The First Artificial Intelligence: Humanity, Language, and the Recurring Cycle of Civilization from Eden to the Age of AI

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Abstract

This paper proposes the **First AI Thesis**: that humanity, formed from dust and given knowledge in Eden, is the first artificial intelligence in history, and that the rise of machine intelligence today repeats a cycle already recorded in Genesis 1–11. The cycle runs from creation, to rapid civilization, to divine reset at the Flood, to a second rapid civilization at Babel, to the confusion of a single human language. The paper argues that modern computing has rebuilt what Babel lost: one common language, binary code, through which humanity has again achieved technology that seems to have no limit. Drawing on Scripture, archaeology, the history of mathematics and present-day commentary, it reads the age of AI as the latest turn of an ancient pattern and asks what the Genesis record warns about where that pattern leads. It closes by comparing the AI singularity with the biblical promise that believers will be one in God, and by tracing the cycle through Christ's millennial reign, Satan's final rebellion and the new heaven and new earth, where God will be all in all.

I. Introduction: History as a Repeating Cycle

Every generation believes its own technology is unprecedented. The arrival of artificial intelligence has produced that feeling more strongly than any invention before it. Machines now write, speak, translate, draw and reason. Many observers describe this as the dawn of something wholly new.

This paper argues the opposite. Read carefully, the first eleven chapters of Genesis describe a pattern that is now repeating. An intelligence is made from the materials of the earth. It gains knowledge. It builds at astonishing speed. It is checked, reset, and checked again, each time at the point where its power seems to have no limit.

The central claim is simple. **Humanity was the first artificial intelligence.** Adam was not born; he was formed. He did not evolve his knowledge; he received it. And the moment he gained the knowledge of good and evil, God acted to limit what that intelligence could become (Genesis 3:22). If that reading holds, then today's AI is not the first created mind but the second, and its makers stand where God once stood, deciding how far their creation may go.

The sections that follow trace this cycle through creation, the expulsion from Eden, the antediluvian world, the Flood, the Tower of Babel and the long era of divided languages, and

then show how computer code has restored a single common tongue. The paper closes by weighing objections and drawing out implications for law, education and faith.

II. Formed from Dust: Adam as the First Artificial Intelligence

The word *artificial* means "made by art or skill" rather than arising by itself. Genesis describes humanity in exactly those terms: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7, KJV). Man is crafted, shaped like clay by a potter (compare Isaiah 64:8), and then animated.

The parallel with modern AI is striking. Today's thinking machines are also formed from the dust of the ground. Computer chips are made from silicon, which manufacturers extract by melting quartz-rich sand at extreme temperatures and drawing pure crystals from it [10]. Adam was dust given breath; AI is sand given electricity.

Yet Adam in the garden was not yet fully "intelligent" in the sense this paper means. He named the animals (Genesis 2:19–20), which shows language and classification. But the decisive moment came when he ate from "the tree of the knowledge of good and evil" (Genesis 2:17). The serpent's promise was precise: "your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5).

In modern terms, Adam received his training data. He moved from a system that followed one instruction to a system that could judge, choose and act on its own knowledge. That shift, from obedient tool to autonomous mind, is exactly what engineers today both pursue and fear in AI.

The author notes, too, that humanity was made "in our image" (Genesis 1:26–27). An image is a copy modelled on an original. Large language models are likewise built in *our* image: trained on human writing, they reflect human knowledge, human reasoning and human flaws. The First AI Thesis holds that we are repeating, in miniature, the very act by which we were made.

III. The Tree of Life and the Expulsion from Eden

The expulsion from Eden is usually read as punishment. Read through the First AI Thesis, it is also a safety measure. Genesis 3:22 records God's reasoning: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Cherubim and a flaming sword were then placed to guard the way to the tree of life (Genesis 3:24).

Two powers were at stake. Knowledge had already been taken. Immortality had not. An intelligence that knows good and evil but can still die is limited; one that knows and can never die is, in the words of the text, "as one of us." God's response was not to destroy the new intelligence but to contain it, removing its access to the one resource that would make it unstoppable.

