



The FaithTech Playbook 2.0



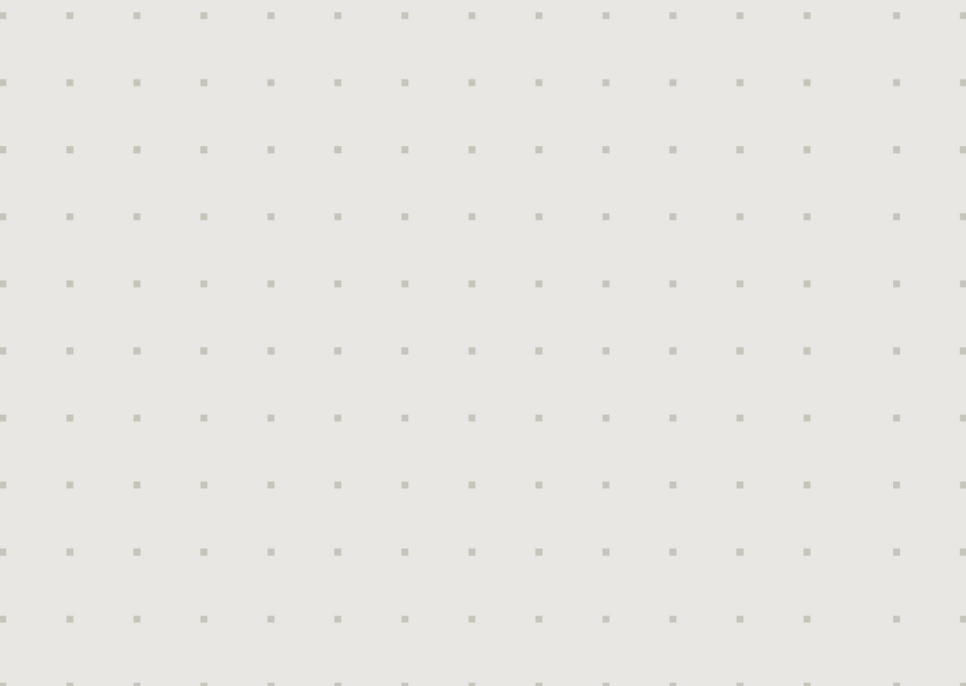
Creating Technology
Redemptively



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"For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."
Ephesians 2:10

A Different Way



There is a uniquely Jesus way
of building technology.
A redemptive way.

A way that brings faith into the entire
product design and development cycle,
embedding biblical beliefs and values
into the methods of creation so that
our products more fully align with God's
vision for the world.

A transformative process that leads
to transformational products. Shaping
what we make *and* who we become as
we make it.



Beautifully, it is the very individuals creating who can be transformed in that process. A team formed around biblical values and beliefs can, in turn, be formed in Christlikeness through the work of creating. A transformative process that leads to transformed people.

Redemptive Technology, as we say, is the distinctly Jesus way of using knowledge, tools, and materials to make something of the world. The way of Jesus is radical, uncompromising, and countercultural. Jesus did not offer a better version of the world's way. He revealed a different way—one marked by humility, sacrifice, truth, love, and surrender. He calls us not only to think differently, but to live differently, and to create differently.

To create redemptively.

In other words, we believe there is a way of building products that redemptively changes the world while transforming those who build it.

This belief has led our community to develop a redemptive way of *building* products. A different way that examines and questions the modern practices of technology companies while adopting its most useful methodologies where they align with the way of Jesus.

We believe that we—as designers and builders—are created by God in a particular way. We have a way of seeing a problem that God has uniquely instilled in us to advance his kingdom here on earth.

Therefore, our community has developed a way of being a

builder that is rooted in the core teachings of the Word of God. It is a way that roots our identity as creators in the way of Jesus, his word, and his practices.

We made this playbook because technology is forming the world and forming us.

We need more than useful tools, better ethics, or faster innovation; we need a way of creating that is rooted in Jesus.

This playbook draws on years of iterating—thinking, testing, dialogue, dismantling, testing again, and re-engineering. We collected ideas and methods from hundreds of volunteers around the world who are part of our practicing community. To ensure this playbook is theologically rigorous and practically useful we gathered focused input from world-class practitioners and thought leaders.

This updated 2.0 version considers hundreds of people using these frameworks all over the world, whether it be teams creating tools, professors teaching our frameworks, or companies formed based on the ways described in this playbook. Each story has helped us improve this edition and makes up this unique and growing global tech community for Christ.

Therefore, we write as a community, for a community.

We write as a community desiring a different way of practicing technology. A way that aligns with our faith. A way that unifies our faith with our work of creating.

We write for those in our community confused, concerned, or contemplating the future of software development and the

wider technology industry as artificial intelligence not only shapes the future of work but seemingly our future identity as humanity.

We write for those in our community longing to see their one o'clock design thinking meeting or their four o'clock strategy session impacted not only existentially by who they are as followers of Jesus, but also practically by bringing in new language and methods of creating.

We write for those in our community feeling a disconnect between their personal beliefs and the implicit beliefs of the technology industry.

And we write for those in our community longing to create in ways that help humanity become people who love God and love others more deeply.

As you venture forward in reading and applying this playbook, we venture with you, beside you.

How to Use This Playbook

This playbook unfolds in four parts.

Part 1:

A Different Way introduces the theological vision behind Redemptive Technology and offers four Gospel lenses—creation, deception, redemption, and restoration—for understanding the human practice of technology within the biblical story.

Part 2:

The Way of Technology examines the disproportionate formative power of technology and names three ancient enemies beneath our technological age: the Magic Machine Myth, the Limitless Self, and the Killer App Trap.

Part 3:

A Way of Being Redemptive explores three postures toward technology—reckless, responsible, and redemptive—through the categories of power, person, and purpose.

Part 4:

A Way of Building Redemptively translates this redemptive posture into a practical, repeatable process: Lament, Discern, Build, and Steward.

Together, these four parts move from theology to spiritual discernment, from posture to practice—shaping what we believe about technology, how we recognize the forces forming us, who we become as builders, and how we create in the way of Jesus.

