From Galileo to AI:

Historical Patterns of Christian Resistance and a Reformed Case for Discerning Use of AI

Dr. Paul Shim, paulshim@midwest.edu

Midwest University

November 16, 2026

Abstract

Several Christian commentators within charismatic and prophecy circles have recently linked artificial intelligence (AI) to the image of the beast in Revelation 13, portraying the technology as a vehicle of demonic deception. This paper argues that such claims repeat a long pattern of Christian resistance to unfamiliar technologies, evident in earlier reactions to Galileo's heliocentrism, Benjamin Franklin's lightning rod, computers, and retail barcodes, each of which provoked theological alarm and even church censure before settling into ordinary use. Reading Revelation 13:14–17 within the imperial context of John's original audience shows that the speaking image and the mark signify allegiance to idolatrous political power rather than future machines. Drawing on Albert M. Wolters's distinction between creational structure and spiritual direction, the paper contends that AI is a human tool unfolding within the development of civilization under God's sovereign providence, even as its design and application call for moral discernment. Rather than reacting with either apocalyptic fear or uncritical enthusiasm, churches should engage AI with sober, principled wisdom.

I. Introduction

Several Christian voices, especially within charismatic circles and the popular prophecy movement, have once again begun treating an emerging technology, artificial intelligence (AI), as if it belonged to the devil. Bishop Alan DiDio has identified AI with the "image of the beast" in Revelation 13, characterizing it as a speaking image designed to compel false worship.[1] Along similar lines, Josh Peck has suggested that AI could become the means by which Satan counterfeits the worldwide presence of the Holy Spirit, overcoming what Peck calls Satan's "lack of omnipresence."[2]

Alarming as such rhetoric sounds, the underlying reflex has deep historical roots. When Galileo defended heliocentrism, church officials moved to silence him. When Benjamin Franklin introduced the lightning rod, some colonists regarded it as a presumptuous interference with divine judgment, and a prominent Boston minister suggested that it had helped cause an earthquake. When commercial barcodes spread across retail markets, prophecy writers insisted that the lines concealed the number 666. In every instance the technology endured while the apocalyptic warnings faded.

Opposition to AI follows this familiar pattern of mistaking unfamiliar instruments for spiritual threats. Human beings routinely distrust innovations whose social consequences remain unclear, yet apprehension alone carries no theological authority. Because technological development unfolds within God's sovereign providence, AI remains a created instrument rather

---

1. Alan DiDio, *Summoning the Demon: A.I., Aliens, and the Antichrist* (Shippensburg, PA: Destiny Image, 2024); Alan DiDio, "Mark of the Beast & AI: Is AI Part of the Devil's End-Time Strategy?," Destiny Image, March 14, 2024, https://www.destinyimage.com/blog/alan-didio-mark-of-the-beast-ai-is-ai-part-of-the-antichrists-end-time-scheme.

2. James Lasher, "Could AI Become Satan's Counterfeit Holy Spirit?," *Charisma Magazine*, July 29, 2026, https://mycharisma.com/propheticrevival/could-ai-become-satans-counterfeit-holy-spirit/, reporting Peck's remarks on *Into the Supernatural*; see also Josh Peck, "How AI Becomes the Unholy Spirit," *Into the Supernatural*, Prophecy Watchers, July 24, 2026, podcast audio, https://podcasts.apple.com/us/podcast/how-ai-becomes-the-unholy-spirit-into-the/id1162811009?i=1000778212053.

than a demonic spirit. A genuinely Reformed posture neither baptizes every novel tool nor retreats into blanket prohibition; instead, it asks what intellectual honesty and heartfelt devotion to God require, and then puts the tool to work accordingly. Churches that refuse even that measured discernment risk repeating past missteps and alienating congregations that already inhabit a world shaped by AI.

