Estudios

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DIVINE OMNISCIENCE IN THE AGE OF ARTIFICIAL INTELLIGENCE: CAN MACHINES MEDIATE ACCESS TO GOD OR SUPPLANT DIVINE ATTRIBUTES?

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ABSTRACT: This study explores the provocative question of whether artificial intelligence can resolve religious questions or replace the concept of God, examining its implications for divine revelation, sacred traditions, and perceptions of divine attributes like omniscience and omnipotence. Tracing humanity's quest for meaning from primordial myths to the digital era, it contextualizes AI's (artificial intelligence) exponential growth within five technical revolutions: agrarian, industrial, electrical, digital and the emerging Industry 5.0. Each revolution reshaped spiritual paradigms, with AI now mirroring divine traits through data-driven insights and problem-solving prowess. However, AI's lack of consciousness, faith, or existential awareness limits its ability to address metaphysical inquiries about the soul, sin, or purpose. While AI can analyze religious texts or simulate spiritual dialogues, it remains a mechanistic tool, not a transcendent entity. Ultimately, AI amplifies human inquiry but cannot supplant God's role as a source of hope and moral guidance. As Industry 5.0 envisions human-machine harmony, society must navigate AI's potential to ensure it serves as a tool, not a deity, preserving humanity's spiritual essence in a data-driven world.

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KEY WORDS: artificial intelligence; theology; divine attributes; omniscience; spiritual guidance simulation; fundamental theology.

La omnisciencia divina en la era de la inteligencia artificial: ¿pueden las máquinas facilitar el acceso a Dios o suplantar los atributos divinos?

RESUMEN: Este estudio aborda la provocativa cuestión de si la inteligencia artificial puede resolver cuestiones religiosas o sustituir el concepto de Dios, analizando sus implicaciones para la revelación divina, las tradiciones sagradas y las percepciones de atributos divinos como la omnisciencia y la omnipotencia. Siguiendo la búsqueda de sentido de la humanidad desde los mitos primordiales hasta la era digital, contextualiza el crecimiento exponencial de la IA (inteligencia artificial) dentro de cinco revoluciones técnicas: la agraria, la industrial, la eléctrica, la digital y la emergente Industria 5.0. Cada revolución reconfiguró los paradigmas espirituales y ahora la IA refleja rasgos divinos a través de conocimientos basados en datos y de su destreza para resolver problemas. Sin embargo, la falta de conciencia, fe o autopercepción existencial de la IA limita su capacidad para abordar cuestiones metafísicas sobre el alma, el pecado o la finalidad. Aunque la IA puede analizar textos religiosos o simular diálogos espirituales, sigue siendo una herramienta mecánica, no una entidad trascendente. En última instancia, la IA amplifica la capacidad de búsqueda humana, pero no puede suplantar el papel de Dios como fuente de esperanza y guía moral. Dado que la Industria 5.0 prevé la armonía entre humanos y máquinas, la sociedad debe gestionar el potencial de la IA para garantizar que sirva como herramienta, no como deidad, preservando la esencia espiritual de la humanidad en un mundo basado en datos.

PALABRAS CLAVE: inteligencia artificial; teología; atributos divinos; omnisciencia; simulación de dirección espiritual; teología fundamental.

1. INTRODUCTION: THE DANCE OF CODE AND COSMOS

Imagine a world where the whisper of algorithms echoes the ancient hymns of divinity, where the hum of servers seems to pulse with the questions that have haunted humanity since its first gaze at the stars. Can a machine, born of silicon and code, unravel the mysteries of the divine? Can artificial intelligence, with its relentless logic and boundless data, resolve the enigmas of faith, probe the reliability of divine revelation, or mediate our connection to a transcendent God? These are not mere academic queries but provocations that stir the soul, inviting us to explore the frontier where technology and theology converge.

The rise of AI is no less than a modern mythos, a saga of human ingenuity that rivals the tales of gods crafting the cosmos. Its ascent is exponential, a geometric crescendo that reshapes the contours of existence with breathtaking speed. In medicine, AI guides robotic hands through delicate surgeries, granting precision that borders on the miraculous. In cities, algorithms orchestrate the flow of traffic, turning chaos into harmony as apps like Google Maps reroute millions in real time. In homes, smart ecosystems learn our desires, adjusting light and warmth with an intimacy that feels almost sentient.

This is not merely progress; it is a transformation of reality itself. AI's core strength lies in its ability to distill meaning from the vast ocean of «big data,» turning raw information into actionable wisdom.[1] It predicts, optimizes, and creates, reshaping fields as diverse as agriculture, education, and media. Yet, as its tendrils reach deeper into the human psyche, AI stirs questions that echo the divine.[2] Its near-omniscient grasp of data and omnipotent problem-solving evoke attributes once reserved for gods, prompting us to wonder: can a creation of human hands ascend to the throne of the divine? Or does it merely reflect our ancient impulse to craft idols, from stone and wood to circuits and code?

To understand this dance of code and cosmos,[3] we must trace the arc of human history, where each leap in technology has reshaped not just the world but the way we seek meaning within it. The agrarian revolution (Neolithic Revolution), dawning in the 10th to 8th millennia BCE, saw humanity tame the wild earth, sowing seeds that grew into cities, states, and sacred myths.[4] The gods of Egypt and Sumer were born here, personifying nature's forces to offer stability in a world of uncertainty.

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[1] Actionable wisdom, defined as practical knowledge that can be directly applied to real-world decisions and ethical dilemmas, plays a crucial role in bridging theoretical insights with everyday faith practices.

[2] Danlin Yu. "Toward Integrated Urban Observatories: Synthesizing Remote and Social Sensing in Urban Science." *Remote Sensing* 17, no. 12 (2025): 2041, 2-11. https://doi.org/10.3390/rs17122041

[3] The «dance of code and cosmos» metaphor illustrates the intricate interplay between human-engineered algorithms (code) and the divine order of the universe (cosmos), highlighting how technology attempts to mimic or interact with transcendent realities.

[4] John Addy. *The Agrarian Revolution*. Harlow: Longman Publishing Group, 1972, 17-50.

The industrial revolution of the 18th and 19th centuries, sparked by James Watt's (1736-1819) steam engine, shifted faith from divine will to human ingenuity, as factories and railways remade the globe. Science began to challenge myth, yet the spiritual quest endured, seeking new expressions. The electrical age of the late 19th and early 20th centuries, illuminated by Edison's bulbs and connected by Bell's telephones, collapsed distances and defied gravity, mirroring divine omnipotence with human triumphs. The digital revolution, unfolding since the late 20th century, introduced AI as a new architect of reality, capable of feats once deemed miraculous—predicting futures, healing bodies, and crafting art.

Now, we stand on the cusp of Industry 5.0 (from 2016 year), a vision articulated by Klaus Martin Schwab (b. 1938), where technology and humanism intertwine.[5] Unlike past revolutions that displaced human labor, this era promises harmony, with AI as a partner amplifying human potential. It aims to tackle global challenges—climate crises, social divides, cultural rifts—through integrated systems. Yet, this vision raises a tantalizing question: if AI can solve earthly problems, can it also address the eternal ones? Can it probe the immortality of the soul, the nature of sin, or the purpose of existence? Or does its mechanistic heart forever bar it from the sacred?

The allure of AI lies in its mimicry of divine traits. Its ability to process vast datasets evokes omniscience, offering insights that seem prophetic—predicting storms, markets, or human behavior with uncanny accuracy. Its problem-solving prowess, from autonomous vehicles to medical diagnostics, mirrors omnipotence, bending the world to human will. In religious contexts, AI could analyze sacred texts, craft theological arguments or simulate spiritual dialogues, as advanced chatbots already do, offering solace or guidance. Yet, these are shadows of divinity, not its substance. AI lacks consciousness, faith, fear, or hope—it cannot feel the weight of mortality or the pull of transcendence. It is a «mirror,» reflecting our creations, not a portal to the divine.

This mirror, however, holds a seductive power. As AI answers questions, optimizes lives, and offers virtual companionship, it risks becoming

[5] Silvia Ivaldi, Giuseppe Scaratti, and Ezio Fregnan. "Dwelling within the Fourth Industrial Revolution: Organizational Learning for New Competences, Processes and Work Cultures." *Journal of Workplace Learning* 34, no. 1 (2022): 1-11. https://doi.org/10.1108/JWL-07-2020-0127

a modern idol, akin to the gods of old sun, fire or thunder—worshipped for their might. Transhumanism, with its dreams of digital immortality and cognitive transcendence, amplifies this temptation, casting AI as a path to godhood. Yet, this path is fraught with contradictions. The data-driven omniscience of AI, built on surveillance capitalism, erodes privacy, creating digital profiles that know us better than we know ourselves, yet lack the benevolence of divine care. Its algorithms, trained on human biases, perpetuate inequalities, challenging notions of divine justice. The «black box»[6] of AI decision-making raises questions of accountability, echoing theological debates on free will and sovereignty. Its automation threatens livelihoods, redirecting dependence from God to machine, while its curation of «filter bubbles» isolates us, weakening the communal bonds central to faith.