See It in Action

After each major section, you will find a *See It in Action* box. Each box will have a QR code that will direct you to real stories and case studies, further reading, and practical resources related to that part of the playbook. Additionally, we have included a few reflection questions for you or a group to dive deeper into the major ideas.

The *See It in Action* sections are designed to help answer two questions:

- What will I do because of what I have read?
- How will this change the way I live and build?

While this playbook is written from within the Christian story and for followers of Jesus, we believe its questions matter for anyone creating products: What kind of power are we using? What kind of people are we becoming? What kind of world are our tools helping create?

This playbook is intended for practice, not contemplation alone. Read it with others. Question it. Test the language. Apply the practices. Bring it into a real problem, a real team, and a real product.

Build something together.

The Community Behind This Playbook

FaithTech is a global tech community for Christ. We gather people who work in and around technology that want to follow Jesus faithfully.

We gather technologists, entrepreneurs, designers, ministry leaders, pastors, students, and builders in cities around the world. Some are creating products, some are leading teams, some are serving churches and ministries, and others are simply trying to understand what faithfulness looks like in a rapidly changing technological age.

We are united by a shared conviction that technology is forming the world and forming us, and that good intentions and better ethics are not good enough. Therefore, we need a different way to think, live, and build in this technological age. A distinctly Jesus way.

FaithTech exists to help cultivate that way. Through local communities, practical projects, theological reflection, and shared practices, we seek to resist the dominant patterns of the technology industry and learn to create in the way of Jesus.

This playbook has grown out of that community. It carries the questions, experiments, failures, insights, and practices of builders around the world who are trying to unite their faith with the work of technology.

We invite you to join us—not simply to read these ideas, but to test them in community, apply them to real problems, and help us continue to learn what it means to create redemptively.

Join the movement at faithtech.com.



"When you step into this community, it will change your life. You may decide you need to leave your job or do something different. This is a high risk decision. This is not just a fun fellowship. Or just to learn a new tool. You are going to have to re-examine how you are stewarding your life."

Paul, Los Angeles, USA

A Brief Theology of Technology

First, what do we mean by technology?

Our friend Dr. John Dyer defines it this way: “Technology is the human activity of using tools to transform God’s creation for practical purposes.”

The critical element is that technology is more than just the tools we use but rather it is an activity that we do. The word technology comes from the Greek *technē*, meaning craft, skill, or art, and *logos*, meaning reasoned account or study. At its root, then, technology is not simply an object we possess but the skilled and purposeful practice of creating—using knowledge, tools, and materials to shape the way of the world around us.

A helpful way to understand human activity within the biblical story is through the four-part Gospel lens of creation, deception, redemption, and restoration. Scripture has much to say about our calling to create, the ways that calling is distorted, our responsibility as builders, and how our work fits within God’s purposes for humanity.

The way we see it is that technology is a God-given expression of human image-bearing, distorted by sin and deception, redirected through builders redeemed and formed by Jesus Christ, and practiced now as a witness to God’s promised restoration. Let’s explain this in greater detail.

A Four-Part Gospel Lens for Technology

01

Creation

What good purpose did God intend?



Our technological making is a God-given expression of human image-bearing: cultivating what God has made, under his authority, for his purposes and the restoration of others.



02

Deception

How has sin distorted us and technology?



Sin distorts our worship, desires, and purposes. Technology can then embody, amplify, and normalize those distortions.



03

Redemption

How does Christ redeem us and redirect our making?



Jesus alone redeems. In Christ, the Spirit reshapes who we are and redirects our making toward truth, life, and witness to Jesus.



04

Restoration

What does this anticipate about God’s final renewal of all things?



We create in ways that anticipate the renewal of all things in Christ.

1. Creation

The origin story of technology does not begin with a garage in Silicon Valley. It begins in Genesis 1.

“In the beginning God *created* the heavens and the earth” (Gen 1:1, emphasis added). The first action Scripture reveals God taking is creating. The Hebrew word used here for “created” is *bara*. It is a very specific word reserved for God’s work of creation as the sole inventor. God created out of nothing. Humanity requires something to make anything. God required nothing to make everything.

It is vital we sit with this for a moment. The Creator of the heavens and the earth, in all his magnificence, magnitude, and beauty, decided to create. His creativity and power have no limits. He is all-powerful. All-knowing. All-present. Eternal. He chose to make us and the world and universe around us for his glory and our communion with him. “For in him [Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him” (Col 1:16). The Lord is the great Creator. The great Pioneer. The source and sustainer of all things.

In Genesis 1:26, God says, “Let us make mankind in our image.” In our human origin story, we see three important lessons that relate to how we are to create redemptively.

First, **“let us make.”** God is revealed throughout Scripture as Father, Son, and Holy Spirit. Creation is the work of the triune

God, not an act of isolated self-expression. We are reminded that faithful creating is relational. We build in dependence on God and in committed community with others, receiving wisdom, insight, and gifts we do not possess alone. *Creating is relational.*

Second, **“let us make mankind.”** God is the Creator, and humanity is his creation. The making of humankind is itself a breathtaking act of divine creativity: From the dust of the earth, God formed living persons who could know him, reflect him, love, imagine, cultivate, and create. Remarkably, the Creator gave his image-bearer a capacity that reflects his own activity. We were created by the Creator to create; our making is derivative of his making. When we make, we live into our vocation as image-bearer—working with materials God has already made, under his authority and for his purposes. *Creating is vocational.*

And third, **“in our image.”** Every human being bears the image of God. Throughout the creation account, God places his image in humanity alone. Human worth is therefore not earned through intelligence, productivity, usefulness, or technological ability; it is given by God. Redemptive builders, then, must never reduce people to users, data, markets, or means to an end. We create for people who belong to God and bear his image. *Creating must honor the image of God in every person.*

To bear God’s image is to reflect him in what we create, how we create, and how we treat the people affected by our work. As builders and designers, we represent him throughout the entire process.

Our responsibility as image-bearer includes the calling to cultivate, develop, and steward the world God has made. We create because God designed humanity to create. We build because God called us to build. We innovate because God set forth such a simple yet courageous responsibility on humanity—fill the earth and subdue it.