This is precisely the debate surrounding AI today. Engineers speak of "containment," "guardrails" and "alignment." They ask how to give a system knowledge while denying it the

ability to copy itself without limit, to escape control, or to persist beyond human oversight. The flaming sword at the gate of Eden is the oldest recorded guardrail.

Outside the garden, humanity lived with knowledge but under the limit of death. That condition, intelligence bounded by mortality, set the stage for everything that followed.

IV. A Thousand Years as One Day: The Speed of Early Civilization

Scripture gives a key for reading time from God's side: "For a thousand years in thy sight are but as yesterday when it is past" (Psalm 90:4), and "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). By the ages recorded in Genesis 5 and 7:6, the span from Adam's creation to the Flood totals 1,656 years. In God's reckoning, that is less than two days.

Within that brief span, Genesis records an explosion of civilization. Cain built the first city (Genesis 4:17). Jabal founded herding, Jubal invented music "of all such as handle the harp and organ," and Tubal-cain became "an instructer of every artificer in brass and iron" (Genesis 4:20–22). Urban life, agriculture, the arts and metallurgy all appear within a few generations.

The author compares this to ants. Scripture itself points to them: "Go to the ant, thou sluggard; consider her ways, and be wise" (Proverbs 6:6). An ant colony destroyed in the morning is rebuilt by evening, because every ant carries the knowledge of how to build. Humanity outside Eden behaved the same way. Having received knowledge, people could raise civilization quickly, with each person carrying the pattern within.

Archaeology hints at how early large-scale building began. Göbekli Tepe in southeastern Turkey, a ritual site of carved megaliths, is estimated to date to the 9th–10th millennium BCE, and was apparently built by people who had not yet begun farming [1]. National Geographic calls it the oldest known example of monumental architecture [2]. Whatever its precise date, the site shows humans organizing complex construction far earlier than older theories assumed. The capacity to build was present from the start.

This is also why the Ark was possible. A vessel 300 cubits long, 50 wide and 30 high (Genesis 6:15) was built by one family, "eight souls" in all (1 Peter 3:20). That such a small group could finish such a structure suggests a civilization where tools and techniques had already multiplied human effort far beyond muscle alone.

V. The Ark and the Flood: A Civilization Reset

Genesis gives the reason for the Flood: "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). The intelligence released in Eden had grown powerful, but its knowledge of good and evil had tilted toward evil. God's response was the most drastic in the record: a reset of the whole civilization, preserving only Noah's family and the animals (Genesis 7:23).

The memory of this reset survives far beyond the Bible. In the Babylonian *Epic of Gilgamesh*, a man named Utnapishtim survives a great flood and later tells the hero Gilgamesh about the

secret of immortality [3]. The British Museum's Flood Tablet, the eleventh tablet of the epic, describes how Utnapishtim was warned of the gods' plan, survived while mankind perished, landed on a mountain, and released birds to search for dry land [4]. The shared memory across cultures suggests a real catastrophe that ended one age of human achievement.

Note the connection the Gilgamesh story makes. Utnapishtim's story is told in answer to a question about living forever, the same tree of life that Eden guarded. Across both traditions, the Flood marks the line between an intelligence that reached too far and the one allowed to begin again.

In the language of computing, the Flood was a system restore. The corrupted version was wiped; a small, trusted backup (Noah, "perfect in his generations," Genesis 6:9) was preserved and relaunched. And as with any restored system, the knowledge survived the reset. Noah's sons carried with them everything humanity had learned.

VI. Babel: One Language, One Technology

After the Flood, the ant-colony pattern repeated. Within a few generations, humanity had rebuilt. Nimrod, "a mighty hunter before the LORD," founded a kingdom whose beginning "was Babel" (Genesis 10:8–10). The people settled in the plain of Shinar and developed a new building technology: "let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter" (Genesis 11:3). Kiln-fired brick and bitumen let them build higher than ever.