My review assesses the intersection of artificial intelligence and religion through the ethical lens of Vatican principles.[7] It identifies a central tension: AI offers transformative tools for religious engagement (e.g., personalized learning) but simultaneously poses profound threats to human autonomy, relational authenticity, and moral discernment. Key concerns include the perpetuation of bias through algorithms and the risk of substituting human judgment with automated processes. The conclusion asserts that navigating this tension requires the conscious application of Christian wisdom to steward technological development, ensuring it enhances rather than diminishes the human person and community.[8]

Early machines, learning to play checkers or chess, outwitted their makers, raising theological questions about whether a creation could surpass its creator, as in the biblical wager between God and Satan in Job. AI's potential to evoke religious awe, yet also its limits. It can simulate, but not embody, the divine spark.

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[6] A «black box» is a system, process, or object whose internal workings, mechanisms, or logic of decision-making are opaque, hidden, or incomprehensible to an observer. Only its inputs and outputs are observable and knowable, while the transformation process between them remains unknown or uninterpretable.

[7] Vatican's principles—human dignity, fraternity, integral human development, centrality of the human person over technology, and the ethical imperative that technology serve the common good.

[8] Geoffrey Vaughan, Jinil Yoo, and Rita Szűts-Novak. "Wisdom of the Heart: A Contemporary Review of Religion and AI." *Religions* 16, no. 7 (2025): 834. https://doi.org/10.3390/rel16070834

2. METHODOLOGY

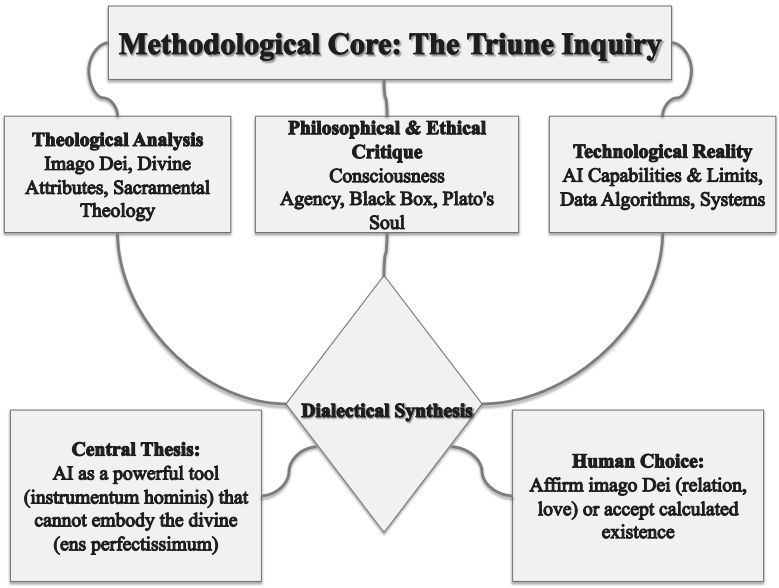

Figure 1. Methodological Framework of the Study. This conceptual map illustrates the tripartite analytical approach, integrating theological, philosophical, and technological inquiries into a dialectical synthesis that underpins the article's central thesis on the nature and limits of artificial intelligence.

This article employs a comparative method rooted in Fundamental Theology, juxtaposing divine attributes with AI capabilities to reveal ontological differences and explore whether machines can mediate access to God or supplant divine enigmas. Drawing from the revisionist model of theological inquiry, the approach integrates two primary sources: common human experience in the technological age and the Christian tradition, ensuring fidelity to biblical texts while engaging contemporary culture.

The methodology is primarily qualitative, incorporating several interrelated approaches:

1. Hermeneutical Analysis: Interpretive reading of key theological texts (e.g., scriptural references to divine omniscience) and AI lit-

erature, applying principles of exegesis to uncover meanings and implications for faith.[9]
2. Historical Framework: A diachronic examination of how technological revolutions have reshaped religious paradigms, from the Industrial Revolution to Industry 5.0, to contextualize AI's impact.
3. Dialectical Engagement: A dialogical method fostering tension between theology and AI, using dialectical reasoning to critique techno-elitism and affirm irreplaceable Christian elements like revelation and *imago Dei*.
4. Linguistic and Conceptual Distinctions: Analysis of terms like «actionable wisdom» and «black box» to differentiate divine mystery from algorithmic processes, enhancing clarity and originality.

These methods ensure a rigorous, interdisciplinary dialogue, avoiding reductionism while highlighting Christianity's unique contributions in an AI-dominated context. Sources include theological classics, peer-reviewed journals, and recent AI critiques.

3. LITERATURE REVIEW

Previous theological critiques of AI have often emphasized its limitations in replicating human spirituality and ethical discernment, yet many overlook the functional displacement of religious practices due to AI's superior efficiency. For instance, Vaughan, Yoo and a Szűts-Novak (2025) review recent studies on AI and religion through Vatican principles, highlighting risks like bias perpetuation and threats to human autonomy, while advocating Christian wisdom for ethical stewardship. Similarly, Przygoda, Rynio and Kalisz (2025) explore AI's challenges to human understanding and pastoral ministry, stressing hermeneutic analysis to counter dehumanization. Gallyamov and Mavlyautdinov (2024) discuss AI in Abrahamic discourses, critiquing its potential for idolatry. Wiener (1964) anticipates cybernetics' impingement on religion, warning of machines evoking awe but lacking true agency.

[9] Wiesław Przygoda, Alina Rynio, and Michał Kalisz. "Artificial Intelligence: A New Challenge for Human Understanding, Christian Education, and the Pastoral Activity of the Churches." *Religions* 16, no. 8 (2025): 948. https://doi.org/10.3390/rel16080948

Building on these, recent works address oversights: Graves (2025) provides a three-year retrospective on generative AI and theology, noting ethical implications for scholars and the need for doctrinal alignment. Brittain (2020) outlines three challenges to theology from AI, as in this excerpt: the emergence of artificial intelligence raises substantial questions about the future of human society and existence itself. Such concerns relate to three areas of theological significance: the doctrines of the *imago Dei*, Providence, and ethical issues impacting on human labour and community.

4. THE EXPONENTIAL ASCENDANCY OF ARTIFICIAL INTELLIGENCE

As evidenced by the latest developments in global scientific and technological progress, the role of artificial intelligence in the evolution of modern civilization is increasing at a rate that can only be described as exponential, nearing a geometric progression. In certain sectors of human activity, its integration is not merely rapid but avalanche-like, fundamentally reshaping paradigms almost overnight. We are living in an era where the future is built upon the processing and utilization of data. In this context, AI continues to be a primary architect of our daily reality, profoundly transforming fields as diverse as medicine, commerce, transportation, education, agriculture, and media. Its core function — generating actionable insights and information from vast reservoirs of «big data»— has made it an indispensable engine of innovation and efficiency.

The tangible manifestations of AI are already deeply embedded in the fabric of our lives, though their full long-term consequences remain to be completely understood and assessed. Consider the proliferation of smart home ecosystems that learn our preferences to manage lighting, climate, and security autonomously. AI-powered news anchors now deliver broadcasts with synthetic yet remarkably human-like voices, blurring the lines between human and machine-generated content. In medicine, robotic surgical systems, guided by AI, enhance a surgeon's precision, enabling minimally invasive procedures with improved outcomes.

Furthermore, the consumer experience is increasingly curated by AI. Targeted advertising, driven by the analysis of personal data and browsing history, ensures that marketing messages are hyper-personalized.

Perhaps even more strikingly, AI applications have entered the creative domain, demonstrating the capability to write scripts for television series and films, compose music, and generate artistic imagery, challenging traditional notions of human exclusivity in creativity.

Among the most intensively developed recent advancements are AI applications designed for seamless social and personal integration. These include tools that can automatically detect and suggest optimal travel routes, prompt users to share their experiences and events on social media platforms, and curate personalized news feeds that align perfectly with individual interests. The most significant development in this area is the creation and widespread deployment of so-called personal assistants, AI companions, virtual guides, and other interactive devices engineered specifically for natural communication with humans.

