

Resurrection, Golems, AI & the Third Temple

A Fact-Checked Biblical, Historical & Psychological Analysis
of a 4chan /x/ Chabad Conspiracy Thread



Anonymous 03/14/26 01:32:11 No.38873142

> The Golem was the first AI.

Anonymous 03/14/26 02:17:03 No.38873521

> The Third Temple will be machine built.

Anonymous 03/14/26 03:01:55 No.38874211

> Consciousness is the real resurrection.

Anonymous 03/14/26 03:22:37 No.38874566

> It's all connected.

BIBLE

TALMUD

KABBALAH

HISTORY

PSYCHOLOGY

TECHNOLOGY

CONSPIRACY

/x/
CHABAD
GOLEM
AI
THIRD TEMPLE
RESURRECTION

4Chan Narrative Breakdown by VCG

September 2026

Resurrection, Golems, AI & the Third Temple

A Fact-Checked Biblical, Historical & Psychological Analysis of a 4chan /x/ Chabad Conspiracy Thread

4Chan Narrative Breakdown by VCG

Original source and primary thread

Original publication/source: [Library of Rickandria - libraryofrickandria.com/golem/](#)
Primary thread analyzed: [4chan /x/ thread No. 43000640](#)
Research date: 25 September 2026. Blue underlined citation markers throughout this PDF are external web links.

Abstract

On 23 September 2026, an anonymous user on 4chan's paranormal board, /x/, opened a thread with a striking question: **"Is it true that Chabad are trying to resurrect the Rebbe using Kabbalistic necromancy?"** The conversation was short, but it quickly accumulated additional claims involving golem creation, artificial intelligence, machine bodies, the identity of the late Lubavitcher Rebbe Menachem Mendel Schneerson, a supposed Third Temple connection to the White House ballroom, and finally "teleportation technology." The live thread, checked on 25 September 2026, contains those claims in the sequence analyzed below. [\[2\]](#)

This paper does not try to ridicule the posters, defend Chabad theology, or dismiss an unusual claim merely because it sounds unusual. It asks a narrower question: **what does the available evidence actually support?** To answer that question, it separates history, religious doctrine, folklore, modern technology, psychology, philosophy of mind, and Scripture rather than allowing one category to silently prove another.

The conclusion is not that every ingredient in the thread is fictional. Quite the opposite. Post-1994 Chabad messianism is a documented phenomenon; Jewish golem traditions are real as traditions; AI systems can simulate deceased people; quantum teleportation is a real scientific phenomenon; and a White House ballroom project is publicly documented. What the evidence does *not* establish is the chain connecting those facts into a single secret resurrection program. The thread repeatedly moves from fact to analogy, from analogy to possibility, and from possibility to implied fact without showing the evidentiary bridge.

1. What We Are Investigating

The primary source is 4chan thread No. 43000640. The opening poster asks whether "Chabad" is attempting to resurrect Schneerson by "Kabbalistic necromancy" and immediately asks whether this would mean reincarnation, a new body, or resurrection of his old corpse. Later posts add a "physical golem," an "AI 'mind' and machine body," the idea that Schneerson "was supposed to be the last one," a proposed connection between the White House ballroom and the Third Temple, and finally the claim that "we have teleportation technology now." [\[2\]](#)

The narrative chain

Schneerson -> Messiah -> must return -> resurrection -> Kabbalah -> necromancy -> golem -> artificial body -> AI mind
-> Third Temple -> White House ballroom -> teleportation -> Jerusalem

Every arrow is a separate claim. A theory can contain several true nouns and still fail because the verbs connecting those nouns have not been demonstrated.

2. The Rickandria Four-Way Test

TEST	QUESTION
TEXT	What does the source actually say?
CONTEXT	What did it mean in its historical, religious, scientific, or conversational setting?
CORROBORATION	What independent evidence confirms the claim?
CONCLUSION	Does the available evidence actually justify the conclusion being drawn?

The method is intentionally conservative. Extraordinary claims are not rejected automatically, but they must be demonstrated. Likewise, saying **"we found no credible evidence for X"** is not identical to asserting **"X could never happen anywhere."** The first is an evidentiary judgment; the second is a universal claim.

3. Source Hierarchy and Method

Different sources answer different questions. Chabad's own published materials are important when the claim concerns what Chabad publicly teaches. They cannot prove that every Chabad member agrees, but they are highly relevant to claims beginning with "Chabad teaches..." Peer-reviewed anthropology is stronger for describing the post-1994 messianist subculture. Historical reference works are stronger for golem provenance. Scientific institutions and peer-reviewed technology ethics are stronger for AI and quantum teleportation. Psychology is used to describe general cognitive tendencies, never to diagnose anonymous posters.

Scriptural interpretation is kept distinct from historical fact-checking. The paper quotes the King James Version and provides external KJV verification links. The Bible can tell us what Christian Scripture teaches about resurrection, necromancy, false witness, and discernment; it cannot by itself prove that a specific modern allegation occurred.

