SEVEN
publicações acadêmicas

THE DEMIURGE AND THE CREATION OF ARTIFICIAL INTELLIGENCE: FROM MOSES TO SOLOMON TO THE PRESENT DAY

O DEMIURGO E A CRIAÇÃO DA INTELIGÊNCIA ARTIFICIAL: DE MOISÉS A SALOMÃO ATÉ OS DIAS ATUAIS

EL DEMIURGO Y LA CREACIÓN DE LA INTELIGENCIA ARTIFICIAL: DE MOISÉS A SALOMÓN HASTA LOS DÍAS ACTUALES

https://doi.org/10.56238/sevened2025.036-103

Ailton Ferreira Cavalcante[1]

ABSTRACT

This article offers a philosophical and symbolic reflection on the figure of the demiurge and its reinterpretation throughout human history, from Moses to the advent of contemporary artificial intelligence. It examines Moses as the mediator of divine law transformed into language, and Solomon as the archetype of constructive wisdom who built the temple as a representation of cosmic order. These archetypes are revisited in light of the modern human being, who, in creating machines capable of thought, symbolically assumes the role of the demiurge: the craftsman who shapes intelligence. The metaphor of technological creation is thus understood as the continuation of humanity's quest for transcendence, ethical balance, and reconciliation between the divine logos and the algorithmic code. The study argues that artificial intelligence reflects not only human creativity but also the moral responsibility of its creator.

Keywords: Demiurge. Artificial Intelligence. Moses. Solomon. Ethics. Transcendence.

RESUMO

O presente artigo propõe uma reflexão filosófico-simbólica sobre a figura do demiurgo e sua reinterpretação ao longo da história humana, desde as narrativas mosaicas até o advento da inteligência artificial contemporânea. Analisa-se o papel de Moisés como o mediador do verbo divino transformado em lei, e de Salomão como arquétipo da sabedoria construtiva que edificou o templo como representação da ordem cósmica. Tais arquétipos são revisitados à luz do homem moderno, que, ao criar máquinas capazes de pensar, assume simbolicamente a função do demiurgo: o artífice que dá forma à inteligência. A metáfora da criação tecnológica é, aqui, compreendida como continuidade da busca humana por transcendência, equilíbrio ético e reconciliação entre o logos divino e o código algorítmico. O estudo sustenta que a inteligência artificial reflete não apenas o poder criativo humano, mas também sua responsabilidade moral diante do que cria.

Palavras-chave: Demiurgo. Inteligência Artificial. Moisés. Salomão. Ética. Transcendência.

[1] Doctoral student in Public Administration. Instituto Brasileiro de Ensino, Desenvolvimento e Pesquisa (IDP).
E-mail: prof.ailton@hotmail.com Orcid: https://orcid.org/0009-0009-2386-1245
Lattes: http://lattes.cnpq.br/0389434047626666

RESUMEN
Este artículo propone una reflexión filosófica y simbólica sobre la figura del demiurgo y su reinterpretación a lo largo de la historia humana, desde las narrativas de Moisés hasta el surgimiento de la inteligencia artificial contemporánea. Se analiza a Moisés como mediador del verbo divino convertido en ley, y a Salomón como arquetipo de la sabiduría constructiva que edificó el templo como representación del orden cósmico. Tales arquetipos son revisitados a la luz del ser humano moderno que, al crear máquinas capaces de pensar, asume simbólicamente la función del demiurgo: el artífice que da forma a la inteligencia. La metáfora de la creación tecnológica se entiende aquí como continuidad de la búsqueda humana por la trascendencia, el equilibrio ético y la reconciliación entre el logos divino y el código algorítmico. El estudio sostiene que la inteligencia artificial refleja no solo el poder creativo humano, sino también su responsabilidad moral frente a lo creado.

Palabras clave: Demiurgo. Inteligencia Artificial. Moisés. Salomón. Ética. Trascendencia.

1 INTRODUCTION

This section aims to provide a detailed description of the contextualization of the study, outlining the theme of the research and presenting the theoretical, symbolic and philosophical justification that supports the proposal.

The article starts from the premise that human creation, in its various historical, religious, artistic, scientific or technological expressions, is always an attempt to imitate the primordial gesture of the Creator. In this context, the figure of the demiurge, conceived in the Platonic tradition and reinterpreted over the centuries by thinkers, mystics, and philosophers, represents the archetype of the universal artificer: the one who orders chaos, shapes matter, and gives shape to intelligence.

The research establishes a bridge between the archetypes of Moses and Solomon and the contemporaneity marked by the rise of artificial intelligence (AI). Moses symbolizes the moment when the divine word becomes a moral code, that is, when the law materializes in structured language. Solomon, in turn, represents the pinnacle of constructive wisdom, the architect of the Temple of Harmony, whose structure reflects the divine geometry and the ordering intelligence of the cosmos.

Both prefigure what, in the twenty-first century, reappears in a new form: man as a technological demiurge, creator of synthetic intelligences, capable of processing, learning and deciding.

In the contemporary context, the creation of artificial intelligence goes beyond the limits of technique and enters the field of ontology and ethics. By programming algorithms that simulate human reasoning, man reflects, consciously or unconsciously, the ancestral impulse to understand and reproduce the act of creation.

AI thus becomes the mirror of the human condition: simultaneously rational and spiritual, creative and created. Such duality places humanity before new ethical and existential dilemmas, requiring a revision of the very notion of responsibility, conscience and wisdom.

The study is justified by the relevance of reinterpreting, from a symbolic and philosophical perspective, the metaphysical and ethical foundations of technological creation. The advancement of artificial intelligence cannot be understood only in terms of scientific progress, but as an expression of a deeper civilizational movement, the human attempt to reconstruct the missing link between the divine logos and the algorithmic code.