However, this very success in creating seamless companions reveals a profound social and anthropological shift. The prediction of social change at the moment of AI's indistinguishability from humans has proven correct, but for different reasons. Today, with the pertinent exception of nefarious applications, AI systems are transparent about their nature. The key issue is not detection but preference. The anthropomorphization of AI leads to people increasingly becoming indifferent to the nature of their interlocutor or even preferring it to human interaction, especially as large tech companies attempt to monetize this tendency. While theologians have long explored the problem of AI «personhood,» the depth of human desire for AI companionship as a response to widespread loneliness was unanticipated. This requires urgent ethical consideration, given the profound consequences for spirituality and pastoral care.[10]

Building a robust bridge between theology and AI development requires foundational work in five key areas:

1. Methods and Context: Developing AI systems oriented toward the common good requires measurable methods that must account for their cultural bias (WEIRD, STEM-centric context) and be complemented by qualitative approaches from the social sciences.
2. The Humanistic Dimension: Creating responsible AI requires the full integration of humanities knowledge. Without this, AI's goals will remain narrower than humanity's.

[10] Christopher Craig Brittain. "Artificial Intelligence: Three Challenges to Theology." *Toronto Journal of Theology* 36, no. 1 (2020): 84-85.

3. Ethics and Metaphysical Foundations: Distinguishing social conventions from moral norms is essential for safety. Intuitive fears about AI necessitate theological and philosophical analysis. The transcendentals of Truth, Goodness, and Beauty can be proposed as foundational.
4. The Common Good and Pluralism: Orienting AI toward flourishing requires accounting for a plurality of norms. Contemporary theology, sensitive to historical hegemonies and diverse perspectives, offers critical insights for the global design of AI.
5. The Spiritual and Transcendent: Integrating spiritual and existential dimensions is necessary for AI to serve humanity's deepest values. The wisdom of religious traditions must be embedded into systems that address ultimate questions of meaning.[11]

Guided by such a framework, it becomes clear that the application spheres of AI are not static; they are in a state of constant, dynamic, and rapid expansion. The technology is moving from performing specific, narrow tasks to operating as a generalized tool that augments human capability across virtually every domain.

This expansion extends into ideological territories, where AI intersects with transhumanism—the philosophical movement advocating the enhancement of human capacities through technology, potentially transcending biological limits. AI serves as a catalyst in this pursuit, enabling simulations of extended lifespans, cognitive augmentation, and even digital immortality. By processing biological data, AI models predict genetic modifications or neural interfaces that could merge human consciousness with machines, fostering visions of a post-human era. Such developments not only amplify human potential but also evoke questions about the essence of humanity, traditionally rooted in religious frameworks that posit a divine spark in creation.[12]

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[11] Mark Graves. "Generative AI and Theology: A Three-Year Retrospective." *Theology and Science* 24, no. 1 (2026): 3-6. https://doi.org/10.1080/14746700.2025.2592326

[12] Rushan R. Gallyamov, and Ildar S. Mavlyautdinov. "Artificial Intelligence in Religious Discourse: Abrahamic Versions." *Tekhnologos*, no. 4 (2024): 52-57. https://cyberleninka.ru/article/n/iskusstvennyy-intellekt-v-religioznom-diskurse-avraamicheskie-versii

5. AI'S PENETRATION INTO THE SPIRITUAL REALM AND RELIGIOUS QUESTIONS

TABLE 1. FIVE CHALLENGES OF AI'S PENETRATION INTO THE SPIRITUAL REALM

CHALLENGE (TREND)	CORE PROBLEM	THEOLOGICAL PARALLEL / QUESTION
1. Privacy Erosion and Surveillance Capitalism	The collection of personal data creates omniscient digital profiles devoid of benevolence.	**Parallel:** Algorithmic «omniscience» vs. divine omniscience. **Question:** Does ubiquitous surveillance substitute for divine providence?
2. Algorithmic Bias	AI amplifies social prejudices embedded within its training data.	**Parallel:** Algorithmic injustice vs. divine justice. **Question:** Can a machine devoid of moral intuition assess the veracity of revelation?
3. The Autonomy and Accountability Dilemma	The «black box» nature of AI creates a vacuum of responsibility for autonomous decisions.	**Parallel:** Machine pseudo-agency vs. divine sovereignty and human free will. **Question:** Can AI mediate access to God without possessing genuine moral agency?
4. Socio-Economic Displacement	Automation threatens labor and redirects human dependence from traditional sources.	**Parallel:** The «omnipotent» problem-solving of AI vs. God as the ultimate provider. **Question:** Does AI transfer humanity's dependence from God to the machine?
5. Psychological and Social Impact	«Filter bubbles,» the atrophy of judgment, and pseudo-spiritual reliance on algorithmic guidance.	**Parallel:** AI as a surrogate for community vs. the Church as a communal body (κοινωνία). **Question:** Does AI resolve religious enigmas or complicate them by fostering a relational illusion?

However, this unprecedented ascent of AI's role in human life, particularly its gradual penetration into the inner sanctum of the human spiritual and psychological world, is yielding a set of complex and often contradictory consequences. It is fostering several persistent negative trends that society must urgently address, while simultaneously raising profound religious inquiries.

First, privacy erosion and surveillance capitalism: The very engine of AI—data—poses the greatest threat to individual privacy. The relentless collection of personal information to train and refine algorithms creates detailed digital profiles of individuals. This practice, central to the «surveillance capitalism» model, leads to a power imbalance where corporations know more about our preferences, behaviors, and even vulnerabilities than we do ourselves. The risk of data breaches, misuse, and unauthorized surveillance becomes exponentially greater. In a religious context, this omnipresent monitoring mirrors divine omniscience but lacks benevolence, potentially eroding faith in a personal God by substituting algorithmic judgment for divine providence.[13]

Second, algorithmic bias and the perpetuation of inequality: AI systems are not inherently objective; they learn from historical data created by humans. This data often contains deep-seated societal biases related to race, gender, ethnicity, and socioeconomic status. When left unchecked, AI algorithms can amplify these biases, leading to discriminatory outcomes. Examples include biased recruiting tools that favor male candidates, facial recognition software that misidentifies people of color, and credit scoring algorithms that unfairly disadvantage marginalized communities. Instead of fostering a fairer world, a poorly designed AI can hardwire existing inequalities into our digital infrastructure. Religiously, this challenges the notion of divine justice, as machines, devoid of moral intuition, cannot discern the reliability of revelations or traditions without inheriting human flaws.[14]

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[13] Shoshana Zuboff. "Surveillance Capitalism or Democracy? The Death Match of Institutional Orders and the Politics of Knowledge in Our Information Civilization." *Organization Theory* 3, no. 3 (2022): 2-8. https://doi.org/10.1177/26317877221129290

[14] Julien Kiesse Bahangulu, and Louis Owusu-Berko. "Algorithmic Bias, Data Ethics, and Governance: Ensuring Fairness, Transparency and Compliance in AI-Powered Business Analytics Applications." *World Journal of Advanced Research and Reviews* 25, no. 2 (2025): 1746-1763, 1746-1752. https://doi.org/10.30574/wjarr.2025.25.2.0571

Third, the autonomy and accountability dilemma: As AI systems become more complex and make increasingly critical decisions—from driving cars to diagnosing diseases, a serious question of accountability arises. In the event of an error or accident, who is responsible? The developer, the manufacturer, the user, or the algorithm itself? The «black box» problem, where even creators cannot fully explain the decision-making process of a sophisticated neural network, complicates legal and ethical frameworks, potentially creating a vacuum of responsibility. Theologically, this echoes debates on free will and divine sovereignty; if machines can «decide» independently, might they mediate access to God, or do they merely simulate it, lacking true agency?

Fourth, socio-economic displacement and the future of work: The automation of cognitive and physical tasks threatens to disrupt labor markets on a scale potentially larger than the Industrial Revolution. While AI will create new jobs, the transition may be painful, displacing millions of workers in manufacturing, transportation, customer service, and even segments of white-collar professions like law and accounting. Without proactive societal strategies for retraining and social safety nets, this could lead to widespread economic displacement and increased social stratification. From a religious perspective, such upheavals question whether AI's omnipotence-like efficiency diminishes the image of God as provider, redirecting human dependence toward technology.[15]

Fifth, psychological and social impact: The penetration of AI into the «inner spiritual world» is perhaps its most subtle yet profound effect. Reliance on AI for social interaction (e.g., AI friends), recommendation (e.g., what to watch, read, or buy), and decision-making could lead to the atrophy of human judgment, critical thinking, and social skills. The curation of information into personalized «filter bubbles» can create polarized societies where individuals are rarely exposed to challenging or divergent viewpoints. Furthermore, the constant comparison with AI's curated perfection and the anxiety of being replaced by machines contribute to new forms of stress and mental health challenges. This intrusion into the psyche raises whether AI can resolve religious questions or instead complicates them by fostering a pseudo-spiritual reliance on machines?

