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AI and Original Sin: Predictions for How

Human Nature Might Sabotage the

Path to Transhumanist Utopia

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Abstract: Artificial intelligence (AI) has not taken over the world—yet—but it has taken over the conversation. Since the release of ChatGPT in 2022, nearly every industry has raced to understand the implications of AI and how such new and powerful technologies will change how people work and live. Among those scrambling to discern the implications of the AI revolution are theologians, many of whom, like much of the world, seem to have been caught off guard. The sudden acceleration of AI technology has revealed a theological blind spot and raised numerous questions that many theologians have not even begun to ask, let alone answer.

Further, as many theologians begin to engage in the AI conversation, they might be surprised or even alarmed to find the conversation already occupied by scholars who have been thinking about and eagerly awaiting AI for some time — namely transhumanists. Thus, theologians have not only a host of new and urgent questions to answer but also various competing visions for human flourishing with which to contend. While many Christians understand technology as merely a tool, some transhumanists view AI as something much more, as a God-ordained means of continued human evolution—and even salvation.

Among the most critical theological questions related to AI is this: in what ways, and to what extent, might sinful human nature affect the development and uses of AI? This paper begins to answer that question, reviewing current literature to establish the competing points of view, and concluding that, while AI may be a uniquely powerful tool, it remains merely that—a tool. Far from being an instrument of salvation, AI will inevitably be—and has already been—pulled into humanity's cycle of sinful self-sabotage.

Recommended Citation

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Introduction

Imagine a man driving home from the airport. As he drives down the freeway, traffic becomes heavier and slower until he is forced to a complete stop. Suddenly, his smartphone's GPS chimes, automatically offering him an escape route out of the traffic jam. What is unique about this story? Nothing; this type of technology has become commonplace, but it is the very mundanity of the story above that exemplifies just how deeply artificial intelligence (AI) has already become embedded in everyday life. However, if AI has become commonplace, why does there seem to be fever-pitch conversation about it everywhere these days?

In late 2022, the topic of AI surged to the forefront of nearly every industry and sphere of society with the release of ChatGPT, a large-language-model (LLM) AI chatbot capable of human-like conversational dialogue, which quickly became the fastest-growing application of all time.[1] Common GPS applications and ChatGPT fall into the category of "narrow AI," meaning "programs that accomplish a specific task in a limited domain."[2] However, as anyone who has used ChatGPT can attest, the experience is hardly comparable to using GPS. Some believe ChatGPT's human-like responsiveness to be an early indicator of the eventual advent of artificial general intelligence (AGI), an "integrated intelligent system that can accomplish a wide variety of tasks by carrying learning from one domain to another, as humans do."[3] Some see even the potential for AGI as an urgent wake-up call for theologians to begin engaging the topic of AI in earnest, with one scholar proclaiming that "if AGI ever does come to be, it will require

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[1] Stan Schroeder, "ChatGPT Is the Fastest Growing App of All Time," *Mashable*, February 2, 2023, https://mashable.com/article/chatgpt-fastest-growing. In its first two months, ChatGPT had 100 million monthly users.

[2] Noreen Herzfeld, *The Artifice of Intelligence: Divine and Human Relationship in a Robotic Age* (Minneapolis, MN: Fortress Press, 2023), 4.

[3] Ibid., 5.

significant theological discussion about AI personhood, robot rights, human-AI relationships, and so on."[4]

Theology and AI

While the term *artificial intelligence* was coined by the computer scientist John McCarthy in 1955, much of the serious theological engagement with the topic is relatively recent.[5] This delayed engagement has been noted consistently over the last twenty years, beginning with theologian Noreen Herzfeld's first book on the topic in 2002, *In Our Image: Artificial Intelligence and the Human Spirit*, which claimed to be "the first extensive theological engagement with Artificial Intelligence."[6] Ronald Cole-Turner noted the delayed engagement again in 2011 in regard to a field closely related to AI called "transhumanism," where he claims, "Relatively few religious scholars and leaders have joined in, despite the fact that the religious themes are often apparent at the very surface of these debates."[7] In 2020, mathematician and philosopher John C. Lennox proclaimed, "Indeed, since the outcomes and ideas surrounding work on AI will inevitably affect us all, many people are thinking and writing about it who are not scientists at all. The implications are such that it is important that, for instance, philosophers, ethicists, theologians, cultural commentators, novelists, and artists get involved in the wider debate.[8]

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[4] Matthew J. Gaudet, "An Introduction to the Ethics of Artificial Intelligence," *Journal of Moral Theology* 11, no. 1 (2022): 1–12, https://jmt.scholasticahq.com/issue/4236.

