TECHNOLOGY AND TECHNOLOGICAL TOOLS IN THE OLD TESTAMENT: A HISTORICAL-CRITICAL APPROACH TO THE ORIGIN OF ARTIFICIAL INTELLIGENCE

By
Ogundeji Abel Leke PhD

Faculty of Art, Religious Studies Department,
University of Lagos, Nigeria.
abelogundeji69@gmail.com
+2348034741455, +2348020233348
&
Samuel Sunday ALAMU, PhD

Faculty of Art, Religious Studies Department,
University of Lagos, Nigeria.
ssalamu@unilag.edu.ng

+2348035390581

Abstract

The origin of Artificial Intelligence (AI) cannot but be traced to the Old Testament period with great insights from the advancement of technology and technological tools in the ancient Israelite community, and the Ancient Near Eastern societies such as Mesopotamia and Egypt which were believed to be the cradles of civilisation. Technology during this era was seen in architectural, writing, agricultural, and other mechanical tools, which provides valuable insight on the birth of AI in the religious texts of the Israelites. The paper aims to trace the origins of AI and its implications in the context of divine creation and human ingenuity. Thus, the study explores the creativeness of man in building, art, culture, music, and the divine origination of creative acts. The study adopted a historical-critical approach. It was discovered that the Old Testament not only resonates the consciousness of technological advancement but also foreshadows the development of AI, thus, challenging the status quo on the modern perception of AI as a purely contemporary phenomenon. Therefore, the study recommended that scholars in the field of Biblical Studies, especially the Old Testament scholars should engage in extensive research on the origin of AI from the Old Testament texts.

Keywords: Artificial Intelligence, Divine Creation, Human Ingenuity, Technology and Technological Tools, Old Testament

Introduction

The Old Testament world is like every other world where diverse forms of methods, ideologies, and technologies existed. There is no generation without a form of technology that helps man navigate his challenges and makes his work easier and faster. Technology cuts across

everything that a man does in his society such as building, writing, information, security, economic, and even religious engagements. It is expedient to say that technology is the totality of both the ancient and the modern man. That is, man has been a technological being since time immemorial through his thoughts, actions, and contributions to his society. The Ancient Near Eastern societies such as Mesopotamia and Egypt were known as two major cities of great influence in technology and civilisation, hence they were called cradle of civilisation (Oppenheim, 1997:32). It is no gainsaying that these cities (Mesopotamia and Egypt) called cradle of civilisation became the originators and pioneers to most ancient technological tools in architectural designs, constructions, writing, record keeping, iron and machines in the ancient world which proved beyond reasonable doubt the presence of technology and technological tools in the Old Testament.

The word technology comes from two Greek words, transliterated *techne* and *logos*. *Techne* means art, skill, craft, or the way, manner, or means by which a thing is gained. *Logos* means word, the utterance by which inward thought is expressed, a saying, or an expression (College of Engineering, n.d.). A careful look at this etymological meaning reflects the Old Testament craftsmanship, art and skill which are common with the ancient people. In Genesis 4:22 a word similar to artificial was used "And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron…." (King James Version). The word 'artificer' is a term adopted in the King James Version (KJV) of the bible and it resonates the term 'artificial' which implies what a man 'makes, devises or contrives'. Thus, the understanding of the term technology and the eventual birth of artificial intelligence is not complete without critically examining its origin from the Old Testament which serves as the book of "The Origins".

Artificial Intelligence (AI) is an offshoot of technology. This implies that what is being understood as AI can be termed advanced technology. AI continues to demonstrate its innovative capacity in several scenarios: autonomous driving of vehicles; content recommendation; voice recognition; automatic translation; optimized planning and several other branches (Norvig, 2013). The view of Norvig suggested that there is indeed advancement in technology through various areas such as voice recognition, automatic translation, and content recommendation among several others which are categorised as the product of AI.