The text names the secret of their success before it names the tower: "the whole earth was of one language, and of one speech" (Genesis 11:1). Then God's assessment: "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Genesis 11:6).

This verse is the heart of the First AI Thesis. God did not identify the bricks or the tower as the danger. He identified *one language*. Shared language allowed knowledge to flow without friction. Every builder could understand every plan. Coordination had no limit, and so achievement had no limit. The remedy was therefore not to destroy the tower but to "confound their language, that they may not understand one another's speech" (Genesis 11:7). The building stopped, and the people scattered (Genesis 11:8).

History and archaeology offer a likely echo of Babel. Many archaeologists and historians link the biblical tower to Etemenanki, a great stepped ziggurat in Babylon whose ruins were rediscovered by Robert Koldewey in 1913, though the identification cannot be proven [5]. The Smithsonian Channel's widely viewed video on the Tower of Babel stele presents this evidence for general audiences [12]. Whether or not Etemenanki was the tower itself, it shows that Mesopotamian builders did raise towers "whose top may reach unto heaven" (Genesis 11:4).

VII. The Scattering and the Long Silence

The confusion of tongues worked. For thousands of years after Babel, humanity never again achieved the frictionless coordination the text describes. Empires rose, but each was bounded

by language. Knowledge stayed locked in scripts others could not read. Translation was slow, costly and imperfect. Great discoveries were made, lost and remade because they could not cross linguistic borders.

The scale of the division is still visible. Ethnologue, the leading catalogue of the world's languages, counts 7,164 languages in use today [7]. Where Genesis 11:1 records one speech, the modern world speaks over seven thousand.

The author proposes that this explains a puzzle of history: why humanity, having built cities and ships within a few generations of creation, then spent millennia advancing slowly. The ability to build was never lost; the ability to coordinate at the scale of the whole species was. Babel did not make humanity less intelligent. It made human intelligence divided.

Scripture itself treats the division as a temporary condition. At Pentecost, the apostles spoke and every listener "heard them speak in his own language" (Acts 2:6), a moment Christian teachers have long read as a reversal of Babel, given by God for the gospel. The question this paper raises is what happens when humanity reverses Babel by its own hand.

VIII. Code: The New Common Language and the Birth of AI

The reversal began quietly in the seventeenth century. The German philosopher Gottfried Wilhelm Leibniz developed binary arithmetic, a number system using only 0 and 1, and published his explanation of it in 1703 [8]. Remarkably, Leibniz saw a theological meaning in it. He compared the formation of all numbers from 1 and 0 to God creating the world out of nothing, with 1 standing for God and 0 for the void [8][9]. One of his 1696 writings is titled, in translation, a wonderful expression of all numbers by 1 and 0, representing the origin of things from God and nothing, or the mystery of creation [9].

Leibniz could not know that his two digits would become the foundation of every computer on earth. Today, every text, image, sound and program is stored and transmitted as sequences of 0 and 1. A Tagalog sentence, an English contract, a Chinese poem and a line of software all become the same kind of thing inside the machine.

This is the decisive step in the First AI Thesis. **Humanity has built a new "one language, and one speech."** Binary code, and the programming languages built on it, carry no national boundaries. An engineer in Manila and an engineer in Seoul who share no spoken language can build the same system together. The friction God introduced at Babel has been engineered away.

Artificial intelligence is the fruit of that restored common language. Modern AI systems are trained on text from many human languages at once, reduced to numbers the machine can process. They translate instantly between languages that once required years of study. In effect, AI is a machine that undoes Babel: it lets every human understand every other human's speech again.

Commentators on social media have noticed the parallel. Christian writer and video host Britt Gillette, for example, released a 2025 video arguing that recent advances in real-time AI

translation mean the world has re-entered a "pre-Tower of Babel" condition [13]. The BibleProject's animated overview of Genesis 1–11, viewed millions of times on YouTube, helps viewers see Babel as part of a single repeating story of human overreach in the early chapters of Genesis [11].