[5] Ilia Delio, *Re-Enchanting the Earth: Why AI Needs Religion* (Maryknoll, NY: Orbis Books, 2020), xii.

[6] Noreen Herzfeld, *In Our Image: Artificial Intelligence and the Human Spirit* (Minneapolis, MN: Fortress Press, 2002), back cover.

[7] Ronald Cole-Turner, ed. *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement* (Washington, DC: Georgetown University Press, 2011), 2.

[8] John C. Lennox, *2084: Artificial Intelligence and the Future of Humanity* (Grand Rapids, MI: Zondervan, 2020), 16.

Then, in 2022, in response to the lack of theological engagement, the Catholic *Journal of Moral Theology* dedicated an entire nine-article special issue to the subject because "today, technology has only marched onward, while responses from Catholic moral theology remain 'few and far between.'"[9] In summary, theologians remained somewhat sleepy on the topic of AI until events in the late 90s and early 2000s began to awaken their interest in the conversation.[10] This delayed engagement has had important consequences, as will be explored below.

Definitions

The topic of AI brings with it some terms that may not be familiar to readers. These include terms such as "artificial general intelligence" and "narrow AI" which have been defined above. The term *large language model* refers to technologies such as ChatGPT that are "trained on immense amounts of data making them capable of understanding and generating natural language and other types of content to perform a wide range of tasks."[11] Transhumanism is a broader "cultural and philosophical movement . . . whereby we humans could improve ourselves and transcend our biological limits."[12] As professor Ted Peters succinctly puts it: "The transhumanist destination is a posthuman species characterized by good health, enhanced

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[9] Matthew J. Gaudet, "An Introduction to the Ethics of Artificial Intelligence," *Journal of Moral Theology* 11, no. 1 (2022): 1–12, https://jmt.scholasticahq.com/issue/4236.

[10] Noreen Herzfeld, *In Our Image: Artificial Intelligence and the Human Spirit* (Minneapolis, MN: Fortress Press, 2002), 3. Herzfeld attributes the wider cultural awakening to AI to two significant media events. The first was the January 12, 1997 birthday of the fictional computer HAL from Arthur C. Cooke's novel *2001*. The second was the defeat of chess master Gary Kasparov by IBM's supercomputer "Deep Blue."

[11] "What are large language models (LLMs)?" IBM, accessed September 24, 2024, https://www.ibm.com/topics/large-language-models.

[12] Ilia Delio, *Re-Enchanting the Earth: Why AI Needs Religion* (Maryknoll, NY: Orbis Books, 2020), xxi–xxii.

intelligence, and perhaps even immortality. The road to get there has been paved by the

conflation of biological evolution and technological progress."[13]

For many, visions of such a transhumanist utopia are relegated to the realm of science

fiction, but for transhumanists, technological advancement is evolution in progress. Every step

forward fortifies the transhumanists' hope for an optimized humanity of the future that will be

> regeneticized, nanotechized, cyborgized, and perhaps even immortalized. Genetic science hybridized with nanotechnology will carry modern medicine well beyond our current occupation with healing the sick. The next generation will devise bodily systems that avoid disease, enhance our capacities, and qualitatively improve our physical and intellectual well-being. The transhumanist vision includes immortality. Two roads might lead to overcoming death, one via the body and the other via the mind. First, perhaps with just the right genetic selection and genetic engineering, our enhanced physical health may make us immune to aging and ward off diseases that might kill us prematurely. We will live forever (unless we get run over by a truck) in our bodies. But if this fails, second, technogeniuses might find a way to upload our brain capacity, including our self-consciousness, into a computer. Then, in our minds, we could live forever as software within computer hardware.[14]

A Theological Blind Spot

The delayed engagement of theologians with the subject of AI has created a theological

blind spot: the issue of AI's relationship to sinful human nature has not been adequately

addressed. To begin addressing this theological blind spot in the AI conversation, one should

ask, in what ways, and to what extent might sinful human nature affect the development and uses

of AI? Because of humanity's fallen, sinful nature, it can be expected that AI will be used widely

for malicious purposes, thus ultimately sabotaging any AI-enabled journey to the posthuman

promised land envisioned by transhumanists. This paper will investigate how theologians

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[13] Ted Peters, "Progress and Provolution," in *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*, ed. Ronald Cole-Turner (Washington, DC: Georgetown University Press, 2011), 65.