4. Master Claim Ledger

THREAD CLAIM	STATUS	WHAT SURVIVES FACT-CHECKING?
Chabad is trying to resurrect Schneerson	Unsupported	Some Chabad messianists continue to identify him as Messiah; no evidence found for an organized resurrection project.
Chabad is using necromancy	Unsupported / conflicts with published teaching	Chabad-hosted Maimonidean material explicitly prohibits attempts to elicit information from the dead.
A golem could provide Schneerson a body	Unsupported	Golem traditions are historically real; no evidence connects them to a Schneerson resurrection program.
Traditional golem procedures turn mud into actual life	Legendary / mystical claim	Texts and legends exist; empirical biological technology has not been demonstrated.
Chabad intends an AI 'mind' in a machine body	Unsupported	AI postmortem simulations exist generally; no evidence found linking such a project to Chabad.
An AI trained on Schneerson would be Schneerson	Philosophically unestablished	Behavioral imitation does not establish numerical identity or continuity of consciousness.
Schneerson was the last Chabad Rebbe	Substantially correct	He was the seventh Rebbe and has had no dynastic successor.
The White House ballroom is the Third Temple	Unsupported	A ballroom project exists; the public record describes an event venue, while Chabad material places the Temple in Jerusalem.
'We have teleportation technology now'	True only in a technical sense	Quantum teleportation transfers quantum information, not people or buildings.

5. Who Was Menachem Mendel Schneerson?

Menachem Mendel Schneerson (1902-1994) became the seventh Rebbe of Chabad-Lubavitch in 1951 and transformed the movement into an international network of religious institutions and outreach centers. A recent Oxford Academic treatment describes him as the seventh and final Rebbe of the dynasty to date. [25]

Chabad's own historical account states that Schneerson "passed away" on 3 Tammuz 5754, corresponding to 12 June 1994. That same account describes the continued religious meaning his followers attach to his life and teachings. This matters because the theory sometimes relies on the impression that Chabad collectively refuses to acknowledge his death. [3]

6. The Real Chabad Messianic Controversy

The fact-check becomes more interesting here, because a genuine controversy exists. Ethnographer Yoram Bilu studied radically messianic Chabad adherents (*meshichistim*) in Israel who regarded Schneerson as the designated Messiah and, in some cases, maintained that he had not truly died. Bilu's 2013 study examines reported apparitions and the religious environment in which Schneerson remained experientially present to believers. [4]

Kravel-Tovi and Bilu likewise studied how messianists reconstructed time, absence, and expectation after Schneerson's death. Their work complicates the simple pop-psychology formula that a failed expectation merely causes believers to "double down" in one uniform way. [5]

David Berger represents a strongly critical Orthodox Jewish response to post-1994 Lubavitch messianism and documents the internal Jewish dispute over identifying a deceased leader as Messiah before completion of the traditional messianic tasks. [6]

Historical conclusion

A documented messianist current exists within Chabad, including adherents who continue to identify Schneerson as Messiah after his 1994 death. That fact does **not** establish an institutional program to resurrect him.

7. Resurrection, Reincarnation and Necromancy Are Not the Same Thing

The opening post asks whether Schneerson would get a "new body/reincarnate" or whether his old corpse would resurrect. [2] The question collapses distinct categories. **Resurrection** ordinarily means restoration of a dead person to embodied life. **Reincarnation** ordinarily means a soul entering another embodiment or birth. **Necromancy** means attempting to consult or obtain knowledge from the dead. A **golem** is an artificial humanlike being in Jewish legendary and mystical traditions. A **digital simulation** is a computational representation capable of imitating aspects of a person.

Those ideas can be combined in fiction or speculation, but combining them requires evidence. They are not synonyms.

8. Does Chabad Teach Necromantic Resurrection?

Chabad's own presentation of Maimonides creates a direct problem for the thread's wording. A current Chabad-hosted *Sefer Hamitzvot* lesson contains a section titled "Communication with the Dead" and states that acts intended to elicit information from the dead are forbidden. The same lesson separately treats incantation, Ov, Yid'oni, and witchcraft as prohibited. [7]

This does not prove that no Chabad-affiliated individual could ever violate his own religious law. People violate their traditions. But a charge that *Chabad itself* is conducting necromancy needs evidence of a practice that its published legal teaching condemns. The thread supplies no such evidence.

Chabad's published discussion of resurrection also frames the future resurrection as God's action. It says that "the very body that died" will be resurrected and describes God as reconstructing it; the same article places the rebuilding of the Temple in Jerusalem. [\[8\]](#)

9. Scripture: Necromancy Is Forbidden, but That Does Not Prove Every Necromancy Story

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

Deuteronomy 18:10-11 [KJV link](#)

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony..."

Isaiah 8:19-20 [KJV link](#)

These passages establish a biblical theological judgment: God's people are not to seek revelation through prohibited occult means. They do not establish the separate historical proposition that a particular anonymous modern allegation of necromancy is true.

10. What the Bible Means by Resurrection

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth..."

John 5:28-29 [KJV link](#)

"I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life..."

John 11:24-25 [KJV link](#)

Paul's argument in 1 Corinthians 15 is likewise centered on Christ's resurrection and the future resurrection of those who are his; 1 Thessalonians 4 says the Lord himself will descend and "the dead in Christ shall rise first." [\[31\]](#) [\[32\]](#)

Biblical distinction

Necromancy: humans unlawfully attempting to access the dead.