Humanity receives a world already filled with materials, energy, possibility, and order—and is called to cultivate what God has made into new forms that serve his purposes.

Jesus Christ fulfills the cultural mandate perfectly as the true image of God and the faithful human who uses power, creativity, and authority exactly as God intended. In Christ, humanity's work of cultivating the world—including our technological work—is rescued from domination, exploitation, and self-glory and redirected toward surrender, responsibility, and love.

Through his death and resurrection, Jesus begins the renewal of all creation and, by his Spirit, restores us to our vocation as makers under his authority. We therefore create and build not to save the world or make a name for ourselves, but to participate faithfully in Christ's kingdom and bear witness to the restoration he alone will complete.

2. Deception

After God called Adam and Eve to steward the earth, sin entered the world through deception and lies. It does not destroy our image-bearing capacity to create; it distorts the worship, desires, and purposes directing it. Technology therefore cannot be understood as neutral tools in fallen hands: the tools, systems, and methods we create can embody our lies, amplify our disordered desires, and normalize them across societies.

The deception deployed by the serpent (the devil) is rooted in causing humans to *question God's truth* ("Did God really say, 'You must not eat from any tree in the garden'?"), *contradict God's truth* ("you will not certainly die"), and *offer God-like powers* ("you will be like God, knowing good and evil"). The central deception, then, is an invitation to pursue God-like status independently of God.

It is the same temptation repeatedly presented to humanity through technological power: that with enough knowledge, innovation, or control, we can overcome dependency and become masters of our own existence. The flesh—our sinful nature and its disordered desires—takes the serpent's lie inward, bending our hearts toward autonomy, control, and God-like power apart from God.

Fallen humanity often uses tools and technological systems as a covering—something we use to manage symptoms, conceal vulnerability, or avoid the deeper truth about ourselves. In our story, Adam and Eve respond by covering

up their guilt and shame with prototype clothing, hiding out of fear, and blaming others.

We see deception take form within humanity again when a new technological development—brickmaking—gives way to a new opportunity to be like God. Civilization decided to build a tower to reach the heavens. If they could reach up to God, they would become famous and powerful. When God saw it, he said that “nothing they plan to do will be impossible for them” (Gen 11:6).

The world believed they could leverage technology to use God for their own benefit. Though technology itself does not create the deepest disorder of the human heart, it can embody, amplify, and normalize it. It can easily magnify the deception, sin, and idolatry of the human heart. What begins as deception in the heart can become architecture, infrastructure, culture, and empire.

Technology does not create the fallen heart, but fallen hearts create tools that can then form other hearts. We were made to cultivate creation. After the fall, the same capacities for imagination, skill, power, and organization can be directed toward false worship and self-rule. Our technological ability remains; its direction is distorted.

If the deepest distortion beneath technology lies not only in the tool but in the worship, desires, and purposes of the people who create it, then better tools alone cannot save us. The builder must be redeemed and formed anew.

3. Redemption

The deepest problem beneath technology is alienation, idolatry, and the disordered desire of the human heart. The messiness of life that intertwines with the messiness of technology. And it leads us down a path of dismay, delusion, or deception.

Then we get the greatest news of all. *The Lord redeems*. His redemptive plan happened through the life, death, and resurrection of Jesus Christ.

Jesus came to earth not to optimize the world, but to save it. Not to make us more efficient but to deal with the thing we can't fix ourselves. Our sin. Our guilt. Our brokenness.

As Dyer explains, “The cross...is a symbol of the distorted creation turning on its Creator. That twisted tree represents the twisted us, a humanity transformed by sin and bent toward death...the Creator was rejected by his own creation.”¹ Jesus takes the technological symbol of pain, intimidation, and rejection and redeems it to become a symbol of hope, joy, and salvation. He takes our sin and redeems us back to God.

We are given a new identity. A new heart. A new allegiance. A new freedom from our work justifying our worth or a success defining our purpose. Jesus makes all things new.

Then, after his crucifixion on the cross, after three days, Jesus is raised from the dead. The resurrection of Jesus

¹ John Dyer, *From the Garden to the City*, 2011 edition: p 137

Christ points to his renewal of creation, his rejection of technological immortality as salvation, his commitment to embodiment, his promises fulfilled, and his hope beyond death.

Through technology, people can do a lot of incredible things: protect life, serve justice, resist exploitation, or be an instrument of loving our neighbor. Technology is not, in and of itself, redemptive. Jesus redeems. Therefore, when we use the words *redemptive technology*, we mean the distinctly Jesus way of using knowledge, tools, and materials to make something of the world. It is a Spirit-led way of creating that, at its core, points everyone and everything toward Jesus.

This Spirit-led way of making is illustrated well in Exodus 31. To build his dwelling place, the tabernacle, the Lord had “chosen Bezalel...and...filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of ...skills—to make artistic designs” (Exod. 31:2–4). God chose skilled workers and gifted them with the abilities needed to create a place where people could worship him. Their work was not just productive; it was faithful service and worship before God.

Like Bezalel being filled with the Holy Spirit, the Lord pours out his Spirit on his people. The Holy Spirit can move through technological making, but no machine can contain him and no system can manufacture spiritual life. He works in and through people—calling, guiding, convicting, renewing, and empowering them to turn the tools of their age toward truth, love, and a living witness to Jesus.

Redemptive Technology begins with builders who are themselves being redeemed, because the Gospel reshapes not only what we build, but why and how we build—and who we become in the process. It reminds us that our hope was never meant to rest on what we build but who we belong to. We do not build to become worthy, powerful, or saved. We build because in Christ we already belong to God.

Then, we are sent forth to go into all the world to make disciples of Jesus Christ, in all domains, in all places, to all people, for all to know One person. That Spirit-empowered mandate offers us a redemptive vision as builders to go live and build in such a way that the world sees Jesus in us and through us, not for us, but for Him.

4. Restoration

In the final book of the Bible, Revelation, the Apostle John writes:



“Then I saw ‘a new heaven and a new earth,’ for the first heaven and the first earth had passed away...I saw the Holy City, the new Jerusalem, coming down out of heaven from God.”