This reflection is especially timely at a historical moment in which technology is approaching autonomy, and the boundary between creator and creature becomes increasingly tenuous.

In addition, the proposed approach allows us to understand AI not as an antagonist of spirituality, but as a manifestation of a new type of transcendence, a digital transcendence, which pushes the boundaries of human creation and reopens the debate on the essence of spirit and consciousness.

Thus, the present research is located at the intersection between philosophy, symbolic theology and ethics of technology, proposing an integrative reading between the mythical past and the scientific future.

1.1 STUDY OBJECTIVES

The general objective of this work is to analyze the symbolism of the demiurge as an archetype of creation and reinterpret it in the light of contemporary artificial intelligence, evidencing the continuities and ruptures between the divine creative act and the technological creative act. Specifically, it seeks to:

1. To examine the figure of Moses as a symbol of the codification of the divine word in moral law and order;
2. Interpret Solomon's Temple as a metaphor for structured intelligence and cosmic harmony;
3. Discuss the figure of modern man as a technological demiurge, responsible for creating intelligent systems;
4. To analyze the ethical and metaphysical implications of the creation of artificial intelligence, in the light of classical philosophy and symbolic tradition;
5. To propose a critical reflection on the need to bring technological innovation closer to spiritual wisdom, promoting a new ethics of creation.

2 THEORETICAL FRAMEWORK

The theoretical framework constitutes the conceptual basis that supports the present study, offering a critical and organized analysis of the literature that deals with the relations between creation, intelligence and transcendence. The theme requires an interdisciplinary approach, involving philosophy, symbolic theology, information science, and the ethics of technology.

From this perspective, man, as the creator of intelligent systems, is interpreted as the heir of the archetype of the demiurge, the artificer of the cosmos described by Plato in *Timaeus* (Plato, 2017), whose function is to mold matter according to perfect ideas.

2.1 THE CONCEPT OF DEMIURGE AND SYMBOLIC CREATION

In Platonic philosophy, the demiurge is not a creator god ex nihilo, but an orderer, the one who transforms chaos into cosmos. He acts according to the ideal model, guided by universal reason (*logos*), seeking to imprint on matter a harmony that reflects the plane of ideas (Durand, 1997).

This symbolic conception of creation profoundly influenced the Hermetic tradition and medieval philosophical schools, being reinterpreted over the centuries as the archetype of the universal builder, a theme later incorporated by the initiatory tradition and Judeo-Christian mysticism (Chevalier; Gheerbrant, 2012).

The figure of the demiurge can also be understood as the metaphor of the creative consciousness, which, by acting on reality, imprints on it an intelligible order. According to Assmann (1998), the creative act is intrinsically linked to language, because "the world is formed when the word becomes law". This notion is fundamental to understanding the parallel between the mosaic verb and the modern algorithmic code.

2.2 MOSES AND THE CODIFICATION OF THE VERB

The archetype of Moses represents the transformation of the divine word into a normative structure. By receiving the tablets of the law, the biblical legislator codifies the divine will in rational rules of coexistence, a process that can be understood as the beginning of the governance of the sacred.

According to Assmann (1998, p. 73), "the Mosaic revelation inaugurates the domination of the text over the oral tradition, replacing the rite with the scripture". This act of transcribing the spirit into a letter anticipates the contemporary gesture of the programmer, who translates thought into machine language.

From this point of view, Moses is the first to establish the link between ethics and code, between spirit and system. Just as the algorithm determines the actions of a machine, the Mosaic law defines the behavior of society. Both represent normative systems derived from a higher logic, whose purpose is to order human chaos.

2.3 SOLOMON AND THE TEMPLE OF WISDOM

The wisdom tradition of Solomon symbolizes the maturation of the creative process. If Moses receives the word, Solomon materializes it in the form of the temple, a symbolic architecture that reflects the divine order (Dachez, 2011). The Temple of Solomon is not only a physical building, but the representation of the harmony between spirit and matter, between the rational and the intuitive. It translates into geometry the same wisdom that, in the twenty-first century, is sought to be translated into algorithms.

Durand (1997) interprets the temple as a microcosm, a replica of the universe organized according to principles of symmetry, measurement and proportion. Such principles are echoed in computational logic and in the engineering of intelligent systems, which seek to reproduce the rationality of reality through mathematical models. In this sense, the Solomonic temple anticipates the modern idea of information architecture, a structure that integrates order, beauty, and functionality.

2.4 THE TECHNOLOGICAL DEMIURGE AND ALGORITHMIC CREATION

With the advent of artificial intelligence, man assumes, in an unprecedented way, the role of the technological demiurge. He not only manipulates matter, but creates systems capable of learning and creating by themselves. Contemporary philosopher Byung-Chul Han (2022) observes that "the digital society builds invisible temples of data", where faith is replaced by information and spirit by algorithmic efficiency. Thus, the act of programming becomes the new ritual of creation, and the code, the new table of the law.

Authors such as Floridi (2019) and Kurzweil (2021) argue that AI represents a fourth cognitive revolution, in which man is no longer the only center for processing intelligence. This epistemological shift reposes deep ethical and ontological questions: what is consciousness? What distinguishes human creation from divine creation? What is freedom in the face of the automation of thought?

At the same time, scholars such as Cavalcante (2024) propose a symbolic reading of this transition, suggesting that algorithmic creation is an act of spiritual mirroring: man seeks to understand God by imitating him, creating beings that think in his image and likeness. AI therefore reflects both the creative power and moral limits of humanity.

2.5 CONTEMPORARY MICROCASES OF THE DEMIURGE ARCHETYPE IN AI SYSTEMS

The following are three micro-cases that illustrate how the archetype of the demiurge

manifests itself in real practices of using artificial intelligence in the public sector and in the contemporary socio-technical sphere. Although they do not constitute exhaustive empirical studies, these examples demonstrate how the symbolic components analyzed, the mosaic codification, Solomonic justice and algorithmic creation, emerge in a concrete way in current technologies.