II. Human Resistance to Technological Change

Major technological transitions rarely arrive without pushback in human history. At bottom, resistance springs from ordinary human impulses: anxiety over unintended consequences, concern that settled habits will unravel, and an instinctive preference for the familiar. Within religious communities, clergy and theologians have frequently stood at the forefront of that skepticism, warning that a new invention threatens either divine order or the spiritual purity of the church.

Empirical psychology confirms how deeply this bias runs. In a 2022 study published in *Psychological Science*, Adam Smiley and Matthew Fisher found that people evaluated the same unfamiliar technology more favorably when told it had been invented before their birth rather than after it, and that a person's age at the time of an invention strongly predicted his or her attitude toward a wide range of real technologies.[3] The researchers offered these findings as an explanation for why fear of new technology keeps recurring even when the predicted harms fail to materialize. Whenever an innovation appears poised to reorganize daily life, some spiritual leaders have interpreted that disruption as evidence of demonic intrusion.

---

3. Adam H. Smiley and Matthew Fisher, "The Golden Age Is Behind Us: How the Status Quo Impacts the Evaluation of Technology," *Psychological Science* 33, no. 9 (September 2022): 1605–14, https://doi.org/10.1177/09567976221102868.

Christians hold no monopoly on technological anxiety, though within the church that anxiety tends to adopt distinctly theological vocabulary. A new device is labeled "of the devil," linked to the mark of the beast, or denounced as an arrogant intrusion upon divine providence. Recognizing how reliably this rhetoric surfaces at modern turning points allows the church to view today's AI debate within a long historical trajectory rather than as an unprecedented spiritual emergency.

III. Historical Precedents

Galileo Galilei remains the most familiar example. During the early seventeenth century, his defense of heliocentrism collided with the geocentric reading of Scripture favored by church authorities. In 1616 the Congregation of the Index declared the Copernican doctrine contrary to Scripture, and Cardinal Robert Bellarmine admonished Galileo to abandon it; in 1633 the Roman Inquisition found Galileo "vehemently suspected of heresy" and confined him to house arrest for the rest of his life.[4] These proceedings combined scientific conservatism, institutional politics, and genuine worry that a new cosmology would erode public confidence in biblical truth. Although historians have rightly nuanced popular caricatures of the affair, the episode still illustrates how a legitimate scientific advance can be misread as an assault on Christian orthodoxy. In time the church reconciled its exegesis with astronomy, and heliocentrism ceased to trouble believers.

Franklin's lightning rod provides an even closer parallel. Even though the iron rod demonstrably spared lives and preserved buildings, its arrival in New England provoked

---

4. For the decree of 1616 and the sentence of 1633, see Maurice A. Finocchiaro, ed. and trans., *The Galileo Affair: A Documentary History* (Berkeley: University of California Press, 1989). For a corrective to popular caricatures of the affair, see Maurice A. Finocchiaro, "That Galileo Was Imprisoned and Tortured for Advocating Copernicanism," in *Galileo Goes to Jail and Other Myths about Science and Religion*, ed. Ronald L. Numbers (Cambridge, MA: Harvard University Press, 2009), 68–78.

theological unease. After the earthquake of November 1755, the Rev. Thomas Prince of Boston's Old South Church republished an earlier sermon on earthquakes with an appendix arguing that "the more Points of Iron are erected round the Earth to draw the Electrical Substance out of the Air; the more the Earth must needs be charged with it," and that Boston, which had more rods than anywhere else, had therefore suffered more severely.[5] Harvard professor John Winthrop answered him publicly.[6] A few years later the young John Adams recorded that certain Bostonians "of the highest Rank" regarded the iron points as "an impious attempt to robb the almighty of his Thunder."[7] Franklin had already dismissed such objections. Writing to Cadwallader Colden in 1753 about a critic who treated lightning protection as presumption, he replied, "Surely the Thunder of Heaven is no more supernatural than the Rain, Hail or Sunshine of Heaven, against the Inconveniencies of which we guard by Roofs and Shades without Scruple."[8] The device soon became standard protection on churches and homes alike.