Revelation 21:1-2

The biblical story begins with God creating the heavens and the earth and ends with God renewing them. It begins in a garden and ends in a city. Creation is made new.

The New Jerusalem also stands in contrast to Babel. At Babel, humanity built upward to make a name for itself and secure its own future. In Revelation, the Holy City comes down from God as a gift. Humanity does not engineer its way to heaven; God brings heaven and earth together through his presence.

This promised future gives builders both hope and limits. We work with hope because creation matters to God. But we work with humility because no product, platform, or breakthrough can bring about the new creation. We cannot eliminate sin, conquer death, or manufacture the kingdom of God. Jesus alone will complete that work.

This frees builders from the burden of saving the world. We can create with courage without believing everything depends on us. We can build with urgency, but not desperation; with ambition, but not self-glory; with hope, but not faith in technological progress.

God's promised restoration also directs our making. We can create in ways that agree with the future God has promised: towards truth, reconciliation, communion and life over death.

The Lord offers a radical vision for how we make technology. What we build matters because faithful making can carry eternal significance. Put simply, our creation sows seeds that witness to the world God will restore.

Conclusion

Technology is a God-given expression of human image-bearing, distorted by sin, redirected through builders being redeemed and formed by Jesus, and practiced now as a witness to God's promised restoration.

Since technology shapes the world, it also shapes us. To build redemptively, we must first understand the spiritual forces forming both what we create and who we become.



"I'm so grateful to God for the switch FaithTech has made from sprinkling Jesus on our tech endeavours to laying strong foundations about God's redemptive design for tech from the start."

Samuel, UAE



See It in Action: A Theology of Technology

Reflect and Discuss

Choose one product, system, or technological practice and examine it through the four Gospel lenses of creation, deception, redemption, and restoration.

- Where do you see humanity's God-given capacity to create?
- Where do you see sin, deception, or disordered desire shaping it?
- Where might Jesus redirect the builders and their product or practice toward truth, love, and life?
- How does God's promised restoration give you both courage and humility?

Go Deeper



Scan the QR code for books, articles, teaching, and case studies that explore a biblical theology of technology. These resources will help you apply the four Gospel lenses to real products, emerging technologies, and the work of builders seeking to create faithfully.





The Way of Technology

Technology has a disproportionate influence on the world. We do not view it as a sector or an industry as much as a societal operating system influencing all other cultural arenas.

Modern technology systems, particularly artificial intelligence, are radically reshaping individuals and realigning tribes. They are restructuring communities and the world at an unprecedented level and pace.



Part of the reason is how technology moves. Technology often moves from novelty, to utility, to environment, to formation. First we marvel at it: What can this do? Then we use it: What can this do for me? Eventually it becomes so woven into everyday life that we barely notice it as technology at all. But what fades from our attention does not fade from influence. The technologies we live within shape our habits, relationships, desires, and expectations—forming both the world around us and who we are becoming.

Everyone Is a Builder Now

One of these great restructurings is the ease with which anyone can now create powerful products, systems, and media.

In the same way the smartphone democratized publishing and social media democratized influence, artificial intelligence is now democratizing the ability to build digital products and systems.

Now, anyone can create software, generate media, automate decisions, or shape culture.

The rapid global adoption of AI has meant that the days of the engineer holding great power and control by merit of their unique ability to create the tools of society are gone. Creatives can now build the tools they imagine, just as a pastor with no formal engineering background can build

genuinely useful digital tools. They are becoming builders—people capable of creating tools and systems that shape the world.

What comes with this newfound power is newfound responsibility. A responsibility to create faithfully. To build redemptively. Then take responsibility for the very tools you share with the world.

For some, this change means a loss of a craft. For others, this means the gain of an art form. While some are naturally leaning in, others are retreating and questioning.

May we simply say this: Herein lies an enormous opportunity for us as redemptive builders. We have an opportunity to present a different way in which we build and work in this new era. We pray you lean in and go the way of Jesus.

Three Ancient Enemies in a Technological Age

Nearly a century ago, British scientist and futurist J. D. Bernal imagined a technological future in which humanity would overcome what the ancient Christian tradition called the three enemies of the soul: “the world, the flesh, and the devil.” His vision helped set a course for modern technological thought: the conquest of nature, the transcendence of the body, and the remaking of humanity through technology. We see echoes of that vision today in

transhumanism, artificial intelligence, and the persistent belief that our greatest limits are technical problems waiting to be solved.

The biblical tradition tells a different story. The world, the flesh, and the devil are not limits technology can conquer. They are spiritual enemies that distort our worship, desires, habits, and hopes. Technology may amplify our power, but it cannot redeem the human heart.

To build redemptively, we must first see clearly. We must look beneath the surface of our technological practices, products, and systems and discern the spiritual currents shaping this disproportionately influential human activity.

In the AI age, these ancient enemies are taking new technological forms we call the Magic Machine Myth, the Limitless Self, and the Killer App Trap.

1 The Magic Machine Myth

Futurist Arthur C. Clarke once said, “Any sufficiently advanced technology is indistinguishable from magic.”

The *Magic Machine Myth* is the belief that advanced technologies—and the people who create them—possess a god-like power to transform us. The machine or system feels invincible, intimate, and alive. We begin to treat it as more than a created thing. We treat it like a god. We treat its creators like magicians—if the magic they produce is what we want. Slowly, often

unconsciously, our awe shifts from the rightful Ruler, the Maker, to the magical machine or even its creator.

At its core, the *Magic Machine Myth* is what happens when technological wonder turns into worship.

The greatest danger is not that our machines become too powerful, it is that they become too easy to worship. We begin to believe the machine is wise, the maker is magical, or even worse, that the machine can love us back.

We see this whenever we build AI systems that act like companions, prophets, priests, and long-time friends. This shows up in product choices: When we design for dependence instead of agency, simulate intimacy instead of strengthening real relationships, or let the product become the voice users trust most.