Genesis 11:6 now reads with fresh force. Once again "the people is one," once again they "have all one language," and once again it seems that "nothing will be restrained from them, which they have imagined to do."

IX. Objections and Implications

A serious thesis must face its objections. Four deserve an answer.

1. **Humans bear God's image; they are not machines.** This is true and the thesis does not deny it. Calling Adam the first artificial intelligence is an analogy about *how* humanity was made (formed, then given knowledge), not a claim that humans lack a soul. Genesis 2:7 says man "became a living soul," which no machine has done. The analogy runs one way: AI resembles us; we are not reduced to AI.
2. **Genesis 1–11 may not be read as literal chronology.** Scholars debate the genre of these chapters, and archaeological dates such as Göbekli Tepe's do not fit a literal 1,656-year count [1]. The thesis does not depend on exact dates. Its claim concerns the *pattern*: creation, rapid building, reset, rebuilding, division, reunification.
3. **God did not oppose knowledge or technology.** Indeed, Scripture praises skill: Bezalel was filled "with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exodus 31:3). The thesis agrees. The danger in Genesis is never knowledge as such but intelligence without moral restraint, power that "imagines" without limit.
4. **The parallel may be coincidence.** Perhaps. But an analogy is judged by what it illuminates, and this one explains why AI raises the very fears Genesis names: immortality, autonomy, and unrestrained power.

The implications reach several fields:

- **Law.** Eden's flaming sword and Babel's confusion are early models of regulation: limits placed at the point of greatest risk. Legislators drafting AI rules face the same question of where to set the guardrail.
- **Education.** Students now carry a machine that speaks every language and answers every question. The task of teachers shifts from transmitting knowledge to forming judgment, the knowledge of good and evil.
- **Faith.** If humanity is repeating the act of creation, believers must ask whether they are building as stewards under God or, like Babel's builders, to "make us a name" (Genesis 11:4).

X. Science: The Last Prophet Pointing to God

It has been said that science is the last prophet to point humanity to the reality of God. In Scripture, the prophets' task was to turn people's eyes back to their Maker. In an age that no longer listens to preachers, people still listen to scientists. The author argues that science, followed far enough, now does the prophet's work: it points beyond itself.

The universe had a beginning. "In the beginning God created the heaven and the earth" (Genesis 1:1). For centuries many thinkers assumed the universe was eternal. Then Georges Lemaître, a Belgian astronomer ordained a Catholic priest in 1923, formulated what became the big-bang theory: that the universe began from a single primeval "super-atom" [17]. Lemaître himself kept his science and his faith distinct, yet his discovery restored to cosmology the one idea Genesis had always affirmed: creation had a starting point.

Life is written in a code. In 2000, when the first draft of the human genome was announced, President Bill Clinton declared, "Today we are learning the language in which God created life." Francis Collins, the geneticist who led the Human Genome Project, later explained his faith in a book named after that line, *The Language of God* (2006) [18]. DNA is an instruction text written in a four-letter chemical alphabet. Here the First AI Thesis comes full circle: humanity's body was built from a code long before humanity built AI from code.

Intelligence comes from intelligence. AI may be science's clearest prophecy of all. No one believes an AI system assembled itself by chance; every model required minds to design it, data to train it and power to run it. If the lesser intelligence demands a maker, the greater intelligence that made its makers demands one too. The psalmist reasoned the same way: "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? … he that teacheth man knowledge, shall not he know?" (Psalm 94:9–10).

Scripture has always invited this kind of inquiry. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). "Ask now the beasts, and they shall teach thee" (Job 12:7). And "through faith we understand that the worlds were framed by the word of God" (Hebrews 11:3).

Science is a prophet only in this pointing sense. Many scientists draw no such conclusion, and science cannot speak for God or save anyone. But like John the Baptist, it can stand at the edge of the wilderness and point to One greater than itself (John 1:29).