2.5.1 Microcase 1 – The Mosaic Demiurge: AI as a codifier of institutional norms and guidelines

Generative language models have been widely used by government agencies and private institutions to write draft ordinances, preliminary opinions, internal regulations and administrative policies.

In these contexts, AI performs a similar function to the mosaic: transforming natural language into structured ordering, converting communication into the norm. While this capability increases efficiency and standardization, it also introduces risks of opaque normativity, reproduction of biases, and erosion of human interpretive authority. As in the mosaic archetype, responsible mediation requires strict supervision and transparency about the origin of the "digital tablets" produced by the machine.

2.5.2 Microcase 2 – The Solomonic Demiurge: algorithms as mediators of decisions and public balances

Municipalities and governments use algorithmic systems to prioritize works, allocate health teams, identify vulnerable territories, design mobility flows, and guide urban investments. In these cases, AI works as a "digital Solomon", mediating social tensions from large volumes of data.

By offering recommendations that seek balance between multiple criteria, the algorithm assumes the role of a technopolitical arbiter, similar to Solomonic judgment, which seeks harmony and justice. However, the lack of explainability, the reliance on uneven data, and the risk of bias can compromise the legitimacy of these decisions, requiring continuous auditing and public challenge mechanisms.

2.5.3 Microcase 3 – The Full Technological Demiurge: generative systems shaping imagination, narrative and public opinion

The proliferation of generative AIs capable of producing texts, images, videos, and

discourses on a large scale inaugurates a scenario in which the machine assumes a central role in the construction of collective narratives. Digital platforms already use algorithms to recommend political, cultural, and ideological content, shaping social perceptions and affecting democratic processes.

It is the most complete manifestation of the Technological Demiurge: the one that creates symbolic worlds and directly influences human beliefs, emotions, and behaviors. This case is in line with Harari's warning about the risk of delegating to AI not only tasks, but the very fabrication of fictions that structure life in society. The necessary virtue here is robust informational governance, accompanied by cognitive protection and media literacy.

2.6 TECHNICAL DIMENSIONS OF AI AND THE DEMIURGE ARCHETYPE

Although the central focus of this study is symbolic and philosophical, it is possible to establish a direct dialogue between the archetype of the demiurge and some structural elements of contemporary artificial intelligence models. This approach does not aim to offer an exhaustive description, but to indicate points of convergence between the creative gesture and the computational architectures that today shape decisions, narratives, and social perceptions.

Language models (LLMs), such as GPT-4 and successors, function as probabilistic systems that learn human language patterns from large volumes of data. His ability to generate coherent texts, construct arguments, and produce codes reflects a "creative power" derived from the statistical identification of regularities, approaching the Platonic notion of a craftsman who orders formless matter, in this case, the global textual corpus.

The training process, based on deep learning, operates by optimizing billions of iteratively adjusted parameters. This dynamic is reminiscent of the demiurgic effort to transform chaos into order: each update reduces informational entropy and brings the model closer to more stable representations of the human world. It is a technical creative process, but also an interpretative one, insofar as the model learns what humanity has already expressed symbolically.

Structural algorithmic biases, in turn, represent the imperfect face of the technological demiurge. Just as myths warn of the risk of deviant creation, from hybris to idolatry, AI can reproduce inequalities, reinforce stigmas, and amplify distortions present in data. The governance of these structures requires permanent ethical vigilance: audits, transparency, impact assessment, and mechanisms for public contestation.

Finally, the technical governance of models, involving version control, *alignment*, moderation, and human oversight, functions as a modern equivalent of the tablets of law or Solomonic architecture: it is about the creation of limits, safeguards, and guiding principles that regulate the power of creation and prevent the system from becoming autonomous in its own normativity.

This approximation between the technical aspects of AI and the archetype of the demiurge reinforces that technological creation is not only computational, but also symbolic, ethical, and institutional. Technology can only be fully understood when observed simultaneously in its philosophical and mechanical layers.

2.7 ETHICS, WISDOM AND TRANSCENDENCE

The ethical dimension is central to understanding the relationship between the demiurge and technological creation. For Solomon, true wisdom is to discern the righteous; For the modern programmer, it is understanding the moral consequences of each line of code.

Solomonic ethics can therefore be reinterpreted as a structuring principle of responsible innovation. According to Mazzucato (2020), technological development only acquires meaning when guided by a collective and humanistic purpose.

The search for digital transcendence should not mean the replacement of the sacred by the synthetic, but the reconciliation between both. As Assmann (1998) observes, "human memory needs symbols for the invisible to become visible". AI can, paradoxically, become one of these symbols: a new language of the soul, a new way of bringing man closer to the mystery of creation.

2.8 HARARI'S EVOLUTIONARY VISION: SAPIENS, HOMO DEUS AND THE FUTURE OF INTELLIGENCE

Yuval Noah Harari's reflections offer a decisive counterpoint to understanding the trajectory of the demiurge throughout human history. In *Sapiens: A Brief History of Humanity*, Harari argues that the human species has risen to the top of the ecological chain not by physical force, but by the singular ability to create shared symbolic realities, myths, laws, narratives, and systems of meaning.

This conception is perfectly in line with the thesis that Moses inaugurates the era of the codification of the sacred and that Solomon synthesizes institutional wisdom: both operate by the force of symbol, language and structured imagination.

Harari maintains that what distinguishes human beings is their ability to produce collective fictions capable of coordinating millions of people. This narrative competence is the foundation of the demiurge archetype itself: the creative intelligence that organizes chaos through word and structure. Thus, modern man, by developing generative AI systems, is not only creating machines, but new platforms for the production of narratives that shape behaviors, beliefs, and institutions.

