Great Men are Almost Always Bad Men: The Cultural Revolution of the Techno-totalitarians

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Lord Acton's most famous quote says, "Power tends to corrupt and absolute power corrupts absolutely." It is the next sentence in the Acton-Creighton dialogue, however, that is more prescient for Christian understanding of the technological age. Acton continues, "*Great men are almost always bad men*, even when they exercise influence and not authority; still more when you add the tendency of the certainty of corruption by authority."[1] Today, there is a techno-cultural revolution that is taking place before our very eyes. The current technological lords are building an empire through the commodification of the human person and have used the information gained under the guise of a "free product" to exert social, economic, and political control.[2] In fact, most people have become so integrated into, and centralized around, a very few technological companies (Facebook/Meta, Apple, Google, Amazon, et al), that Bruce Schneier describes the modern technosocial-political landscape as feudalism.[3] Simply put, today's technological individual can only hope that their feudal lords and panoptic government will treat them properly. It seems that if one's lords become abusive or sell them for money, there is no satisfactory recourse.[4] These techno-totalitarians, with precious little moral restraint, violate normative social functions such as "the rule of law," changing the rules of the game/contract ("terms of use"), at will, apply politically-motivated and unequal enforcement of so-called "community guidelines," and orchestrate outright collusion to limit certain

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[1] John Emerich Edward Dalberg, Lord Action, *Acton-Creighton Correspondence* (Public Domain, 1887), Letter I, https://oll.libertyfund.org/titles/acton-acton-creighton-correspondence (Date Accessed January 9, 2022). (Italics Mine).

[2] *The Social Dilemma*, directed by Jeff Orlowski, featuring Skyler Gisondo, Kara Hayward, and Vincent Kartheiser (Netflix, 2020). https://www.thesocialdilemma.com/the-film/ (accessed April 13, 2021).; The significant moral question is whether or not the commodification and sale of persons on these platforms is actually moral. It's not so much the platform, it's the platform's sale of a user's digital avatar, which is literally a psychological and pattern of life profile of that person. See Jason Brennan and Peter M. Jaworski, *Markets Without Limits: Moral Virtues and Commercial Interests* (New York, NY: Routledge, 2016) and Michael J. Sandel, *What Money Can't Buy: The Moral Limits of Markets* (New York, NY: Farrar, Straus and Giroux, 2012).

[3] Bruce Schneier, *Data and Goliath: The Hidden Battles to Collect Your Data and Control Your World* (New York, NY: W.W. Norton, 2015), 58

[4] *Ibid.*, 60-61. Of course, one can still technically "opt out" to the detriment of their professional and economic well-being. The only other choice to attempt being a technological free man is by techno-obfuscation, but that requires extreme technical savvy and only makes it harder for the techno-lords to know everything about you and sell you. It is not a matter of *if* they surveil you and sell your data, it's a matter of *how*. This maxim also applies to government surveillance by the very same platforms, as the government uses the data collected *privately*, against the threat d'jour (gun owners, libertarians, unvaccinated, parents at school board meetings, perhaps Christians, and any other "threat" which is defined only by the techno-totalitarians), all without actually having to perform the surveillance, as the *private sector* has already done it. The government simply bought the data, thus by potentially by-passing legal limitations.

ideologies, applications, and platforms access to the very fabric of the internet.[5] It seems, therefore, that the very culture of liberalism, morally-based markets, and inalienable natural rights are all up for grabs by the gatekeepers and key makers of the technological economy. With what can only be described as religious fervor, they have begun engaging in activities like digital book burning, excommunicating, and anathematizing through their "cancel culture." However, since these powerful companies are supposedly private (although it is without question that they are enabled by the government and heartily supported by certain political figures), they are, by our own *legal* standard, free to violate social norms and Constitutional guarantees of a free society.[6] But how did we arrive at this point, and what is driving the techno-totalitarians to act this way?