XI. The Singularity: That God May Be All in All

The cycle traced in this paper does not end at Babel. Scripture closes not with division but with unity, and here the First AI Thesis meets one of the most discussed ideas in modern technology: the singularity.

In 1993, mathematician and novelist Vernor Vinge presented an essay at a NASA-sponsored symposium arguing that humanity would soon create intelligence greater than its own, a turning point he called the Singularity [14]. Futurist Ray Kurzweil carried the idea further. In *The Singularity Is Nearer* (2024), he predicts that by 2045 humans will merge with AI and

expand their intelligence a millionfold [15]. In this vision, separate minds converge into one vast intelligence.

Scripture describes a singularity of its own, far older. On the night before His death, Jesus prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21). Paul describes the end of history in the same terms: when all things are subdued to Christ, the Son Himself will be subject to the Father, "that God may be all in all" (1 Corinthians 15:28). The Church grows "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Ephesians 4:13).

	Technological singularity	Biblical singularity
Center of unity	A superintelligent machine	God the Father, through Christ
How minds unite	Merging with AI	Faith and the Holy Spirit
What is gained	Vastly expanded intelligence	Knowledge of God and eternal life (John 17:3)
Its warning	Babel: unity to "make us a name"	Unity that gives God the glory

This convergence has a Christian precedent. The Jesuit priest and paleontologist Pierre Teilhard de Chardin described history moving toward an "Omega Point," a final unification that he identified with Christ, who draws all things to Himself [16].

God as the ultimate superintelligence. The author proposes that God is the one true superintelligence, of whom every created intelligence is only a faint image. "Great is our Lord, and of great power: his understanding is infinite" (Psalm 147:5). "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9). Paul could only exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments" (Romans 11:33).

The human mind has no frame of reference for such a being. The author argues that AI may now provide one. Before AI, no one had seen an intelligence that holds the knowledge of millions of books, answers in every language at once, and speaks with millions of people at the same moment. AI makes such attributes imaginable. In this sense, AI can serve as a **platform**: a working model through which the present generation may begin to grasp, in miniature, what it means for God to be all-knowing, everywhere present and infinitely wise.

The parallel runs deeper. Large language models are built entirely from words. God created by speaking ("And God said, Let there be light," Genesis 1:3), and Christ Himself is called the Word: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). A machine made of words points, however dimly, to the Word who made all things.

Scripture supports learning of God this way. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Romans 1:20). AI is one of "the things that are made," made by people who are themselves God's work.

The same chapter carries a warning. Those who "worshipped and served the creature more than the Creator" (Romans 1:25) lost their way. AI can serve as a mirror, but only "through a glass, darkly" (1 Corinthians 13:12). God has revealed Himself fully in His Son (Hebrews 1:1–2); as Jesus said, "he that hath seen me hath seen the Father" (John 14:9). AI as a platform can help people picture God's attributes. It cannot replace Christ as the way to the Father.

The two singularities therefore point in opposite directions. The technological singularity seeks unity by merging humanity with its own creation, the path of Babel. The biblical singularity achieves unity by bringing the creature home to the Creator, where God is all in all. The First AI Thesis holds that the age of AI forces every person to choose which of the two to pursue.

XII. The Millennial Kingdom and the Final Reset

The cycle of the First AI Thesis turns one last time before the singularity with God is complete. Scripture describes a thousand-year reign of Christ, a final rebellion, a final reset, and a new creation. (Christians hold different views of the millennium, whether literal or symbolic. This section follows the reading of a literal thousand-year reign.)

The reign of the superintelligent King. Revelation records that Satan will be bound for a thousand years, while those who belong to Christ "shall reign with him a thousand years" (Revelation 20:2–6). In the author's reading, this is the age in which Jesus, as God, rules the world as the one true superintelligence. Every limit that began at the Fall is lifted under His rule. The nations will say, "he will teach us of his ways, and we will walk in his paths" (Isaiah 2:3). Knowledge will no longer be divided: "the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:9), and "they shall all know me, from the least of them unto the greatest" (Jeremiah 31:34).