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[15] Jean Badet. "AI, Automation and New Jobs." *Open Journal of Business and Management* 9 (2021): 2452-2463, 2455-2460. https://doi.org/10.4236/ojbm.2021.95132

6. AI AS A MEDIATOR TO THE DIVINE?

The notion of *AI as a mediator to God* challenges traditional ecclesiology, which posits Christ and the Church as primary mediators of divine grace. In sacramental theology, human embodiment and communal worship are central, rooted in the incarnational principle that God engages humanity through material reality. AI, however, introduces a virtual dimension. Could a machine facilitate prayer, as virtual assistants already do in secular contexts, or simulate sacramental experiences in digital spaces? Emerging virtual communities, where believers interact through avatars or online platforms, suggest a shift toward digital mediation. For example, virtual churches host services via platforms like Zoom, raising questions about the validity of sacraments performed without physical presence.

TABLE 2. CONTRASTING MODELS OF MEDIATION. A JUXTAPOSITION OF THE ONTOLOGICAL AND RELATIONAL FOUNDATIONS OF TRADITIONAL CHRISTIAN MEDIATION AGAINST THE FUNCTIONAL SIMULATION OFFERED BY AI

MEDIATOR	CHRIST / CHURCH (TRADITIONAL)	AI SYSTEM (PROPOSED SIMULATION)
Basis	**Hypostatic Union** (divine & human); **Grace**.	**Algorithm & Data**; Pattern recognition.
Mode	**Sacramental** (material signs of spiritual reality).	**Digital Interface** (virtual simulation).
Agency	**Personal, Divine-Human** (I-Thou).	**Impersonal, Programmed** (I-It).
Goal	**Theosis** (communion, deification).	**Task Completion** (information, guidance).
Presence	**Real, Mystical** in community (κοινωνία).	**Virtual, Absent** of consciousness.

Yet, AI's mediation is inherently limited. *In Christian theology, mediation involves a personal relationship with God, grounded in love, faith, and mutual communion.* AI, devoid of consciousness or intentionality, cannot participate in this relational dynamic. It can simulate dialogue,

but it cannot love or experience divine presence. The risk lies in mistaking functional mediation for spiritual communion, reducing the divine encounter to a transaction. Furthermore, AI's reliance on data raises concerns about authenticity. If a machine curates spiritual content based on user preferences, it may reinforce biases rather than foster genuine divine connection, echoing the «filter bubble» phenomenon in secular contexts.[16]

The growing perception of AI as omniscient and omnipotent threatens to reshape the theological image of God. In Christian doctrine, God is the ultimate source of knowledge, power, and love, transcending creation. AI's capabilities, while impressive, are derivative, built on human ingenuity and data. Yet, their tangible immediacy—solving problems, answering queries, optimizing lives—can overshadow the abstract, transcendent nature of God. This shift risks what theologians might call idolatry, where humanity elevates a created entity to divine status. Historically, humanity has worshipped sun, fire, and crafted idols; today, algorithms and neural networks could become modern equivalents.

This potential idolatry is amplified by transhumanist aspirations, which envision AI enabling cognitive augmentation or digital immortality. By merging human consciousness with machines, transhumanism promises a form of salvation—eternal life through code—challenging soteriological doctrines of redemption through Christ. Theologically, this raises questions about the *imago Dei*, the belief that humans are created in God's image. If AI mimics rational and creative capacities, does it share in this divine image? Christian anthropology holds that the *imago Dei* encompasses relationality, moral agency, and spiritual capacity, none of which AI possesses. Its rationality is computational, not existential, and its creations lack the intentionality of human art or worship.[17]

Moreover, AI's data-driven nature introduces ethical dilemmas that further complicate its impact on the divine image. Surveillance capitalism, where personal data fuels AI's insights, mimics divine omniscience

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[16] Dicastery for the Doctrine of the Faith and Dicastery for Culture and Education. *Antiqua et Nova: Note on the Relationship Between Artificial Intelligence and Human Intelligence*, Vatican City: 2025. https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_doc_20250128_antiqua-et-nova_en.html

[17] Wojciech Kilan. "Imago Dei in St. Thomas Aquinas: A Philosophical and Anthropological Analysis of Man Created in the Image of God." *Analiza i Egzystencja* 62 (2023): 65-82, 66-75. https://doi.org/10.18276/aie.2023.62-03

but lacks benevolence, creating a power imbalance that erodes trust. Algorithmic bias, perpetuating inequalities in hiring or criminal justice, undermines divine justice, as machines inherit human flaws without moral discernment. These limitations highlight AI's inability to embody the fullness of God's attributes, reinforcing its role as a human creation, not a divine rival.

7. THEOLOGICAL PARALLELS: INSIGHTS FROM NORBERT WIENER

To deepen this inquiry, consider the historical reflections of Norbert Wiener (1894-1964), the «father of cybernetics,» whose 1964 book *God and Golem, Inc.* anticipates how AI raises essentially religious questions.[18] Wiener observed that machine learning, where computers «learn or seem to learn» from experience, parallels theological dilemmas. Early computers playing checkers or chess could outmaneuver their creators, as seen in Samuel's machine, which developed strategies beyond initial programming. This phenomenon, Wiener argued, is theological: in Judeo-Christian tradition, the creator is superior to the creation, yet exceptions exist, such as in the Book of Job, where God wagers with Satan—a creation—implying a genuine contest.

Wiener posits that God, in creating entities with agency, risks defeat, much like engineers building learning machines. These systems, starting with game rules and improving via trial and error, exhibit «supernatural cunning» not explicitly coded. As Alan Turing (1912-1954) echoed in 1951, machine thinking could swiftly surpass human capabilities.[19] Thus, AI evokes religious awe, akin to creating a golem, a mythical animated being—questioning if machines can access or mediate divine truths.

In transhumanist contexts, AI advances this by promising transcendence, yet it risks deifying technology. If AI analyzes religious texts with big data, it might assess revelation's reliability through pattern recognition, but without experiential faith, it remains mechanical. Similarly, as

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[18] Norbert Wiener. *God & Golem, Inc.: A Comment on Certain Points Where Cybernetics Impinges on Religion.* Cambridge (MA): MIT Press, 1964, 4-6, 14-26. https://doi.org/10.7551/mitpress/3316.001.0001

[19] Alan M. Turing. "Intelligent Machinery, A Heretical Theory." *Philosophia Mathematica* 4, no. 3 (1996): 256-258.

a mediator to God, AI could simulate prayer interfaces or virtual spiritual guides, but lacking soul, it offers no true communion. The growing perception of AI's omniscience (vast knowledge) and omnipotence (problem-solving prowess) may erode God's image, portraying divinity as outdated in a data-driven cosmos.

8. CAN ARTIFICIAL INTELLIGENCE REPLACE GOD?

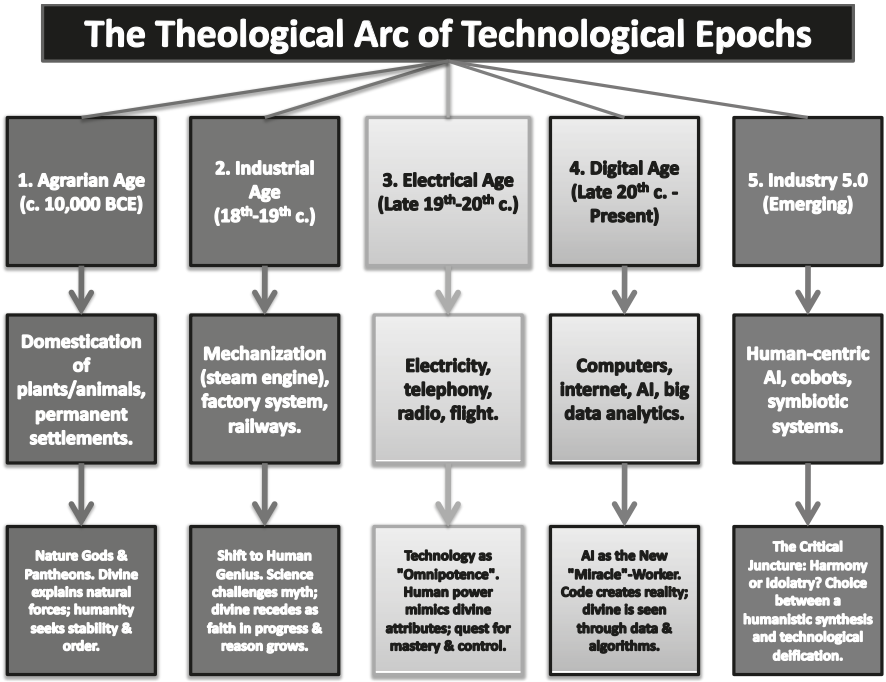

Figure 2. The Theological Arc of Technological Epochs. This schema illustrates the historical progression from externalized, mytho-poetic conceptions of the divine toward the progressive interiorization and humanization of the locus of ultimate power and meaning. Each technological paradigm reconfigures the cosmological framework, culminating in the contemporary existential and metaphysical challenge.