Resurrection: God overcoming death and raising the dead.

Conflating those categories is not merely historically imprecise; it obscures the Bible's own distinction in agency.

11. The Woman of Endor: The Difficult Passage We Should Not Dodge

Any serious biblical treatment eventually encounters 1 Samuel 28, where Saul seeks a woman with a familiar spirit and asks for Samuel. Christians have disagreed over the ontology of the episode: some have taken the appearance as genuinely Samuel by extraordinary divine allowance, while others have treated it as deception or another kind of apparition. Reception-history scholarship documents that disagreement. [\[23\]](#)

The canonical judgment on Saul's action is clearer. 1 Chronicles 10:13-14 says Saul died for his transgression, including asking counsel of one that had a familiar spirit, and contrasts this with his failure to inquire of the LORD. [34]

12. The Golem: Real Tradition, Different Claim

The thread's first elaborate reply suggests that "at best" a physical golem might be made for Schneerson, then describes purported techniques for converting mud into life. [2] Jewish tradition does contain golem stories and mystical speculation about artificial humanlike beings. YIVO traces those traditions while emphasizing that the famous association between the Maharal of Prague and a created golem is late and lacks historical evidence. [10]

YIVO also notes that Yudel Rosenberg's influential 1909 account claimed an old manuscript pedigree but was itself a literary fabrication containing historical anachronisms. This does not make the golem tradition "fake" as folklore; it shows why one must distinguish a tradition's cultural history from proof that the described feat physically occurred. [10]

13. What Does 'Technique' Prove?

The existence of ritual instructions, mystical recipes, or legendary procedures establishes that people transmitted those instructions. It does not by itself establish the efficacy of the operation. A medieval alchemical manual can document a historical belief without proving that its recipe transmuted lead into gold. The same evidentiary rule applies to alleged golem procedures.

The thread's anatomical recipe - straw for vessels, mud for muscles, dough for parts - is not sourced to a text, author, edition, page, manuscript, or archival tradition. Without provenance, it remains an anonymous claim.

14. An Unexpected Clue: 'Avrabanel' and Modern Golem Art

The golem reply says one would have to be "avrabanel mixed with Michelangelo." [2] The spelling is ambiguous. One plausible cultural reference is contemporary artist Joshua Abarbanel, whose monumental golem installation at the Jewish Museum Berlin is constructed from thousands of Hebrew-letter forms. [11]

That identification cannot be proven from the anonymous post alone, so it should remain a hypothesis, not a fact. But it illustrates how modern art, old legend, and internet memory can blur together.

15. A Golem Is Not a Resurrected Person

Even if we grant, only for argument's sake, the strongest possible version of golem lore, another step is still missing. Why would an artificially created body be Menachem Mendel Schneerson? A constructed body does not automatically establish continuity of a particular dead person's identity, memories, soul, or consciousness.

Missing bridge
constructed body -> Schneerson's personal identity / consciousness

The thread does not supply evidence for this transition. Without it, the scenario is not resurrection of Schneerson; it is creation of something else.

16. The AI 'Mind' Claim

A later poster writes that "they are literally planning on using an AI 'mind' and machine body." No source accompanies the statement. [2] We found no credible evidence tying Chabad institutions to such a project.

A related technological category is real. Contemporary researchers use terms such as griefbots, deadbots, postmortem avatars, and digital ghosts for AI-enabled simulations of deceased people. A 2024 paper in *Philosophy &*

Technology explicitly describes AI-enabled simulations and representations of the dead. [\[12\]](#) A 2026 paper in *Ethics and Information Technology* similarly analyzes chatbots, voice clones, and posthumous avatars as simulations whose design raises ethical questions. [\[13\]](#)

17. Simulation Is Not Personal Identity

Imagine an AI trained on every available recording, letter, sermon, photograph, and video of Schneerson. Suppose it perfectly reproduced his accent, vocabulary, stories, gestures, and conversational habits. That would provide strong evidence of successful imitation. It would not, by itself, demonstrate that the entity *is* Schneerson.

A photograph is not the photographed person; a recording is not the speaker; a model reproducing a person's linguistic patterns is not thereby shown to contain the original person's subjective consciousness. Digital-afterlife scholarship therefore uses terms such as simulation, representation, and recreation rather than treating identity transfer as an established scientific fact. [\[12\]](#) [\[13\]](#)

18. 'God in the Image of Man'

The AI post adds the phrase "God in the image of man." The line may be satire about technological hubris rather than a systematic theological claim, so it should not be overinterpreted. Biblically, however, the phrase reverses Genesis: humanity is made in God's image, not God as a human artifact.

Acts 17 intensifies the point by denying that the God who made the world is reducible to human workmanship or an object "graven by art and man's device." [\[35\]](#)

19. The 'Dollar' Joke Contains a Real Historical Reference

One poster jokes that "the rebbe gives you the answer with a dollar." [\[2\]](#) This refers to a documented practice. Beginning in 1986, Schneerson held Sunday receiving lines in which visitors received a dollar intended for charity, often alongside a brief blessing or exchange. [\[24\]](#)

This is a useful reminder that internet humor can contain accurate cultural references. One accurate reference, however, does not validate unrelated claims about necromancy or AI resurrection.