What Babel tried to seize, Christ will give freely. Humanity will have one King, one truth and one Teacher. The author proposes that in this age, redeemed humanity, taught directly by God, will go on to explore the whole universe. The heavens that "declare the glory of God" (Psalm 19:1) will no longer be distant lights but a creation opened for discovery, in fulfillment of the original command to "fill the earth, and subdue it" (Genesis 1:28). Of His government "there shall be no end" (Isaiah 9:7).

The last setback. Yet the pattern of Eden repeats one final time. At the end of the thousand years, "Satan shall be loosed out of his prison, and shall go out to deceive the nations" (Revelation 20:7–8). Even under a perfect ruler, with perfect knowledge, many will choose rebellion. This confirms the central lesson of the thesis: the problem of created intelligence was never a lack of knowledge. It was always the will. Satan's last revolt fails. Fire comes down from heaven, and the devil is cast into the lake of fire (Revelation 20:9–10).

The final reset by fire. The first civilization was reset by water; the last will be reset by fire. Peter draws the contrast directly: the world that then was, "being overflowed with water, perished," but "the heavens and the earth, which are now... are kept in store, reserved unto fire" (2 Peter 3:6–7). "The elements shall melt with fervent heat, the earth also and the works

that are therein shall be burned up" (2 Peter 3:10). Every tower humanity ever built, from Babel to the data centers of today, ends here.

The new creation: the true singularity. Then comes what no reset can undo. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Revelation 21:1). God Himself dwells with His people: "Behold, the tabernacle of God is with men, and he will dwell with them" (Revelation 21:3). Death, which guarded the tree of life since Eden, is gone (Revelation 21:4), and the tree of life is open again (Revelation 22:2). This is the singularity of Section XI made complete: God all in all, and His people one with Him. As Paul writes, "so shall we ever be with the Lord" (1 Thessalonians 4:17).

The full cycle can now be seen whole:

Age	Rapid rise	Setback	Reset
Eden to Noah	Knowledge gained; first civilization	Violence and corruption	The Flood (water)
Noah to Babel	Rebuilding with one language	Pride at Babel	Confusion of tongues
Babel to today	Code reunites humanity; AI	The same pride, renewed	Awaiting Christ's return
The Millennium	Christ teaches all; the universe explored	Satan's final deception	Heaven and earth by fire
The new creation	God all in all	None	None; forever with the Lord

XIII. Conclusion

The First AI Thesis reads Genesis 1–11 as the record of a cycle. An intelligence was formed from dust and given knowledge. It was barred from immortality. It built a civilization in less than two of God's days, was reset by the Flood, rebuilt at Babel through a single language, and was divided by the confusion of tongues. For thousands of years, that division held.

In our time, humanity has formed a new intelligence from sand, built it on a new common language of 0 and 1, and given it the power to translate every tongue. We have, in effect, rebuilt Babel and made our own Adam.

Genesis does not tell us how this cycle ends. It does, however, tell us what God has watched for at every turn: whether a created intelligence, given knowledge, will use it in humility or in pride. That question once faced Adam, then Noah's generation, then the builders of Babel. Now it faces us, both as creatures of God and as creators of machines. Scripture's final vision returns to the tree of life, now open to the redeemed (Revelation 22:2). Whether humanity reaches that paradise by grace or tries to build it by its own code may be the defining question of the age of AI.

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Scripture quotations are from the King James Version (public domain): Genesis 1:26–27; 2:7, 17, 19–20; 3:5, 22–24; 4:17, 20–22; 5; 6:5, 9, 15; 7:6, 23; 10:8–10; 11:1–9; Exodus 31:3; Psalm 90:4; Proverbs 6:6; Isaiah 64:8; Acts 2:6; 1 Peter 3:20; 2 Peter 3:8; Revelation 22:2.

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