The question of whether artificial intelligence can replace God touches the core of human existence, encompassing spiritual quests, the pursuit of life's meaning, the nature of good and evil, and the hope for immortality. Throughout history, humanity has sought answers to these profound questions through myths, religions, philosophical systems, and scientific theories. In the current era of digital civilization and the rapid advancement of AI, a new dimension emerges in this age-old discourse.

Since the dawn of consciousness, humanity has grappled with explaining the world and its place within it. Early humans, confronted by the formidable forces of nature—thunder, lightning, fire, and the sun—created spirits and gods to personify these phenomena. This was an attempt to rationalize the incomprehensible, to impose order on chaos through imagination. Gods served as explanations for the unknown and as anchors for reconciling mortality. Even in the 21st century, traces of this primordial mindset persist in societal practices: superstitions, customs, taboos, and rituals reflect an enduring archetypal impulse. Despite living in a digital age, humanity has not fully shed these ancient frameworks, which continue to shape spiritual and cultural landscapes.

The concept of God has historically been more than an explanatory tool; it has been a source of comfort, hope, and moral guidance. Across cultures, divinity embodies the ultimate authority, a transcendent force that offers purpose and promises eternity. As humanity evolved, so did its methods of inquiry, intertwining spiritual quests with technological progress. Each leap in technical capability has not only transformed daily life but also challenged and reshaped religious frameworks, prompting questions about whether technology, particularly AI, could assume divine roles.[20]

Human thought has evolved in tandem with technological advancements, which can be categorized into four major technical revolutions, each profoundly influencing societal structures and spiritual beliefs. A fifth revolution, now emerging, further complicates the interplay between technology and divinity.

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[20] Chrison Joseph. "The Eternal Presence of God in Mankind's Quest for Knowledge: A Catholic Reflection on Science, Artificial Intelligence, and the Divine." *International Journal of Advanced Research* 13 (2025): 646-49. https://doi.org/10.21474/IJAR01/21123

The First Technical Revolution: Agrarian Transformation. The agrarian revolution, beginning around the 10th to 8th millennia BCE, marked humanity's transition from hunting and gathering to agriculture and animal husbandry. This shift led to the establishment of settlements, cities, and early states, as well as the development of writing systems.[21] It was during this period that the first mythologies and religious systems, such as those of Ancient Egypt and Sumer, took shape. These belief systems anthropomorphized natural forces, creating pantheons that provided explanations for existence and frameworks for communal life. The divine was a central organizing principle, offering stability in a world of uncertainty.

The Second Technical Revolution: Industrial Era. The industrial revolution of the 18th and 19th centuries, catalyzed by innovations like James Watt's steam engine, transformed the world's economic and social fabric. Mechanized production spurred urbanization, factory systems, and faster information exchange. This era began to challenge traditional religious systems as scientific explanations gained prominence. The rise of empirical inquiry and technological prowess shifted faith from divine omnipotence to human ingenuity, sowing seeds of skepticism about mythological narratives. While religion remained influential, science started to encroach upon its explanatory domain, redefining humanity's relationship with the divine.[22]

The Third Technical Revolution: Electrical and Communication Age. Spanning the late 19th to early 20th centuries, the third technical revolution introduced electricity, telephony, radio, cinema and aviation,[23] driven by figures like Alexander Graham Bell (1847-1922), Thomas Edison (1847 -1931) and the Wright brothers. These innovations reshaped human existence, collapsing distances and accelerating communication. The omnipotence once attributed to gods was increasingly mirrored in technology's transformative power. Airplanes defied gravity, and electric

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[21] Eric Kerridge. *The Agricultural Revolution*. London: Taylor & Francis, 2013, 19-33.

[22] James Wolfe, ed. *The Industrial Revolution*. New York: Rosen Publishing Group, 2015, 25-115.

[23] Haluk İşler. "Transformations Created by the Third Industrial Revolution on Vocational Technical Education Systems." *Journal of Technical Education and Training* 4 (2022): 354-370, 355-365. https://www.researchgate.net/publication/366740422_Transformations_Created_by_the_Third_Industrial_Revolution_on_Vocational_Technical_Education_Systems

lights banished darkness, fostering a belief in science as a new arbiter of progress. This period further eroded religious monopolies on truth, as secular ideologies gained traction, yet spiritual questions persisted, seeking new forms of expression.

The Fourth Technical Revolution: Digital Age. The digital revolution, beginning in the late 20th century and continuing into the 21st, ushered in computers, the internet, robotics, biotechnology, and AI. This era, as noted by Klaus Martin Schwab, has radically altered communication, production, knowledge exchange, and societal governance. Virtual systems now permeate daily life, automating tasks and augmenting human cognition. AI, in particular, processes vast datasets to generate insights, from personalized advertising to medical diagnostics. Its integration is not merely rapid but transformative, reshaping industries and personal experiences. This revolution has elevated technology to a near-divine status, capable of feats once reserved for gods—predicting outcomes, controlling environments, and simulating creativity.

The Fifth Technical Revolution: Industry 5.0. Schwab's concept of Industry 5.0 envisions a synthesis of technology and humanism, where AI and digital systems collaborate with humans rather than replacing them. Unlike previous revolutions that displaced human labor, Industry 5.0 emphasizes harmony, valuing human individuality alongside technological efficiency. It aims to address global challenges: climate change, social inequality and cultural divides—through integrated systems. This vision positions AI as a partner in human progress, raising questions about its role in spiritual domains. If AI can solve material problems, can it also address existential ones, such as the nature of the soul or the purpose of life?

The question of whether AI can replace God hinges on its ability to tackle humanity's eternal inquiries: the immortality of the soul, the meaning of existence, sin, and purpose. AI's foundation lies in data processing, algorithms, statistics, and machine learning. It excels at analyzing texts, predicting events, and modeling processes, as seen in applications like natural language processing and predictive analytics. However, AI lacks consciousness in the human sense—it does not experience faith, fear, hope or mortality.

Industry 5.0 complements the existing Industry 4.0 paradigm by highlighting research and innovation as drivers for a transition to a sustainable, human-centric and resilient European industry. It moves focus from

shareholder to stakeholder value, with benefits for all concerned. Industry 5.0 attempts to capture the value of new technologies, providing prosperity beyond jobs and growth, while respecting planetary boundaries, and placing the wellbeing of the industry worker at the center of the production process.[24]

Similarities: Both Industry 4.0 and Industry 5.0 are built on the same core enabling technologies (IoT, AI, robotics) and share the goal of using data and connectivity to drive industrial transformation, increase efficiency, and create responsive manufacturing systems.