[14] Ted Peters, "Progress and Provolution," in *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*, ed. Ronald Cole-Turner (Washington, DC: Georgetown University Press, 2011), 63–64.

currently view sin and its relationship to AI and explore some of the digital innovations that have

preceded AI to see how they fared once put into the hands of sinful human beings.

In addressing AI and sin, one of the most pressing presuppositions theologians bring to

this conversation about AI concerns their belief about sin, its origin, its consequences, and its

remedy. The Reformed tradition of this author, articulated in *The Westminster Confession of

Faith*, states that humanity's original forebearers disobeyed God, fell from their original

righteousness and communion with God, that their guilt of this sin was then imputed to all

subsequent generations, and from this original corruption all people are utterly indisposed,

disabled, and made opposite to all good and inclined to all evil.[15] A full treatment of the main

Christian theological positions regarding sin is beyond the scope of this paper. However, the

argument put forth in this paper does not rest solely on the Reformed understanding of original

sin. The same basic argument could be made from, for example, the Eastern Orthodox or Roman

Catholic point of view. These traditions concur that "God created the world for a good and

loving purpose, which included a community of morally good human beings" and that "this

divine plan was impeded in some significant way and that restoration was required. The

commonly used term to denote this impediment is the fall, and a term often used to indicate its

source is original sin."[16] One could imagine a counterargument being raised from an

Arminian/Wesleyan point of view, which holds that "human nature was gravely impaired by the

fall (the doctrine of original sin), but . . . that God had already initiated, across the whole human

family, his restoration of human capacities for responding to God by means of his grace (the

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[15] "Of the Fall of Man, of Sin, and of the Punishment Thereof," *The Westminster Confession of Faith* (Oak Harbor, WA: Logos Research Systems, Inc., 1996), chapter 6.

[16] J. B. Stump and Chad Meister, eds. *Original Sin and the Fall: Five Views* (Downers Grove, IL: IVP Academic, 2020), 1.

doctrine of prevenient grace)."[17] This Arminian point of view could, theoretically, be joined with transhumanist theories that envision technology as a means of grace and transformation. However, this conclusion is not required by the Arminian position, which could also dove-tail perfectly well with the conclusion stated in this paper, that technologies such as AI are merely tools, and tools should indeed be received as gracious gifts from God to be used with thanksgiving and for human flourishing—but they should not be mistaken for instruments or means of salvation.

Literature Review

First, where do human nature and the concept of sin fit within the current theological discussion regarding AI? Here it is important to note that much of the scholarly conversation regarding AI is subsumed by the larger debate around transhumanism. To gain understanding of the overall theological landscape regarding transhumanism, the 2011 book *Transhumanism and Transcendence,* edited by Ronald Cole-Turner, is a helpful guide. The similarity between Christianity and transhumanism is found in their shared hope for future progress, human betterment, and eternal life, but important differences appear in answering how these goals are achieved.[18] Cole-Turner asks, "Should we think of technology as a misguided effort to save ourselves, a refusal to live as God intends and await the salvation God brings? Or is it a risky but necessary way in which we open ourselves to what God is doing in us and through us, thereby allowing God's work to be done in us and through us by new means?"[19] In this question, Cole-

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[17] Joel B. Green, "The Wesleyan View," in *Original Sin and the Fall: Five Views*, ed. J. B. Stump and Chad Meister (Downers Grove, IL: IVP Academic, 2020), 59.

[18] Ronald Cole-Turner, ed. *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement* (Washington, DC: Georgetown University Press, 2011), 193.

[19] Ibid., 7.

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Turner gives a basic orientation to the two polar ends of the larger theological conversation and the most important point of disagreement between Christianity and transhumanism, with one position being, roughly, "tech is a tool—await God's coming," and the other being, in essence, "tech is God's coming."

