods, highlighting a similar blend of divine command and human execution (Spaeth, 2013). This suggests that the biblical narrative fits within a wider cultural tradition where religious architecture is seen as a direct response to divine instruction. Thus, the purpose statement "to make everything commanded by YHWH" in Exodus 31:6c affirms the historical context

of Israelite society's integration of religion and daily life, employs a literary structure that underscores continuous obedience, and conveys a theological assertion of divine authority over sacred tasks (Haran, 1978).

f. Detailed List of Items to be Made (vv. 7-11a)

The Tent of Meeting is central to Israelite worship, serving as the portable sanctuary where YHWH meets with His people. Historically, the *ʾöʰhel mô`ëd* reflects the nomadic origins of the Israelites, providing a sacred space during their desert wanderings. Theologically, it symbolizes God's presence among His people and the covenant relationship established at Sinai (Finkelstein & Silberman, 2001).). The Ark of the Covenant is the most sacred item in the sanctuary, containing the tablets of the Law. It serves as YHWH's throne, signifying His rule and covenant with Israel (Haran, 1978). The historical context emphasizes its role in leading and guiding the Israelites, particularly during their journey through the wilderness. The atonement cover (*KaPPöʰret*) on the Ark is where the high priest would sprinkle blood on *Yom Kippur* to atone for the sins of Israel. This ritual underscores the theological theme of atonement and reconciliation between YHWH and His people (Milgrom, 1991). The other furnishings of the tent (*Kol-Külê häʾöʰhel,* all the furniture of the tabernacle) include various items essential for the function and rituals of the Tent of Meeting.

The table of showbread (*šulHän*) holds the bread of the Presence, symbolizing God's provision and the sustenance He offers to Israel (Meyers, 2005). The menorah, or lampstand, provides light within the sanctuary, representing enlightenment, divine guidance, and the presence of God (Levine, 1993). The altar of incense (*mizBaH haqqüʈöʰret*) is used for burning fragrant incense, symbolizing the prayers of the people rising to God (Haran, 1978). The altar of burnt offering (*mizBaH hä`ölâ*) is central to the sacrificial system, where animals are offered to atone for sin and express worship (Anderson, 1992). The basin (*kiyyôr)* is used for the priests' ritual washing, emphasizing the importance of purity before approaching God (Milgrom, 1991).

The woven garments (*Bigdê haSSüräd*) are meticulously described in other parts of Exodus and are essential for the priests' service. The sacred garments for Aaron include the ephod, breastplate, robe, and turban, symbolizing his consecration and unique role as high priest (Propp, 2006). The garments for Aaron's sons also signify their role in the priesthood, ensuring that they serve in holiness and dignity. The anointing oil (*šeʰmen hammišHâ*) is used for consecrating the priests and the sacred objects, symbolizing the Holy Spirit and the sanctification of both the people and the sanctuary (Haran, 1978). The fragrant incense (*qüʈöʰret hassammîm*) is a special blend used exclusively in the Holy Place, signifying the unique and holy atmosphere of worship (Milgrom, 1991). The detailed list of items to be made in Exodus 31:7-11 emphasizes the comprehensive nature of Israelite worship and the meticulous care required for constructing the Tabernacle. Each item serves a specific function that facilitates the worship and covenant relationship between YHWH and Israel. One can then see how these items reflect the historical context of the Israelites, the literary structure of detailed instructions, and the theological themes of holiness, atonement, and divine presence (Childs, 1974).

g. Concluding Instruction (v. 11b)

The concluding instruction in Exodus 31:11b, "*Küköl ʾášer-ciwwîtìʰkä ya`áSû*" (according to all that YHWH has commanded), functions as a summative directive emphasizing the necessity of complete obedience to divine instructions. This command highlights the precision and care required in the construction and preparation of the Tabernacle and its furnishings (Bills, 2020). Historically, this command reflects the theocratic structure of Israelite society, where religious authority and societal governance were unified under divine law. The Israelites' identity and cohesion as a community were reinforced through their collective adherence to YHWH's commands. The meticulous execution of these instructions was not merely a ritual obligation but a demonstration of their covenant fidelity and communal unity (Haran, 1978).

