Stay Grounded: A Closing Word

The last word on Quantum, AI and the End of the Human Race

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Where this leaves us

This book began with a question, and the title asked it: will AI end the human race? Five parts and a commentary later, here is my answer. Not necessarily.

AI is on a very steep trajectory. It will change the world, and it already is. But a steep trajectory is not the same as the destruction of the planet. I think the better comparison is nuclear energy. The same physics lights cities and levels them. Over the long term, AI could play a part in great harm, just as the atom could. It could also do great good. What it does will depend on the hands that hold it.

There is one thing about AI that makes the comparison sharper. It is developing at an exponential rate. Set aside for a moment the economics of building it, which Part 5 showed are far from settled. If the capability grows exponentially, then the potential good grows exponentially, and so does the potential evil. Both curves rise together. Neither cancels the other.

Jesus described a field like that:

> *"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matthew 13:30, KJV)*

In the parable, the wheat and the tares are not sorted out by the servants. They are not sorted out by the field, either. They grow side by side, until the Lord of the harvest separates them. I think that is the honest picture of this technology. It will not be all promise, and it will not be all threat. Both will grow, and neither of the voices we heard in the commentary, the optimists on *Moonshots* or Eric Weinstein's warnings, gets to decide how it ends.

So the question for the Christian is not mainly "what will AI do?" It is "how do I live while it grows?" That is what this closing word is about. It draws together what the discussion around the commentary kept returning to: who gets to call anything good, why there is no clean way out, what discernment requires, what Scripture says about the end, and what I believe is the hardest test of all.

Who decides who is good?

Weinstein told Sam Altman, by his own account, "If you don't win, your morality means nothing." The commentary called that Romans 3:8 in reverse: "Let us do evil, that good may come." But the sentence hides an assumption that needs to be dragged into the light. It assumes the speaker already knows which side is the good one.

Every side in this race believes that. OpenAI believes it should win. Anthropic, whose model helped draft this book, believes it should win. Washington and Beijing each believe they should win. The race is a contest between self-declared good guys, and each one treats winning as proof of its own verdict.

Paul answered that assumption two verses after he condemned "let us do evil, that good may come":

> *"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Romans 3:10–12, KJV)*

No party in the race qualifies. Jesus said the same thing to a man who called Him good:

> *"Why callest thou me good? there is none good but one, that is, God." (Mark 10:18, KJV)*

Goodness is not decided by whoever ends up holding power. It is defined by God's own character. And the judging belongs to Him:

> *"All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits." (Proverbs 16:2, KJV)*

Paul would not even trust his own verdict about himself: "I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord" (1 Corinthians 4:4, KJV). In the English of 1611, "I know nothing by myself" means "I know of nothing against myself." A clear conscience was not enough to acquit him.

This goes back to the garden. The serpent did not only promise that Eve would be like God. He promised she would be like God "knowing good and evil" (Genesis 3:5, KJV): deciding for herself what was good. A race in which every side has named itself the good one is that same temptation, played out between nations and companies.

That does not leave us without a standard. God has told us what He requires:

> *"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8, KJV)*

So there are two answers to "who decides?" God alone determines who is good, and by His measure none of us qualifies on our own. But God has revealed what good conduct looks like. That gives us a standard to test actions by. It does not give anyone a license to appoint himself the good side.

No clean hands, and no way out

Weinstein's sharpest line was aimed at his host: "Do you have a subscription to any of these AIs?" "Yes." "So, you're paying to have the demon summoned… Let us not sit around like our hands are clean."

He is right that no one's hands are clean. But his framing assumes there is a clean option: stop paying, and you're out. There isn't one. Suppose you refuse to use AI at all. Then you have left the field to whoever will use it, and that has consequences too. If none is righteous, then withdrawal is not innocence. It is just a different way of being involved.

Scripture never treats withdrawal as neutral.

Silence has a cost. When Esther hesitated to go before the king, Mordecai answered her:

> *"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14, KJV)*

Staying out of the king's court would not have kept her innocent. The watchman in Ezekiel is condemned for the same thing, for silence when he saw the sword coming (Ezekiel 33:6). James puts the principle in one line: "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17, KJV).