For a view of the "tech is God's coming" side of the discussion, Ilia Delio and her 2020 book, *Re-Enchanting the Earth: Why AI Needs Religion,* provides perspective. Here Delio pushes in a direction that might be surprising to many, arguing for and foreseeing a coming evolutionary oneness between humans and AI. Delio sees AI as part of God's work in redeeming humanity.[20] She argues that "the root principles of AI are actually found in nature,"[21] that the advent of computer technology and AI are an evolutionary response to the chaos and violence of the mid-twentieth century,[22] and that AI is, in fact, at the heart of the next phase of human evolution:

> We need to own our evolution honestly and openly because it is accelerating; without accepting evolution, the changes brought about by technology can be destabilizing. And here is where I want to challenge the critics of technology who are writing with the first axial person in mind; there is a new type of person emerging in our midst, the post human, and this new person demands our utmost attention.[23]

Delio argues that AI needs religion to help stabilize and focus its power, but she sees current institutional religion as needing to embrace science and evolution and throw off the constraints of "first axial" thinking.[24] In sum, Delio calls not just for the embracing of AI but for the full-scale reorientation and integration of all of religion and all of society around and with AI as an

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[20] Ilia Delio, *Re-Enchanting the Earth: Why AI Needs Religion* (Maryknoll, NY: Orbis Books, 2020), 225.

[21] Ibid., xiii.

[22] Ibid., 216.

[23] Ibid., 217.

[24] Ibid., 224.

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integral means to the evolution and destiny as a species and for the sake of the planet.

Current Concerns with Narrow AI

While Delio's vision of the AI future appears to involve every form of AI seamlessly integrating and empowering a new world and new form of humanity, it is important to take a step back and briefly assess the current state of AI. Narrow AI already permeates daily life. Therefore, the scholarly conversations around narrow AI tend to be more grounded in immediate concerns, which are many. Ethicist Matthew J. Gaudet observes, "Many of the moral problems related to AI are simply exacerbations of moral issues already present in society. Among the most prevalent of these is the problem of bias. A machine learning algorithm can only be as good and reliable as the data set it is trained on."[25] Here the theological blind spot begins to be revealed, and it is this issue of bias where theologians can be very helpful in the conversation about AI. While the concept of human bias is recognized by scholars across every discipline, Christian theologians can offer a unique and valuable perspective on human bias by undergirding it with their perspectives on sin, the effects of which secular scholars often dismiss but which can be seen time and time again throughout history.

In Delio's *Re-Enchanting the Earth,* her discussion of sin is essentially an indictment of individualism, where she states, "If one were to posit an origin of 'sin' in the human community, it would be in the rise of the first axial person . . . instead of imitating nature in its communal flow, humans became aware of one another as individuals . . . turning the other into a competitor

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[25] Matthew J. Gaudet, "An Introduction to the Ethics of Artificial Intelligence," *Journal of Moral Theology* 11, no. 1 (2022): 1–12, https://jmt.scholasticahq.com/issue/4236.

and foe."[26] A more historically and biblically grounded perspective on sin may be found in chapter 5 of *Transhumanism and Transcendence,* "Progress and Provolution." This chapter is authored by theologian Ted Peters, who falls on the "tech is a tool—await God's coming" side of the debate. Peters challenges transhumanists such as Delio, proclaiming, "It appears to me that members of the transhumanist school of thought are naïve about human nature. . . . They take insufficient account of the human propensity for using neutral or even good things for selfish purposes, which results in chaos and suffering.[27] Importantly, Peters also notes how such theological blind spots have occurred before, observing that "the invention of the computer virus is an invention with one sole purpose: to destroy. . . . No increase in human intelligence or advance in technology will alter this ever-lurking human proclivity. . . . At the birth of the computer age, we should have been able to predict the coming of the computer virus, or something like it. Now, at the birth of transhumanist technology, similar predictions would be in order."[28] Therefore, given the relatively limited theological engagement regarding narrow AI and the concept of sin, one can adopt Peter's question and aim it toward AI: if at the birth of the computer age people should have been able to predict the coming of the computer virus, then today, at the dawn of the AI age, what predications should people be able to make?

The Evolution of the Computer Virus

One could simply begin where Peters left off, with the computer virus and similar technologies that have also been developed for their own malicious purposes: spyware,

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[26] Ilia Delio, *Re-Enchanting the Earth: Why AI Needs Religion* (Maryknoll, NY: Orbis Books, 2020), 213.

[27] Ted Peters, "Progress and Provolution," in *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*, ed. Ronald Cole-Turner (Washington, DC: Georgetown University Press, 2011), 81.