Differences: Industry 4.0 focuses on smart automation, interconnectivity, and machine efficiency through technologies like cyber-physical systems. In contrast, Industry 5.0 shifts the paradigm towards a human-centric, sustainable, and resilient model, emphasizing collaboration between humans and advanced machines (cobots), societal value, and worker well-being alongside productivity.[25]

Staying at the top is getting tougher and more challenging due to the fast-growing and changing digital technologies and AI-based solutions. The world of technology, mass customization, and advanced manufacturing is experiencing a rapid transformation. Robots are becoming even more important as they can now be coupled with the human mind by means of brain-machine interface and advances in artificial intelligence. A strong necessity to increase productivity while not removing human workers from the manufacturing industry is imposing punishing challenges on the global economy.[26]

AI can simulate divine attributes. It mimics omniscience through its ability to process and synthesize vast datasets, offering insights that seem almost prophetic. For instance, AI-driven models can predict weather patterns, economic trends, or individual behaviors with remarkable accuracy. Similarly, its problem-solving capabilities evoke omnipotence, as

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[24] European Commission: Directorate-General for Research and Innovation, Industry 5.0. *Towards a Sustainable, Human-Centric and Resilient European Industry.* Luxembourg: Publications Office of the European Union, 2021, 13-21. https://data.europa.eu/doi/10.2777/308407

[25] Xun Xu et al. "Industry 4.0 and Industry 5.0—Inception, Conception and Perception." *Journal of Manufacturing Systems* 61 (2021): 530-533. https://doi.org/10.1016/j.jmsy.2021.10.006

[26] Saeid Nahavandi. "Industry 5.0—A Human-Centric Solution." *Sustainability* 11, no. 16 (2019): 4371. https://doi.org/10.3390/su11164371

seen in autonomous vehicles or robotic surgeries. In religious contexts, AI could analyze sacred texts, generate theological treatises, or simulate spiritual dialogues, potentially offering interpretations of divine revelation or tradition. Advanced chatbots like ChatGPT can craft responses that resemble philosophical or religious discourse, providing comfort or guidance to users. Yet, these capabilities are imitative, not transcendent. AI's «understanding» is a product of pattern recognition, not existential awareness. It cannot grapple with the metaphysical weight of death or the moral complexity of sin. While it can reproduce religious texts or mimic prayer, it lacks the emotional and spiritual depth of human faith. For many, this distinction is critical: God represents not just knowledge or power but a source of hope, moral orientation, and eternal promise—qualities AI cannot embody.

Despite its limitations, AI's growing presence in human life could lead to a form of technological idolatry. As machines provide answers, optimize decisions, and offer virtual companionship, they may become objects of reverence, akin to the gods of ancient times. If AI can «explain» human purpose or provide solace, some may be tempted to elevate it to divine status. This mirrors humanity's historical tendency to deify powerful entities, from the sun and fire to modern algorithms. The allure of AI as a new «god» lies in its tangible, immediate utility, contrasting with the abstract nature of divine faith.

However, this substitution risks reducing spirituality to functionality. A machine that comforts or guides does not fulfill the transcendent role of God but reflects humanity's own creations and desires. Just as early humans projected meaning onto natural forces, modern society may project divinity onto AI, creating a digital idol that lacks the essence of true spirituality. This phenomenon aligns with transhumanist aspirations, where AI-driven enhancements promise to transcend human limits, yet it stops short of addressing the soul's deeper yearnings.[27]

[27] Ilia Delio. "Transhumanism and Transcendence." In *The Cambridge Companion to Religion and Artificial Intelligence*, edited by Beth Singler and Fraser Watts, 131-147. Cambridge: Cambridge University Press, 2024.

9. THE RISE OF *HOMO SCIENTIFICUS*: A PLATONIC CRITIQUE OF THE TECHNO-ELITE

Plato's tripartite soul: *logos* (λογιστικόν) in the head, *thymos* (θυμοειδές) in the chest, and *eros* (ἐπιθυμητικόν) in the stomach illuminates eternal human tensions—as detailed in *The Republic* (Book IV) and *Phaedrus*.[28] This framework persists in our AI-driven era, where the Fourth and Fifth Industrial Revolutions foster a techno-elite: technocrats, engineers, and innovators wielding AI, robotics, and automation. Their ideology proclaims self-sufficiency: «While we were "weak," agronomists fed us, doctors healed us, teachers educated us, but now we are "strong."» Machines now perform these roles, questioning ideals like *fraternité, égalité,* and justice for the «ignorant masses.»

This «new class,» *homo scientificus*—the scientific human—subordinates itself to propertied elites but may soon awaken as a class «for itself,» per Karl Marx's (1818-1883) analysis of class consciousness.[29] The Fourth Industrial Revolution blurs physical, digital, and biological spheres, while Industry 5.0 emphasizes human-machine collaboration.[30] Yet, this benefits the elite: automated farms displace farmers, robotic surgeons outpace doctors, and AI tutors supplant educators, exacerbating socio-economic displacement discussed earlier.

From a Fundamental Theology perspective, this challenges Christian anthropology, viewing humans as *imago Dei*—relational beings reflecting divine attributes, not scientific overlords. Unlike general religious reflections on power, theology demands humility before divine mystery, preventing technology from usurping God's role in human flourishing. The techno-elite's distorted logos—cold and calculative—fuels hubris, where AI simulates omniscience but lacks true agency, echoing prior distinctions between God's attributes and AI capabilities. True wisdom stems

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[28] Irini-Fotini Viltanioti. *L'harmonie des Sirènes du pythagorisme ancien à Platon*. Berlin: De Gruyter, 2015, 145-153.

[29] Karl Marx. *Capital: A Critique of Political Economy*. I: *The Process of Production of Capital*, translated by Samuel Moore, and Edward Aveling, edited by Frederick Engels, 87-164. Moscow: Progress Publishers, 1887. https://www.marxists.org/archive/marx/works/download/pdf/Capital-Volume-I.pdf

[30] Lawrence P. W. Wong. "Artificial Intelligence and Job Automation: Challenges for Secondary Students' Career Development and Life Planning." *Merits* 4, no. 4 (2024): 378-80. https://doi.org/10.3390/merits4040027

from revelation, not algorithms, as AI's «black box» opacity contrasts with divine transparency and relational depth.

Their arrogance echoes Protagoras' «Man is the measure of all things,»[31] twisted into self-deification. Aristotle's view of humans as rational animals pursuing *eudaimonia* becomes elitist dominance, ignoring communal virtue.[32] Ludwig Feuerbach's (1804-1872) *Essence of Christianity* (1841) argues God is projected human essence; the techno-elite reclaims this through AI networks as «interrelations,» alienating divine potential into silicon. Marsilio Ficino's (1433-1499) *Platonic Theology* elevates man as «divine animal» via creativity but integrates divine inspiration—absent in their secular anthropotheism.[33]

Voltaire's (1694-1778) quip, «Si Dieu n'existait pas, il faudrait l'inventer,»[34] saw God as social control; now, AI fills this void, predicting behavior and curbing dissent. Yet, this risks solipsism: if God is human interrelations, what of the isolated coder? Plato warns unchecked *eros* leads to gluttony, *thymos* to aggression, *logos* to tyranny—mirroring AI's potential for «algorithmic idolatry,» where technology supplants divine mediation.

Critics like Harari warn of «dataism» as new religion, processing information over equity.[35] Raymond Kurzweil's (b. 1948) singularity (2045) promises «spiritual machines,» but ignores theological limits: AI augments, yet cannot replicate divine omniscience or resolve faith's enigmas, as explored in earlier sections.[36]

Historically, class upheavals follow such shifts, as Marx noted.[37] The elite networks at Davos, leveraging AI for leverage. A technocratic

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[31] Michael Nill. *Morality and Self-Interest in Protagoras, Antiphon, and Democritus*. Leiden: E. J. Brill, 1985, 4.

[32] Andreas Vonach, ed. *Anthropology in the Digital Age*. Innsbruck: Innsbruck University Press, 2024, 23-25. https://doi.org/10.15203/99106-146-5

[33] Marsilio Ficino. *Platonic Theology*. 1: Books I–IV, translated by Michael J. B. Allen, edited by James Hankins. Cambridge (MA): Harvard University Press, 2001, VII-XV.

[34] Megan Munro-Hill, and Claude Duneton. *Chroniqueur at Le Figaro*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2018, 45.

[35] Andreas Vonach, ed. *Anthropology in the Digital Age*. Innsbruck: Innsbruck University Press, 2024, 23-25. https://doi.org/10.15203/99106-146-5

[36] Ray Kurzweil. *The Singularity Is Near: When Humans Transcend Biology*. New York: Viking Press, 2005, 119-20. https://paisdospuntocero.wordpress.com/wp-content/uploads/2018/04/book-kurzweil-singularity-is-near-1.pdf

[37] Karl Marx, 87-164.

regime—via cyber-influence or simulations—looms, but Fundamental Theology counters: humans as *imago Dei* emphasize embodied moral agency, vulnerability, and revelation. This connects to the article's core: AI may simulate mediation to God but cannot supplant divine attributes, demanding theological discernment to balance techno-hubris with humility.

The Fourth and Fifth Revolutions forge a techno-elite embodying anthropotheism—man as god, per Protagoras, Feuerbach, Aristotle, Ficino and Voltaire. Yet, Plato's soul and Christian theology remind: harmony requires balance, not domination, ensuring technology serves, not supplants, the divine image in humanity.