This author believes the reason for all this is down to the fact that our contemporary *techno*social environment is one that is not governed by the ideals of Christian ethics, traditional values, Constitutionalism, and human liberty. Instead, as Shannon Vallor puts it, the techno-totalitarians are *redefining* humanity, "not by which gadgets [they] invent, but how our *evolving* technological powers become embedded in *co-evolving* social practices, values, and institutions."[7] We are witnessing the second stage in the culture war, and it is being waged for control of the dictionary and for the very essence of human life and freedom. The consummation of the technological society is pushing the limits of Constitutional and individual liberty to its breaking point.[8] Although human liberty, perhaps even human survival, has always been under attack by the collectivists, totalitarians, and central planners, one of the tasks of every generation is to seek liberty and its preservation.[9] Ours is no different. The latest symptoms and technical solutions wrought by the leprosy of authoritarianism are digital tyranny, government and corporate panoptic surveillance, overt political censorship via digital platforms, AI-powered algorithmic erasure of online personalities and ideas, social-credit scores, ESG scores, cyber-attacks with a seeming return to total warfare, and the loss of bodily and psychological

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[5] The social media app Parler was essentially erased from existence by Amazon, Apple, and Microsoft, through removal from their app stores and webhosting services.

[6] Whether they are *morally* free to do so is another matter.

[7] Shannon Vallor, *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting* (New York, NY: Oxford, 2016), 5. (Italics mine).

[8] Jacques Ellul, *The Technological Society* (New York, NY: Vintage Books, 1964),428-436.

[9] F.A. Hayek, *The Fatal Conceit: The Errors of Socialism*, ed. W.W. Bartley III (Chicago, IL: Chicago University Press, 1989), 6.; Jacques Ellul, *The Ethics of Freedom*, ed. and trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1976), 13. Surely Nietzsche and Dostoevsky are correct when they say that the "death of God" means that "all things are permitted." See Fyodor Dostoevsky, *The Brother's Karamazov* (New York, NY: Barnes and Nobel, 2004), 71.; Friedrich Nietzsche, "The Gay Science," in *The Portable Nietzsche,* ed. and trans. W. Kaufmann (New York, NY: Viking, 1954), 95.

autonomy. All for the development of a techno*social* society of their own design.[10] To make matters worse, the problem is that the technological totalitarians have more capability than Stalin could even dream of. Unlike the analog dossiers of the 20th century, today's censors and central planners have essentially persistent surveillance which feeds enormous and continually updated data sets ready to use whenever and against whomever, they see fit, with seeming little moral restraint.[11] Furthermore, what was once in the realm of science fiction (ideas of "pre-crime" and even psychological control), is now coming within technological reach.[12]

So, how can the defenders of freedom stop or limit the spread of this fatal disease? The answer is complex and involves theological grounding, philosophical thought, concrete policy action, and market solutions to ensure the blessings of liberty to ourselves and our posterity. To that end, this paper examines the critical theological and philosophical ideas which are critical to understand, in order to both thwart the techno-totalitarians' attempts to remake and redefine man in their image, and to know where to begin the reformation. The thesis of this paper is that, although the techno-totalitarians have developed new powerful techniques to bring about their authoritarian regimes and fundamentally alter society, they still suffer from the same theological, moral, and philosophical deficiencies as the totalitarians of the 20th century. It is up to Christians to stem

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[10] Ellul, *Technological* Society, 429.; Michel Foucault, *Discipline and Punish*, trans. Alan Sheridan (New York, NY: Vintage Books, 1995), 195-228. Foucault's work here on "panopticism" is especially relevant following the COVID-19 pandemic and the direct correlation between disease and authoritarianism. This authoritarianism is evidence in the suppression of individual medical autonomy that runs counter to the desires and the *technical solutions* of the government or the pharmaceutical companies (e.g. experimental mRNA vaccination) and the mass/coerced vaccination vs. private medicinal interventions such as Ivermectin or antibodies or natural immunity.; Vallor, *Technology and the Virtues*, 6.

[11] Gregory McKenzie, "Sons of Disobedience and their Machines: How Sin and Anthropology Can Inform Evangelical Thought About AI," *Elutheria* 5, no. 2 (Dec. 2021), 143-146. https://digitalcommons.liberty.edu/eleu/vol5/iss2/9/ (Date Accessed Jan. 9, 2022).