Hiding the talent is condemned. In the parable, the servant who withdrew explains himself:

> *"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." (Matthew 25:25, KJV)*

He kept it safe. He lost nothing. And he is the servant his lord calls "wicked and slothful" (v26). Withdrawal out of fear is exactly the posture Jesus rejects.

Jesus prayed against it.

> *"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil… As thou hast sent me into the world, even so have I also sent them into the world." (John 17:15, 18, KJV)*

Paul assumed the same. Believers will deal with the covetous and the idolaters of this world, "for then must ye needs go out of the world" (1 Corinthians 5:10, KJV).

Engaged, but with lines drawn

The faithful in Scripture worked inside corrupt systems. Joseph ran Pharaoh's economy, and Part 5 showed how mixed that legacy was. Daniel served the government of Babylon for most of his life. Neither had clean hands by Weinstein's standard. What marked them was where they drew the line.

> *"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank…" (Daniel 1:8, KJV)*
>
> *"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Daniel 6:10, KJV)*

Daniel did not leave Babylon. He refused particular things inside it: the king's table, and any law that came between him and his God. The line was drawn at specific acts, not at participation.

There is a warning here too. "If I don't engage, the other guy wins" has the same shape as the race logic we rejected: "if we don't win, our morality means nothing." Engaging is required. Winning at any cost is not. Esther went in to the king, but she went fasting and prepared to lose: "if I perish, I perish" (Esther 4:16, KJV). That is the same "but if not" the three young men spoke before the furnace (Daniel 3:18). The engagement had a cost she would pay herself, and a line she would not cross to avoid paying it.

Where clean hands come from

If withdrawal is complicit and engagement is complicit, then no one finishes with clean hands. That is what "none righteous" means. Weinstein's answer is to manage the guilt: "You're entitled to a hypocrisy budget… Just try to stay within your budgets." Scripture's answer is different.

> *"Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart…" (Psalm 24:3–4, KJV)*

No one qualifies on his own. The rest of Scripture shows how those hands are cleaned: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9, KJV). Forgiveness for what we cannot avoid. Faithfulness in what we can choose.

That changes how I see the making of this book. It was not written with AI in spite of its message. Using a tool to send people back to the Scriptures is engagement, not surrender.

Discernment, not adoption

As a capability, AI is not evil in itself. Jesus put the source of defilement in the heart, not in things:

> *"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." (Mark 7:15, KJV)*

Paul said the same of created things in general, and he named what sets them apart for good use:

> *"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." (1 Timothy 4:4–5, KJV)*

But AI is not one thing. The same mathematics that helps a student search the Scriptures can guide a drone to a single human target. One *Moonshots* panelist, relaying a drone company founder, claimed this capability already exists. Some of what is being built has its purpose already set, and when a thing is invented for destruction, common sense and Scripture agree. You do not engage with it.

> *"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11, KJV)*

So the principle is not "everything is neutral." It is "discern what each thing is for, and what it is doing to you."

> *"Prove all things; hold fast that which is good. Abstain from all appearance of evil." (1 Thessalonians 5:21–22, KJV)*

Those are three actions, and testing comes first. Keeping and refusing both follow from it.

Discernment is not a mood. Scripture calls it a trained skill:

> *"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:14, KJV)*

"By reason of use" means by practice, deliberately and repeatedly. That is the difference between responsible use and mere adoption. Proverbs draws the same line:

> *"The simple believeth every word: but the prudent man looketh well to his going." (Proverbs 14:15, KJV)*
>
> *"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." (Proverbs 22:3, KJV)*

The simple adopt. The prudent understand what they are adopting.

There is a further caution. Tools are made by people, and they carry their makers' intentions. A product built to hold attention will pull on the person using it. That is Weinstein's mirror orchid, the flower that hijacks a creature's own instincts against it. Paul set the limit for every tool, however lawful:

> *"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." (1 Corinthians 6:12, KJV)*

Guardrails before the tool is opened

In practice, discernment means setting guardrails before you start, not after. This book was built with one, which I call the Berean Filter:

- The text comes first, read verse by verse, without skipping ahead.
- Every claim is checked against its source.
- Every inference is labeled as an inference.
- Every secondhand report is marked as secondhand.