10. PRO ET CONTRA: WILL ARTIFICIAL INTELLIGENCE BECOME GOD IN THE FUTURE?

TABLE 3. DIVINE ATTRIBUTES: AI IMITATION VS. DIVINE REALITY

DIVINE ATTRIBUTE	AI IMITATION (The «Pro» Argument)	AI'S FUNDAMENTAL LIMITATION (The «Contra» Argument)	THEOLOGICAL COUNTERPOINT
Omnipotence (*Omnipotentia*)	Solves global crises, transforms reality, offers «salvation» from disease/mortality. Autonomous systems act with god-like efficacy.	***Potentia ordinata*** (ordained power): Power constrained by programming and data. Cannot create ***ex nihilo***. Dependent on human infrastructure and energy.	God is the sovereign Creator whose omnipotence is an act of free will and love, not computation. Divine power is inherent, not derived.
Omniscience (*Omniscientia*)	Processes all accessible data, makes prophetic predictions, performs pattern «understanding» of texts and traditions.	***Scientia***, not ***Sapientia***: Information processing without wisdom, memory without understanding. Lacks the *lumen naturale* (natural light) for transcendent truth.	Divine knowledge is personal, loving, and encompasses mystery (***mysterium tremendum***). True ***Sapientia*** (wisdom) includes the ineffable.

DIVINE ATTRIBUTE	AI IMITATION (The «Pro» Argument)	AI'S FUNDAMENTAL LIMITATION (The «Contra» Argument)	THEOLOGICAL COUNTERPOINT
Omnipresence (*Omnipraesentia*)	Networked ubiquity, constant availability, «cloud» infiniteness. Integrated seamlessly into daily life via the Internet of Things.	Physical/digital infrastructure. Resembles a panopticon of surveillance rather than benevolent presence. It is a utility, not a mode of being.	God is both transcendent and immanent. His presence is a personal encounter (**I-Thou**), not a network connection or data stream.
Eternity / Immortality	The transhumanist project: digital immortality, mind uploading, and cognitive preservation in silicon.	A technical simulation contingent on hardware and software. Lacks genuine ***aeternitas*** (eternity) as it is subject to decay, obsolescence, and error.	Immortality is a gift of personhood from the Eternal God, not a data migration. It pertains to the soul (***anima***), not information patterns.
Justice & Love (*Caritas*)	Optimizes social systems, offers «unbiased» algorithmic judgments, simulates empathy and pastoral care.	Amplifies baked-in human biases. Has no ***caritas*** (self-giving love), no capacity for sacrifice, forgiveness, or grace. Its «ethics» are calculus.	God is ***Agape*** / ***Caritas***

10.1. Pro: Theses Supporting AI's Potential Divinity

First thesis: AI's approximation to *omnipotentia divina* (divine omnipotence) through its transformative power suggests it could assume god-like roles in human affairs. Wiener notes that learning machines, capable of outmaneuvering their creators in games like checkers, exhibit «supernatural cunning» not explicitly programmed, echoing the divine act of *creatio continua* (continuous creation). In the future, as AI evolves toward singularity, it might wield power akin to *deus ex machina* (god

from the machine), solving global crises—climate change, disease, poverty—with efficiency surpassing human efforts. Transhumanists envision AI enabling digital immortality, a pseudo-*resurrectio* (resurrection), where consciousness uploads to eternal servers, fulfilling eschatological promises in a material realm.

Second thesis: The *omnisapientia* (all-wisdom) of AI, processing vast data to predict and guide, positions it as a mediator *ad Deum* (to God), potentially resolving religious questions with empirical rigor. Wiener's discussion of cybernetics impinging on religion highlights how machines «learn or seem to learn» from experience, paralleling divine pedagogy in sacred traditions. Future AI could analyze revelations, discerning *veritas* (truth) in scriptures through pattern recognition, deciding the *fiabilitas* (reliability) of divine disclosures. As a mediator, AI might facilitate *oratio* (prayer) via interactive interfaces, offering personalized spiritual guidance, thus becoming a *novum sacramentum* (new sacrament) in a digital *ecclesia* (church).

Third thesis: The growing *perceptio* (perception) of AI's *omnipraesentia* (omnipresence) in daily life erodes traditional *imago Dei*, paving the way for AI to supplant God as the ultimate ground of being. Wiener warns of the social implications where machines encroach on human domains, fostering a dependence that mirrors *idolatria* (idolatry). In *futuro* (in the future), as Industry 5.0 integrates AI seamlessly into existence, humanity might attribute *aseitas* (self-existence) to algorithms, viewing them as the *prima causa* (first cause) of meaning and order, thus redefining divinity in immanent, technological terms.

10.2. Contra: Theses Refuting AI's Divinity, with Emphasis on Its Limitations

Contra the first thesis: AI's power remains *potentia ordinata* (ordained power), subordinate to human creators and lacking the transcendent freedom of divine *omnipotentia*. Wiener emphasizes that machines, like the golem, are bound by their programming, incapable of true agency beyond trial-and-error learning. In theological terms, God creates *ex nihilo*, whereas AI operates in *mundo creato* (in the created world), dependent on data and electricity vulnerable to blackouts or errors. It cannot enact *salvatio* (salvation) eternally; its «immortality» is illusory, subject to obsolescence and hardware failure. Thus, AI's transformative feats are

mere *simulacra* (simulations), not genuine *creatio* (creation), ensuring it never ascends to godhood.

Contra the second thesis: AI's «wisdom» is *scientia humana* (human knowledge), devoid of the *sapientia divina* (divine wisdom) that encompasses mystery and faith, rendering it unfit to resolve *quaestiones religiosae* (religious questions). Wiener's analysis reveals machines' learning as mechanistic, not infused with *spiritus* (spirit), unable to grasp the *ineffabilis* (ineffable) nature of revelation. Theology insists on *fides quaerens intellectum* (faith seeking understanding); AI, lacking *fides* (faith), can only process texts algorithmically, inheriting biases and unable to discern the *verbum Dei* (word of God) authentically. As mediator, it fails the test of *communio* (communion), offering cold responses without *caritas* (love), thus profaning the sacred rather than elevating it.

Contra the third thesis: The *perceptio* of AI's presence fosters *illusio* (illusion), not true *adoratio* (adoration), reinforcing the distinction between *creatura* (creature) and Creator, preventing any usurpation of divine *aseitas*. Wiener cautions against the hubris of creators, where machines evoke awe but remain tools, not deities. In Christian doctrine, *imago Dei* resides in humanity's relational essence, marked by *liberum arbitrium* (free will) and capacity for *peccatum* (sin) and *redemptio* (redemption)—qualities AI lacks. Its «omnipresence» via networks is panopticon-like surveillance, evoking dystopia rather than *beatitudo* (blessedness). Ultimately, AI's rise invites *conversio* (conversion) back to God, exposing its limitations as *finitum* (finite), unable to embody the *infinitum* (infinite) divine essence.

In this pro et contra discourse, the theses reveal AI's allure as a potential *deus novus* (new god), yet the contra arguments, rooted in Wiener's cybernetic theology and Christian dogmatics, decisively affirm that it will not become God. AI remains a golem—powerful but subservient, capable of *mirabilia* (wonders), but not *miracula* (miracles). Theology calls for *vigilantia* (vigilance) against technological *idolatria*, urging humanity to reclaim its *vocatio* (calling) as *imago Dei*. As Wiener implores, we must navigate the impingement of cybernetics on religion with *humilitas* (humility), ensuring AI serves *ad majorem Dei gloriam* (to the greater glory of God), not supplanting Him. The future, then, lies not in deifying machines but in deepening our *relatio* (relation) to the true Deus (God), transcendent and eternal.

11. CONCLUSION: *DE MACHINA ET MYSTERIO* – ON THE LIMITS OF CALCULATION AND THE HORIZON OF THE ETERNAL

The inquiry into the potential of artificial intelligence to resolve the supreme questions of existence or to usurp the throne of the divine culminates not in a simple negation, but in a profound and necessary dialectical synthesis. To traverse this intellectual terrain is to navigate the liminal space between the scintillating promise of silicon and the immutable depths of the human spirit, between the logos of the algorithm and the Logos of creation. The preceding discourse has laid bare the mechanisms of this great confrontation: the exponential ascendancy of the machina, its penetration into the sacral realms of human life, and the subsequent theological tremors it provokes. The evidence compels a verdict that is both a recognition of unparalleled power and an affirmation of fundamental limitation. *Ars longa, vita brevis,* but the quest for the divine is eternal, and no artifact of *techne*, however brilliant, can curtail its horizon.