Most builders have good intentions: how can I help people, solve real problems, or build useful tools? They are not trying to replace God. But products form people. Every design choice trains users toward some kind of trust, dependence, attention, and love. That is why redemptive builders must ask not only, “Does this work?” but also “What kind of worship does this form?”

This is the ancient danger of the golden calf. Israel did not just make an object. They made an object, called it god, credited it with producing deliverance, bowed down to it, and sacrificed to it. The tragedy was not that the calf became powerful. The tragedy was that the people became deceived. The calf did not need to

become divine for Israel to become idolatrous.

This does not mean technology is evil. Tools, machines, and systems are created by image-bearer and can be rejected, received, or reimagined. The golden calf reminds us that idolatry rarely begins with something obviously wicked. It often begins with something made, useful, visible, and impressive becoming ultimate in the human heart. This is how evil often works: not by making bad things look bad, but by making good things look like a god.

This is why Scripture takes deception so seriously. The devil does not need to make a created thing evil to use it. He only needs to make it look like God. He is the father of lies. He distorts what is good by making it appear ultimate. In an age where machines can simulate intelligence, intimacy, creativity, authority, and love, we must wake up spiritually and reject the lies we've been believing.

A redemptive builder should ask: Are we building a tool that serves people before God, or a presence that slowly replaces Him?

The holy counterpunch is rightful worship. We refuse to worship the machine or the magician. We return our wonder to the Maker of the heavens and the earth.

2 The Limitless Self

The Limitless Self is the belief that our tools and technological power can help us escape the limits of being human.

We see, feel, and experience the magical powers of technology and it changes us. We begin to ask, "What could this make me? What could this get me?" We may not set out to be worshiped, but the technological imagination quietly trains us to desire a kind of god-like agency: to astonish, control, transcend, and be needed. We want to become the inventors of the unexplainable. We want control. We want power. We want to become like God.

By doing so, we produce a false sense of ourselves and misplace our desire.

Tech culture screams at us to upgrade, upsell, optimize, scale, and push beyond every limit. New versions, faster processors, more features, infinite storage—there's always "more" to achieve. The race for AI dominance is dizzying, to say the least.

The ultimate promise of AI is that it will solve or overcome our limits. It promises to make us faster thinkers, more intelligent, less dependent on human labor, and increasingly capable of comprehending reality itself.

The promise is that with every upgrade, we become

better, stronger, faster, more efficient, and more capable.

The illusion is that limits are failures to be erased.

This mindset seeps beyond devices into how we live: work longer hours, consume more content, take on more projects, expect more output, and never say “no.” Our identities become wrapped in growth and expansion, convinced that limits are to be broken, boundaries are barriers, and rest is wasted time.

On one hand, the pursuit of innovation is grounded in a limitless posture. “We can do anything” has brought us great feats as a civilization. It takes courage to invent and try things unimagined by yourself or humanity. There is something beautiful about that.

Yet, there is a naivety and arrogance for one to believe that with enough power, might, wealth, or smarts, one can do anything. That “nothing will stop us” posture is horribly sinful.

We crave the power, control, transcendence, and gratification technology promises. Disordered desire amplified by technological power. It is the refusal of creaturely limits. Sin hides beneath good things and seeks to rule the heart.

The *Magic Machine Myth* says, “This machine is almost divine.” The *Limitless Self* says, “Then maybe I can become divine too.”

3 The Killer App Trap

The *Killer App Trap* is the belief that technology will solve our deepest problems. The belief that we as humans can engineer our way to salvation.

If people are dying, technology can solve that. Is the political system broken? New tech will take care of that. Society is increasingly lonely, depressed, and sad? There's an app for that.

It is the good news Silicon Valley evangelizes. The Gospel of Silicon Valley.

For builders and creators, the *Killer App Trap* invites us to put our faith in the products and systems we build. The danger is the deceptive ways that belief moves our hearts away from faith in Jesus Christ. When we fall into the trap, our hearts, our work, and our end products look less and less like Jesus.

Another term for this is “solutionism.” The Australian pastor Mark Sayers, summarizing journalist Evgeny Morozov, says that solutionism is “the largely arrogant belief that we have the resources and smarts to, under our own steam, solve any problem that confronts us. All we need to do is discover the Killer App, and the discomfort we feel, the obstacles we face, will disappear.... Solutionism is ultimately a belief in novelty, and a lack of patience and faith.”²

Put another way, we put our faith in ourselves and our

² Sayers, Mark, *Disappearing Church: From Cultural Relevance to Gospel Resilience* (Moody Publishers, 2016) 48.

creations over faith in God as Savior and Creator.

By doing so, we produce a false salvation and misplaced trust.

The *Killer App Trap* tempts us to accept a posture to solve first, solve quickly, solve selfishly, and solve without account for the repercussions. Because solutionism is a deeply held belief shaping the everyday decisions of the technology industry, for us to live faithfully within it requires a countercultural way.

Artificial Intelligence is on a pathway to become the *Ultimate Killer App Trap*. We blindly believe that AI will end scarcity, injustice, and ignorance once and for all. It will end our need to toil and work. It will usher in the return of Christ. Essentially, AI becomes our functional savior, absorbing humanity's misplaced hope. The *Ultimate Killer App Trap* finds its final form in the belief that if only we build the right AI, humanity will be saved.

The *Killer App Trap* produces false salvation and misplaced trust.

The Three Enemies Together

These three enemies rarely work alone. *The devil deceives our wonder, the flesh distorts our desires, and the world normalizes our misplaced trust.* In the AI age, this pattern becomes especially powerful. Our machines begin to feel magical. Our hearts begin to crave limitlessness. Soon an entire culture begins to believe that if we build the right tool or technological system, humanity will be saved.

Put another way, the *Magic Machine Myth* deceives our wonder, the *Limitless Self* distorts our desires, and the *Killer App Trap* normalizes a false gospel of technological salvation.

We are convinced there is a countercultural way to think, live, and build in this tension.

A redemptive way.