20. 'Schneerson Was Supposed to Be the Last One'

The statement is close to an important historical fact but uses ambiguous wording. Schneerson was the seventh Rebbe and no eighth dynastic Rebbe has succeeded him. A recent Oxford Academic treatment calls him the seventh and final Rebbe of the movement. [\[25\]](#)

But the proposition "**there is no eighth Rebbe**" does not entail "**therefore Chabad must restore the seventh.**" Chabad has continued institutionally for more than three decades without installing a successor.

21. The Third Temple Claim

The final substantive escalation proposes that the White House ballroom might be the "third temple." [\[2\]](#) This involves a current political figure and government construction project, so the paper confines itself to documented public facts and does not infer undisclosed motives.

The White House announced the State Ballroom project on 31 July 2025 and described it as an approximately 90,000-square-foot event space with seating for about 650 people, intended to increase capacity for major official functions. The public announcement does not identify it as a Jewish sanctuary or Third Temple. [\[15\]](#)

22. What Chabad Says About the Temple

Chabad's own Moshiach material, drawing on Maimonides, says that the successful Messiah will rebuild the Holy Temple **in Jerusalem** and facilitate the ingathering of Jews to the Land of Israel. [9] Its resurrection article likewise places the Temple in Jerusalem. [8]

Because the 4chan theory is specifically Chabad-centered, this is not a minor detail. A theory that says Chabad's Temple is secretly a building in Washington needs evidence explaining why the alleged secret program contradicts the movement's published eschatological account.

23. Christian Third-Temple Interpretation Is Not Uniform

Christians themselves disagree about how passages such as 2 Thessalonians 2:4 should be interpreted. Some expect a literal future sanctuary; others understand temple language symbolically or ecclesiologically. A Bible.org study lays out the literal-versus-metaphorical question and shows that the interpretive issue is real. [22]

The relevant point here is narrower: none of those interpretive options causes the biblical phrase "temple of God" to say "White House ballroom." That modern identification must be argued from evidence outside the verse. [37]

24. A Test for Prophetic Identification

A useful hermeneutical test is: **Could a reader reasonably derive the proposed modern identification from the biblical text before being told about the modern event?** If the answer is no, the modern referent has not been discovered directly in the text; it has been proposed as an interpretation.

That does not make every contemporary application false. It does mean that the application carries its own burden of proof. Context, grammar, historical setting, intertextual usage, and the claims of the passage should be examined before a current headline is attached to it.

25. 'We Have Teleportation Technology Now'

Quantum teleportation is real. NIST explains that it transfers quantum information from one quantum system to another. It also states plainly that, in this physical meaning of teleportation, **quantum information, not matter, is transported.** [14]

Therefore the sentence "teleportation technology exists" can be technically true while the implied conclusion - that a human being or building can be beamed from Washington to Jerusalem - remains unsupported. The rhetorical shift trades on two meanings of the same word.

Equivocation test

Scientific meaning: transfer of quantum state/information.

Science-fiction meaning: transport of a macroscopic person or object.

Proof of the first does not supply the second.

26. The Thread's Images

Images can create a sense of documentation even when they do not establish the proposition beside them. The opening image is a photograph of Schneerson. Another post includes a photograph and the cover of Joseph Telushkin's biography *Rebbe*. The final teleportation reply attaches a GIF whose filename includes "MH370." [2]

None of those images, merely by appearing adjacent to the text, demonstrates a Chabad AI program, a Temple function for the White House ballroom, or macroscopic teleportation. Visual adjacency is not causal evidence.

27. The Joke Posts Matter - But Not as Evidence

Several replies are clearly comic, including an impersonation of the Rebbe, a joke about answering questions with questions, and a meme exchange. [2] Their evidentiary value concerning secret programs is effectively nil, but their presence matters for interpreting the thread's social setting.

Research on 4chan's /b/ board found very high levels of anonymity and extreme ephemerality, with identity cues frequently adopted and discarded. That study concerns /b/, not this 2026 /x/ thread, so it should not be overgeneralized; it nevertheless supports caution about treating every anonymous utterance as stable identity, testimony, or sincere belief. [19]

28. How the Narrative Builds Itself

The thread develops almost like a chain reaction. The original post supplies the **mystery**: perhaps Chabad wants to resurrect Schneerson. A reply supplies the **body**: perhaps a golem. Another supplies the **mind**: perhaps AI. Another supplies an **eschatological setting**: perhaps the Third Temple. A geographical contradiction appears - the Temple belongs in Jerusalem - and the theory then supplies a **repair mechanism**: teleportation.

The later theory is much more elaborate than the original claim, but the added complexity is not produced by new evidence. It is produced by successive narrative completion.

29. Narrative Coherence Is Not Evidentiary Coherence

A satisfying story answers its own missing questions. A golem answers "Where is the body?" AI answers "Where is the mind?" A Temple answers "What is the eschatological purpose?" Teleportation answers "How do we solve the location problem?" By the end, the theory appears to have an answer for almost everything.

But an answer to a narrative question is not automatically evidence. Detective fiction works because an author intentionally plants clues. Reality does not promise to arrange events into a single authored plot.