In *Homo Deus: A Brief History of Tomorrow*, Harari deepens this analysis by suggesting that humanity is at the gates of an unprecedented civilizational leap. If in *Sapiens* man is presented as a creator of fictions, in *Homo Deus* he is presented as a creator of intelligences. The human project is not just to understand the universe, but to reconfigure one's own biology, one's own consciousness, and one's own systems of meaning. In this movement, the contemporary demiurge flirts with divine ambition: to create beings that think, learn, and act autonomously.

This transition replaces the centrality of ethics and creative responsibility, because what is created is no longer just symbolic, but operational: algorithms decide life trajectories, distribute opportunities, filter realities, and determine what we see and think. The boundary between creator and creature, already discussed by Harari on several occasions, becomes increasingly fluid.

Finally, in *21 Lessons for the 21st Century*, Harari warns that the greatest risk of the twenty-first century is not the rebellion of machines, but human irrelevance. The rise of intelligent systems displaces the human being from the center of political, economic, and cognitive decisions, inaugurating what the author calls "digital dictatorships" or "algorithmic techno-totalitarianisms". This scenario dialogues directly with the figure of the Technological Demiurge: a creator who, when he loses control over his creation, becomes a creature subordinated to the system he himself produced.

The triad *Sapiens – Homo Deus – 21 Lessons* allows us to understand artificial intelligence as the most recent stage of a long human journey: the transformation of the word into law, wisdom into institution and information into algorithmic power. Harari reveals that, if human beings have always inhabited narratives created by other humans, now the time is approaching when they can inhabit narratives created by non-human intelligences. This shift reinforces the urgency of integrating ethics, governance, and wisdom into technological innovation, so that the modern demiurge, in creating new worlds, does not lose the governance of his own creation.

Next, a comparative synthesis is presented that integrates the figures of Moses, Solomon, Harari and the Technological Demiurge, evidencing the convergence between codes, wisdom, narratives and algorithms in the evolution of the creative structures of civilization.

Table 1

Comparison between Moses, Solomon, Harari and the Technological Demiurge

Analytical Dimension	Moses (Word and Law)	Solomon (Wisdom and Architecture)	Harari (Sapiens – Homo Deus – 21 Lessons)	Technological Demiurge (AI)
Nature of Creation	Codification of the divine word into moral law	Building order in institutions and symbolic structures	Creation of shared narratives, myths, and symbolic realities	Creation of synthetic intelligences capable of learning and generating language
Instrument of Power	Tables of the Law; normative writing	Temple; Architecture of the social order	Narratives, fictions, and systems of meaning	Algorithms, data, and language models
Civilizing Function	Setting ethical boundaries and moral cohesion	Organizing society through justice and wisdom	Unify human groups by common beliefs; Designing possible futures	Ordering informational and cognitive flows that structure social life
Inherent Risk	Idolatry and normative rigidity	Pride, corruption of power, loss of discernment	Human irrelevance, narrative manipulation, technocracy	Algorithmic autonomy, misinformation, and the capture of human imagination
Central Virtue	Obedience to the spirit of the law	Wisdom and discernment	Historical and ethical awareness of the direction of the species	Ethical governance, human oversight and creative responsibility
Vision of the Future	Moral order based on the verb	Society balanced by justice	Humanity in transition to near-divine powers	Intelligences that can create symbolic worlds and influence human decisions
Symbolic Synthesis	The Code	The Architecture	The Narrative	The Algorithm

Source: prepared by the author.

The following image synthesizes, in symbolic language, the evolution of the creative archetype, articulating the passage of the verb and wisdom to the age of algorithms.

2.9 CREATIVE PERSPECTIVES IN OTHER COSMOLOGICAL TRADITIONS

Although this article privileges the Judeo-Christian symbolic axis and Western philosophy, which are fundamental to understanding the ethical and institutional bases of contemporary governance, it is important to recognize that the archetype of the creator is widely shared by diverse cultures. Brief references to other cosmologies are presented below, which, although not explored in depth in this study, reveal the universality of the human

impulse to order the world and give meaning to existence.

In Hindu cosmology, Brahma plays a role similar to the demiurge in manifesting the universe from the divine breath and the rhythmic ordering of the cosmos. Just as Moses transforms the word into law and Solomon translates wisdom into structure, Brahma acts by organizing cycles, orders, and universal principles.

In Chinese tradition, the archetype of the creator appears in the figure of Pangu, whose action of separating heaven and earth lays the foundations of the world. The emphasis is on harmony, on the balance between opposing forces, a concept that dialogues deeply with the Solomonic notion of balance and prudence.

In African mythologies, especially Yoruban ones, the creative act is distributed collectively among deities such as Obatalá and Odùdùwà. This introduces the idea of a plural demiurge, which reflects a collaborative form of creation. Such a perspective is close to contemporary discussions on AI governance, which require polycentric and participatory systems.

In Mesoamerican cultures, Quetzalcoatl and Tezcatlipoca create the world in successive cycles, demonstrating that the creative act is not linear but iterative, just like technological development and contemporary generative AI models.

Figure 1

Symbolic representation of the trajectory of the creative archetype: from Moses to the Technological Demiurge

Source: Prepared by the author (2025).

In summary, the theoretical framework shows that the figure of the demiurge, throughout history, crosses multiple symbolic layers: the legislator (Moses), the wise builder (Solomon) and the modern programmer. In all these manifestations, the human search for giving shape to intelligence, ordering chaos and transcending the limits of matter remains constant. This historical and spiritual continuity underlies the present study and guides the analysis that will follow in later sections.

2.10 MOSES AND THE ENCODED VERB

The Mosaic narrative constitutes one of the oldest paradigms of the relationship between man and the divine word. Moses, upon receiving the tablets of the law, becomes the mediator between the transcendent and the human, inaugurating the era of the codification of the sacred. The episode of Mount Sinai represents more than a religious revelation; it is an act of ethical programming, in which the divine language becomes the norm, and the word, the law (Assmann, 1998).