During the 1970s and 1980s, mainframe computers provoked a comparable wave of eschatological alarm. Radio pastors David Webber and Noah Hutchings popularized rumors of a massive "beast supercomputer" in Brussels supposedly capable of assigning a tracking number to every human being on earth. They soon expanded the claim in *Computers and the Beast of Revelation*, linking digital computing directly to Revelation 13 and the number 666.[9] Around the

---

5. Thomas Prince, *Earthquakes the Works of God and Tokens of His Just Displeasure* (Boston, 1755), appendix, 20–23.

6. Eleanor M. Tilton, "Lightning-Rods and the Earthquake of 1755," *The New England Quarterly* 13, no. 1 (March 1940): 85–97.

7. L. H. Butterfield, ed., *Diary and Autobiography of John Adams*, vol. 1 (Cambridge, MA: Belknap Press of Harvard University Press, 1961), 61–62.

8. Benjamin Franklin to Cadwallader Colden, April 12, 1753, in *The Papers of Benjamin Franklin*, vol. 4, ed. Leonard W. Labaree (New Haven: Yale University Press, 1961), Founders Online, https://founders.archives.gov/documents/Franklin/01-04-02-0167.

9. David Webber and Noah W. Hutchings, *Computers and the Beast of Revelation* (Shreveport, LA: Huntington House, 1986).

same period, the Exclusive Brethren fellowship led by James Symington, now known as the Plymouth Brethren Christian Church, rejected computers outright; in 1982 Symington tied scientific developments, computers among them, to the coming "Man of Sin."[10] Once desktop machines entered ordinary homes and church offices, those warnings quietly vanished, and even the Brethren eventually adopted computers under their own controls.

Retail barcodes generated a parallel panic. Beginning in the late 1970s, several evangelical authors, most prominently Mary Stewart Relfe in *The New Money System: 666*, claimed that the Universal Product Code embedded the number 666 into every grocery item.[11] Echoes of the same suspicion surfaced in the Russian Orthodox world around 2000, when fear that barcodes and new taxpayer identification numbers carried the number of the beast grew serious enough that Patriarch Alexei II and the Holy Synod publicly reassured the faithful.[12] As optical scanners became unremarkable commercial infrastructure, the barcode prophecy literature lost its audience.

Still other episodes reinforce the pattern, and some of them place Reformed pastors on the side of innovation. When smallpox struck Boston in 1721, the Puritan minister Cotton Mather, joined by his father, Increase Mather, and other Boston clergy, championed inoculation against the opposition of most of the town's physicians and much of the public. Opponents accused the inoculators of meddling with divine providence, and in November 1721 someone

10. Steve Knowles, "The Appropriation of Information and Communication Technologies by the Plymouth Brethren Christian Church," *The Journal of CESNUR* 5, no. 2 (2021): 92–112, https://doi.org/10.26338/tjoc.2021.5.2.5.

11. Mary Stewart Relfe, *The New Money System: 666* (Montgomery, AL: Ministries, Inc., 1982).

12. "Russian Church Reassures Members Who Fear Codes Signify 'The Beast,'" *Christianity Today*, March 1, 2001, https://www.christianitytoday.com/ct/2001/marchweb-only/3-5-55.0.html.

threw a crude bomb into Mather's house; it failed to explode.[13] A generation later Jonathan Edwards, then president of the College of New Jersey, submitted to smallpox inoculation and died of its complications in 1758.[14] Across all these controversies, the technology itself never proved demonic; fear and speculative exegesis generated the panic.