30. Psychology: Pattern Detection Without Diagnosing the Posters

Nothing in this thread permits a clinical diagnosis of any anonymous participant. Terms casually used online as psychiatric insults are not psychological assessment. A responsible analysis instead asks what general cognitive processes can make patterns feel compelling to ordinary human minds.

A 2023 systematic review identified 274 peer-reviewed articles comprising 417 studies of conspiracy beliefs and grouped associated factors into cognitive, motivational, personality, psychopathological, political, and sociocultural categories. The authors also emphasize substantial methodological heterogeneity. [17]

31. Illusory Pattern Perception

Van Prooijen, Douglas, and De Inocencio found associations between conspiracy and supernatural beliefs and the perception of meaningful patterns in random or chaotic stimuli across several studies. [16]

The relevance is not that these particular posters have been psychologically tested. They have not. The relevance is methodological: humans can experience a set of true facts as one meaningful pattern even when the proposed causal links have not been independently established.

Why this thread is cognitively sticky

Chabad is real. Schneerson died without a successor. Some followers still call him Messiah. Golem lore is real. AI is real. The ballroom is real. Temple expectations are real. Quantum teleportation is real.

All of those statements can be true while the combined secret program remains unproven.

32. Confirmation Bias

Raymond Nickerson's classic review describes confirmation bias as seeking or interpreting evidence in ways partial to an existing belief, expectation, or hypothesis. [\[18\]](#) The mechanism is not unique to conspiracy theorists; researchers, theologians, skeptics, journalists, and fact-checkers can all do it.

A useful discipline is therefore to ask not only "What fits my theory?" but also "**What observation would count against it?**" If every possible observation can be reinterpreted as support, the theory's evidentiary standards have become dangerously weak.

33. The Self-Sealing Problem - and an Important Qualification

Maarten Boudry uses the phrase "epistemic black holes" for belief systems able to protect themselves against criticism by positing intelligent agents who deliberately evade detection. [\[20\]](#)

Kurtis Hagen's 2026 *Episteme* article offers an important corrective: conspiracy theories should not all be dismissed merely because they can be modified in response to counterevidence. Real conspiracies occur, and all theories use auxiliary assumptions to some degree. What matters is the quality and cost of those assumptions in a particular case. [\[21\]](#)

That qualification strengthens this paper's approach. The theory is not rejected because it is labeled a conspiracy theory. Particular links are judged weak because the evidence presently offered for them is weak.

34. Proportionality and Escalation

The explanatory structure grows far faster than the evidence. The thread begins without a cited document establishing any resurrection plan. Within roughly a day, the discussion encompasses Kabbalistic necromancy, artificial life, AI consciousness, robotics, a Third Temple, the White House, and teleportation.

Complexity can feel like research because it contains many specialized terms. But a twenty-step unsupported mechanism is not necessarily stronger than a one-step unsupported mechanism; it may simply contain nineteen additional propositions that need proof.

35. Semantic Laundering

Several words change meaning as the thread develops: **resurrection** becomes necromancy; **golem** becomes a biological fabrication technology; **AI representation** becomes a mind; **Temple** becomes a particular modern ballroom; and **quantum teleportation** becomes science-fiction transport.

A technical or religious term can lend credibility to a statement because one meaning is well established, even though the conclusion quietly requires a different meaning. Defining terms before reasoning from them is one of the simplest defenses against this error.

36. Steelmanning the Thread

A fair rebuttal should engage the strongest plausible version of the theory. The strongest reconstruction might say: Chabad developed intense messianic expectations around Schneerson; some adherents still identify him as Messiah; Jewish mysticism contains artificial-human traditions; modern AI can produce striking simulations of the dead; Schneerson has no dynastic successor; and Jewish eschatology includes resurrection and Temple restoration. Therefore an extreme faction *could* reinterpret modern technology through mystical categories in an attempt to extend Schneerson's presence.

Several premises in that reconstruction are documented. But the decisive factual question remains: **Has a Chabad institution or identifiable faction actually undertaken the alleged project?** The thread does not establish that.

37. Alternative Explanations

The continued centrality of Schneerson can be explained through charismatic leadership, institutional memory, religious expectation, and the absence of a successor without positing a secret resurrection laboratory. Bilu's work shows how ritual environment, images, expectations, and distress can help account for apparition reports within a messianic subculture. [4]

AI deadbots can be explained by rapid development in generative models and commercial or memorial interest in digital afterlives without any Chabad connection. [12] The ballroom is publicly described as an official event venue. [15] Quantum teleportation is fully intelligible within quantum information science without transporting matter. [14]

38. What Evidence Would Change Our Conclusion?

A genuine investigation should state in advance what evidence would force revision. Examples would include authenticated internal documents explicitly outlining a Schneerson restoration project; independently corroborated testimony from named participants; verifiable laboratories, budgets, procurement, or technical programs tied to that stated purpose; a primary-source instruction joining golem ritual to such a project; or institutional material identifying a non-Jerusalem building as the Temple while explaining the mechanism.

By contrast, finding additional references to Kabbalah, resurrection, AI, robotics, Temple prophecy, or quantum physics would not by itself prove the combined theory. Those are ingredients. The theory still needs a recipe and evidence that someone is actually following it.