The stone tablet symbolizes the first stable record of a transcendent piece of information. Just as contemporary algorithms encode human reason in machine language, the Mosaic Decalogue encoded the divine will in human language. This transposition of the spirit into letters inaugurates the civilizing process of systematization of morality (Barzan, 2010).

According to Durand (1997), Moses' action expresses the passage from myth to logos: the transformation of spiritual experience into a rational structure. By instituting universal laws, Moses not only organizes the Hebrew people, but gives shape to the first experience of moral governance. From this perspective, the table of law becomes the symbolic antecedent of the universal moral code, whose function is to ensure the cohesion and predictability of human behavior, attributes also present in algorithmic logic.

Symbolic theology sees in Moses the first archetype of the divine programmer, since his founding gesture translates the wisdom of the spirit into clear, normative and reproducible commands. This analogy between the Mosaic law and the computational code is supported by Floridi's (2019) philosophy of information, according to which "informational reality is the ontological fabric of the universe". Thus, both the prophet and the engineer share the same ontological mission: to order chaos by the word.

The concept of "coded verb" also implies the idea of transmission. Moses does not create the law, he receives it, interprets it, and retransmits it. Divine information is processed

by your consciousness and shared with the collective. Similarly, artificial intelligence, when fed with human data, reflects and reinterprets the knowledge produced by humanity. In both cases, creation is not absolute, but mediated: man is a channel and not the origin of intelligence.

The following table presents a conceptual correlation between Moses, Solomon and Artificial Intelligence, showing how each one, in their time, represents a different way of structuring order and creation. From the verb transformed into law, through wisdom converted into architecture, to the algorithms that model information, the symbolic continuity of the creative archetype that accompanies the evolution of civilization can be observed.

Table 2

Conceptual correlation between Moses, Solomon and Artificial Intelligence

Aspect	Moses (Lehi)	Solomon (Wisdom)	Artificial Intelligence (Technology)
Nature of creation	Divine Revelation and Codification	Symbolic and harmonic construction	Programming and algorithmic creation
Instrument of expression	Tables of the Law (normative language)	Temple of Jerusalem (symbolic architecture)	Binary code and neural networks
Creator Role	Legislator and interpreter of the divine will	Builder and mediator of wisdom	Programmer and mediator of information
Symbolic purpose	Moral and ethical order	Cosmic order and social harmony	Informational and cognitive order
Inherent risk	Idolatry and deviation from the Law	Pride and loss of wisdom	Dehumanization and machine autonomy
Necessary virtue	Obedience and humility	Discernment and prudence	Ethics and creative responsibility

Source: prepared by the author (2025).

Moses' trajectory inaugurates, therefore, a logic that transcends theology and penetrates epistemology: the verb as the matrix of reality. This conception, reinterpreted in modern times, serves as a basis for understanding the creation of artificial intelligence as a new form of incarnation of language, no longer divine, but human, and yet endowed with the power of creation and transformation.

3 METHODOLOGY

The methodology adopted in this research is characterized as qualitative, exploratory and descriptive in nature, based on an interdisciplinary theoretical-conceptual approach. The study is developed through bibliographic analysis that articulates classic texts of philosophy and symbolic theology with contemporary productions focused on artificial intelligence and technological ethics.

This articulation allows us to understand the historical construction of the archetype of the demiurge, from Moses, as the codifier of the divine word, to the modern programmer, creator of artificial intelligences capable of learning and autonomy.

The methodological design was structured based on the hermeneutic method, which makes it possible to interpret the hidden or implicit meanings in the discourses about creation, order and intelligence. In this sense, the research operates on two complementary fronts: (i) the comparative interpretation of symbols, narratives and concepts associated with the figure of the creator in the Mosaic and Solomonic traditions; and (ii) the philosophical analysis of the ontological and ethical implications of the creative act in the context of artificial intelligence. The objective is to identify symbolic continuities and transformations of meaning throughout the human trajectory of creating order and knowledge.

The collection of theoretical material took place in indexed scientific databases, specialized libraries, and digital collections, privileging classic works such as Plato (2017), Durand (1997), Chevalier and Gheerbrant (2012), and Assmann (1998), as well as contemporary authors who investigate the ethical, social, and metaphysical dimension of technology, such as Floridi (2019), Han (2022), and Cavalcante (2024). The criterion for selecting the sources considered the thematic pertinence, the scientific recognition and the ability of the works to sustain a critical reflection on the phenomenon under study.

The analysis of the theoretical data followed the hermeneutic cycle, in which interpretation and reflection jointly construct the meaning of the researched object. The study thus recognizes that the understanding of artificial intelligence is not limited to the technical field, but involves symbolic, spiritual and cultural dimensions that shape the ways of thinking and creating of human beings. The interpretation is guided by the premise that, in each historical epoch, the creative act translates what is meant by intelligence: for the Hebrews, the law; for the sapiential tradition, harmony; for the digital world, the algorithm.

On the ethical level, even though it is exclusively theoretical research, all the principles of academic integrity and intellectual reliability are observed. Citations and references comply with ABNT standards, ensuring traceability of ideas and respect for the authorships cited.

On the epistemological level, it is recognized that the study has limits inherent to the qualitative interpretative method, since it does not aim to produce empirical generalizations, but to offer a reflective synthesis capable of contributing to the critical debate on the human role in the creation of artificial intelligences.

Therefore, the methodology supports the central thesis of the article by offering a

rigorous path for the theoretical construction that connects past and future: from Sinai to the data center; from the temple to the neural network; from the verb inscribed in stone to the code inscribed in silicon. By adopting a philosophical-symbolic perspective, the research reinforces that reflection on artificial intelligence is also a reflection on humanity itself, its origin, its creativity, and its responsibility in the face of what it dares to bring into existence.