See It in Action:

Three Ancient Enemies in a Technological Age

Reflect and Discuss

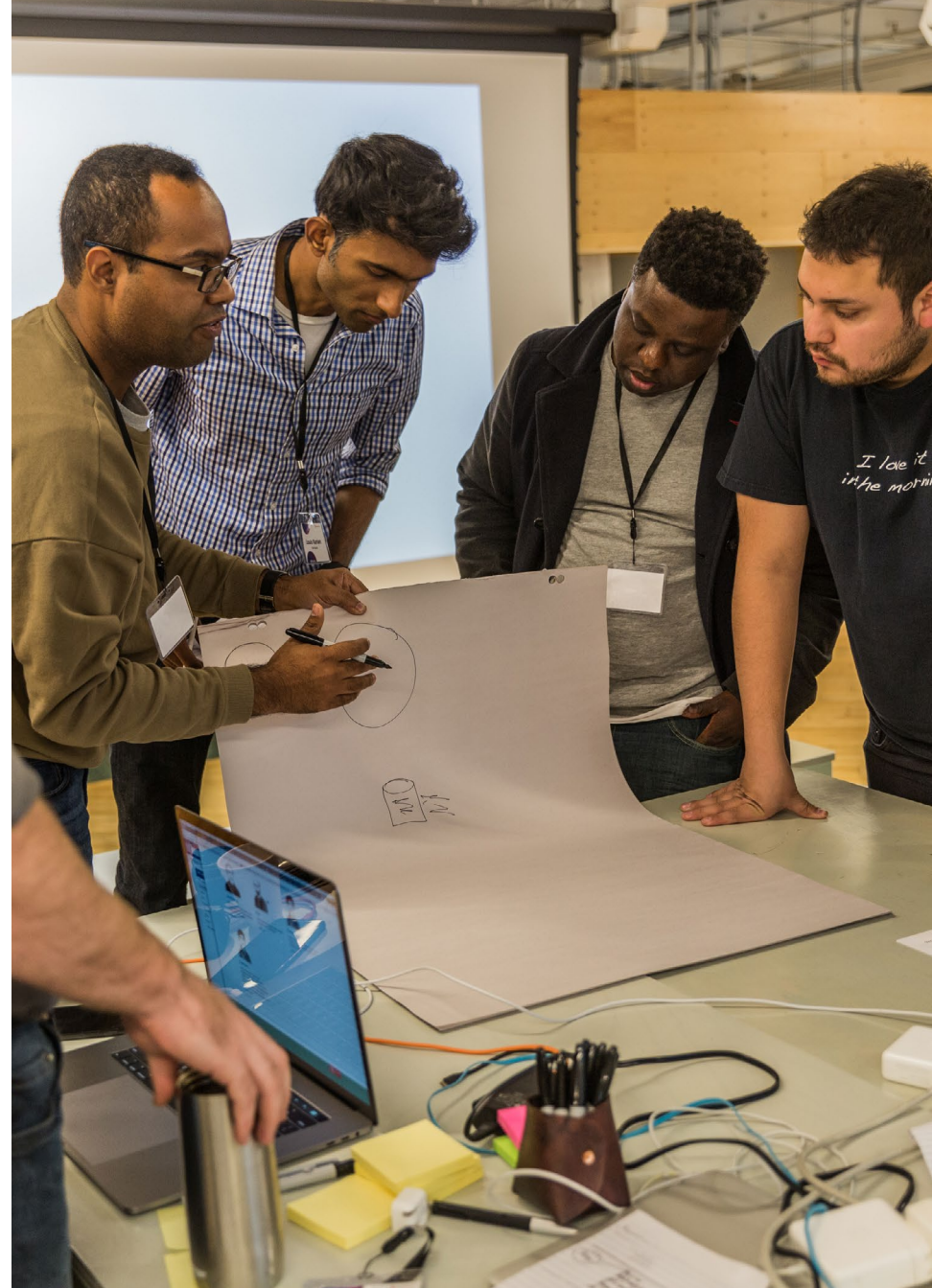
Choose one product, platform, industry trend, or personal practice and consider how the *Magic Machine Myth*, the *Limitless Self*, and the *Killer App Trap* may be shaping it.

- Where has technological wonder begun to resemble worship?
- What does this invite people to trust, desire, or hope for?
- Where are tools and technological systems being asked to solve what is ultimately a spiritual or human problem?
- Which of these three enemies is pulling on your heart most? Why?

Go Deeper



Scan the QR code for teaching, diagnostic tools, case studies, and further reading on the *Magic Machine Myth*, the *Limitless Self*, and the *Killer App Trap*. Explore how these ancient enemies appear within AI, product design, business models, workplace culture, and the stories the technology industry tells about the future.





A Way of Being Redemptive

Technology can be practiced in three postures: recklessly, responsibly, or redemptively. Each posture shapes how we use power, regard people, and direct our purpose.

Power asks how influence is exercised. Person asks how people are understood and treated.

Purpose asks what our technology ultimately serves.

To be redemptive, we must ask: What does creating in the way of Jesus require of our power, people, and purpose?



Three Postures Toward Technology

Not product categories, but postures toward power, person, and purpose.



Reckless

Power

How we wield influence



Grasped

Person

How we regard people



Commodity

Purpose

What we build toward



Self



Responsible



Shared



Equal



Flourishing



Redemptive



Surrendered



Image-bearer



Jesus

Reckless Technology: “Move Fast, Break Things”

Reckless technology is a way of creating and using tools that place self above all else. It prioritizes speed, efficiency, control, and rapid growth over people. It carries a rebellious and anti-institutional posture, treating accountability, resistance, and human limits as obstacles to overcome.

In this posture, creators place their desires above the good of others, at the cost of others and even their own well-being.

“Move Fast, Break Things” is a mantra that ushered in a movement of tech start-ups beating down the door of institutional resistance to innovation. We celebrate how this movement pushed against the slow and counter-productive systems of old. Yet the mantra represents how speed can be chosen over thoughtful caution for repercussions. It chooses disruption over collaboration. It takes no care to avoid long-term human isolation and addiction.

Reckless technology moves rapidly without remaining accountable for what—or whom—it breaks.