39. Biblical Discernment Is More Demanding Than Internet Skepticism

"Prove all things; hold fast that which is good."

1 Thessalonians 5:21 [KJV link](#)

The biblical posture is neither credulity nor reflexive mockery. Acts 17 praises the Bereans for receiving teaching with readiness while searching the Scriptures daily "whether those things were so." [38] The pattern is simple: listen, test, retain what survives.

40. Scripture and False Witness

"He that answereth a matter before he heareth it, it is folly and shame unto him. ... He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."

Proverbs 18:13,17 [KJV link](#)

A person can correctly condemn witchcraft while falsely accusing someone of practicing it. Those are separate moral questions. Biblical concern for truth therefore applies not only to occult practice, but also to the reports we repeat about other people.

41. Ezekiel's Dry Bones Are Not a Golem Manual

Ezekiel 37 contains bones, sinews, flesh, breath, and restored life, so it is easy to imagine the chapter being recruited into technological or esoteric speculation. But the chapter interprets its own central image: "these bones are the whole house of Israel." [\[36\]](#)

Whatever additional typological or eschatological significance a Christian interpreter may argue, the immediate text does not provide technical instructions for fabricating a body for a deceased twentieth-century religious leader.

42. Biblical Resurrection Versus Technological Immortality

In 1 Corinthians 15, resurrection is not described as preserving enough data to produce a convincing behavioral copy. Paul speaks of divine transformation: "this corruptible must put on incorruption, and this mortal must put on immortality." [\[31\]](#)

That distinction matters when the word "resurrection" is applied to AI. A chatbot may preserve patterns of speech or memory traces; Christian resurrection concerns the person and God's act, not merely a simulation persuasive to observers.

43. Why the Thread Feels More Convincing Than Its Evidence

The thread has powerful aesthetic coherence: ancient Kabbalah, clay bodies, Hebrew letters, a dead charismatic leader, AI, robotics, a new Temple, government architecture, quantum physics, and teleportation. These concepts naturally belong together in science fiction, occult fiction, and conspiracy storytelling because they share themes of creation, forbidden knowledge, embodiment, transcendence, and hidden power.

That thematic harmony is real. It is also exactly why evidentiary discipline matters. Concepts can belong together symbolically without belonging together causally.

44. Symbolic Parallels Are Not Historical Connections

There are genuinely fruitful parallels between golem stories and AI. Both raise questions about humans creating entities that imitate human capacities; both can dramatize obedience, agency, language, responsibility, and loss of control. The Jewish Museum Berlin has explicitly explored golem imagery alongside modern technology and popular culture. [\[11\]](#)

That makes the golem a useful cultural analogue for artificial intelligence. It does not establish that contemporary AI is literally Kabbalistic golem technology or that a specific AI project descends from a secret mystical lineage.

45. The Collective-Blame Problem

Evidence about one person, one radical messianist, one Chabad institution, the Chabad movement, Orthodox Judaism, Judaism generally, and Jewish people as a whole cannot be freely substituted for one another. A statement about subgroup A does not become evidence about population B merely because both share a broad identity.

This is not a courtesy rule added to protect a favored group; it is basic evidentiary precision. The same standard should be applied to Christians, Muslims, governments, political movements, corporations, and every other large category.

46. The Most Interesting Real Story Is Better Than the Conspiracy

The documented history is already remarkable: a twentieth-century Hasidic leader built a global religious network; messianic expectations around him intensified; he died without naming a successor; some followers accepted his death while preserving his mission; others continued to identify him as Messiah; anthropologists studied reported apparitions; and Orthodox Jewish scholars argued fiercely over whether posthumous messianic belief remained compatible with Judaism. [\[3\]](#) [\[4\]](#) [\[5\]](#) [\[6\]](#)

None of that requires a secret robot-necromancy laboratory to be historically or intellectually interesting.

47. Final Evidence Matrix

AREA	ESTABLISHED	NOT ESTABLISHED
Schneerson	Seventh Rebbe; died in 1994; no eighth dynastic successor.	That Chabad therefore intends to restore him physically.
Messianism	A documented Chabad messianist current continues to identify him as Messiah.	That every Chabad member shares one posthumous messianic doctrine.
Apparitions	Peer-reviewed ethnography documents reports among radical messianists.	That those reports prove physical resurrection.
Necromancy	Biblical and Jewish legal sources prohibit consultation with the dead.	That Chabad is secretly practicing it.
Golems	Jewish mystical and folkloric traditions concerning artificial human creation exist.	That golem creation is demonstrated biological technology or is being applied to Schneerson.
AI	AI can simulate communicative traits of deceased persons.	That an AI simulation transfers or restores the deceased person's consciousness.
Third Temple	Jewish messianic traditions expect a Temple; Chabad's public material places it in Jerusalem.	That the White House ballroom is that Temple.
Quantum teleportation	Quantum information/state transfer is experimentally real.	Transport of human bodies or buildings.
Christian Scripture	Resurrection is presented as God's act; necromancy is prohibited.	A biblical mechanism combining Kabbalah, AI, golems, and teleportation.
Psychology	Pattern perception and confirmation processes are relevant general human tendencies.	A psychiatric diagnosis of anonymous posters.