IV. Scripture and the Image of the Beast

The popular identification of AI with the beast's image rests on a particular way of reading Revelation 13. In Revelation 13:14–15 the second beast, later called the false prophet (Rev. 16:13; 19:20), deceives the inhabitants of the earth into making an image (εἰκών, *eikōn*) of the first beast, and it is permitted to give breath (πνεῦμα, *pneuma*) to the image so that the image might speak and cause those who refuse to worship it to be killed. Interpreters such as DiDio read the speaking image as a forecast of a future machine. Yet John wrote to seven actual congregations in Roman Asia (Rev. 1:4, 11), for whom images of the emperor, civic festivals, and the economic pressure of the trade guilds were daily realities. G. K. Beale, whose commentary on the Greek text stands among the most thorough Reformed treatments of the book, reads the image against the background of the imperial cult and of Daniel 3, where Nebuchadnezzar's golden image demanded worship on pain of death.[15] The breath given to the image signals a counterfeit of the life that God alone gives (Gen. 2:7; Ezek. 37:9–10), not a description of silicon and software.

The same principle governs the mark (χάραγμα, *charagma*) in Revelation 13:16–17. Within Revelation the mark of the beast stands in deliberate contrast to the seal that God places

---

13. John B. Blake, "The Inoculation Controversy in Boston: 1721–1722," *New England Quarterly* 25, no. 4 (1952): 489–506.

14. George M. Marsden, *Jonathan Edwards: A Life* (New Haven: Yale University Press, 2003), 490–94.

15. G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1999), 707–28.

on the foreheads of his servants (Rev. 7:3; 14:1).[16] Because the seal of God is plainly not a visible tattoo, the mark of the beast is best understood as the identifying allegiance of those who worship the beast, not as a barcode, a microchip, or a neural implant. The computer prophecies of the 1970s, the barcode prophecies of the 1980s, and today's AI prophecies share the same hermeneutical error: they read Revelation through the morning newspaper rather than through the Old Testament and the situation of John's first readers.

Scripture, moreover, speaks positively about human making. The cultural mandate of Genesis 1:28 commissions humanity to fill and subdue the earth. Genesis 4:20–22 records the origins of herding, music, and metalworking, and Scripture nowhere commands God's people to abandon these crafts because they first arose in Cain's line. When Israel built the tabernacle, the LORD declared that he had filled Bezalel "with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship" (Exod. 31:3).[17] Isaiah attributes even the farmer's technique to divine instruction: "his God teaches him" (Isa. 28:26). Paul insists that "everything created by God is good, and nothing is to be rejected if it is received with thanksgiving" (1 Tim. 4:4). These texts do not prove that every invention is wholesome, but they establish that human technical skill is a gift exercised under God's rule, not a province surrendered to the devil.

V. Reformed Theological Framing

Reformed theology offers a sturdier framework for assessing AI, avoiding both uncritical enthusiasm and spiritual paranoia. Philosopher Albert M. Wolters's classic distinction between structure and direction proves especially clarifying here. Structure, Wolters explains, "refers to the order of creation," the capacities and latent possibilities God embedded within the cosmos,

16. Beale, *Book of Revelation*, 715–17.

17. Unless otherwise noted, Scripture quotations are from the English Standard Version (ESV).

including the human gift for crafting tools.[18] Direction describes the spiritual orientation of the human heart, whether those created capacities are deployed in faithful obedience or sinful rebellion.

AI, like every human artifact before it, has its structure in God's good creation rather than in the fall. The capacity to process language and pattern is a creational possibility that can be unfolded in service to one's neighbor under God's providence. Seen in that light, AI stands in continuity with stone implements, bronze and iron tools, the printing press, and the personal computer, none of which possessed moral agency of its own. Yet Wolters's framework also guards against the simplistic claim that tools are neutral. Direction applies not only to how a finished tool is used but also to cultural products themselves, since human makers build their aims, priorities, and assumptions into what they design. Derek Schuurman, applying these reformational categories to computing, argues that technology is therefore never value free; it is shaped from the outset by the commitments of its designers and the purposes of its users.[19] The Reformed answer to AI is thus not to declare it neutral but to discern, in each design and each use, whether its direction bends toward obedience or toward rebellion.