The thrust of this study is to provide a historical origin for the 21st-century term for technology –Artificial Intelligence (AI) from the Old Testament through appropriate interaction with several materials such as the Old Testament texts, books, articles, and online sources that have delved much on the new phenomenon. It pertinent to state that the study is a relatively new endeavour since it examines the traces of Artificial Intelligence (AI) as modern phenomenon born out of the ancient texts of the Bible. Therefore, is it correct to say that the Old Testament has no record of AI? Some scholars have been able to establish the Old Testament origin of AI using the prophetic literature such as Daniel 2. Therefore, is there no other traces aside prophetic record of Daniel? How do we define the term Artificial Intelligence? These questions are brought into light through the following sub-headings: technology and technological tools in the Old Testament, Artificial Intelligence (AI): a conceptual overview, tracing the origins of AI in Old Testament narratives, AI as a Reflection of Human Ingenuity and Divine Creation (Solomon building expedition and the Cherubim and Wheels Movements in Ezekiel), conclusion and recommendations.

Technology and Technological tools in the Old Testament

Technology and technological innovations have long been recognised as major contributors to the development of social and cultural systems and have tended to be closely related to crucial turning points in human history. For example, the development of food-producing technology during the ‘Neolithic Revolution’ in the ancient Near East has been called 'the most fundamental of all human technological breakthroughs’ (Bernard and Pelto, 1972:317).

The ancient Israelites community was not oblivion of technology. Prior to Israelites settlement in Canaan they had been a wandering people who were familiar with the ancient civilisation of Mesopotamia and their long-term slavery in Egypt for the period of four hundred years characterised with intensive labour in constructions and building of cities, there is no doubt that technology was not in place during this period. However, as the older generation departed, with the newer generation there is advancement in technology. Goswell (2022:7) opined that advanced technology has meant different things at different times in history. He further writes:

> For Adam, forced from the Garden of Eden and required to till the earth (Gen 3:23), a wooden plow drawn by a horse would have been advanced technology. Six generations later we have Jubal who made stringed instruments (Gen 4:21) and another generation later we have Tubal-Cain forging metal tools (Gen 4:22). Nine generations from Adam we find Noah building an enormous boat (Gen 6); one large enough to protect two or more of every kind of animal, plus enough food for a year. At Babel, civil engineering had advanced to the stage of creating a massive tower out of man-made bricks (Gen 11:3-5). By the time of Solomon, technology could create an enormous temple in Jerusalem, as well as ships to travel at least part-way around the world (1 Kings 10:22).

The foregoing assertion of Goswell shows the trend of advancement in technology from the Edenic period to the sixth generation and from the Noah’s flood to the Babel narrative and to the era of Solomon. All these show a remarkable growth and changes in the way things are done through adopting the available technology and technological tools of that time. Borchardt (n.d.) further buttressed that “the scroll was a technological innovation of the late third millennium BCE in Egypt. In many ways, it was an improvement upon the use of clay and stone tablets of

earlier periods in Egyptian and Mesopotamian literary production". Technology reconciles between human beings and their world. This interrelationship among human beings, technology, and the environment affects the way we think and thus the way we communicate meaning. Many of the dominant or key symbols in cultures throughout the world are technological symbols (McNutt, 1990:14). For instance among the Israelites, the structure of the Ark of Covenant and the Temple construction which are the work of technology formed a key symbol in Israelites religion. Likewise, among the African (Yoruba) society, *Ogun* is represented with iron such as cutlass, *Bata* drum in the religious music of the *Sango* cult, and the heap of 'special clothes' for the Egungun (Masquerade) all of these are the product of technology and it indicates a strong link to African gods.

God was interested in the advancement of the Israelites through the use of technology to make life more comfortable for them to live. In Exodus account, God said to Moses:

> See, I have called by name Bez'alel the son of Uri, son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, for work in every craft (Exodus 31:2-5).

The above bible passage shows an interesting link between God and technology and man and technology, thus, establishing the necessity of technology as God's endowment on mankind. Romig (2020) cited Vanhoozer that "Technology includes all tools, machines, utensils, weapons, instruments, housing, clothing, communicating and transporting devices and the skills by which we produce and use them." It is pertinent to say man-made these technological tools to serve various purposes such as hoes, cutlass, and baskets to aid the agricultural process, straws, bricks, and irons for building construction, writing materials (stylus, ink, and papyrus), war tools such as iron armour, sword, bows and arrows, and musical tools such as cymbals, harps, drums, and

trumpets among several others showcase man's technological prowess in building and rebuilding his society.