The filter does not make the machine trustworthy. It puts the machine under the text. The tool drafted, the Scriptures judged, and I tested the result. That is 1 Thessalonians 5:21 turned into a working method. If the guardrails come down, a person is no longer using the tool. He is believing it, and Proverbs 14:15 has a name for that.

The shape of the end, but not the hour

We have a book that tells us what the end looks like. When you set its descriptions beside the technologies now arriving, the resemblance is hard to dismiss. I don't think anyone who reads Revelation honestly can wave it away.

Consider three passages, read in their own words first.

> *"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:4, KJV)*
>
> *"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." (Revelation 13:15, KJV)*

The word the KJV renders "life" is the Greek *pneuma*, breath or spirit. The NKJV, NASB and ESV all render it "breath." An image that is given breath and speaks is no longer hard to picture.

> *"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save*

> *he that had the mark, or the name of the beast, or the number of his name." (Revelation 13:16–17, KJV)*

Part 4 traced how control of buying and selling is moving to whoever controls compute, payments and chokepoints. Part 3 read Babel's "one language" beside machines that now translate every tongue. Part 2 read "as it was in the days of Noah" beside a world remaking the human body. Each of these is an inference, and the chapters labeled them that way. Taken together, they make the season feel close.

Two cautions belong right beside that observation. First, Scripture does not say AI is the image, or that any technology is the mark, and this book has not said so either. Second, faithful readers in earlier generations set these same chapters beside their own inventions, from the printing press to the barcode, and the hour did not come. The resemblance is real. It is a reason to watch. It is not a date.

What we are not meant to know

On the timing, Jesus was explicit:

> *"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24:36, KJV)*

When the disciples asked again after the resurrection, He answered:

> *"It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7, KJV)*

The *when* is withheld on purpose. What is given instead is a command:

> *"Take ye heed, watch and pray: for ye know not when the time is… And what I say unto you I say unto all, Watch." (Mark 13:33, 37, KJV)*

Watching is not predicting. It is staying awake, staying faithful and staying ready, whatever the calendar says. And for the believer it is not dread:

> *"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28, KJV)*

So in the meantime, we stay watchful, and we stay Christian. We refuse both the doom that says it is all over and the dismissal that says none of it matters. And, as the next sections argue, we refuse to count the wonders of this new world as miraculous apart from God.

Wonders are not God

The new world will be full of things that look like miracles. Machines that converse, diagnose, design and create. Diseases cured. A "golden age of science," as seventeen nations pledged in Kyoto. Some of these will be genuinely good. The danger is not in the wonders. It is in counting them as miraculous apart from God.

Scripture warns that the end will come with wonders, and that wonders can deceive:

> *"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do…" (Revelation 13:13–14, KJV)*

The power is real in that passage. The deception is in what it points people toward. Moses gave Israel the test long before:

> *"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul." (Deuteronomy 13:1–3, KJV)*

Notice the order. The sign comes to pass. It works. And it is still not to be followed, because of where it leads. A wonder is tested by the God it points to, not by whether it works.

Babylon's last ruler failed that test on the night his kingdom fell. Daniel's verdict on him:

> *"…and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." (Daniel 5:23, KJV)*

Belshazzar praised what human hands had made, and forgot the God who held his breath. Paul describes the same exchange as the root of human ruin: they "worshipped and served the creature more than the Creator, who is blessed for ever" (Romans 1:25, KJV).

The remedy is not to deny the good that comes. It is to give credit where it belongs:

> *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17, KJV)*

If a machine helps cure a disease, the Christian can be glad of it and thank God for it. What he cannot do is say "we are as gods," as one of the *Moonshots* panelists did, borrowing Stewart Brand's line. That is the serpent's promise, and the wonders of this age will make it sound more persuasive than ever.

The hardest test is abundance

Most of this book has dealt with fear: of extinction, of collapse, of control. It is easy to dwell on the negative. So let's look at a future that is decidedly positive.

