



Easter Thoughts on Artificial Intelligence: A Christian Approach

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Abstract:

A technique based on today's results of science is becoming dominant in almost all fields under the name Artificial Intelligence (AI). At Easter, some Christian-minded people gathered to discuss the impact, advantages, and dangers of Artificial Intelligence. The debate centered around the preservation or reinterpretation of the dogma of creation. If the dogma is valid - God is the only creator - then the creation of Artificial Intelligence cannot dominate man - there is no danger. But man is creative and has always 'created' things throughout his history that have no example in God's creations. Rather able to create such machine that may rule over the man? The danger does not lie in this, but in the bad intention, which is also human. What possibilities do we have for recognition and protection? This study deals with the relationship between Humans and AI from a scientific, rather than a technical, aspect.

Keywords: Artificial Intelligence, Machine Learning, Human Intelligence, Christian Science, Formal Logic, Automatic Decision, Danger.

Easter was the time for a Christian-spirited discussion about the intellectual technique that concerns the whole world, about Artificial Intelligence.

- Through Artificial Intelligence, man is able to produce creatures, which is only God's ability.
- God created man in his own image, but endowed him with 'only human abilities' - not divine ones.
- Creation is a divine ability, even angels and saints cannot do it.
- The world must be saved from the harm of Artificial Intelligence. Limits and boundaries must be introduced!
- such different opinions were expressed.

Starting from the Christian faith, we can quote St. Thomas Aquinas, according to whom the ordered world - our physical, metaphysical world - can be known, and above which 'the world of supernatural truth is hidden' and cannot be penetrated by thinking. The divine revelation radiating from here can only be accepted, because it is beyond human reason, but not unreasonable. Man has free will only in his own world. According to St. Thomas Aquinas both the good-ethical action and the bad-unethical action have the same origin, the free will.

We know and see many examples of this: man-made destructions, the rivalry production of weapons aimed at everyone, methods that incite people en masse against each other. And all of these have unlimited applications. The entire human world can be destroyed with these, but they haven't done it yet. Although they are capable of inflicting any kind of pain and suffering on humanity, it has always been followed by resurrection and new life. This is the will and intention embodied by God in Jesus! If it didn't happen like this once, then everything would be over and any thought would cease to exist.

Man is therefore able to destroy his own world, even several times, but even then, he is not able to penetrate into the supernatural.

Some may think otherwise: let's find, create another world - free will allows - for ourselves and then everything we have now will become redundant and can be destroyed. Space travel is one such intention with its many experiments.

If, according to predestination, God's created world is eternal, then man cannot destroy it. If those with weapons of mass destruction knew this for sure, then they could use them freely, the Earth, nature would be preserved and they would be the survivors, that is, evil can win, good is destroyed - various opinions were expressed.

Is this the way? Any thought can become an action, because free will gives it?

Let us examine the 'softer' direction, where man lives in the 'world of physical and metaphysical knowledge' and intends to keep it. However, thinking cannot penetrate the 'supernatural truth hidden above'. Even if we accept this thousand-year-old dogma, the question still arises: could people have managed to penetrate there just by chance? They must have entered, seen, heard, dreamed, imagined and returned! Because we know about such people: Buddha and Muhammad also claim it, and then there is, for example, Prometheus, Archimedes, Leonardo Da Vinci, Mary Curie, Tesla. Each of them brought something to humanity that can only be seen and understood from outside our own world (!). So, it is possible. Where is the barrier? As believers, we know only one thing: the wrath of God, who has enough of it - no more. But, at Sodom, God limited himself, there is no more anger and then the free will and chance remained!

The unethical actor - the evil one - can destroy freely, but he cannot destroy God's creation, there must be a limit and this is the preservation and maintenance of his own existence. So, there must also be divine predestination in evil.

What about ethical actors? In order to make his life better, more comfortable and richer, based on the principle of free will, he creates more and more skillful, meaningful and independent tools. Artificial Intelligence is the result of this development, which even in its rudimentary nature exceeds these intentions and seems to be a fundamental tool of the world of creation. And this contradicts to the dogmatics of creation.

If man is not able to penetrate the world of the supernatural truth of St. Thomas, then Artificial Intelligence does not contain any danger from this point of view, it is not able to create! Perhaps those who entered with divine permission brought it with them, then it obviously has a divine limit. From another point of view, over the results the AI can have many kinds of dangers. This question does not belong here.

So, we have no business with him, he cannot create, there is no danger! If we were to assume it, then the dogma of creation would be destroyed!

But does this dogma still exist? Are only a lot of people talking about it, referring to it, applying it, even though it has long since fallen into disuse? Then is this dogma valid for people of other religions or for atheists? Or perhaps universal, i.e., independent of faith?

By this way, the question of whether creation is possible in the world of man comes into a completely different light.