[12] A recent development in "pre-crime" attempts for policing can be seen in Michael Kwet, "Shadowdragon: Inside the Social Media Surveillance Software That Can Watch Your Every Move," *The Intercept*, September 21, 2021, https://theintercept.com/2021/09/21/surveillance-social-media-police-microsoft-shadowdragon-kaseware/ (Accessed Jan. 9, 2022).; In December 2021, the Federal government began sanctioning China's Academy of Military Medical Sciences because of their pursuit of "brain-control weaponry." Department of Commerce: Bureau of Industry and Security, "Addition of Certain Entities to the Entity List and Revision of an Entry on the Entity List." https://www.govinfo.gov/content/pkg/FR-2021-12-17/pdf/2021-27406.pdf (Date Accessed Jan. 9, 2022).; Whether it is by attempted high-tech manipulation of the consciousness or via directed and potent propaganda (or a combination of both), the external influence of human decision, via technical means, toward desired policy initiatives is the end goal by both government and "Big Tech" and is already at hand in one form or another.

the tide, as a single generation stands between us and tyranny. We are surrounded and in "enemy-occupied territory."[13]

The goal of this paper is to enumerate and demonstrate the incompatibility of these belief systems and actions with a Christian worldview, so that a clear theological and ideological grounding can be established. Only with this foundational understanding can Christians then undertake an *organized* effort to conduct economic nonparticipation, resistance or non-compliance, raise capital to build independent financial services, web-hosting, applications, social media, and e-commerce centers, and initiate policy action to reign in the power of these corporate, political, and bureaucratic organizations that have violated public trust, constitutional limitations, and moral bounds. Christians and liberty-minded policy makers should stop treating these companies and bureaucratic institutions as *amoral* (i.e. morally neutral) entities for economic exchange and governance, because that *a priori* assumes a *common moral grounding* which does not exist. Rather, taking the words of Lord Acton seriously, we must regard these businesses and institutions as *immoral* (i.e. inherently untrustworthy and plagued by unrighteousness) entities that are in need of restraint, reformation, and replacement.

Understanding the Techno-Totalitarian Theology and Philosophy

To understand why the *techno*cracy rules and reigns the way it does, with little to no moral restraint, and why they are intent on suppression and even the elimination of ideas, one needs to first understand that, at base, they are deeply theological.[14] In fact, they are ardent adherents and worshipers of their gods (technology, mammon, and state) and they live out their religion with a fervency that would put most Christians to shame. To that end, their theology could be best defined as an a/theology and atheism. They use postmodern Marxist hermeneutics alongside the hermeneutics of unfettered liberalism (liberation of all bounds) and are thoroughly existential (imparting autonomous meaning and are authentic).[15]

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[13] C.S. Lewis, *Mere Christianity* (New York, NY: Harper Collins, 2001), 46.

[14] Rod Dreher, *Live Not By Lies: A Manual for Christian Dissidents* (New York, NY: Sentinel, 2020), 47-68.; Evangelical Christian anthropology holds that everyone is a worshipper of something. Both the structural and functional aspects of humanity are designed to be a *mirror* of God and to worship God. Gregory McKenzie, "In the Wake of Euthyphro's False Dilemma," *Elutheria* 5, no. 2 (Dec. 2021), 79-103. The sin of man distorts and impairs the image bearer. Anthony Hokema says, "Whereas primitive man made idols out of wood and stone, modern man, seeking something to worship, makes idols of a more subtle type: himself, human society, the state, money, fame, possessions, or pleasure. All such idolatries are perversions of man's capacity for worshipping God." *Created in God's Image* (Grand Rapids, MI: Eerdmans, 1994), 84.

[15] "A/theology" is a fundamental component of many *postmodern* and *deconstructivist* theologies stemming from the Nietzschean "death of God" and Derrida's language and interpretive

The techno-totalitarians have no apparent interest in living righteous or biblically-oriented lives. Rather, based on the fruits of their endeavors against traditional values, they actively suppress the word of God and cast aside the righteous requirements and morality required by the Law of God.[16] For them, at the end of the day, "all is permitted" as they recognize no transcendent moral bounds above them and, in some cases, not even temporal legal bounds via the state.[17] The techno-totalitarians are atheistic realists in the sense that the international system, which they exhibit power in, is "anarchic" and there is no authority, not even God, who establishes this order.