Literarily, this concluding instruction serves to encapsulate and reinforce the preceding detailed directives. The structure of Exodus 31:7-11 transitions from a detailed enumeration of sacred items to a comprehensive command to adhere strictly to YHWH's instructions. This literary device underscores the importance of total compliance, ensuring that every aspect of the Tabernacle's construction aligns with divine specifications (Alter, 2004). The use of "*Küköl ʾášer-ciwwîtìʰkä ya`áSû*" at the conclusion reiterates the significance of obedience. This phrase ties the detailed list of items back to the divine authority, which underlines the fact that the

instructions are not human inventions but divine mandates. The repetition of the command theme throughout Exodus serves to remind the Israelites of their continual dependence on divine guidance (Propp, 2006).

From the theological viewpoint, this instruction underscores the concept of divine authority and human responsibility. The meticulous adherence to YHWH's commands symbolizes the Israelites' devotion and reverence. It reflects a broader theological motif within the Pentateuch, where adherence to divine law is paramount to maintaining a proper relationship with God (Childs, 1974). This command encapsulates the essence of Israelite worship: it is not enough to perform the rituals; they must be carried out precisely as YHWH has decreed, reflecting His holiness and sovereignty. The concluding instruction in Exodus 31:11b encapsulates the historical, literary, and theological dimensions of Israelite obedience to divine commands. This directive underscores the meticulous nature of their worship practices, the unified structure of their theocratic society, and the overarching theme of divine authority within the biblical narrative. By adhering strictly to YHWH's instructions, the Israelites demonstrate their commitment to the covenant and their reverence for the divine presence among them (Durham, 1987).

8. Synthesis and Theological Import of Exod. 31:1-11

The exegetical analysis of the divine appointment and empowerment of craftsmen for the Tabernacle's construction in Exodus reveals insightful theological implications. The use of specific speech formulas and phrases emphasizes the divine origin and authority of the Tabernacle project, reinforcing its sacred nature (Waltke & O'Connor, 1990; Childs, 1974). This divine authority is further underscored by the presentation of craftsmanship as a spiritual gift, elevating mundane skills to a sacred status and implying that creativity and artistry can be forms of divine service (Sarna, 1991; Haran, 1978). The narrative links craftsmanship with wisdom traditions, suggesting an interconnection between practical skills and spiritual acumen (Durham, 1987; Meyers, 2005). This connection is exemplified in the description of the craftsmen as being filled with the Spirit of God, indicating that their abilities are not merely human talents but divinely granted powers (Propp, 2006). Such divine empowerment reflects the theocratic nature of Israelite society, where religious and societal functions were closely intertwined (Sarna, 1991; Haran, 1978).

The emphasis on following God's instructions precisely underscores the importance of obedience in maintaining the covenant relationship between God and Israel (Childs, 1974; Alter, 2004). This obedience is not merely procedural but deeply theological, as the Tabernacle and its furnishings symbolize God's presence among the people, highlighting the concept of God dwelling with His people (Durham, 1987; Milgrom, 1991). The meticulous care required in constructing the Tabernacle reflects the holiness of God and the reverence with which He should be approached (Sarna, 1991; Propp, 2006). In essence, this analysis presents the construction of the Tabernacle as a deeply theological act, emphasizing divine initiative, human obedience, and the sacredness of craftsmanship in service to God. It reveals a complex interplay between divine authority, human skill, and spiritual insight, all converging in the creation of a sacred space for divine-human interaction.