Robert (2024) asserts that the descendants of Cain are responsible for the first great technological innovations in the biblical record: the invention of musical instruments and metalwork. He identified the personality of Nimrod as a great hunter as expressed in Genesis 10:9 and further concludes that Nimrod building enterprise became the emblem of new militarised state societies of the 3rd millennium BC. While commenting on Genesis 11, Robert (2024) affirmed that the Babel builders begin not with a plan to build a city and tower, but with the discovery of a technique for firing bricks. The determination to build the city and tower seemingly arises, at least in part, out of humanity's intoxication with new technological potential.

It is of note to mention the Wall of Jericho as another technological insight into the Old Testament. The biblical city of Jericho and the account of its destruction found in the book of Joshua have frequently been linked to the ancient city of Jericho, which is situated at the archaeological site of Tell es-Sultan, northwest of modern-day Jericho, next to the Ein es-Sultan spring and approximately five miles west of the Jordan River (Kennedy, 2023:1). During the Middle Bronze Age, a strong defense system was built around several settlements in Canaan, including Jericho. Jericho's inhabitants constructed a cyclopean wall around the city at this time, using mudbrick for the upper wall and stone for the retaining wall (Nigro and Taha, 2009:731-744). De Kerckhove (2017:37) stated that the fall of the wall of Jericho was as a result of the combination of three kinds of sounds which are the blast from the ram's horn, the sound of the trumpets, and the people's great shout. This is evidently seen in Joshua 6:5 which states: "And when they make a long blast with the ram's horn, as soon as you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and

the people shall go up every man straight before him" (RSV). Patterson (2018) opined there was a presence of an extra-terrestrial technology placed inside the Ark of the Covenant and had enough power to "amplify Joshua's horns and make them into a powerful sonic weapon". He further affirmed that the interesting thing about the Battle of Jericho is that this specific application of the thunderbolt looks to be similar to what we're seeing with particle ray, death ray, and thunderbolt technologies. It becomes quite evident that humans in the 21st century are once again in possession of extra-terrestrial technology that the ancient people could deploy for military battles (Patterson, 2018).

Technology is the application of tools to achieve practical goals that in some way represent intelligent representations in the physical world (Ferré, 1995). It is however expedient to say that technology is an intelligent way of doing things. It cannot be denied that intelligent was not present among the people of the Old Testament, thus, their understanding of nature and scientific materials enabled them to bring about innovation to their society. Gill (2008:870) affirmed that all groups of people regardless their race, cultural background and belief have had such 'know-how' and techniques for actualising their needs and desires such as building houses, making clothing, farming and animal husbandry, and preparing food. One major underlining source of technology in the Old Testament since technology is seen as a product of intelligent is God. Israel believed in God to be the giver of wisdom and through this God-given wisdom, Israel was able to travail in her socio-economic, political and religious relationships.

Artificial Intelligence (AI): A Conceptual Overview

There are several assertions and views about the meaning of 'Artificial Intelligence' (AI). When we talk about 'Artificial Intelligence' in the 21st century, what comes to the minds of many

is sophisticated technology and a revolution in technology, some see the notion to connote something that has never been in existence and, thus, regarded it as a product of the present era. However, let's take it from the literary understanding of the concept. The term 'Artificial Intelligence' is a combination of two independent words, 'Artificial' and 'Intelligence'. The word Artificial means man-made, things that do not occur naturally, man's origination or production. On the other hand, intelligence means to 'acquire and apply' new ideas or knowledge to solve some specific tasks. Hence, the amalgamation of the two words suggests that a particular knowledge-based, product, skill, and action comes from man rather than it happening in the natural sense.

There is no universally acceptable definition for the term AI. However, Sheikh et al (2023:15) writes:

> AI is that it is a technology that enables machines to imitate various complex human skills. This, however, does not give is much to go on. In fact, it does no more than render the term 'artificial intelligence' in different words. As long as those 'complex human skills' are not specified, it remains unclear exactly what AI is. The same applies to the definition of AI as the performance by computers of complex tasks in complex environments.