[28] Ibid., 80.

ransomware, "trojan horses," keyloggers, and social engineering schemes such as email phishing attacks, all of which pose major threats to individuals and organizations. Global cybersecurity spending is expected to exceed $1.75 trillion between 2021–2025.[29] According to Forbes, "cyber threat awareness programs for employees are vital. The fundamental component of almost all cybersecurity attacks is social engineering. Thus, training should cover issues like spotting phishing emails, choosing strong passwords, practicing safe surfing habits and identifying these approaches."[30] Social engineering of this nature and in the cybercrime context is "a manipulation technique that exploits human error to gain private information, access, or valuables."[31]

One might ask, how might the use of AI add a new dimension to social engineering and phishing scams? With many types of AI technologies already being made available for free, certain predictions seem clear. For example, many AI voice-cloning applications are now available, and one could imagine such technology being used to clone the voice of a coworker, CEO, or even a family member for malicious purposes. In fact, such criminal use of AI is already beginning to take place, as reporting in a July 2023 article from CBS News in Pittsburgh shows:

> When Janis Creason got a call from an unknown telephone number, she answered it, thinking it was a doctor's call she was expecting. "[I] heard on the phone my daughter sobbing," [said] Creason of Lower Paxton Township. "'Mom, I've been in an accident. My nose is broken.' I recognized that voice as my daughter." Turns out that it was a scam artist using artificial intelligence to replicate her daughter's voice.[32]

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[29] David Braue, "Global Cybersecurity Spending to Exceed $1.75 Trillion from 2021-2025," *Cybercrime Magazine*, September 10, 2021, https://cybersecurityventures.com/cybersecurity-spending-2021-2025/.

[30] Juta Gurinaviciute, "Cybersecurity Investment Trends in the U.S.," *Forbes Magazine,* August 1, 2023, https://www.forbes.com/sites/forbestechcouncil/2023/08/01/cybersecurity-investment-trends-in-the-us/?sh=4d6edbf7ae24.

[31] "What is Social Engineering?" *Kaspersky,* accessed December 2, 2023, https://usa.kaspersky.com/resource-center/definitions/what-is-social-engineering.

[32] Jon Delano, "AI Scam Artists Impersonate Familiar Voices to Scam the Rest of Us," *CBS News Pittsburgh*, July 11, 2023, https://www.cbsnews.com/pittsburgh/news/ai-scam-artists-impersonate-familiar-voices-scams/.

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Moreover, it is perhaps even easier to envision large-language-model AI being used maliciously to clone the written communication style of CEOs, politicians, or coworkers. Here again, such malicious use of AI has, unfortunately, already begun, with a recent CNBC News headline stating, "AI Tools Such as ChatGPT Are Generating a Mammoth Increase in Malicious Phishing Emails."[33]

Sin and Social Media

As can be seen above, the computer virus and its various permutations are created with malicious aims, and it is now apparent how AI is already being used sinfully to increase the effectiveness of such harmful technologies. However, it is also beneficial for us to investigate how humanity's sinful nature corrupts even those digital technologies created with the best of intentions. How have human nature and sin corrupted technologies that, unlike the computer virus, were initially created for good, or at least non-malicious, purposes? For insights regarding this question, New York University Stern School of Business professor Jonathan Haidt and his research on digital technology and social media provide some disconcerting findings.

In a 2022 article for *The Atlantic,* Haidt shows how even seemingly minor changes to social media platforms can inadvertently incentivize the worst in human nature.[34] He observes that "in their early incarnations, platforms such as Myspace and Facebook were relatively harmless. . . . Early social media can be seen as just another step in the long progression of technological improvements—from the Postal Service through the telephone to email and

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[33] Bob Violino, "AI Tools Such as ChatGPT are Generating a Mammoth Increase in Malicious Phishing Emails," *CNBC*, November 28, 2023, https://www.cnbc.com/2023/11/28/ai-like-chatgpt-is-creating-huge-increase-in-malicious-phishing-email.html.

[34] Jonathan Haidt, "Why the Past 10 Years of American Life Have Been Uniquely Stupid," *The Atlantic*, April 11, 2022, https://www.theatlantic.com/magazine/archive/2022/05/social-media-democracy-trust-babel/629369/.