9. Philosophy of AI through the Prism of Exodus (31:1-11)

The narrative of Exodus 31:1-11 presents a persuasive parallel to modern discussions of artificial intelligence, particularly in the realms of skill, intelligence, creativity, problem-solving, and ethical implications. In this biblical passage, Bezalel and his associates are described as being imbued with divine wisdom, understanding, knowledge, and skill for their craftsmanship (Sarna, 1991). This divine endowment of abilities bears a striking resemblance to the way AI systems are programmed and trained to possess specific capabilities. However, a fundamental distinction lies in the source of these abilities: while Bezalel's skills are portrayed as a direct gift from God, AI's capabilities are the result of human design and data input (Bostrom, 2014). The holistic view of intelligence presented in Exodus, combining practical skills with deeper understanding, aligns with contemporary efforts in AI research to develop systems that possess both specialized capabilities and more general intelligence (Goertzel & Pennachin, 2007). Just as Bezalel received a comprehensive set of abilities, modern AI researchers strive to create systems with broad and adaptable intelligence, capable of tackling diverse challenges.

The text's emphasis on Bezalel's divinely-granted ability to "devise artistic designs" and work skilfully with various materials raises intriguing questions when juxtaposed with AI's creative capabilities (Propp, 2006). While AI systems can now generate art, music, and designs that sometimes rival human creativity, the fundamental nature and source of this creativity differ from the divinely-inspired creativity described in Exodus. This prompts philosophical inquiries into the essence of creativity and whether AI-generated outputs can be considered truly creative in the same way as human or divinely-inspired creation (Boden, 2004). In terms of problem-solving, the craftsmen in Exodus are tasked with constructing the Tabernacle and its furnishings according to specific divine instructions, requiring complex application of their skills to realize a grand design. Similarly, AI excels at tackling intricate problems by processing vast amounts of data and identifying optimal solutions (Russell & Norvig, 2020). However, the biblical narrative underscores the importance of following divine guidance precisely, while AI's problem-solving is rooted in algorithms and available data. This contrast highlights questions about the role of higher purpose or wisdom in problem-solving versus pure computational power.

The core distinction in this comparison lies in the source of intelligence and capability. In Exodus, skills and wisdom flow directly from God, representing a divine and transcendent source. AI, conversely, is a human creation, regardless of its level of advancement (Kurzweil, 2005). This dichotomy raises profound philosophical and theological questions about the nature of intelligence and creativity. Can artificial systems ever replicate or approach divinely-given wisdom? Or is there an inherent limitation to machine intelligence compared to capabilities bestowed by a divine source? Ethically, Exodus 31:1-11 situates the craftsmen's work within a larger spiritual framework, with their divinely-given skills serving a higher purpose - creating a dwelling place for God among the people. This imbues their craftsmanship with deep moral significance (Haran, 1978). In contrast, AI development and deployment raise critical ethical questions but often lack this overarching moral framework. Issues of bias, transparency, privacy, and the possible misuse of AI capabilities are major concerns in the field (Bostrom & Yudkowsky, 2014). The biblical narrative suggests the importance of considering the ultimate purpose and ethical implications of our technological creations.

In conclusion, examining AI through the lens of Exodus 31:1-11 illuminates both intriguing parallels and fundamental differences. It prompts us to consider deeper questions about the nature of intelligence, creativity, and purpose in both human-divine and human-machine relationships. This analysis demonstrates promising ways for rich dialogue between ancient wisdom traditions and cutting-edge technological philosophy, offering valuable insights for the ongoing development and ethical implementation of artificial intelligence.

10. **The Nexus between AI Philosophy, Science and Scripture**

The dialogue between artificial intelligence, philosophy, and scripture, as exemplified in our analysis of Exodus 31:1-11, presents a rich opportunity for interdisciplinary exploration. This intersection of ancient wisdom, philosophical inquiry, and cutting-edge technology offers unique perspectives on fundamental questions about intelligence, creativity, and ethics. One area of convergence lies in the exploration of the nature of intelligence. Scripture, as seen in Exodus, presents a holistic view of intelligence that encompasses practical skills, wisdom, and understanding (Sarna, 1991). This multidimensional conception of intelligence resonates with philosophical discussions about the nature of mind and cognition (Searle, 1980). Similarly, AI research grapples with creating systems that not only process information efficiently but also demonstrate adaptability and general problem-solving capabilities (Goertzel & Pennachin, 2007). The dialogue between these fields can enrich our understanding of intelligence, pushing us to consider aspects beyond mere computational power.