The extract above mention noted that AI is the imitation of human skills or abilities by machines. It further stated that since human skills are not specified, the role of AI remains unclear. However, it must be stated at this point that technology is the mother of all new and advanced technology and the aspect of AI is just a means to an end and not an end in itself. This implies that scholars in the 21st century tend to focus much on a particular aspect of the machine imitating human skills to be named Artificial Intelligence but forgot that the computer was man-made that performs some certain human skills such as storing and process of data, computation and evaluation, searching and researching of which all of these are human attributes too. Manning (2020:1) affirmed that the term AI was coined by John McCarthy in 1955 was defined

by him as “the science and engineering of making intelligent machines”. Much research has humans program machines to behave in a clever way, like playing chess, but, today, we emphasize machines that can learn, at least somewhat like human beings do.

Moumita and Thirugnanam (2021:24) man has created several inventions for the benefit of humanity, ranging from the time he discovered fire until his mission to Mars. One such invention is the computer, which has a major impact on human workload reduction and the solution of numerous intricate mathematical and logical puzzles. For researchers, though, the possibilities for new creations are virtually limitless. Thus, they attempted to build a “man-made *homosapien*” species that could be connected to the computer world through artificial intelligence (AI)—which is the combination of artificial, or man-made, and intelligence, or the capacity for thought.

At this point, the researcher agreed with Moumita and Thirugnanam on artificial intelligence by using the word “man-made *homosapien*” i.e. a human machine. Thus, this concept resonates with the idea of advancement in technology since AI itself is an aspect of the computer and the computer itself has gone through different transformational stages from the 1st to the 5th generations. It is hardly unexpected that defining AI is so challenging (Sheikh et al, 2023:16). The concept has generated different versions of definitions, hence, there is no universally acceptable definition of the concept. However, the study provided a working definition that sees AI as more than computer related programme and went as far as identifying the potentials in ancient technological tools as AI related concept.

AI has been categorised into three. According to Thompson (2020:56) types of AI are Narrow or Weak AI, General or Strong AI, and Super AI.

Thompson (2020:56) cited Joe Carter that “weak AI” or “narrow AI” as a machine’s ability to carry out a smaller set of intellectual tasks than a person can. Examples of narrow artificial intelligence (AI) include Google Assistant, Google Translate, Alexa, Cortona, Siri, facial recognition, speech recognition, and other natural language and image processing tools. They go by the name “Weak.” The problem with AI is that these machines' intelligence is nothing like that of a human.

General artificial intelligence, sometimes known as "strong AI," according to Joe Carter, is the ability of a machine to carry out most, if not all, of the intellectual tasks that a human can perform, including the capacity to comprehend the context and generate conclusions from it (Thompson, 2020:57). In contrast to limited artificial intelligence, a general intelligence machine is capable of making decisions based just on its self-learning and not on any prior instruction. Since the foundation of human consciousness is still unclear, it is hard to predict when or even if a machine will be able to mimic consciousness. Therefore, opinions among scientists regarding our proximity to attaining artificial general intelligence are split (Walsh et al 2019:20).

Superintelligence is any intellect that greatly exceeds the cognitive performance of humans in virtually all domains of interest (Thompson, 2020:57). This kind of AI is meant to outperform human intellect in every way, including creativity, general knowledge, and problem-solving abilities. This is the kind of artificial intelligence (AI) that many fear will wipe out humanity, according to figures like Stephen Hawking and Elon Musk. Although this kind of AI does not yet exist, experts believe it may in the future (Thompson, 2020:58). Walsh et al (2019:21) opined that Superhuman AI, also known as artificial emergent intelligence, is the next step up from generalised AI and describes a hypothetical machine with significantly higher intelligence in all areas, such as creativity, social skills, and general knowledge. Essentially, this

degree of intelligence would be indicative of a machine that has the capacity to continuously learn and advance.

Artificial Intelligence as a Reflection of Human Ingenuity and Divine Creation

To trace the origin of artificial intelligence from the Old Testament narratives is a herculean task since there is no direct allusion to it in the Old Testament. However, tracing the origin of artificial intelligence (AI) in Old Testament narratives involves reading the ancient texts through a contemporary lens, especially in passages focusing on artisans' roles which cut across several periods such as the creation narrative (Genesis 1:26; 2:7), Tower of Babel (Genesis 11), the Golden Calf episode (Exodus 32:1-4), Solomon's building expeditions (1Kings 5-8), and the prophecies of ancient prophets such as Daniel (Daniel 12:4) and Ezekiel (Ezekiel 1:19-21; 10:15-17). These several passages are key indications of the modern perspective on AI.