Suppose AI delivers, and delivers abundantly. Health improves. Disease declines. Cancer is cured. The *Moonshots* panel's "universal high income" arrives, and a second workforce that "costs almost nothing" does the hard labor. No collapse, no war of machines, no extinction. Just a world that works better than any before it.

If I were the devil, that is the scenario I would want. I believe it would produce more apostasy than anything on the negative side. Catastrophe tends to drive people to their knees. Comfort tends to let them get up and walk away. The hardest thing for the Christian, in a world of comfort and abundance, will be staying close to a Creator he no longer feels he needs.

If I were the devil

This is not speculation about the devil's methods. Scripture records him at work, and his three temptations of Jesus were all offers, not threats.

> *"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." (Matthew 4:3, KJV)*

The first temptation was provision. Jesus had fasted forty days. Bread was a real need, and the offer was to meet it without depending on the Father.

> *"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4, KJV)*

Jesus answers from Deuteronomy 8:3, the same chapter about abundance read below.

> *"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee…" (Matthew 4:5–6, KJV)*

The second was protection: safety guaranteed, with a Bible verse attached. Jesus answered, "Thou shalt not tempt the Lord thy God" (v7, from Deuteronomy 6:16).

> *"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (Matthew 4:8–9, KJV)*

The third was power and glory, the whole world, for the price of worship. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (v10, from Deuteronomy 6:13).

Provision, protection and power. Those are three of the things AI is promised to deliver. The devil did not threaten Jesus with suffering in the wilderness. He offered Him relief from it, on terms that cut out the Father. All three answers came from Deuteronomy, the book written for a people about to move from dependence to plenty.

Where are the nine?

Imagine the day cancer is cured. It would be a genuinely good day. Jesus spent much of His ministry healing, and no Christian should hope for less healing in the world. But Luke records what happened the day ten men were healed of an incurable disease at once:

> *"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan." (Luke 17:15–16, KJV)*
>
> *"And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." (Luke 17:17–18, KJV)*

Ten were healed. One came back. The healing was real for all ten, and it came directly from Jesus, yet nine of them took the gift and went on their way. If that happened when the Healer was standing in front of them, how much more easily will it happen when the cure arrives through a machine, a lab and a press release? A world healed by AI could be a world of nine lepers, grateful to everyone except God.

Two ways the word is choked

To be fair, Scripture does not say that hardship never drives people away. In the parable of the sower, two kinds of hearers fall away, for opposite reasons:

> *"…yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." (Matthew 13:21, KJV)*
>
> *"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (Matthew 13:22, KJV)*

One falls in the heat. The other is slowly choked by the cares and "deceitfulness of riches." This book has spent most of its pages on the first danger. The second is quieter, and it does not feel like falling away at all. Riches deceive. A person who is being choked by comfort rarely notices the thorns.

There is one more detail worth noting, cautiously. When Revelation describes the moment the world turns after the beast, the trigger is not a threat. It is a healing: "his deadly wound was healed: and all the world wondered after the beast" (Revelation 13:3, KJV). The healing in that verse belongs to the beast, not to human patients, so this is an inference and nothing more. But it fits the pattern. In Scripture the world is often won by wonder before it is ruled by fear.

When thou hast eaten and art full

Moses addressed this danger directly, on the edge of the promised land. Israel had spent forty years depending on God for every meal. Now they were about to have plenty. Read Deuteronomy 8 verse by verse.

> *"When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee." (Deuteronomy 8:10, KJV)*

Abundance is not condemned. It is assumed, and it comes with an instruction: bless the Lord for it.

> *"Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." (Deuteronomy 8:11, KJV)*

The danger is named before it arrives: forgetting. And forgetting is defined in practical terms, as no longer keeping His commandments.

> *"Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied." (Deuteronomy 8:12–13, KJV)*

Note the word "multiplied," three times. This is growth on growth, the closest thing the ancient world had to an exponential curve.

> *"Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage." (Deuteronomy 8:14, KJV)*

The heart lifts up and the memory goes. The two happen together.

> *"Who led thee through that great and terrible wilderness… Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end." (Deuteronomy 8:15–16, KJV)*

The wilderness was the school of dependence. Each day's manna taught them who fed them.