This conviction has deep roots in the Reformed tradition. John Calvin taught that genuine achievements in the arts and sciences, even among unbelievers, are gifts of God's Spirit: "If we regard the Spirit of God as the sole fountain of truth, we shall neither reject the truth itself, nor despise it wherever it shall appear, unless we wish to dishonor the Spirit of God."[20]

---

18. Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview*, 2nd ed. (Grand Rapids: Eerdmans, 2005), 59; see also 87–114.

19. Derek C. Schuurman, *Shaping a Digital World: Faith, Culture and Computer Technology* (Downers Grove, IL: IVP Academic, 2013).

20. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, Library of Christian Classics 20 (Philadelphia: Westminster Press, 1960), 2.2.15, 273–74.

Viewing technology through structure and direction undermines the notion that AI acts as an autonomous demonic entity. God's sovereignty encompasses human cultural and scientific development, meaning that breakthroughs in computation unfold inside, rather than outside, divine governance. At the same time, the Reformed doctrine of the image of God establishes a clear theological boundary. Human dignity rests not in raw computational speed or logical output, but in our capacity for genuine affection, delight, and worship directed toward our Creator. No algorithm will ever love or enjoy God. Holding fast to that boundary protects the church from both the technocratic illusion that machines rival human souls and the reactionary error that treats the machine itself as evil.

VI. Engaging Contemporary Opposition, Especially Bishop Alan DiDio and Josh Peck

Among contemporary charismatic and prophetic voices, Bishop Alan DiDio has argued forcefully that AI is anything but spiritually neutral. Across books, broadcasts, and sermons, he has associated AI with the "image of the beast" in Revelation 13.

Josh Peck has advanced a closely related thesis. On his program *Into the Supernatural*, Peck has argued that Satan never creates but only counterfeits what God has established, and that AI may become the technological vehicle of that counterfeit. Because, in Peck's words, "no member of Satan's unholy trinity can be with all of his followers at all times in the way God can," AI "could very well be the way that Satan gets around his lack of omnipresence." He has also speculated that the mark of the beast may involve "an implantation of a chip that connects a person to an end times AI."[21] In an earlier *Prophecy Watchers* episode hosted by Brandon Holthaus, Peck and Holthaus linked the modern surge of technological knowledge to the

21. Lasher, "Could AI Become Satan's Counterfeit Holy Spirit?"; Peck, "How AI Becomes the Unholy Spirit."

knowledge that, according to 1 Enoch, the fallen angels revealed to humanity.[22] In these presentations AI appears not merely as a tool vulnerable to abuse but as a likely instrument of demonic deception.

Not every Christian critic of technology belongs in this category. Jacques Ellul and Neil Postman warned that technology reshapes the societies that adopt it; Postman observed that "embedded in every tool is an ideological bias, a predisposition to construct the world as one thing rather than another."[23] G. K. Beale has shown from Scripture that "what people revere, they resemble, either for ruin or restoration."[24] Such cautions deserve a hearing, and the Reformed framework outlined above absorbs them: they concern the direction in which a tool forms its users, not the presence of demons in the machine. Neither Ellul, nor Postman, nor Beale requires the church to treat software as an occult conduit.

Arguments like those of DiDio and Peck reach far beyond legitimate cautions about pastoral integrity; they treat the software itself as spiritually contaminated. To be sure, pastors have every reason to guard against deception, intellectual laziness, and the temptation to substitute automated text for prayerful ministry led by the Spirit. Yet acknowledging those hazards does not require banishing AI from Christian life. Church history repeatedly shows the pastoral cost of collapsing the distinction between a created capacity and its sinful misuse. A wiser course preserves truthfulness, embodied pastoral affection, and reliance upon the Holy Spirit while permitting AI to assist with research, administration, and media distribution under accountable human oversight.

---

22. James Lasher, "Are Fallen Angels Behind Today's Technological Explosion?," *Charisma Magazine*, July 14, 2025, https://mycharisma.com/propheticrevival/are-fallen-angels-behind-todays-technological-explosion/.