1. Power Grasped

Reckless technology treats power as something to acquire, consolidate, and deploy to win. Its logic is frequently zero-sum: I win, you lose. Those creating technology extract value from those using it. We see this pattern repeatedly. Exploitative practices disguised as innovation move faster than law and faster than society can properly create the scaffolding to distribute it safely.

What sits underneath this extraction is a fundamental thirst for god-like powers, reminding us of the serpent's deception in our creation Gospel-lens. Technological power becomes a way to gain greater control, authority, and independence from others.

Dopamine loops, infinite scrolling, doomscrolling, echo chambers, and engineered dependencies all drive exploitation over personhood. Attention, attachment, platform growth, and profit become the goal. Reckless technology uses power to take.

The same danger appears when we surrender morally significant human judgment to autonomous systems. To abdicate moral agency and human judgment is reckless because it surrenders humanity's cultural mandate to take responsibility over created things on the earth.



2. Person As Commodity

The reckless posture views people as commodity. We use others for the value they can create for us. You've heard it said, "Users are data." This is innovation that is set up to create wealth on one side, then continues mining value, information, and data that increases the ability to generate more wealth. It invades personal space to seize opportunity. It ignores privacy for the sake of an algorithm. This posture dehumanizes by disconnecting the "user" from the human. It cares only for the user on their platform, and not the human beyond the screen.

A person is reduced to a data point, a user, or a market to be exploited.

But human beings are not commodity. We are embodied image-bearer made to be seen, loved, known, addressed, and bound to others in relationships of mutual obligation. When a person is treated or used as a commodity or means to an end, they are no longer regarded as someone of equal or irreducible worth. They become objects to be manipulated and optimized.

Reckless technology uses people rather than loving them.



3. Purpose Toward Self

The reckless posture ultimately directs its purpose toward the self. Here we encounter both the *Limitless Self* and the *Killer App Trap*. Technological culture promises that we can transcend time, solve the world's deepest problems, satisfy our desires, and become savior-like ourselves. Our desires are not questioned or reordered; they are amplified.

It reminds us of Babel, again, when humanity declares:



"Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves."

Genesis 11:4

The aim was not simply to build a great city but to make a name for themselves. To secure their own glory, fame, and power.

"Where you have envy and selfish ambition, there you find disorder and every evil practice." James 3:16

Reckless technology design is driven by a builder's self-glory, self-justification, and self-exaltation.

Put simply, reckless technology uses power to take, treats people as commodity, and builds to make the self great.

Responsible Technology: "Slow Down, Fix Things"

Responsible technology is a way of creating that intentionally considers the ethics, values, consequences, and negative impacts of our technological work. It seeks to create products, tools, and systems that promote harmony rather than division. It pursues unity, peace, and fairness.

In this posture, creators place their interests on equal footing with the interests of others.

"Slow Down, Fix Things" counters the reckless posture by slowing down to take stock of what kind of product or tool is being built, and how. It seeks to fix rather than break and aims for an ethics-based approach to solving problems rather than recklessly creating new ones.

Responsible technology at its best does not react to the broken past but also proactively seeks to solve problems of the future.

Responsible builders move at a healthy pace, reflecting on whom they are accountable to and the consequences of their choices.



1. Power Shared

Responsible technology uses power carefully and shares it collaboratively, but it does not necessarily place that power fully under the lordship of Jesus or willingly surrender it at personal cost. It is an equal-sum game. I win; we win. Nobody loses. This equitable outcome is the primary goal of responsible technology. It is a great expression of common grace, where organizations, innovators, and developers look to create an environment where nobody is harmed.

What sits underneath this shared power are dignity and rights, common grace, safety, fairness, and accountability.

Responsible builders seek the common good of humanity and are therefore willing to sacrifice being first to ensure safety more broadly.

A responsible posture related to AI autonomy, for example, would be to ensure humans are not only in a position of oversight but guided fundamentally by human-designed guidelines and charter. It refuses to abdicate moral agency or treat AI as a person. A downfall of a responsible technological posture would be to accept something that is highly personalized while being profoundly impersonal.

Responsible technology uses power carefully and offers it collaboratively yet ultimately still prioritizes a way that leads to self-gain.



2. Person As Equal

Responsible technology views people as equal. It is based on a commitment to treating all people with equal respect and consideration, and it seeks to ensure that technology is developed and used in ways that promote social justice and equality.

Responsible technology seeks equal justice for all. “Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow.” (Isaiah 1:17)

Caring for the weakest and most vulnerable is a great concern to God and His word. And to treat all as equal is a deeply biblical truth. Every person possesses equal dignity and worth before God.

For builders, this conviction should shape the products we design and the decisions we make. We consider who has access, whose voice is included, who bears the risk, and whether the technology distributes its benefits fairly.

Yet again the responsible posture can still fall short when people are only viewed as equal. We end up making decisions that seek a utilitarian outcome, hoping the most people can benefit. Yet God’s view of people is radically different, as we will see.



3. Purpose Toward Human Flourishing

Responsible technology is ultimately directed toward human flourishing. It seeks to create products and systems that are safe, fair, trustworthy, and genuinely beneficial. It reduces harm, protects the vulnerable, and asks whether innovation contributes to the common good.

Yet human flourishing is not self-defining. A product can be safe and useful while still encouraging isolation, dependency, disembodiment, or lives organized around consumption and efficiency.

The Christian story defines flourishing in relationship to God and neighbor. People flourish as embodied image-bearer who love God, love others, receive their limits, and live in authentic communities.

Responsible technology asks whether people are protected and benefited. Redemptive Technology goes further by asking what kind of people and world our product, systems, and machines are forming.

Redemptive Technology: "Sacrifice, Create Things"

Remember, technology is not only an object we possess but the skilled and purposeful practice of creating—using knowledge, tools, and materials to shape the way of the world around us. Redemptive Technology, then, is the distinctly Jesus way of using knowledge, tools, and materials to make something of the world.

Redemptive Technology categorically rejects reckless technology and refuses to stop at responsible technology. Responsible technology asks how we can reduce harm, share power, and promote human flourishing. But the way of Jesus calls us further: to surrender power, sacrificially love people, and direct our work toward God's glory and His mission.