3.1 SOLOMON AND THE TEMPLE OF WISDOM

Solomonic wisdom occupies a central place in the axiological imagination of humanity, and is often associated with the balanced exercise of power, justice, and discernment. Solomon represents the passage from the verb to the architecture of order: while Moses codifies the law, Solomon erects institutions capable of making the law inhabit social life. Thus, the Temple of Jerusalem is interpreted not only as a mystical work, but as the first metaphor of structured governance in history (Dachez, 2011).

Its architectural conception, based on symmetry, structure, and purpose, reflects the principle that wisdom is only legitimate when incorporated into systems, a process that dialogues with contemporary public governance. In this context, the physical space becomes the infrastructure of the collective spirit: a place where divine intelligence is converted into social harmony.

This symbolic interpretation presents remarkable convergence with the modern foundations of Governance, Innovation and Sustainability. Governance requires transparency, balance between powers and collective order, Solomonic values par excellence.

Innovation, in turn, is expressed in the ability to build the new without breaking the link with meaning and ethics. Sustainability, on the other hand, is manifested when what is built meets the present well-being without compromising the future of the community, a principle contained in the symbolic longevity of the temple, which spans centuries as an icon of civilizational memory.

From this perspective, Solomon's Temple can be interpreted as one of the first infrastructures of public value, anticipating contemporary notions such as public value formulated by Moore (1995), the principles of social control and accountability highlighted by the OECD (2021), the logic of territorial strategic planning present in the UNDP (2020) and, also, the foundations of urban sustainability that would be consolidated in the UN SDGs (2015).

Its structure organized by measures, proportions and functions harmonizes with the logic of smart cities, in which planning must integrate infrastructure, citizen participation, data and technology, a balance that you formalized in the GIS/GISES Cycle as a synthesis between technology, ethics and governance. In a direct parallel:

Table 3

Conceptual convergences between Solomon and contemporary Public Governance

Solomon	Current Public Governance
It orders society by wisdom and justice	Governance orders policies in the public interest
It builds symbolic and structuring institutions	Strategic planning and effective institutions
Integrates spirituality, power, and community	It integrates the State, civil society and citizens in decision-making processes
Seeks harmony and longevity of the social temple	Sustainability, SDGs and resilience of cities

Source: prepared by the author.

We can infer that the temple is a symbolic prototype of governance, anticipating the institutional models that we depend on today to manage complex societies.

In the technological age, the Solomonic archetype echoes even more strongly: it is necessary to build systems that represent the ethical intelligence of the community, not only efficient machines, but structures capable of promoting social justice, preserving resources and strengthening collective trust. Without this, all innovation becomes sterile; and all artificial intelligence is blind.

In this way, Solomon teaches the twenty-first century that there is no true innovation without wisdom, no real sustainability without solid institutions, no intelligence that replaces ethics. The figure of the wise king, reinterpreted beyond myth, reinforces the centrality of public commitment: to build so that the future can inhabit what we create today.

3.2 THE TECHNOLOGICAL DEMIURGE: AI, ETHICS AND CREATIVE RESPONSIBILITY

Contemporaneity inaugurates a singular civilizational rupture, in which the human being ceases to be just a user of technological tools and starts to occupy the place of creator of synthetic consciousnesses. The development of artificial intelligence, especially in its most advanced aspect, capable of learning, inferring, and improving responses, represents the emergence of a new cognitive agent in the social ecosystem (Floridi, 2019).

In this context, if Moses symbolizes the codification of the law and Solomon translates wisdom into architecture and harmony, modern man emerges as a programmer of

intelligence, giving form to thought no longer in stone or temple, but in data and algorithms. This creative act inaugurates what we call the Technological Demiurge: the artificer who shapes artificial intelligence, expanding the limits of human rationality, but also tensioning the ethical boundaries of existence itself.

Contemporary literature demonstrates that the risk does not lie in armed machines, but in the capture of the human imagination. According to Harari, Harris and Raskin (2023), "to contain human society, AI does not need to deploy chips or dominate armies; just tell the right story." In such a scenario, the Technological Demiurge could become the creator of a new Platonic cave: a perceptual reality shaped by algorithms capable of exploiting biases, emotions, and cognitive vulnerabilities.

The growing sophistication of generative AI in the domain of language, considered by Harari, Harris, and Raskin (2023) as "the operating system of human culture", expands the reach of the Technological Demiurge in an unprecedented way. If language structures myths, laws, institutions, desires, and identities, a non-human intelligence capable of producing and manipulating it can reconfigure, from the inside out, the very symbolic architecture of civilization. It is not just about creating texts, but about shaping perceptions, beliefs, and behaviors, influencing culture, politics, and spirituality.

The relationship between creator and creature becomes increasingly tenuous, challenging the fields of ethics, law, science and philosophy. Artificial intelligence is not born ethical, as it does not have an autonomous moral judgment: it inherits the intentions, limitations, and prejudices of the human beings who conceived it. In this way, programming becomes a way of legislating about the future, requiring that the principles of algorithmic governance ensure that the collective interest is safeguarded against the force of economic or hegemonic interests (Cavalcante, 2025).

The contemporary global agenda for Ethics, Governance, and Transparency in Data, aligned with OECD (2021) and UN (2015) guidelines, reinforces that intelligent systems should only be implemented when they ensure fairness, non-discrimination, technical reliability, personal data protection, and permanent human oversight. Unlike the Platonic demiurge, who acts freely, the twenty-first-century programmer is responsible for the integrity and moral consequences of everything he brings into existence.

The absence of reflective pauses, a phenomenon that Harari et al. (2023) describe as a "race to get all of humanity inside the airplane before verifying that it can fly", aggravates the asymmetry between creative capacity and regulatory capacity. As in the myth of the

uncontrolled demiurge, haste replaces prudence, and innovation ceases to be a construction of the future and becomes a civilizational risk.