Since they do not believe in God (and I mean the God of Abraham, Isaac, and Jacob), there is no real reason for them to behave morally, as morality cannot be grounded by naturalism. So, why do Christians expect them to act morally at all?[18] After all, for the techno-totalitarian, since there is no coming judgment and no immortality, they feel justified to pursue ends that satiate their gods. Of these gods, mammon restrains them only because the physical world necessarily entails economic scarcity. In other words, the techno-totalitarians are restrained because of opportunity cost (both in resources and human limitations). The other form of restraint comes from the god of state. The only possible punitive judgment they can receive is temporal magisterial restraint. However, given the seeming symbiosis between large tech corporations and the state, this restraint would be minor and simply used to ensure that corporate goals and state goals benefit one

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skepticism. In other words, their axiomatic beliefs are that there are *no transcendent and objective truths*, and the Bible does not have propositional truth claims that are relevant to living or governance. If the Bible is used at all, the biblical hermeneutics employed are based on postmodern and Marxist power struggles among differing oppressed groups (LGBTQ, race, feminism, economically depressed, social justice, etc.). The techno-totalitarian existentialist views are evident because they *authentically* and *concretely* show the true manifestations of their beliefs. See Jacques Derrida, *Of Grammatology*, trans. Gayatri Spivak (Baltimore, MD: Johns Hopkins University Press, 1976), 14.; Mark C. Taylor, *Erring: A Postmodern A/theology* (Chicago, IL: Chicago University Press, 1984).; Mary M. Veeneman, *Introducing Theological Method: A Survey of Contemporary Theologians and Approaches* (Grand Rapids, MI: Baker Academic, 2017), 111-186.

[16] Rom. 1:28-32.; Aaron Renn, "Welcome to the Negative World: Why We Need American Reformer," *American Reformer*, August 4, 2021, https://americanreformer.org/welcome-to-the-negative-world-why-we-need-american-reformer/ (Accessed Jan. 20, 2022).

[17] The recent dispute between the Australian Government and Google is the beginning of such case studies of how the tech companies are beginning to exert economic coercion over states. Should these companies choose to, they could ruin a country's economy. If an accidental outage of Google or Microsoft can cause billions of dollars of economic loss, how much greater would an intentional act be.

[18] If the Scriptures indicate that man will suppress the righteous ordinances of God, then all Christian assumption about nonbelievers must necessarily be that they will act immorally.

another.[19] Thus, their theological moral systems are based purely on prudential self-interest, utility, and religious autonomy which are fueled by explicit and *a priori* acceptance of atheistic Marxism and Foucauldian power structures.[20] In any case, their Marxist and naturalistic "morality" is insufficient grounding for them to act morally or to uphold any values that run counter to their base desires.[21] David Baggett speaks of this naturalist view of morality and its inability to ground a reason to be moral and to achieve moral transformation,

> The naturalist lacks the resources to exercise the
> first part of Kantian moral faith. A life of complete
> virtue is, for all of us a pipe dream, elusive and
> inaccessible. Symptoms can be dealt with and
> managed, deleterious effects of the malady
> somewhat held in check, but the chronic disease
> rages on, never to be completely healed.[22]

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[19] Truly, never before in history, have corporations been more powerful than most nation-states. Even the states that still exert regulatory power over the tech giants are more and more reliant on these companies in the attempt to control or govern their populations. Thus, one can see the development of corporatism with symbiotic and direct correlation between the size and capacity of government and said government's support for and reliance on big business, thus reducing or eliminating competition. Roy A. Childs, Jr., "Big Business and the Rise of American Statism," in *Liberty Against Power: Essays by Roy A. Childs. Jr.*, ed. Joan Kennedy Taylor (San Francisco, CA: Fox and Wilkes, 1994), 40-45.