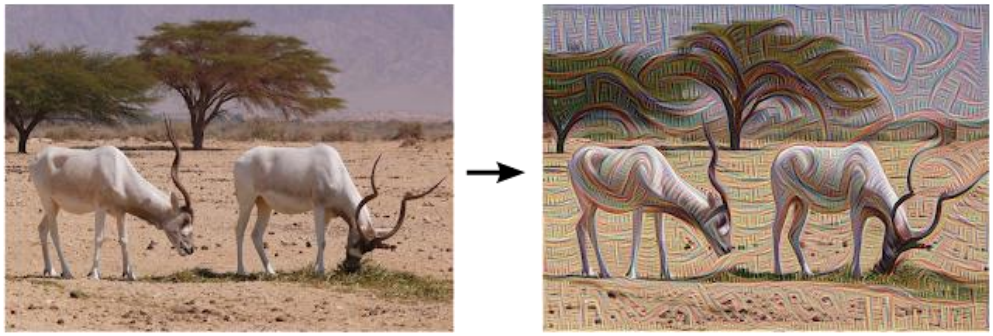
Therefore, artificial intelligence is a reflection of human innovation creativity, and divine creation. A Man is an inquisitive being who tends to ask questions about the origin of the cosmos and the necessary composition of the earth. This made man to be scientifically intoxicated with the sole determination to improve his society with his discoveries and inventions. The study shall aptly discuss the causative of artificial intelligence as a human endeavour and divine origin.

a. Human Ingenuity

Man from the Old Testament narratives to the New Testament, and from the rudimentary algorithms of the mid-20th century by Alan Mathison Turing, to the sophisticated neural networks and machine learning systems of today, AI's evolution underscores the human capacity for problem-solving and creativity (Copeland, 2024). From its origin as a concept in the 1950s to the contemporary era, AI has experienced a profound transformation. Early forerunners such as

Alan Mathison and John McCarthy have envisioned AI as a means to simulate human intelligence, but the passage from symbolic AI to modern machine learning has been marked by advances, setbacks, and relentless innovation (Rayhan et al., 2023:3). AI has permeated man's daily activities and it can be seen in the following areas of human life:``

i. Music and Art: AI-generated art and music demonstrate the blend of algorithmic precision and creative expression. The boundaries between human and machine creativity were blurred in late 2015 when the DeepArt algorithm turned pictures into works of art by well-known painters. This marked the beginning of the current AI artistic canvas. The same year, Google's DeepDream produced ethereal, dreamlike visuals, demonstrating the potential of AI to inspire creative invention as opposed to merely copying (Selimi, 2023).



Left: Original photo by Zachi Evenor. Right: processed with DeepDream by Günther Noack, Software Engineer: (Mordvintsev, 2015).

In the area of music, Martinez (2023) opined that the use of AI in music production began with algorithmic composition attempts in the middle of the 20th century. Iannis Xenakis and Lejaren Hiller are two early proponents of AI music, using computer programs and mathematical algorithms to create musical works. There are numerous instances of AI being used in the creative sectors. Platform firms like Netflix and Spotify, for instance, employ AI to identify gaps in the creation of creative material and provide recommendations for new content (Walsh et al 2019:20). Selimi (2023) observed that Google's MusicLM is one prominent example of the

recent surge of innovations. With its impressive demonstration of AI's ability to comprehend and produce music, MusicLM provides a fascinating look into the potential applications of AI-generated music. Similarly, platforms like Jukin and Amper Music are leveraging AI to provide artists with tools for efficient and creative music production (Martinez, 2023).

Martinez (2023) further affirmed that to aid with music creation, a plethora of AI-based solutions have surfaced. Among these resources is Magenta, an open-source initiative by the Google Brain team that investigates how machine learning functions during the creative process for music and art. AI algorithms are used by other programs, such as OpenAI's MuseNet and Jukin Media's Jukin Composer, to produce everything from full-fledged compositions to background music for movies. The conventional limits of musical composition are being redefined by these technologies, which open up new creative possibilities.