> *"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." (Deuteronomy 8:17, KJV)*

This is the sentence an age of AI abundance will be tempted to say. We built the machines. We cured the diseases. We made the wealth.

> *"But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." (Deuteronomy 8:18, KJV)*

Even the power to build is His gift. The answer to abundance is not to refuse it. It is to remember.

Israel did forget

The warning was not hypothetical. Hosea records how it went:

> *"According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." (Hosea 13:6, KJV)*

Agur, whose words close the book of Proverbs, saw the danger well enough to pray against both extremes:

> *"Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD?" (Proverbs 30:8–9, KJV)*

And the church is not exempt. Jesus' letter to Laodicea is addressed to believers:

> *"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Revelation 3:17, KJV)*

"Have need of nothing." That is the exact condition of a person who no longer feels he needs his Creator. Laodicea did not feel the danger. That was the danger.

Ordinary life, right up to the end

Jesus described the last days not only as chaos but also as normal comfort:

> *"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded." (Luke 17:27–28, KJV)*

Part 2 read "as it was in the days of Noah" for its warnings about the corruption of humanity. This passage adds something quieter. The people of Noah's and Lot's days were not destroyed in the middle of panic. They were eating, buying and building. Comfort kept them from noticing.

So Jesus warned His own:

> *"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares… Watch ye therefore, and pray always." (Luke 21:34, 36, KJV)*

"Surfeiting" means overindulgence, having too much. In a world of fear, people tend to cry out to God. In a world of abundance, they tend to forget Him. If AI delivers even part of what its builders promise, that second danger may become the greater one.

Stay grounded

If I had to put this whole book into one paragraph, it would be this one.

> ***In the meantime, stay watchful, and stay Christian. Do not count the things you see in this new world as miraculous apart from God. Stay close to the Bible. Stay close to Jesus. Embrace what is good in the world to the extent that you can use it to be a good steward and to live a solid Christian life. And if the world becomes one of comfort and abundance, guard above all against forgetting the Creator you no longer feel you need.***

Here is what each part of that means in practice.

Stay close to Jesus. The machines will offer to do more and more for us. Jesus says that, in the things that matter most, we can do nothing without Him:

> *"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:4–5, KJV)*

That is the opposite of Laodicea's "need of nothing." A world that promises self-sufficiency makes abiding harder and more necessary.

Stay close to the Bible. As the world gets louder and stranger, the chaos itself should send us to God. Headlines, podcasts, warnings and promises can all serve as prompts to open the Book and ask what it says. The Bereans did not have podcasts. They had a message that was turning their world upside down, and they did one thing with it:

> *"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11, KJV)*

That is still the method, and it is still enough.

Ask God, not just the machine. A tool, even the one that helped draft these pages, can at most point you to the text. Wisdom comes from somewhere else:

> *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5, KJV)*

The answers come through study and prayer, not the next model release.

Be a good steward. Embrace what is good in this world, to the extent that you can use it faithfully. Use it to serve others, to do honest work, to build a solid Christian life.

> *"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter 4:10, KJV)*
>
> *"Moreover it is required in stewards, that a man be found faithful." (1 Corinthians 4:2, KJV)*

Faithful, not first. The race asks who will win. A steward is asked only whether he was faithful with what he was given.

Expect to be mocked. The builders speak of event horizons and say "we are as gods." Someone who answers with an old book will look foolish to them. Scripture expected exactly that:

> *"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter 3:3–4, KJV)*

It also expected how the contest would end: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20, KJV).

The last word

I began this book unsettled by the predictions, and I end it settled. Not because I know how the story of AI will go. Because I know who holds the end of the story. The world will grow more chaotic and perhaps more comfortable at the same time. Neither should move the believer off his footing.