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texting—that helped people achieve the eternal goal of maintaining their social ties." However, everything changed in 2009 when Facebook added the "Like" button and Twitter added the "Retweet" function. As a result, both companies then developed algorithms that promoted the most "liked" and most "retweeted" content, and "later research showed that posts that trigger emotions—especially anger at outgroups— are the most likely to be shared" and this "new game encouraged dishonesty and mob dynamics," with the result that outrage has become the key to online virality.[35] Perhaps most concerning is Haidt's conclusion, where he makes an AI predication of his own: "Artificial intelligence is close to enabling the limitless spread of highly believable disinformation."[36]

Conclusion

Is what Christians call sin merely an unfortunate evolutionary holdover from humanity's past, a sort of evolutionary bump in the road? If so, then the solution proposed by Delio and other progressive transhumanists makes sense: more progress. Accelerate innovation as fast as possible and leave the evolutionary speed bump of sin in the dust. According to Delio, technological innovation is evolution in progress, and evolution and God are synonymous.[37] For Delio, technology is God's coming. Christians, of course, hold a different view; that the solution for sin is not blind progress but true repentance. Indeed, technology is merely a tool. Await God's coming.

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[35] Ibid.

[36] Ibid.

[37] Ilia Delio, "Deep Incarnation and Co-Creation in an Unfinished Universe," St. Frances Cabrini Roman Catholic Church, Oct 2, 2023, video of lecture, https://www.youtube.com/watch?v=h1Y0iQNKgKA.

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The world is currently at the dawn of the AI age, and its effects on human emotional growth and mental health have yet to be researched in depth. While AGI does not yet exist, how does the mere appearance of human-like intelligence in computers affect people's spiritual health and growth? Does having an "all-knowing" narrow AI such as ChatGPT available make people less likely to pray? What will be some of the unforeseen reactions to the spread of AI technology? Will it increase distrust in institutions? These will be important questions to answer. As for the question before us now, which side is more supported by the evidence? Is technology God's coming, or is technology a tool while the world awaits God's coming? The hypothesis explored above is that, if humans are by their nature limited and by their fallen nature universally sinful, AI will inevitably inherit many human biases and assumptions. Further, because of humanity's fallen, sinful nature, one can expect AI to be used for malicious purposes. From even a small sampling of the evidence, one can see strong support for this. Not only might AI be used for sinful purposes—it is already being used for sinful purposes.

One can imagine the contours of Delio's rebuttal: that I am using "first axial" thinking; that I am mired in a "theology of sin," and that I need to evolve to a "theology of love."[38] In response, it could be argued that the world needs both. A proper "theology of love" requires a robust and accurate theology of sin because the world that God loves—and that He calls Christians to love—suffers under a repeating cycle of sin. That cycle of sin can be easily seen throughout human history even by non-academics and non-theologians such as American industrialist Henning Webb Prentis, who coined "The Prentis Cycle." Prentis observed that human societies are subject to a particular repeating cycle "from bondage to spiritual faith; from spiritual faith to courage; from courage to liberty; from liberty to abundance; from abundance to

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[38] Ibid.

selfishness; from selfishness to apathy; from apathy to dependency; from dependency back to bondage once more."[39] Prentis made this observation in the 1940s, but the cycle can clearly be seen throughout the biblical book of Judges as well, where Israel repeatedly turns away from God (apathy) and is therefore invaded by other pagan nations (bondage). Israel then repents (spiritual awakening), and God raises up a judge to deliver them (courage). Israel is then restored to their independence (liberty). To Delio and other transhumanists one should ask, is there any reason to believe that AI will be the tool that finally breaks this cycle of sinful self-sabotage? If so, the onus is on Delio and other transhumanists to bring forth that evidence and make the case that AI will somehow empower this generation to become the exception to history's rule. As with every other utopian dream, it seems there is just one problem standing in the way of the gleaming transhumanist dream becoming a reality: human beings.

While transhumanists like Delio see AI as another evolutionary step toward conquering sin and overcoming fallen human nature, history and theology point toward a different outcome—that AI will suffer the same fate as every other tool and technology that has come before it. It will be used for some good, of course, but sinful human nature will ultimately short-circuit any path to an AI-enabled transhumanist utopia.

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[39] H. W. Prentis, *Bulwarks of Freedom* (New York: Newcomen Society of England, American Branch, 1946), 11.

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