[20] A. John Simmons, *Moral Principles and Political Obligations* (Princeton, NJ: Princeton University Press, 1979), 195.; Jeremey Bentham, *The Works of Jeremy Bentham,* vol. 2 (Boston, MA: Adamant Media Corp., 2001), 500.; John Stuart Mill, *Utilitarianism* (United Kingdom: Cambridge University Press, 2014), 62-96.; Greg L. Bahnsen, *Theonomy in Christian Ethics,* 3rd ed. (Nacogdoches, TX: Covenant Media Press, 2002), 275-299.; Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, ed. Colin Gordon, trans. Colin Gordan, Leo Marshall, John Mepham, and Kate Soper (New York, NY: Pantheon Books, 1977), 1-36, 109-165.

[21] Many apologists, theologians, and philosophers have made the point that civilization (and by civilization, I mean moral, liberty, and rights-based governments and free markets) is really only possible with a Judeo-Christian worldview and that human meaning, value, and purpose are only possible with God and immortality. Even Kant's political theory and moral system is grounded by a theoretical *a priori* of God's existence and an existential reason why humans *should be* moral. See *A Critique of Pure Reason*, trans. Werner S. Pluhar (Indianapolis, IN: Hackett, 2002), 159. A full analysis of this apologetic answer is beyond the scope of this paper, as it is focused solely on the theology of the atheistic techno-totalitarians. See Francis Schaeffer, *A Christian Manifesto* (Wheaton, IL: Crossway, 1982), 17-39.; William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed (Wheaton, IL: Crossway, 2008), 72-86.

[22] David Baggett and Jerry L. Walls, *God and Cosmos: Moral Truth and Human Meaning* (New York, NY: Oxford University Press, 2016), 237. The techno-totalitarian definition of the virtuous life, however, is a far cry from the Kantian view! They adhere to no real moral virtue, throwing off the bounds of any traditional virtues. The symptoms of immorality, typically

Since they do not believe that Christ rose from the dead, they will eat and drink for tomorrow they die.[23] Truly, the "great men" of our age are almost certainly bad men, and their pursuit of power and social control is undoubtedly fueled and influenced by their a/theology. The question that is presented us in our day is quite axiomatic: can our social coherence and institutions, which were built with an *a priori* Christian structure, survive under atheistic techno-totalitarians who hold fundamentally hostile beliefs and who act with no *moral restraint*? This author suggests "let the reader understand."[24]

<center>Old Philosophy, New Methodology</center>

As briefly mentioned above, prudential self-interest, utilitarianism and *a priori* acceptance of Marxism and Foucauldian power relationships are the philosophies that ground and guide the techno-totalitarians' a/theology and worship of technology, mammon, and state. A fundamental tenet of these philosophies is that natural rights cannot be ascertained as properly basic to the human person, rather, that these "rights" are endowed by the state and, now, also by corporations. Marxist naturalism proposes that man is simply a product of nature or his genetics and is not really, fully responsible for his actions but that he is guilty/innocent by association with certain groups, by birth or economic status (i.e. CRT and economic determinism). In this view, the economic advantages received by the privileged side are an unjust, racially-driven distribution, and this allows for the "moral" theft and redistribution of property to correct this malady. Lastly, religion, primarily Christianity, is seen simply as a means to exert social control and limit the power of the people through behavior modification and antiquated norms of the bourgeoisie.

Today, the techno-totalitarians have taken these older philosophies and have updated them with new techniques which are much more subtle and insidious than the unholy spirit of totalitarian past. Although state-sanctioned coercion and violence is still ominously present (as all government initiatives have to be *enforced* or *coerced* by tax, fine, imprisonment, or worse), hard totalitarianism in the west has been replaced by softer versions that are more culturally acceptable and commercially profitable. For instance, millions of people have a smart speaker in their home which records all that they say and a

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seen in the disintegration of society (e.g. the decline of certain urban centers – i.e. San Francisco, et al) is dealt with through "virtue signaling" and repeating socialist redistribution, welfare, needle dispensary, and removal of criminal penalty for theft. See Michael Shellenberger, *San Fransicko: Why Progressives Ruin Cities* (New York, NY: Harper Collins, 2021).

[23] Is. 22:13; 1 Cor. 15:32.