Fig. 2: The above diagram shows some AI musical tools which include Magenta, Jukedeck, and MuseNet.

ii. Culture: The aspect of human culture here implies the giving of human attributes to a machine to generate language, texts and even literature as humans would write them down. AI models with human-like text generation capabilities, such as GPT-3, demonstrate the capacity to imitate and improve linguistic originality. Lighthouse (n.d.) writes:

> Chat GPT stands for Chat Generative Pre-Trained Transformer and was developed by an AI research company, Open AI. It is an artificial intelligence (AI) chatbot technology that can process our natural human language and generate a response. Simply put – you can ask Chat GPT a question, and it will give you an answer.

In the recent advancement, Open AI (2023) has advertised the new model (GPT-4) as "more creative" particularly "on creative and technical writing tasks" in comparison to previous versions. With ChatGPT, human language can be transmitted and translated into different forms.

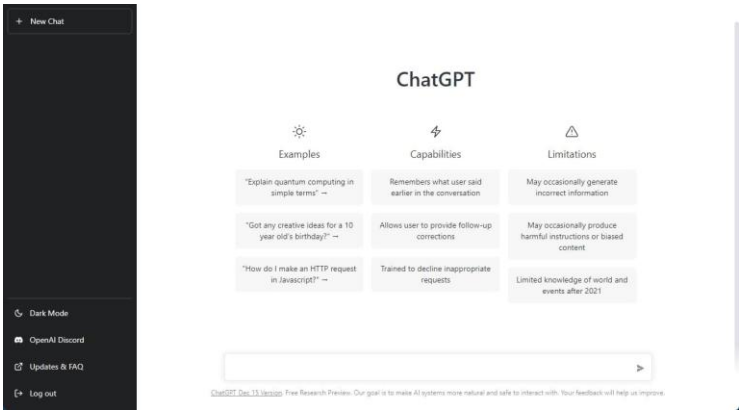


Fig. 3: ChatGPT Interface

Despite this creativeness in providing a replicate for human language and preservation of literature, AI ChatGPT is still not perfect yet and this can be a result that AI is still at its developmental stage, thus, there is still room for improvement.

iii. In Man's Daily Activities: It is pertinent to state that AI has pervaded the entire human activities with no restrictions to health, education, or social activities such as sports, and religious milieu. AI was first applied to mathematical concepts and games, but it has since expanded. As AI advances in adjacent domains have generated new concepts and theories, the usefulness of AI applications in modern Physical Education is becoming more apparent (Lee & Lee, 2021). The church also uses AI tools by adopting advanced technologies for the transmission of sermon, evangelising, and security purposes among several others. (La Cruz & Mora, 2024) asserted that "many pastor counsellors have resorted to AI-based solutions to fight pornography addiction, which has been considered a major threat to the survival of Evangelical and Pentecostal churches."

Sharif (n.d.) opines:

> Generative AI, while novel and disruptive, is not a divine intervention bestowed upon us by celestial beings residing in a distant realm. It is, rather, the product of human ingenuity, born of our efforts in crafting the hardware and software that have catalysed the development of the current iteration of generative AI that we now employ. If humans are responsible for the conceptualisation, programming, and implementation of generative AI, then they are undoubtedly equipped to regulate its development.

From the above submission, Sharif strongly affirms that the origin of AI is from human ingenuity, and man's efforts backed up the desire to improve his status led to the development of generative AI tools that are being used today. On the contrary, (Nyarko, 2023) opines that technology emanates from two perspectives which are "Human ingenuity" resulting from God's image and likeness in man and "Natural Resources". All these are God's gracious gifts at humankind's disposal of which technology and media are a product.

b. Divine Creation

AI should not be perceived as the sole creativity of human, rather, theological undertone should be also be considered in order to provide a profound origin of the concept. In the Old and the New Testaments, God made use of technology to fulfil His promise to humanity and in some other instances as an analogy, vision and as an instrument of His judgment. It is pertinent to say that the origin of artificial intelligence started with God in the Genesis 1-2 which portrays the intent of God to make man in His own image (Imago Dei). Thompson (2020:40) opines that "when analysing AI and the applications designed with the intent to replicate what humans do, one area of focus should be relationality. Most robots are designed to look like humans. Companies are trying to make robots that appear and behave like humans. Out of everything created by God, humankind is created differently." **Humanity was made for the glory of God, imitating Him in all aspects. Wayne (2000:442) contends that because people are made in God's image, they are like God and reflect God. The idea behind God's statement in**