Creativity is another area where these disciplines intersect in intriguing ways. The biblical narrative attributes Bezalel's creative abilities to divine inspiration, raising questions about the source and nature of creativity. Philosophical inquiries into creativity, such as those by Boden (2004), explore whether creativity can be reduced to computational processes or if it requires something more. AI's growing capacity for generating novel artworks and designs challenges our conceptions of creativity and authorship. This three-way dialogue can deepen our understanding of creative processes and their origins. The concept of purpose and ethical frameworks provides another point of convergence. Exodus places the craftsmen's work within a larger spiritual and ethical context, giving their skills a higher purpose. Philosophical ethics has long grappled with questions of

purpose, value, and moral frameworks (Singer, 1993). As AI systems become more advanced and autonomous, the need for robust ethical guidelines becomes increasingly urgent (Bostrom & Yudkowsky, 2014). The dialogue between these fields can inform the development of ethical AI systems and help us navigate the moral implications of advanced technology.

However, there are also areas of divergence. The source of intelligence and creativity in the biblical narrative is explicitly divine, whereas AI's capabilities stem from human design and data. This fundamental difference raises philosophical questions about the limits of artificial systems and the nature of consciousness (Chalmers, 1996). Can an artificial system ever truly replicate or approach divinely-given wisdom or human-like consciousness? These questions highlight the tension between materialist and transcendent views of mind and intelligence. Another point of divergence lies in the approach to knowledge and learning. The biblical narrative presents knowledge as divinely bestowed, while AI systems learn through data processing and algorithm optimization. Philosophy offers various epistemological frameworks for understanding knowledge acquisition (Goldman, 1986). The interplay between these perspectives can enrich our understanding of learning and knowledge, potentially informing new approaches to AI development.

The interdisciplinary dialogue also reveals differing conceptions of human nature and our relationship to technology. Scripture often emphasizes human dependence on divine guidance, while AI research tends to focus on enhancing human capabilities through technology. Philosophical anthropology offers various perspectives on human nature and our relationship to tools and technology (Ihde, 1990). This dialogue can inform our approach to AI development and integration into society.

In conclusion, the interdisciplinary dialogue between AI, philosophy, and scripture offers an intersection of insights. By engaging these diverse perspectives, stakeholders can develop a more nuanced understanding of intelligence, creativity, ethics, and the human-technology relationship. This dialogue can inform AI development, enrich philosophical inquiries, and offer new perspectives on scriptural wisdom. As we continue to advance in AI technology, maintaining this interdisciplinary conversation becomes increasingly vital, ensuring that our technological progress is guided by deep ethical considerations and a broad understanding of human nature and purpose.

11. AI Philosophy, Science and Scripture: Vista for Future Research

The interdisciplinary dialogue between artificial intelligence, philosophy, and scriptural interpretation, as exemplified in the analysis of Exodus 31:1-11, signals notable implications for each field and suggests promising avenues for future research. In the realm of AI development, our findings underscore the importance of holistic approaches to intelligence and creativity. The biblical narrative's portrayal of Bezalel's divinely-bestowed abilities encompasses not just technical skills, but also wisdom, understanding, and creative insight (Sarna, 1991). This many-sided view of intelligence challenges AI researchers to move beyond narrow, task-specific AI towards more comprehensive and adaptable systems. As Goertzel and Pennachin (2007) argue, the development of artificial general intelligence (AGI) that can match human-level abilities across diverse domains remains a central goal. Our analysis suggests that incorporating elements of wisdom and deeper understanding into AI systems could be a fruitful direction for research.