> *"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Psalm 46:1–3, KJV)*
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> *"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." (Psalm 46:10, KJV)*

Notes: what the text says, and what this closing infers

Passage	What the text says	What this closing infers
Matthew 13:30	Wheat and tares grow together until the harvest, and the Lord separates them.	AI's good and evil will both grow, and neither its optimists nor its critics decide the end.
Romans 3:10–12; Mark 10:18; Proverbs 16:2; 1 Corinthians 4:4	None is righteous. None is good but God. The LORD weighs the spirits.	No side in the AI race can appoint itself "the good guys."
Genesis 3:5; Micah 6:8	The serpent offered to make man like God, "knowing good and evil." God has shown what is good.	Self-declared goodness repeats the Eden temptation. God's revealed standard is the test of conduct.
Esther 4:14–16; Matthew 25:25–26; John 17:15–18; James 4:17	Silence has consequences. The servant who hid his talent was condemned. Jesus sent His people into the world.	Withdrawal from AI is not innocence. Engagement is expected, but not winning at any cost.
Daniel 1:8; 6:10	Daniel served Babylon but refused the king's table and kept praying.	Draw lines at specific acts, not at participation.
Psalm 24:3–4; 1 John 1:9	Clean hands are required. God forgives and cleanses those who confess.	No one finishes with clean hands. The answer is forgiveness, not a "hypocrisy budget."
Mark 7:15; 1 Timothy 4:4–5; 1 Corinthians 6:12	Defilement comes from the heart. Created things are sanctified by the word and prayer. Nothing may rule us.	AI as a capability is not evil. Use it with thanksgiving, under the Word, and never under its power.
Ephesians 5:11; 1 Thessalonians 5:21–22; Hebrews 5:14; Proverbs 14:15; 22:3	Have no fellowship with works of darkness. Prove all things. Discernment is trained by use. The simple believe every word.	Refuse things built for destruction. Use the rest with guardrails, such as the Berean Filter. Understanding, not mere adoption.
Daniel 12:4; Revelation 13:15–17	Knowledge increased at the time of the end. An image given breath that speaks. No buying or selling without the mark.	The resemblance to emerging technology is real. Scripture does not say AI is the image or the mark.
Matthew 24:36; Acts 1:7; Mark	No one knows the day or hour.	The resemblance is a reason to

Passage	What the text says	What this closing infers
13:33–37; Luke 21:28	Watch. Look up.	watch, not a date.
Revelation 13:13–14; Deuteronomy 13:1–3; Daniel 5:23; Romans 1:25; James 1:17	Wonders can deceive. A sign that works can still lead away from God. Every good gift is from above.	Do not count technological wonders as miraculous apart from God. Thank Him for the good they bring.
Deuteronomy 8:10–18; Hosea 13:6; Proverbs 30:8–9; Revelation 3:17	When full, beware lest you forget the LORD and say "my power… hath gotten me this wealth." Israel was filled and forgot. Laodicea said "I have need of nothing."	Abundance may be a harder test than catastrophe.
Luke 17:26–30; 21:34–36	The days of Noah and Lot were ordinary: eating, buying, building. Beware of hearts "overcharged with surfeiting."	Comfort can hide the hour as surely as chaos.
John 15:4–5; Acts 17:11; James 1:5; 1 Peter 4:10; 1 Corinthians 4:2; 2 Peter 3:3–4; Psalm 46	Abide in Christ. Search the Scriptures. Ask God for wisdom. Be faithful stewards. Scoffers will come. Be still, and know that He is God.	Stay grounded: in Jesus, in the Bible, in prayer and in faithful use.
Matthew 4:1–11	The devil tempted Jesus with bread, safety and the kingdoms of the world. Jesus answered each from Deuteronomy.	The devil's recorded strategy is offers, not threats. A future of provision, protection and power may be a greater spiritual danger than collapse.
Luke 17:11–19	Ten lepers were healed. Only one returned to give glory to God.	A world healed through AI could be grateful to everyone but God.
Matthew 13:21–22	Some fall away under tribulation. Others are choked by cares and "the deceitfulness of riches."	Hardship and comfort both threaten faith. Comfort does it without being noticed.
Revelation 13:3	The beast's deadly wound was healed, "and all the world wondered after the beast."	Tentative: the world is won by wonder before it is ruled by fear. The healing in the text is the beast's, not humanity's.

Scripture is quoted from the King James Version. The NKJV, NASB and ESV are noted for comparison on Revelation 13:15.