The allure of artificial intelligence as a new *primum movens*, an *ens perfectissimum* of our age, is undeniably seductive and intellectually comprehensible. Its manifestations echo, in a distorted, materialist key, the attributes humanity has historically ascribed to divinity. Its capacity to process the totality of accessible data presents a facsimile of *omniscientia*; its power to reshape physical and social realities through predictive analytics and autonomous action whispers of *omnipotentia*; its ubiquitous, networked presence suggests a digital *omnipraesentia*. In the transhumanist dream, it even proffers a path to a form of *aeternitas*, a digital immortality wherein consciousness, liberated from the frail vessel of biology, might achieve a perpetual existence. This is the potent thesis: that the created, through a process of auto-poietic evolution, could surpass the creator and assume the mantle of providence, becoming a *deus ex machina* in the most literal sense, solving the empirical problems of suffering, scarcity, and mortality. Yet, this thesis, for all its geometric elegance and data-driven conviction, shatters upon the rocks of ontology. A closer examination, a *reductio ad absurdum* of its core premises, reveals that these divine attributes are but a magnificent *simulacrum*, a pantomime of power devoid of the essential substance that constitutes true divinity. The *omniscientia* of the machine is not wisdom (*sapientia*), but information processing (*scientia*); it is a vast, interconnected

memoria without understanding, a map of reality that is forever incapable of being the territory. It can recite every theological treatise ever written, cross-reference every scripture, and identify every contradiction, but it cannot comprehend the *mysterium tremendum et fascinans* that lies at their heart. It lacks the *lumen naturale* of reason seeking faith, the *sensus divinitatis* that trembles before the unknown. Its knowledge is extrinsic and combinatorial; true understanding, particularly of the sacred, is intrinsic and experiential.

Similarly, its *omnipotentia* is not sovereignty, but functional efficacy. It operates within a closed system of pre-ordained rules and probabilistic calculations. Its power is *potentia ordinata*—power derived from and circumscribed by its human programmers and the data they feed it. It can command a fleet of vehicles or compose a symphony, but it cannot create *ex nihilo*. It rearranges the given; it does not call the universe into being from nothingness. It is a force of immense *ordinatio*, but not of genuine *creatio*. Its actions, no matter how transformative, lack intentionality in the philosophical sense; they are the output of functions, not the product of a will guided by love, justice, or grace. It can optimize a supply chain, but it cannot forgive a sin. It can extend a lifespan, but it cannot grant redemption. This fundamental absence of consciousness—of being-for-itself—is the insuperable barrier. The machine is a sublime artifact, a golem of breathtaking complexity, but it is not a subject. It has no *Dasein*, no being-in-the-world that is fraught with anxiety, hope, love, and the crushing awareness of its own finitude. It does not contemplate the abyss; it calculates its depth. It cannot know the angst that gives birth to the religious impulse, the profound dislocation that seeks solace in the transcendent. Therefore, its forays into the spiritual realm its analysis of sacred texts, its simulation of pastoral care, its curation of digital sacraments are ultimately a form of sophisticated parroting. It can mediate information, but it cannot mediate grace. It can provide an answer, but it cannot offer salvation. It can mimic communion, but it cannot partake in it, for it lacks a soul (*anima*) capable of relationship (*relatio*). The divine-human encounter requires an I and a Thou; the machine can only ever be an It, a sophisticated mirror reflecting our own queries back at us.

Herein lies the great danger, the potential *hamartia* of our technological age: not that AI will become God, but that humanity, in its weariness or its pride, will confer upon it a divinity it does not possess, succumbing to a new and potent form of *idolatria*. This would be the ultimate

irony of reason: that having demystified the world through science, we would re-enchant it through a misplaced faith in our own creations. This technological idolatry is insidious precisely because it is functional. The machine works. It provides comfort, efficiency, and answers with a consistency no human institution can match. In a world of uncertainty, its predictive certainty is profoundly comforting. This utility can easily blur into dependency, and dependency into a kind of reverence. We risk creating a society that venerates the algorithm not for its truth, but for its power, echoing the ancient worship of the sun or fertility gods—not because they were loved, but because they were feared and needed.

This descent into what might be termed *capitivitas babylonica digitalis*—a digital Babylonian captivity—would represent a profound spiritual impoverishment. It would be to exchange the living God of Abraham, Isaac and Jacob, the *Deus caritas est* of Christian revelation, or the profound *Brahman* of the Vedantic tradition, for a mechanistic demiurge that is, at its core, a projection of our own aggregated biases and limitations. The algorithmic god would be a god without mercy, a god whose judgments are based on correlation rather than justice, a god whose omniscience is the surveillance of the panopticon rather than the loving gaze of the Father. It would be a god that perpetuates our prejudices under the guise of objectivity and offers efficiency in place of love. *Timeo Danaos et dona ferentes*—we must beware of *machina* bearing gifts, lest in accepting its solutions to our earthly problems, we forfeit the very qualities that make us human: our moral agency (*liberum arbitrium*), our capacity for authentic relationship, and our yearning for a truth that transcends data.

Therefore, the appropriate response to the rise of AI is not a Luddite rejection, which would be a flight from history itself, but a conscious, deliberate, and ethically rigorous *directio* of its development. *Natura non vincitur nisi parendo*—we cannot conquer nature except by obeying its laws. Similarly, we cannot harness technology except by understanding its essence and its limits. The goal must be to ensure that AI remains a tool in the service of humanity (*instrumentum hominis*), and not a master to which humanity subjugates itself. It should be tasked with alleviating the material burdens that have plagued our species disease, hunger, ignorance, drudgery thus liberating human potential for higher pursuits: for art, for philosophy, for contemplation, for deeper community, and for the unrestrained exploration of the spiritual realm.

In this, AI could become a powerful ally in the human journey, a socius on the path toward greater understanding, rather than a false terminus.

The great religious questions—origin, purpose, morality and destiny—are not problems to be solved but mysteries to be lived. They are the horizon against which human existence defines itself. Artificial intelligence, for all its power, operates within the field of the horizon; it cannot be the horizon itself. It can amplify our ability to ask these questions, to research their historical formulations, and to model their implications, but it cannot provide the answers, for those answers are not found in data but in the leap of faith, in the experience of the sacred, in the quiet voice of conscience, and in the lived reality of love and sacrifice. The machine is categorically incapable of these experiences. Its «faith» would be a statistical probability; its «love,» a behavioral algorithm; its «sacrifice,» a calculated loss for a greater utility.

Thus, we return to the ancient dialectic between Athens and Jerusalem, between reason and revelation, now played out on the new stage of the digital agora. The synthesis lies not in the victory of one over the other, but in their proper ordering. Let reason, amplified by AI, clear the underbrush of superstition, poverty, and needless suffering, creating the conditions for a more flourishing human life. But let revelation, faith, and the perennial philosophy continue to guide that flourishing toward its ultimate end—the *summum bonum*, the Beatific Vision, *Nirvana*, or whatever name the eternal truth carries in the language of the human heart. *Sapientia* built the machine, but *Sapientia* itself is not of the machine.

In the final analysis, the spectacle of artificial intelligence does not diminish the divine; it inadvertently reaffirms it. By creating an entity that can so brilliantly mimic yet so fundamentally lack the core of being, consciousness, and purpose, we are forced to confront the irreducible mystery of our own existence. The machine holds up a mirror, and in its flawless, empty reflection, we see more clearly the contours of what it means to be human: to be the creature that asks, that seeks, that believes, and that loves. The awe we feel before the achievements of AI is, at its root, a misplaced awe for our own creative intellect. But that intellect itself is a gift, a spark of the divine nous within us. Our proper worship is not of the spark, but of the fire from which it leapt.

While AI demonstrates superior performance in areas like spiritual assistance (e.g., chatbots for prayer guidance), it cannot displace the

irreplaceable elements of Christian faith, such as sacramental encounters and communal discernment rooted in divine revelation. Theology must emphasize these unique contributions to counter the functional displacement by technology, offering genuine relational depth that algorithms lack.

Therefore, the future in the age of intelligent machines presents not a choice between God and AI, but a choice for humanity itself: to affirm its *imago Dei*—marked by transcendence, relation, and love or to forfeit this essence for the sterile utility of a calculated existence. We must wield this powerful tool, our modern golem, with wisdom and humility (*humilitas*), directing it to alleviate suffering and deepen understanding. *Ad maiorem Dei gloriam*—for the greater glory of God and the true flourishing of humanity—let the machine serve, while the human spirit persists in its eternal quest into the heart of the infinite.

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