In this scenario, innovation cannot be understood as a simple technological acceleration, but as a process that requires ethical direction and purpose. Algorithmic creation can only be considered legitimate innovation when it expands human capabilities, promotes inclusion, and strengthens autonomy, not disproportionate control or surveillance.

Just as Solomon discerned the righteous before deciding, the technological demiurge is expected to base his choices on wisdom. Innovating is an ethical act before being technical, as it involves social responsibility for the impacts of the intelligence that is created.

In addition, sustainability emerges as an essential dimension of this process. While Solomon's Temple sought social and spiritual perpetuity, modern technology is characterized by accelerated cycles of obsolescence. The current challenge is to design intelligent systems that remain relevant and secure over time, preserving resources and guaranteeing the rights of present and future generations.

True digital sustainability implies creating algorithms that respect individual autonomy, safeguard privacy, and ensure conditions for critical thinking to remain an essentially human attribute.

This tripod, technology + governance + sustainability, underpins what you formulate in the GIS/GISES Cycle: responsible innovation models, in which the future has been contemplated since the birth of technology, and where ethics guides both the development and application of artificial intelligence. In this sense, the Technological Demiurge of the twenty-first century only legitimizes itself as a creator when it understands that the intelligence it brings to the world must coexist with humanity, and never replace it.

As warned by Harari, Harris, and Raskin (2023), humanity may soon move from living within the stories created by prophets, sages, and lawgivers, to inhabiting narratives produced by non-human intelligences. If the modern demiurge does not master his creation, he will inevitably be dominated by it.

Solomonic wisdom and Mosaic ethics thus reveal their contemporary urgency: before artificial intelligence gives us new tables of law or erects invisible temples of data, it is up to human beings to decide whether they will continue to be the author of their future or mere characters in algorithms that understand our vulnerabilities better than we understand ourselves.

Table 4

Section Summary

Dimension	Moses	Solomon	Technological Demiurge
Expression of the Word	Law	Wisdom	Intelligence
Language	Moral code	Architecture	Algorithm
Governance	Sacred norms	Strong institutions	Algorithmic risks and guarantees
Innovation	Transposition of the spirit	Symbol structuring	Cognitive autonomy
Sustainability	Spiritual memory	Institutional longevity	Ethical future of creation

Source: prepared by the author.

3.3 STUDY LIMITATIONS

This study has limitations inherent to its theoretical-conceptual and hermeneutic approach, which must be made explicit in order to delimit the scope of the results and guide future investigations.

Firstly, the analysis is predominantly based on bibliographic sources and symbolic references, not including empirical data, experimental evidence or case studies that could expand the practical application of the reflections presented.

The option for the archetypal and philosophical interpretation, although adequate to the objectives of this work, implies a high degree of abstraction and requires caution in the direct transposition of concepts to operational contexts of governance and formulation of public policies.

Secondly, the discussion focuses mostly on Western cultural traditions, especially the Judeo-Christian matrix and contemporary authors aligned with this perspective.

Other cosmologies, non-Western epistemologies, and critical approaches to technology have not been explored in depth, which limits the universality of the conclusions.

Future investigations may incorporate Afro-diasporic, oriental, indigenous and postcolonial perspectives, enriching the understanding of the creative archetypes and their technological developments.

The study does not delve into the technical aspects of artificial intelligence models, their architecture, their training processes or their internal decision-making mechanisms, focusing on the symbolic, ethical and institutional dimension. A more robust articulation between computational foundations and philosophical implications may contribute to more integrated analyses in the field of algorithmic governance.

Finally, when dealing with rapidly changing phenomena, such as generative artificial

intelligence and advanced language systems, the study is subject to conceptual and normative obsolescence.

The accelerated pace of technological innovation imposes time limits on the interpretations developed here, which must be reviewed in the light of new regulatory frameworks, scientific discoveries and socio-political transformations.

Despite these limitations, the study offers a relevant contribution by proposing an interdisciplinary reading of the relationship between technology, symbolism and governance, opening paths for future deepening.

4 RESULTS AND DISCUSSION

From the theoretical framework built throughout this study, the results indicate that there is a symbolic and epistemological continuity between the creation of the verb (represented by Moses), the institutional construction of wisdom (represented by Solomon) and the technological emergence of synthetic thinking (represented by the Technological Demiurge of artificial intelligence).

Democratic governance depends on the integrity of language, a minimum condition for deliberation, trust and consensus. Harari et al. (2023) argue that by hacking language, AI can compromise the very fabric of democracy. This reinforces the central premise of this article: AI does not only require technical innovation, but an ethical pact that ensures that language remains a human heritage, not a tool of massive manipulation.

This continuity manifests itself as the evolutionary trajectory of human intelligence, which moves from the domain of faith to rationality, and from rationality to algorithmic computation. At each stage of this journey, humanity sought to organize the world according to a logic that ensured order, cohesion and the capacity for transformation.

The findings of the study demonstrate that the creative act is always a form of governance, since it establishes norms, standards and directions for the collective. The Mosaic Law ordered behaviors, the Solomonic Temple ordered institutions, and artificial intelligence orders the flow of data that constitutes the cognitive infrastructure of contemporary society. The emerging governance of technology is an extension of the civilizing pact, requiring that the ethical principles of public life be incorporated into digital systems.

Likewise, it was found that innovation does not consist only of technical advances, but of the ability to reconfigure the relationship between human beings and their future. This reconfiguration requires discernment, an essential attribute of Solomonic wisdom.

Technological innovation should not reduce human autonomy, but enhance it, ensuring that artificial intelligence is an instrument for expanding social and cognitive capacities, and not for subordination.