Genesis 1:26, "Let us make humans in our image, after our likeness," is that He intended to create a being that was like himself. Herzfeld (2000:i) **concludes that because of the numerous scientific and technological advances achieved by humanity, an intelligent computer now has an image of itself, an *imago hominis*.**

Another important aspect of divine creation and use of technology was the Ezekiel vision (Ezekiel 1:19-21; 10:15-17). It was a long but interesting vision that God brought to the purview of Ezekiel showing an interconnection between Divinity and technology. Ezekiel states:

> And when the living creatures went, the wheels went beside them; and when the living creatures rose from the earth, the wheels rose. Wherever the spirit would go, they went, and the wheels rose along with them; for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those rose from the earth, the wheels rose along with them; for the spirit of the living creatures was in the wheels (Ezekiel 1:19-21, RSV).

The vision portrayed two entities in a divine communication with Ezekiel – the living creatures and the wheels while the verse 22-28 stated a glorious description of God seated on the throne which is above the head of the living creatures and His host and his appearance was accompanied with thunder (cf. Psalm 18; Psalm 100:2-4), "indicating divine and royal power" (Shawn, 2015:10). The wheels were like a vehicle through which the living creatures move. The stop of living creatures is the stop of the wheels and vice versa. It ends with a profound remark, "for the spirit of the living creatures was in the wheels", thus, this statement helps to provide an accurate answer to possible questions such as, are the living creatures the drivers of the wheel? How are we so sure that Ezekiel was clear with what he saw in the vision? Because the unity between a higher being (living creatures) and a metal-like structure can be proven impossible just like clay joined to an iron which cannot be cemented in the ideal sense of it but can be possible if there is an attraction in the clay (magnetic substance) that can make it to be glued to the iron. In the case of the living creatures and the wheels, the spirit of the living creature was in the wheels, in this wise, it makes sense that the wheels

move and stop concerning the movement of the living creatures, because both the living creatures and the wheels possess the same spirit.

Fig. 4: Bernard Picart's Ezekiel's Vision (Courtesy rijksmuseum.nl)

Conclusion

The understanding of the origin of artificial intelligence from the Old Testament is not complete when trying to isolate it from technology and technological tools. It is undoubtedly discovered from the study that technology has been in existence since time immemorial such as during the Mesopotamia and Egyptian civilisations and the societies of the Ancient Near East. The Old Testament passages mention stringed instruments (Gen 4:21), the forging of metal tools (Gen 4:22), Noah's enormous boat (Gen 6), At Babel, civil engineering had advanced to the stage of creating a massive tower out of man-made bricks (Gen 11:3-5). All aforementioned among several others were evidences of the presence of technology and technological tools in the Old Testament. One thing that is clear from these findings is that there is no generation without its level of technology and technological advancement.

AI as an emerging phenomenon of the twenty-first century is as old as man himself. AI which means Artificial Intelligence resonates with man-made intelligence and by this it was discovered that God made man in His image and likeness, thus, man becomes the first Artificial Intelligence. The current use of the term AI is usually narrowed to machine intelligence. However, the concept, scope, and component of the term is more than machine intelligence rather it also entails human or male intelligence. However, the difference between the kinds of usage is that one is a subset of the Original (God) who created man and the other is a sub of the subset. The subset is in a higher version which includes above all emotion, worship, and a sense of responsibility and future. While the sub of the subset is emotionless and limited to what is stored or fashioned with it. The beauty is that man is making an effort to the earth a more improved place that will meet up with the standard of nature and the current situation facing in his society.

Recommendations

The study aptly recommended the following:

1. Scholars in the field of Biblical Studies, especially the Old Testament scholars should engage in extensive research on the origin of AI from the Old Testament texts.
2. Man should make positive use of God's given intelligence to make society a better place.
3. Artificial Intelligence (machine) should not take the place of man since robotics is becoming more in use for several tasks while man's input has been relegated. However, it must be noted that machines are meant to aid man and not to replace him.

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