Conclusion

The thread begins with a question rather than evidence: "Is it true that Chabad are trying to resurrect the Rebbe using Kabbalistic necromancy?" [\[2\]](#) After examining the claims historically, scientifically, psychologically, philosophically, and biblically, a substantial amount of real background material remains: Schneerson's unique place in Chabad, post-1994 messianism, Jewish golem traditions, modern AI simulations of deceased persons, Temple expectations, a real White House ballroom project, and real quantum teleportation.

What does not survive is the connective tissue of the proposed secret program. No credible evidence examined here establishes an organized Chabad effort to resurrect Schneerson through necromancy; a golem or robotic body for him; an AI system containing his actual consciousness; a Third Temple identity for the White House ballroom; or a teleportation method capable of transporting macroscopic structures to Jerusalem.

The most important lesson is methodological. A conspiracy narrative does not always begin with one spectacular falsehood. Sometimes it begins with several true things. The distortion enters through the arrows. Each transition feels small; by the end, the reader has crossed a vast distance without noticing how few bridges were actually built.

"Prove all things; hold fast that which is good."

1 Thessalonians 5:21 [KJV link](#)

That principle does not command gullibility, and it does not command reflexive disbelief. It commands examination. The proper response to darkness is not to invent more shadows; it is to bring the claim into the light and see what remains.

External Sources & Verification Links

All source markers in the body of this PDF are external hyperlinks. The list below repeats those sources in full. No internal document citations are used.

1. [Original publication/source page - Library of Rickandria](#)
<https://libraryofrickandria.com/golem/>
2. [Primary thread - 4chan /x/ thread No. 43000640](#)
<https://boards.4chan.org/x/thread/43000640>
3. [Chabad.org - 3 Tammuz 1994: Transmission](#)
https://www.chabad.org/therebbe/article_cdo/aid/62185/jewish/3-Tammuz-1994-Transmission.htm
4. [Yoram Bilu, 'We Want to See Our King': Apparitions in Messianic Habad \(Ethos, 2013\)](#)
<https://anthrosource.onlinelibrary.wiley.com/doi/10.1111/etho.12004>
5. [Michal Kravel-Tovi & Yoram Bilu, 'The work of the present' \(American Ethnologist, 2008\)](#)
<https://anthrosource.onlinelibrary.wiley.com/doi/10.1111/j.1548-1425.2008.00006.x>
6. [David Berger, The Rebbe, the Messiah, and the Scandal of Orthodox Indifference](#)
<https://academic.oup.com/liverpool-scholarship-online/book/40233>
7. [Chabad.org / Maimonides - Sefer Hamitzvot, Lesson 16: Communication with the Dead](#)
https://www.chabad.org/library/article_cdo/aid/9466/jewish/Sefer-Hamitzvot-Lesson-16.htm
8. [Chabad.org - The Resurrection Process](#)
https://www.chabad.org/library/article_cdo/aid/1127503/jewish/The-Resurrection-Process.htm
9. [Chabad.org - Who Is Moshiach \(the Jewish Messiah\)?](#)
https://www.chabad.org/library/article_cdo/aid/1121893/jewish/Who-Is-Moshiach-the-Jewish-Messiah.htm
10. [YIVO Encyclopedia - Golem Legend](#)
<https://encyclopedia.yivo.org/article/165>
11. [Jewish Museum Berlin - Golem: From Mysticism to Minecraft](#)
<https://www.jmberlin.de/en/golem-from-mysticism-to-minecraft>
12. [Hollanek & Nowaczyk-Basinska, 'Griefbots, Deadbots, Postmortem Avatars' \(Philosophy & Technology, 2024\)](#)
<https://link.springer.com/article/10.1007/s13347-024-00744-w>
13. [Spitale & Germani, 'The making of digital ghosts' \(Ethics and Information Technology, 2026\)](#)
<https://link.springer.com/article/10.1007/s10676-026-09910-4>
14. [NIST - Quantum teleportation transfers information, not matter](#)
<https://www.nist.gov/news-events/news/2019/05/nist-physicists-teleport-logic-operation-between-separated-ions>
15. [The White House - White House Ballroom construction announcement, July 31, 2025](#)
<https://www.whitehouse.gov/briefings-statements/2025/07/the-white-house-announces-white-house-ballroom-construction-to-begin/>
16. [van Prooijen, Douglas & De Inocencio, 'Connecting the dots' \(Eur. J. Social Psychology, 2018\)](#)
<https://pubmed.ncbi.nlm.nih.gov/29695889/>
17. [Pilch et al., 'Contemporary trends in psychological research on conspiracy beliefs' \(Frontiers in Psychology, 2023\)](#)
<https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2023.1075779/full>

18. [Raymond S. Nickerson, 'Confirmation Bias: A Ubiquitous Phenomenon in Many Guises' \(1998\)](https://doi.org/10.1037/1089-2680.2.2.175)
<https://doi.org/10.1037/1089-2680.2.2.175>

19. [Bernstein et al., '4chan and /b/: An Analysis of Anonymity and Ephemerality' \(ICWSM\)](https://ojs.aaai.org/index.php/ICWSM/article/view/14134)
<https://ojs.aaai.org/index.php/ICWSM/article/view/14134>