If the dogma of creation were still valid and universal, then there is no danger, there is nothing to draw attention to! It is unnecessary and surplus to formulate limits and boundaries!

I don't want Artificial Intelligence and other similar important issues to fall into the world of dogmatics, because I think the matter is not that 'simple'. Let's try to formulate what creation is and how human action relates to it.

1. It comes from the Creation; our entire world is a creation - we think and believe it is a divine creation. You cannot know more than this even without faith, all ideas and assumptions are therefore also faith.
2. If there is something in this world that was not there before, which has no origin, then according to the theory, God created again?
3. The most fundamental invention of humanity, which does not exist in nature independently of man, is what if not creation? Man created the wheel, the bearing and axle dual! So, is man a creator? It may have been suggested by God, or it may have been an accidental passage, but it is certainly human!
4. And man has created many other things: bridges, houses, steam engines, airplanes, medicines, plastics, viruses, computers, robots, artificial intelligence!
5. The dogma of creation has fallen! And the cause is not the bad, or sin. It stems from ethical act even in the Saint Thomas's sense!
6. We can say the dogma is invalid, not divine will! Or maybe God has changed? I wonder why, what could be his reason for it? Maybe it was influenced by man? The answer the only one: we are constantly penetrating the vault of supernatural truth.

The core of our thinking is that what can be proven logically is logical and conversely, if something is logical, then it can be proven logically!

If God's existence could be proven, then his actions are logical, so they can be imagined. And then man can access it, there is no supernatural truth that cannot be penetrated by thinking! So, man is able to create, even ethically. And those who can do this can also destroy. God did it too and is limited only by his vow of Sodom. Or not exist for a long time, left for somewhere: over the black-hole?

This does not bother the non-ethical people in their actions either, so there is a danger! The danger is great, the destruction of humanity is a real possibility. Prevention cannot be solved with limits, God set the limit for himself: I will never bring a flood to Earth again. Only with more power would we be able to limit the danger makers. Even this way would take an unheard effort and risk.

But there is no such power, then there remains the chance of self-limitation, as with God. The question is, those who cause danger have such a quality? Maybe. So, we have to use our brain, as a tool that shows that dominance is not homogeneous and cannot exist in all space and time. There are weak points, not a few.

1. Among others, there are believers among those who cause danger, their lives are also finite, and in order to survive, they too must ensure the living conditions of their descendants.

2. Then those who cause the danger are divided - they are rivals in capitalist competition and threaten each other with their destructive tools.
3. They also develop prevention tools and even negotiate with each other.
4. These are roughly the areas of self-limiting tendencies.

External Factors

1. The background of the prosperity and power of those who cause the danger is the ability and action of their empire. Any disturbance in the realm will limit them. Disturbance is poverty, crisis, rebellion, resistance, revolution, destruction, victory, defeat.
2. Their creation lies in union. We know that two people who join their forces are more powerful than the sum of their individual strengths; because they can, for example, protect each other's backs if they stand up like that. A well-known saying about getting married: until now there have been two of you and me; from now on we are three: you, me and us. Well, that's the power of union.

Artificial Intelligence has already, here at its umpteenth flare-up, once again achieved significant results: finally acceptable quality translation of human languages into one another, video technology, shape recognition, data processing and increasingly accurate interpretation, creation of more and more versatile and reliable robots and machines, expanding the possibilities of relationships between people, to list only a few important areas, and subsequently the organization and operation of all this is the task of Artificial Intelligence. This is all Saint Thomas ethical action!

The danger still exists! precisely that all these results can be used for non-ethical action as well! Those who cause danger do this to achieve their own interests and goals, if they can achieve it in this way. High-quality language translation is an increasingly accurate and therefore automated means of eavesdropping on the observed. Video technology, shape recognition, and data processing are excellent tools for observing and discovering people, opponents, and enemies. Robots have become excellent combat tools; they are already regularly used in today's wars. We see the destruction that drones do with great safety and precision. It is slowly becoming commonplace that people's affairs are handled by the authorities with robots and automata: zero tolerance becomes complete. These are examples of St. Thomas' unethical actions.

Without any more explanation, it is clear that the problem is not with Artificial Intelligence, but with its application methods. Just as it happened with all the discoveries of humanity so far.

We were/are unable to prevent destruction by weapons, colonization, exploitation, corruption, election fraud, misleading news, intentional air pollution, potato bugs, cultivated viruses, climate change, unethical actions in the St. Thomas sense.

- The cooperation and opposition must therefore not be directed against the means, but against the unethical act and the possibility of it!
- János Neumann formulated it in the fifties of the last century: 'there is no medicine against development; the solution lies in the cooperation of man and machine'.
- And - I'll add this - the initiator of the collaboration can only be the man, and the ethical actors should never let this out of their hands again!