Moreover, the ethical framework presented in Exodus, where skills are imbued with higher purpose, has profound implications for AI ethics. As AI systems become more advanced and autonomous, the need for robust ethical guidelines becomes increasingly urgent (Bostrom & Yudkowsky, 2014). The scriptural perspective suggests that stakeholders should not only focus on preventing harm but also on imbuing AI systems with positive, purposeful goals. This aligns with recent calls in AI ethics for the development of "value-aligned" AI that acts in accordance with human values and societal benefit (Russell, 2019). For philosophical inquiry, our analysis reinvigorates classic questions about the nature of intelligence, creativity, and consciousness. The juxtaposition of divinely-given abilities with artificially created intelligence prompts us to reconsider fundamental questions: What is the essence of intelligence? Can true creativity be replicated by computational processes? These questions echo ongoing debates in philosophy of mind, such as Searle's (1980) Chinese Room argument and Chalmers' (1996) hard problem of consciousness. Our interdisciplinary approach suggests that

_____

these philosophical inquiries could benefit from engaging with both ancient wisdom traditions and cutting-edge AI research.

The implications for scriptural interpretation are equally significant. The analysis demonstrates the ways ancient texts can offer fresh perspectives on contemporary technological and ethical issues. This approach aligns with hermeneutical traditions that seek to make ancient wisdom relevant to modern contexts (Gadamer, 2004). It suggests that scriptural scholars could fruitfully engage with emerging technologies and their philosophical implications, pointing to the possibility of uncovering new layers of meaning in ancient texts. Thus, looking towards future research, several promising avenues emerge:

i. *Integrative AI architectures*: Research could explore AI architectures that integrate aspects of wisdom, understanding, and purposeful creativity inspired by the biblical narrative. This could involve developing AI systems that not only process information but also demonstrate contextual understanding and ethical reasoning.

ii. *Comparative studies of intelligence concepts*: A comprehensive study comparing conceptions of intelligence across different cultures, philosophical traditions, and modern AI research could yield valuable insights for both AI development and philosophical anthropology.

iii. *Ethical frameworks for AGI*: Building on the purposeful framework suggested in Exodus, researchers could develop more comprehensive ethical guidelines for AGI that go beyond harm prevention to include positive, purposeful goals.

iv. *Consciousness and creativity in AI*: Further philosophical and empirical research into the nature of consciousness and creativity, informed by both scriptural perspectives and AI capabilities, could advance our understanding of these complex phenomena.

v. *Hermeneutical approaches to technology ethics*: Scholars of religious texts could develop new hermeneutical approaches that specifically address the ethical implications of emerging technologies, bridging ancient wisdom with contemporary challenges.

vi. *Cross-cultural AI ethics:* Expanding our analysis to include diverse religious and philosophical traditions could enrich the global dialogue on AI ethics and development.

This having been said, there is no gainsaying that the interdisciplinary dialogue between AI, philosophy, and scriptural interpretation offers rich ground for future research and development. The world that is increasingly becoming internet savvy can work towards more holistic, ethically-grounded, and culturally-informed approaches to AI development by way of engaging these diverse perspectives. This interdisciplinary approach not only enriches each field individually but also contributes to a more comprehensive understanding of intelligence, creativity, and ethics in the age of artificial intelligence.

12. Conclusion

The study of artificial intelligence through the lens of Exodus 31:1-11 and philosophical inquiry has provided valuable insights into the nature of intelligence, creativity, and ethical purpose in both human and artificial contexts. This interdisciplinary dialogue has highlighted the parallel between divinely-bestowed skills described in Exodus and AI capabilities imbued through human design and programming. However, this contrast raises questions about the limits and potentials of AI compared to human or divinely-inspired capabilities. The holistic view of intelligence presented in the biblical narrative combines practical skills with deeper understanding and wisdom, aligning with current efforts in AI research to develop systems with both specialized capabilities and more general, adaptable intelligence. It suggests that truly advanced AI may need to incorporate aspects of wisdom and contextual understanding beyond mere computational power.