[24] This is an allusion to the words in Mark 13:14 *cf* Matt. 24:15.

smart phone which tracks and reports practically everything. In short, our cultural consumerism is the driver of the panoptic corporate surveillance state.[25] The rise of ESG scores and social credit scores is paving the way to effectively prevent the purchasing of stocks and financing of any companies not deemed environmentally or socially friendly. In a cashless society, everything can be tracked and catalogued, so any purchase that does not score favorably can be instantly denied (e.g. guns, certain books, etc.). Even at Liberty University, some of the restaurants do not accept cash! The fact is this: *government need not perform the coercive actions at all*, rather, it is the corporations who are motivated by the same theology, philosophy, and ends as the political totalitarians that do the coercive work and are protected *legally.*[26] This author asks: how close to corporatism or "economic fascism" is too close?[27]

Though these new technological techniques are still driven by the same old fundamental worldview and theology (naturalism and Marxism), the new methodology is based on "voluntary" acceptance and much quieter than the brash, jack-booted tyranny of the 20th century. In short, freedom is close to becoming chains without much of a fight, because most constitutional protections do not apply in relationship to private companies and most people are apathetic, dulled by the distractions and dissipations of "free market" consumerism.[28] This methodology by the techno-totalitarians is pushing the very conception and foundation of our society to the breaking point, not by direct attack, but by technical and legal subversion, post-modern moral decay, and Christian acceptance, all for the sake of convenience.

The Future: Naturalism, Marxism, Posthumanism

The goal of a totalitarian is to be in *total* control, eliminating any autonomous human action and molding man via the "omnicompetent state and irresistible scientific technique," in any way they please.[29] This understanding is important, as the techno-totalitarians now view technological progress and

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[25] Rod Dreher, *Live Not By Lies*, 76. It's big brother either way, and our "big" brothers (Big Tech and Big Government) are listening, except now Big Tech can perform the surveillance profitably, instead of using nonprofitable government bureaucracy.

[26] For example, even though the OSHA vaccine mandate was defeated in the Supreme Court (Jan 2022), many large corporations are continuing to enforce private vaccine mandates.

[27] Thomas J. DiLorenzo, "Economic Fascism," Foundation For Economic Freedom, June 1, 1994. https://fee.org/articles/economic-fascism/ (Accessed January 13, 2022).

[28] The words of Pascal have never been truer: that humans have so distracted themselves that they cannot perceive the clear messages being sent. Blasé Pascal, *Le Pensées* 143 (South Bend, IN: Infomotions, Inc., 2000), 31.; Have capitalists sold the rope by which they will be hanged?

[29] C.S. Lewis, *The Abolition of Man*, (New York, NY: Harper Collins, 2001), 60.

human-technological integration as the *next step in human evolution*, with the aim of removing any variability and "less desirable" human traits. The logical extension of *techno*atheism and Marxism is posthumanism and transhumanism.[30] C.S. Lewis spoke of this eventuality in his prescient essay "The Humanitarian Theory of Punishment." He says, "We know that one school of psychology already regards religion as a neurosis. When this particular neurosis becomes inconvenient to government, what is to hinder government from proceeding to 'cure' it?"[31] What Lewis could not see, but we now can, is the rise in techniques that may actually accomplish this feat through things like Neuralink or total virtual immersion in the up-and-coming Metaverse.[32] More than ever, it is vital to understand that behind the program, and behind the AI, there is almost certainly a bad man who wants to make remake humanity in his image.[33]

If this philosophy is fully acted out, and it seems the process has begun, then humanity as we know it may be irreparably harmed. That is, of course, their goal. It is in the name, *post*humanism and the means to achieve it is by *technological* transformation of humanity (transhumanism). As naturalists, they believe that humanity has finally reached the apex of *natural* evolution, meaning that humanity is now able to choose its evolutionary path. Thus, humanity can evolve by unlimited technological selection and create a technological superior race. All others will be *untermenschen*. As technoatheistic fascists, they have chosen the values by which the technological evolution will be guided. As shown above, these values are antithetical to the Christian worldview and cannot coexist in social institutions with Christians, as they are mutually exclusive value systems. Furthermore, our traditional constitutional protections do not apply to the willing submission to *privatized* liberal totalitarianism (which is unlikely to be

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[30] Max More, "Philosophy of Transhumanism" in *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology, and Philosophy of the Human Future* (Malden, MA: Wiley-Blackwell, 2013), 4.