23. Jacques Ellul, *The Technological Society*, trans. John Wilkinson (New York: Knopf, 1964); Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993), 13.

24. G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: IVP Academic, 2008), 16.

VII. Practical Implications and Constructive Uses

Imposing a blanket prohibition on AI in local ministry is pastorally shortsighted because it flattens the difference between practices that hollow out integrity and practices that extend gospel witness. Many congregations already use software tools responsibly to edit sermons into brief video clips, index a pastor's own archive of teachings, streamline administrative workflows, and assist laypeople with basic biblical background research.

More experimental ventures have also drawn headlines, including a worship service assembled almost entirely with AI tools at St. Paul's Lutheran Church in Helsinki and an interactive "AI Jesus" installed in the confessional of St. Peter's Chapel in Lucerne, Switzerland.[25] While neither experiment offers a pattern for faithful churches to imitate, both illustrate how rapidly religious institutions are testing the boundaries of these tools.

Meanwhile, younger generations already inhabit an environment where intelligent software is woven into daily study and work. Turning away from that landscape does nothing to insulate young believers from its formative power. Thoughtful engagement, anchored in confidence in God's providence and the primacy of human affections, enables the church to meet people within their actual cultural setting while remaining faithful to discipleship and sound doctrine.

VIII. Conclusion

Current Christian alarm over AI replays a script long familiar to the church. Heliocentrism, the lightning rod, mainframe computers, and grocery barcodes each provoked intense theological suspicion before eventually settling into everyday life. Read in its own

25. Dasha Litvinova and Kostya Manenkov, "What One Finnish Church Learned from Creating a Service Almost Entirely with AI," Associated Press, March 8, 2024; Ashifa Kassam, "Deus in Machina: Swiss Church Installs AI-Powered Jesus," *The Guardian*, November 21, 2024, https://www.theguardian.com/technology/2024/nov/21/deus-in-machina-swiss-church-installs-ai-powered-jesus.

historical setting, Revelation 13 offers no prophecy of artificial intelligence, and evaluated through a Reformed lens, AI belongs to the structural potential of God's good creation, taking its place alongside earlier human inventions from bronze tools to the printing press.

Claims that AI is inherently demonic therefore fail the test of both Scripture and historical experience. Preaching such claims from the pulpit carries two serious pastoral liabilities:

First, a church that refuses to understand emerging technologies risks isolating itself from the culture it is called to engage.

Second, framing everyday tools as satanic erects an unnecessary barrier between the gospel and neighbors who already use those tools in ordinary life.

What the present moment calls for is neither naive celebration nor fearful withdrawal, but seasoned Reformed discernment that keeps truth, holy affections, and the sovereignty of God squarely at the center.

Bibliography

Beale, G. K. *The Book of Revelation: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999.

———. *We Become What We Worship: A Biblical Theology of Idolatry*. Downers Grove, IL: IVP Academic, 2008.

Blake, John B. "The Inoculation Controversy in Boston: 1721–1722." *New England Quarterly* 25, no. 4 (1952): 489–506.

Butterfield, L. H., ed. *Diary and Autobiography of John Adams*. Vol. 1. Cambridge, MA: Belknap Press of Harvard University Press, 1961.

Calvin, John. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. 2 vols. Library of Christian Classics 20–21. Philadelphia: Westminster Press, 1960.

Christianity Today. "Russian Church Reassures Members Who Fear Codes Signify 'The Beast.'" March 1, 2001. https://www.christianitytoday.com/ct/2001/marchweb-only/3-5-55.0.html.

DiDio, Alan. "Mark of the Beast & AI: Is AI Part of the Devil's End-Time Strategy?" Destiny Image, March 14, 2024. https://www.destinyimage.com/blog/alan-didio-mark-of-the-beast-ai-is-ai-part-of-the-antichrists-end-time-scheme.