Creativity in both the biblical and AI contexts has yielded intriguing insights. While AI systems can now generate impressive artistic outputs, the fundamental nature of this creativity differs from the divinely-inspired creativity described in Exodus. This prompts us to reconsider the essence of creativity and whether AI-generated works can be considered truly creative in the same way as human or divinely-inspired creation. The analysis has

highlighted the importance of ethical frameworks and purposeful action. The biblical narrative places the craftsmen's work within a larger spiritual and ethical context, giving their skills a higher purpose. This perspective offers valuable insights for the development of ethical AI systems, suggesting that we should strive not only to prevent harm but also to imbue AI with positive, purposeful goals aligned with human values.

The interdisciplinary approach to AI development, combining ancient wisdom and philosophical inquiry, offers numerous benefits, including a nuanced understanding of AI's nature and impact on society, a robust ethical grounding for AI development, and increased public engagement with critical issues. By embracing this interdisciplinary approach, we can guide the responsible and thoughtful advancement of artificial intelligence.

References

[1] Allen, J. F. 1998. AI growing up: the changes and opportunities. *AI Magazine* 19(4):13–23

[2] Alter, R. (2004). *The Five Books of Moses: A Translation with Commentary*. W. W. Norton & Company.

[3] Anderson, G. A. (1987). *Sacrifices and Offerings in Ancient Israel: Studies in Their Social and Political Importance.* Scholars Press.

[4] Bhatnagar, S. et al 2018. Mapping Intelligence: Requirements and Possibilities. In Muller, V. C., ed., *Philosophy and Theory of Artificial Intelligence 2017*. Berlin: Springer. 117– 135.

[5] Bills, N. (2020). *A theology of justice in Exodus: Literature and theology of the Hebrew Scriptures*. University Park, PA: The Pennsylvania State University Press

[6] Boden, M. A. (2003). *The creative mind: Myths and mechanisms*. Routledge. https://doi.org/10.4324/9780203508527

[7] Bostrom, N. (2014). *Superintelligence: Paths, dangers, strategies*. Oxford University Press.

[8] Bostrom, N., & Yudkowsky, E. (2014). "The ethics of artificial intelligence." K. Frankish & W. M. Ramsey (Eds.), *The Cambridge handbook of artificial intelligence*, 316-334. Cambridge University Press.

[9] Catarina Dutilh Novaes & Stephen Read (2016). The Cambridge Companion to Medieval Logic, Cambridge: Cambridge University Press

[10] Chalmers, D. J. (1996). *The conscious mind: In search of a fundamental theory*. Oxford University Press.

[11] Childs, B. S. (1974). *The Book of Exodus: A Critical, Theological Commentary*. Westminster John Knox Press.

[12] Coogan, M. D., & Chapman, C. R. (2008). *A historical and literary introduction to the Hebrew Scriptures* (4th ed.). Oxford University Press.

[13] Dalley, S. (2000). *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*. Oxford University Press.

[14] Davies, Brian (2004). Aquinas. Continuum International Publishing Group. p. 14.

[15] Descartes, René (1996). Discourse on Method and Meditations on First Philosophy. New Haven & London: Yale University Press.

[16] Durham, J. I. (1987). "Exodus." *Word Biblical Commentary*, Vol. 3. Word Books.

[17] Ecklund, E. H., & Park, J. Z. (2009). Conflict between religion and science among academic scientists? *Journal for the Scientific Study of Religion, 48*(2), 276–292. https://doi.org/10.1111/j.1468-5906.2009.01447.x

[18] Eric Dietrich, Philosophy of artificial intelligence. https://philpapers.org/browse/philosophy-of-artificial-intelligence

[19] European Commission on AI. 2018. A definition of Artificial Intelligence: main capabilities and scientific disciplines. https://digital-strategy.ec.europa.eu/en/library/definition-artificial-intelligence-main-capabilities-and-scientific-disciplines

[20] Fager, J. S. (2008). "Bezalel." in D. N. Freedman et al. (Eds.), *The Anchor Bible Dictionary*, Vol. 1, 717. Yale University Press.