[31] C.S. Lewis, "The Humanitarian Theory of Punishment," in *God in the Dock*, ed. Walter Hooper (Grand Rapids, MI: Eerdmans, 2014), 325.

[32] See Elon Musk's Neuralink in "Neuralink Launch Event" July 2019, https://www.youtube.com/watch?v=r-vbh3t7WVI (Accessed Jan. 11, 2022) and Meta's "Metaverse and How We'll Build it Together – Connect 2021" https://www.youtube.com/watch?v=Uvufun6xer8 (Accessed Jan. 11, 2022). In the Neuralink video (5:50-6:27) Elon Musk believes that even in a *benign* AI future, where AI is not hostile to humanity, humans will be left behind economically and socially without human-machine integration (much more, so should AI be hostile). Likewise, Nick Bostrom shows that the inevitable rise of superintelligence will necessitate human genetic engineering and human machine integration to be economically viable in the AI dominated future. Nick Bostrom, *Superintelligence: Paths, Dangers, Strategies* (Oxford: Oxford University Press, 2014), 36-49.

[33] Gregory McKenzie, "The Sons of Disobedience and their Machines," 132. Their image unfortunately is tainted by sin. Thus, any image they create will be tainted by sin.

stopped by government), as the symbiotic relationship grows both the Beast and his Prophet.

In closing, this leaves the Christian with few options. Consider the good words of Mr. Beaver in the *Lion, the Witch, and the Wardrobe* who says, "When you meet anything that's going to be human and isn't yet, or used to be human and isn't now, or ought to be human and isn't, you keep your eyes on it and feel for your hatchet."[34] Of course, first you should make sure you are human and acting human! Use the hatchet, so to speak, on yourself, and take the log (or speck) out of your own eye. Social change begins first with repentance and acting like Christ, who is man *par excellence*. The best way to preserve truth and goodness is to mirror truth and goodness. It also means that the world will hate you, as it hated Christ. Our principles are mutually exclusive to the world and its drive for totalitarian technoatheism with its strange mixture of liberalism, techno-fascism, and Marxism.

Secondly, seriously consider whether it is time to stop financing the enemy and start building family resistance units and creating viable, alternative Christian-based communities.[35] Stop the nonstop stream of propaganda into the home by canceling subscriptions like Netflix, Disney+, and cable. Remove as many smart devices from your home, as possible. Public schools are forfeited to the naturalists and Marxists; they are not safe for our children. The traditional society needs classical Christian education and homeschooling.[36] Refrain from enlisting in *federal* military service and stop supporting an atheist government and its ability to exercise force. Lastly, be trained and capable of *morally and prudently* exercising all your inalienable rights.[37]

Finally, stopping technoatheism means living out viable alternatives to their economy and the rebuilding of the *traditional* society. It will involve the use of capital, technical expertise, and theological and philosophical bravery to forge a new way of resistance against failed systems. Christians need to form banks and schools, resist government overreach, pursue noncompliance, form communities, exercise rights, reduce the size of federal and state governments, and demand the abolition of certain bureaucratic organizations, all the while knowing that the world will hate them for it. Traditional Christian values are simply incompatible with the post-Christian world which is certainly governed by bad men.

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[34] C.S. Lewis, *The Lion, the Witch , and the Wardrobe* (New York, NY: Harper Collins, 2000), 82.

[35] Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (New York, NY: Sentinel, 2017), 124-143.; See also "The Boniface Option" which is a Reformed critique on Dreher, https://bonifaceoption.substack.com/ (Accessed Jan 20, 2022).

[36] Douglas Wilson, *The Case for Classical Christian Education* (Wheaton, IL: Crossway, 2003).

[37] David Hackett Fischer, *Paul Revere's Ride* (New York, NY: Oxford University Press, 1994), 93-112.

Baggett, David, and Jerry L. Walls. *God and Cosmos: Moral Truth and Human Meaning*. New York, NY: Oxford University Press, 2016.

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