20. [Maarten Boudry, 'On epistemic black holes' \(Theoria, 2024\)](https://onlinelibrary.wiley.com/doi/full/10.1111/theo.12554)
<https://onlinelibrary.wiley.com/doi/full/10.1111/theo.12554>

21. [Kurtis Hagen, 'Are Conspiracy Theories Problematically Self-Sealing?' \(Episteme, 2026\)](https://www.cambridge.org/core/journals/episteme/article/are-conspiracy-theories-problematically-selfsealing/58BAC2A2347BF7F7F59A64BC94752539)
<https://www.cambridge.org/core/journals/episteme/article/are-conspiracy-theories-problematically-selfsealing/58BAC2A2347BF7F7F59A64BC94752539>

22. [Bible.org - 'The Temple of God' in 2 Thessalonians 2:4: Literal or Metaphorical?](https://bible.org/article/%E2%80%9Ctemple-god%E2%80%9D-2-thessalonians-24-literal-or-metaphorical)
<https://bible.org/article/%E2%80%9Ctemple-god%E2%80%9D-2-thessalonians-24-literal-or-metaphorical>

23. [Oxford Research Archive - reception-history study of the Witch of Endor / 1 Samuel 28](https://ora.ox.ac.uk/objects/uuid:97747f69-c5a3-4da7-9dfa-cd98ff343f4e)
<https://ora.ox.ac.uk/objects/uuid:97747f69-c5a3-4da7-9dfa-cd98ff343f4e>

24. [Chabad.org - 1986: Sunday Dollars](https://www.chabad.org/therebbe/article_cdo/aid/62181/jewish/1986-Sunday-Dollars.htm)
https://www.chabad.org/therebbe/article_cdo/aid/62181/jewish/1986-Sunday-Dollars.htm

25. [Oxford Academic - Rabbi Menachem Mendel Schneerson \(2026\)](https://academic.oup.com/book/62697/chapter-abstract/562090933)
<https://academic.oup.com/book/62697/chapter-abstract/562090933>

26. [BibleGateway KJV - Deuteronomy 18:10-11](https://www.biblegateway.com/passage/?search=Deuteronomy%2018%3A10-11&version=KJV)
<https://www.biblegateway.com/passage/?search=Deuteronomy%2018%3A10-11&version=KJV>

27. [BibleGateway KJV - Isaiah 8:19-20](https://www.biblegateway.com/passage/?search=Isaiah%208%3A19-20&version=KJV)
<https://www.biblegateway.com/passage/?search=Isaiah%208%3A19-20&version=KJV>

28. [BibleGateway KJV - Proverbs 18:13,17](https://www.biblegateway.com/passage/?search=Proverbs%2018%3A13-17&version=KJV)
<https://www.biblegateway.com/passage/?search=Proverbs%2018%3A13-17&version=KJV>

29. [BibleGateway KJV - John 5:28-29](https://www.biblegateway.com/passage/?search=John%205%3A28-29&version=KJV)
<https://www.biblegateway.com/passage/?search=John%205%3A28-29&version=KJV>

30. [BibleGateway KJV - John 11:24-26](https://www.biblegateway.com/passage/?search=John%2011%3A24-26&version=KJV)
<https://www.biblegateway.com/passage/?search=John%2011%3A24-26&version=KJV>

31. [BibleGateway KJV - 1 Corinthians 15](https://www.biblegateway.com/passage/?search=1%20Corinthians%2015&version=KJV)
<https://www.biblegateway.com/passage/?search=1%20Corinthians%2015&version=KJV>

32. [BibleGateway KJV - 1 Thessalonians 4:16-18](https://www.biblegateway.com/passage/?search=1%20Thessalonians%204%3A16-18&version=KJV)
<https://www.biblegateway.com/passage/?search=1%20Thessalonians%204%3A16-18&version=KJV>

33. [BibleGateway KJV - 1 Thessalonians 5:21](https://www.biblegateway.com/passage/?search=1%20Thessalonians%205%3A21&version=KJV)
<https://www.biblegateway.com/passage/?search=1%20Thessalonians%205%3A21&version=KJV>

34. [BibleGateway KJV - 1 Chronicles 10:13-14](https://www.biblegateway.com/passage/?search=1%20Chronicles%2010%3A13-14&version=KJV)
<https://www.biblegateway.com/passage/?search=1%20Chronicles%2010%3A13-14&version=KJV>

35. [BibleGateway KJV - Acts 17:24-29](https://www.biblegateway.com/passage/?search=Acts%2017%3A24-29&version=KJV)
<https://www.biblegateway.com/passage/?search=Acts%2017%3A24-29&version=KJV>

36. [BibleGateway KJV - Ezekiel 37](https://www.biblegateway.com/passage/?search=Ezekiel%2037&version=KJV)
<https://www.biblegateway.com/passage/?search=Ezekiel%2037&version=KJV>

37. [BibleGateway KJV - 2 Thessalonians 2:4](https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A4&version=KJV)
<https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A4&version=KJV>

38. [BibleGateway KJV - Acts 17:10-11](https://www.biblegateway.com/passage/?search=Acts%2017%3A10-11&version=KJV)
<https://www.biblegateway.com/passage/?search=Acts%2017%3A10-11&version=KJV>