[21] Faust, A. (2016). "The Emergence of Iron Age Israel: On Origins and Habitus." T. E. Levy, T. Schneider, & W. H. C. Propp (Eds.), *Israel's Exodus in Transdisciplinary Perspective*, 467-482. Springer.

[22] Finkelstein, I., & Silberman, N. A. (2001). *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*. Free Press.

[23] Fox, M. V. (2000). *Proverbs 1-9: A New Translation with Introduction and Commentary*. Anchor Bible.

_____

[24] Friedman, R. E. (2003). *The Bible with Sources Revealed*. HarperOne.

[25] Gadamer, H. G. (2004). *Truth and method*. Continuum.

[26] Gaudet, M. J., Herzfeld, N., Scherz, P., & Wales, J. J. (Eds.). (2024). *Encountering artificial intelligence: Ethical and anthropological investigations*. AI Research Group for the Centre for Digital Culture of the Dicastery for Culture and Education of the Holy See. Eugene, OR: Pickwick Publications.

[27] Goertzel, B., & Pennachin, C. (Eds.). (2007). *Artificial general intelligence*. Springer.

[28] Goldman, A. I. (1986). *Epistemology and cognition*. Harvard University Press.

[29] Gracia, Jorge J. E.; Noone, Timothy B. (2003). A Companion to Philosophy in the Middle Ages. Oxford: Blackwell.

[30] *Guertin P. A. (2019).* "A novel concept introducing the idea of continuously changing levels of consciousness". *Journal of Consciousness Exploration & Research. 10 (6): 406–412.*

[31] Hagendorff, Thilo., The Ethics of Artificial Intelligence Ethics: An Evaluation of Guidelines in Minds and Machines, Volume 30, (2020): pp. 99-104

[32] Haran, M. (1978). *Temples and Temple-Service in Ancient Israel: An Inquiry into Biblical Cult Phenomena and the Historical Setting of the Priestly School.* Clarendon Press.

[33] Houghton Mifflin and Rochat P (2003). "Five levels of self-awareness as they unfold early in life" (PDF). *Consciousness and Cognition. 12 (4): 717–731.*

[34] Hyman, J.; Walsh, J.J. (1967). Philosophy in the Middle Ages: The Christian, Islamic, and Jewish Traditions. New York: Harper & Row.

[35] Ihde, D. (1990). *Technology and the lifeworld: From garden to earth.* Indiana University Press.

[36] Jaynes J. *(2000). The Origin of Consciousness in the Breakdown of the Bicameral Mind.*

[37] Joüon, P., & Muraoka, T. (2006). *A Grammar of Biblical Hebrew*. Pontifical Biblical Institute.

[38] Kanu, I. A. (2010). "A Discourse on the Romance between Philosophy and Christian Theology". *International Journal of Theology and Reformed Tradition*, Vol. 2. pp. 185-198.

[39] Kanu, I. A. (2011). "Corruption in Africa and its Challenges for the Enterprise of Christian Theology". *International Journal of Research in Arts and Social Sciences*, Vol.4. pp. 492-500.

[40] Kanu, I. A. (2012). "On the Possibility of Miracles". *International Journal of Theology and Reformed Tradition*, Vol. 4. pp. 81-89.

[41] Kanu, I. A. (2024). *Philosophy of artificial intelligence.* Lecture Note. Department of Philosophy, Veritas University Abuja.

[42] Kirsh, D. 1991. Foundations of AI: the big issues. *Artificial Intelligence* 47:3–30.

[43] Kretzmann, Norman (2002). Stump, Eleonore (ed.). The Cambridge Companion to Augustine. Cambridge, UK: Cambridge University Press.