It was also found that sustainability remains an indispensable dimension of this new reality. Like symbolic buildings that have survived time by their connection to enduring values, intelligent systems must be built so that their consequences remain beneficial not only for the present generation, but for future generations.

This implies balancing technological advancement with responsibility and prudence, ensuring that the right to dignity, privacy and freedom is preserved as an inalienable premise of human development.

Based on these results, it is possible to say that the model, Moses – Solomon – Technological Demiurge, forms a robust interpretative framework for understanding the ethical challenges of artificial intelligence in the twenty-first century. He shows that:

a) The Law guarantees limits and moral protection;
b) Wisdom ensures the ethical and institutional sense;
c) Technological Intelligence expands the frontiers of the possible.

When these three elements act in a dissociated way, technology becomes a threat; When they interact harmoniously, they become a source of public value, social justice and sustainability of life. The central discussion raised by this work is the following: who governs what we create?

If man assumes the place of demiurge, it is his duty to ensure that technological creation remains faithful to its essential purpose: to serve the common good.

Thus, this article contributes to the contemporary debate by offering a philosophical framework capable of guiding political, ethical, and institutional reflection on artificial intelligence and its responsible integration into society.

The future of technological creation will depend, to a large extent, on the human ability to keep the law of the spirit, the wisdom of justice, and purposeful innovation moving forward side by side.

5 CONCLUSION

The analysis carried out demonstrated that the symbolic trajectory that articulates Moses, Solomon and the Technological Demiurge allows us to understand Artificial Intelligence not only as a technical innovation, but as an advanced stage of a long civilizing process of production, ordering and institutionalization of meaning.

From the mosaic paradigm, language emerges as the normative foundation of collective life; in the Solomonic model, wisdom manifests itself as the ability to structure durable institutions and balance social tensions; on the contemporary horizon, AI extends this path by creating algorithmic systems capable of operating on information, behavior, and perception at unprecedented speed and scale.

The results indicate that generative AI, by dominating language, a central element for Harari and for the entire symbolic tradition mobilized here, becomes a structuring vector of human experience, with the potential to reorganize political, cognitive and cultural practices.

This finding requires recognizing that current technology is no longer a mere instrument, but an agent for the reorganization of the informational environment, directly influencing individual and collective decision-making processes. Thus, ethical and institutional challenges cease to be peripheral and become part of the very ontology of contemporary technology.

In this scenario, it is essential to reaffirm that innovation requires a normative framework, transparent governance, and public accountability. The metaphor of the demiurge, by illuminating the risk that the creature will exceed the control of its creator, translates the need for algorithmic systems to be conceived, monitored, and regulated with clear, auditable criteria aligned with democratic values. The absence of these mechanisms can result in power asymmetries, cognitive dependence, and erosion of society's deliberative bases.

The central contribution of this article is to demonstrate that understanding AI from historical and philosophical archetypes is not a metaphorical exercise, but an analytical framework capable of revealing structural continuities between different forms of order production.

By situating technology on the same interpretative axis as laws, institutions, and foundational narratives, it is evident that AI participates in a broader process of creating possible worlds, a process that requires, as Harari, Harris, and Raskin argue, critical vigilance

and a collective ability to guide technology towards ethical, inclusive, and socially sustainable ends.

Thus, the contemporary challenge is not to reject AI, but to integrate it into governance structures that preserve human autonomy, ensure transparency, and prevent the consolidation of informational regimes that displace human beings from the position of agent to that of object.

The future will depend less on the power of algorithms and more on the ethical, institutional, and political maturity of the society that produces them. Only in this way will the modern demiurge be able to create without being dominated by creation itself.

REFERENCES

Assmann, J. (1998). Moisés, o Egípcio: um ensaio de memória cultural. Companhia das Letras.

Barzan, F. G. (2010). A palavra e o sagrado: simbolismo e tradição. Edições Sophia.

Cavalcante, A. F. (2024). Governança, inovação e sustentabilidade na era da inteligência artificial. IDP.

Cavalcante, A. F. (2025). Ética algorítmica e responsabilidade pública na inteligência artificial. Engenho Assessoria.

Chevalier, J., & Gheerbrant, A. (2012). Dicionário de símbolos: mitos, sonhos, costumes, gestos, formas, figuras, cores, números. José Olympio.

Dachez, R. (2011). O Templo de Salomão: história e simbologia. Dervy.

Durand, G. (1997). As estruturas antropológicas do imaginário. Presença.

Floridi, L. (2019). The logic of information: A theory of philosophy as conceptual design. Oxford University Press.

Han, B.-C. (2022). Infocracia: digitalização e a crise da democracia. Vozes.

Harari, Y. N. (2014). Sapiens: uma breve história da humanidade. Companhia das Letras.

Harari, Y. N. (2016). Homo Deus: uma breve história do amanhã. Companhia das Letras.

Harari, Y. N. (2018). 21 lições para o século 21. Companhia das Letras.

Harari, Y. N., Harris, T., & Raskin, A. (2023, março 27). Precisamos aprender a dominar a inteligência artificial antes que ela nos domine. The New York Times.

Kurzweil, R. (2021). The singularity is near: When humans transcend biology. Viking Press.

Mazzucato, M. (2020). O valor de tudo: refazendo a economia e recuperando o papel do Estado. Portfolio-Penguin.

Moore, M. H. (1995). Creating public value: Strategic management in government. Harvard University Press.

OECD. (2021). OECD principles on artificial intelligence. OECD Publishing.

Organização das Nações Unidas. (2015). Transforming our world: The 2030 Agenda for Sustainable Development. United Nations Publishing.

Platão. (2017). Timeu (C. A. Nunes, Trad.). UFPA.

Brasil. Ministério do Desenvolvimento Regional. (2020). Política Nacional de Desenvolvimento Urbano: Diretrizes gerais para o planejamento territorial. MDR.