———. *Summoning the Demon: A.I., Aliens, and the Antichrist*. Shippensburg, PA: Destiny Image, 2024.

Ellul, Jacques. *The Technological Society*. Translated by John Wilkinson. New York: Knopf, 1964.

Finocchiaro, Maurice A., ed. and trans. *The Galileo Affair: A Documentary History*. Berkeley: University of California Press, 1989.

———. "That Galileo Was Imprisoned and Tortured for Advocating Copernicanism." In *Galileo Goes to Jail and Other Myths about Science and Religion*, edited by Ronald L. Numbers, 68–78. Cambridge, MA: Harvard University Press, 2009.

Franklin, Benjamin. *The Papers of Benjamin Franklin*. Vol. 4. Edited by Leonard W. Labaree. New Haven: Yale University Press, 1961. Founders Online. https://founders.archives.gov/documents/Franklin/01-04-02-0167.

Gibbs, Samuel. "Elon Musk: AI Is Our Biggest Existential Threat." *The Guardian*, October 27, 2014. https://www.theguardian.com/technology/2014/oct/27/elon-musk-artificial-intelligence-ai-biggest-existential-threat.

Kassam, Ashifa. “Deus in Machina: Swiss Church Installs AI-Powered Jesus.” *The Guardian*, November 21, 2024. https://www.theguardian.com/technology/2024/nov/21/deus-in-machina-swiss-church-installs-ai-powered-jesus.

Knowles, Steve. “The Appropriation of Information and Communication Technologies by the Plymouth Brethren Christian Church.” *The Journal of CESNUR* 5, no. 2 (2021): 92–112. https://doi.org/10.26338/tjoc.2021.5.2.5.

Lasher, James. “Are Fallen Angels Behind Today’s Technological Explosion?” *Charisma Magazine*, July 14, 2025. https://mycharisma.com/propheticrevival/are-fallen-angels-behind-todays-technological-explosion/.

———. “Could AI Become Satan’s Counterfeit Holy Spirit?” *Charisma Magazine*, July 29, 2026. https://mycharisma.com/propheticrevival/could-ai-become-satans-counterfeit-holy-spirit/.

Litvinova, Dasha, and Kostya Manenkov. “What One Finnish Church Learned from Creating a Service Almost Entirely with AI.” Associated Press, March 8, 2024.

Marsden, George M. *Jonathan Edwards: A Life*. New Haven: Yale University Press, 2003.

Peck, Josh. “How AI Becomes the Unholy Spirit.” *Into the Supernatural*, Prophecy Watchers, July 24, 2026. Podcast audio. https://podcasts.apple.com/us/podcast/how-ai-becomes-the-unholy-spirit-into-the/id1162811009?i=1000778212053.

Postman, Neil. *Technopoly: The Surrender of Culture to Technology*. New York: Vintage Books, 1993.

Prince, Thomas. *Earthquakes the Works of God and Tokens of His Just Displeasure*. Boston, 1755.

Relfe, Mary Stewart. *The New Money System: 666*. Montgomery, AL: Ministries, Inc., 1982.

Schuurman, Derek C. *Shaping a Digital World: Faith, Culture and Computer Technology*. Downers Grove, IL: IVP Academic, 2013.

Smiley, Adam H., and Matthew Fisher. “The Golden Age Is Behind Us: How the Status Quo Impacts the Evaluation of Technology.” *Psychological Science* 33, no. 9 (September 2022): 1605–14. https://doi.org/10.1177/09567976221102868.

Tilton, Eleanor M. “Lightning-Rods and the Earthquake of 1755.” *The New England Quarterly* 13, no. 1 (March 1940): 85–97.

Webber, David, and Noah W. Hutchings. *Computers and the Beast of Revelation*. Shreveport, LA: Huntington House, 1986.

Wolters, Albert M. *Creation Regained: Biblical Basics for a Reformational Worldview*. 2nd ed. Grand Rapids: Eerdmans, 2005.