[44] Kurzweil, R. (2005) *The Singularity Is Near: When Humans Transcend Biology*. Penguin Books, New York.

[45] Levine, B. A. (1993). *Numbers 1-20: A New Translation with Introduction and Commentary. The Anchor Bible* Vol. 4. New York: Doubleday.

[46] Manning, C. 2020. artificial intelligence definitions. Stanford University.

[47] McNamara & Van De Putte 2022, Lead Section, § 1.2 The Traditional Scheme and the Modal AnalogiesRibino & Lodato 2019, p. 3

[48] Meyers, C. (2005). "Exodus" *New Cambridge Bible Commentary*. Cambridge University Press.

[49] Milgrom, J. (1991). *Leviticus 1-16: A New Translation with Introduction and Commentary*. Doubleday.

[50] Noegel, S. B. (2021). *Wordplay in ancient Near Eastern texts*. J. Stackert et al. (Eds.), Ancient Near East Monographs (Vol. 26). SBL Press.

[51] Oppenheim, A. L. (1977). *Ancient Mesopotamia: Portrait of a dead civilization*. Chicago & London: The University of Chicago Press.

[52] Ponovski Antonion. 2023. How Did Philosophy Help Develop Artificial Intelligence? https://www.thecollector.com/philosophy-artificial-intelligence-development.

[53] Pritchard, J. B. (1974). *Ancient Near Eastern Texts Relating to the Old Testament*. Princeton University Press.

_____

[54] Propp, W. H. (2006). *Exodus 19-40: A new translation with introduction and commentary: Anchor Bible Commentaries*. Yale University Press.

[55] Ruark, J. D. (2019). *Toward an Old Testament theology of light: From physical concept to metaphysical analogy* (Ph.D. thesis, Stellenbosch University). Retrieved from https://core.ac.uk/download/pdf/268882742.pdf

[56] Russell, S. (2022). "Artificial Intelligence and the Problem of Control." Werthner, H., Prem, E., Lee, E.A., Ghezzi, C. (eds) *Perspectives on Digital Humanism*. Springer, Cham. https://doi.org/10.1007/978-3-030-86144-5_3

[57] Russell, S. J., & Norvig, P. (2020). *Artificial intelligence: A modern approach* (4th ed.). Pearson.

[58] Sarna, N. M. (1991). *Exploring Exodus: The Heritage of Biblical Israel*. Schocken Books.

[59] Sarna, N. M., (1991). *The JPS Torah Commentary: Exodus*. Philadelphia: The Jewish Publication Society of America.

[60] Schulman, Jana K., ed. (2002). The Rise of the Medieval World: 500–1300: A Biographical Dictionary. Westport, CT: Greenwood Press.

[61] Searle, J. R. (1980). "Minds, brains, and programs." *Behavioral and Brain Sciences*, 3(3), 417-424. https://web-archive.southampton.ac.uk/cogprints.org/7150/1/10.1.1.83.5248.pdf

[62] Sharma, Radha R. (2008). *Emotional Intelligence from 17th Century to 21st Century: Perspectives and Directions for Future Research.* Sage Journals. Vol. 12.

[63] Singer, P. (1993). *Practical ethics*. Cambridge University Press.

[64] Spaeth, B. S. (Ed.). (2013). Part II. *The Cambridge companion to ancient Mediterranean religions* 197-344. Cambridge: Cambridge University Press. https://doi.org/10.1017/CCO9781139047784 https://doi.org/10.1017/CCO9781139047784

[65] Vijay Kanade. 2022. What Is Artificial Intelligence (AI)? Definition, Types, Goals, Challenges, and Trends in 2022. https://www.spiceworks.com/tech/artificial-intelligence/articles/what-is-ai

[66] Waltke, B. K., & O'Connor, M. (1990). *An Introduction to Biblical Hebrew Syntax*. Eisenbrauns.

[67] Westermann, C. (1967). *Basic Forms of Prophetic Speech*. Westminster John Knox Press.