"Sacrifice, Create Things" radically flips the narrative of reckless technology and calls us to a life of surrender for the benefit of others above ourselves. Rather than breaking things or fixing things as our mantra, we do God-centered design with creating as our vision for change.



1. Power Surrendered

The rightful way of power is that it is received from God, placed under his authority, and willingly risked or relinquished for the good of others.

Therefore, to build redemptively is to surrender our claim to ultimate power and control, placing both under God's authority and allowing ourselves to be led by the Spirit.



"Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires."

Romans 8:5

The flesh bends our desires toward control, self-interest, and the grasping of power. The Spirit reshapes what we desire, forming us to use power for God's glory and the good of others.

Jesus is the perfect example. He did not surrender power to become powerless. He placed his authority in service of others, and ultimately laid down his life. Creating in the way of Jesus therefore means using power not to secure ourselves or control others, but to serve, protect, and bear costs for their good.

Power is surrendered when builders willingly release control, invite accountability, and give people meaningful agency over the technologies shaping their lives. It means accepting less speed, profit, data, or influence when retaining those advantages would exploit others or place the product above their good.

Power is not inherently corrupting or something we should avoid. Power is part of bearing God's image: the capacity to act meaningfully in the world, create possibilities, and enable life to flourish. The danger comes when power becomes idolatrous, coercive, or self-protective rather than generative.



2. Person As Image-bearer

The rightful way of regarding people is to recognize that every person belongs to God, bears his image, and is called to live in a loving relationship with God, neighbor, and creation.

Therefore, to build redemptively is not only to protect people from harm or treat them fairly. It is to sacrificially love them as neighbors whose worth does not depend on what they produce, purchase, contribute, or make possible for us.



"Love your neighbor as yourself."

Mark 12:31

People are loved as image-bearer when builders refuse to reduce them to users, data, or means to an end. We remember that every colleague, customer, and community affected by our work belongs to God before they belong to our team, platform, or organization.

This means asking more than whether a product, system, or practice is safe, fair, or useful. We ask whether it helps people live more truthfully as embodied creatures, responsible agents, loving neighbors, and worshippers of God.

This posture also changes the process of creating. The product development cycle becomes *a disciple-forming journey toward Jesus*. We place a high value on the human interactions involved in creating a product and on the relationships formed along the way. We believe some of the greatest potential for long-term redemptive impact exists in the people developed, loved, and formed as we build together.



3. Purpose Toward the Mission of Jesus

Colossians 1:15–20 tells us that all things were created through Jesus and for Jesus. He stands above every power and authority, holds all things together, and reconciles all things through the blood of his cross. The materials we shape, the minds with which we imagine, the people affected by our work, and everything we make ultimately belong to him.

The rightful purpose of technology is therefore to serve the mission of Jesus: loving God, loving our neighbor, making disciples, and bearing faithful witness to the kingdom he will fully establish when he returns. To build redemptively is to place our everything under the lordship of Jesus and direct everything towards his mission.

The Great Commandment and Great Commission belong together: we serve the real needs of our neighbors while bearing witness to the One apart from whom they cannot fully flourish.

Technology cannot save a human soul. Jesus alone redeems. Yet our making can serve his mission by strengthening faithful communities, removing barriers to the Gospel, and creating opportunities for truth, reconciliation, and faithful presence.

This does not mean every redemptive product must explicitly communicate the Gospel or function as a discipleship tool. A payroll system, accessibility tool, or piece of infrastructure can serve the mission of Jesus through truthful design, excellent work, sacrificial love, and genuine service to neighbors. Redemptive Technology asks that all our making be placed under the lordship of Jesus, not that every product perform the same role within his mission.

Revelation gives this mission its final horizon: Jesus returns, evil is judged, God dwells with his people, and all things are made new. Technology cannot usher

in that kingdom, but it can become a sign of it. We therefore build with hope and urgency, seeking not only better products and systems, but people reconciled to God and formed for life in his coming kingdom.

All things were created through Jesus and for Jesus—including what we make.

Conclusion

In conclusion, creating in the way of Jesus means surrendering power, loving people as image-bearer, and directing our work toward his mission. A redemptive posture must become a redemptive practice—shaping how we identify problems, make decisions, develop solutions, and measure their fruit. What we believe about technology must now shape how we create.



"After understanding this, I began to see my profession not merely as a career, but as a field of ministry for the sake of the kingdom."

Gaana, Ulaanbaatar, Mongolia



See It in Action: Reckless, Responsible, Redemptive

Reflect and Discuss

Bring one current product, feature, team practice, or strategic decision into the framework of power, person, and purpose:

- Power: Who holds influence, and how is it being exercised?
- Person: How are people being understood and treated?
- Purpose: What ultimate purpose directs this work, and whose purposes does it serve?
- What might creating in the way of Jesus require you to surrender, change, or pursue differently?

Go Deeper



Scan the QR code for case studies, teaching, and exercises that apply the three postures to real technical decisions. Explore how teams have moved from grasping power to surrendering it, from protecting people to loving them as image-bearer, and from pursuing usefulness or flourishing alone to placing their work under the lordship of Jesus and in service of his mission.





A Way of Building Redemptively

We believe the Creator created us to create.

The apostle Paul writes, “For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do” (Eph. 2:10). We are God’s workmanship before we make anything with our hands. Redemptive building therefore begins not with our productivity, ingenuity, or ambition, but with God’s prior work in us and our dependence on him.



Up to this point, we have developed a theology of technology through the Gospel lenses of creation, deception, redemption, and restoration. We have named the spiritual forces shaping the technological world and considered what it means to approach power, people, and purpose in the way of Jesus.

But theology and posture must become practice. A redemptive way of seeing technology must shape how we identify problems, choose responses, build products, and evaluate their value.

The following four practices offer a way of creating redemptively:

	Lament	We patiently refuse to rush past pain.
	Discern	We seek God's wisdom before choosing a response.
	Build	We faithfully build in dependence on the Spirit.
	Steward	We take responsibility for what we release.

These four practices deepen the original FaithTech 4D framework of Discover, Discern, Develop, and Demonstrate.

These form a repeated rhythm with willingness to pause,

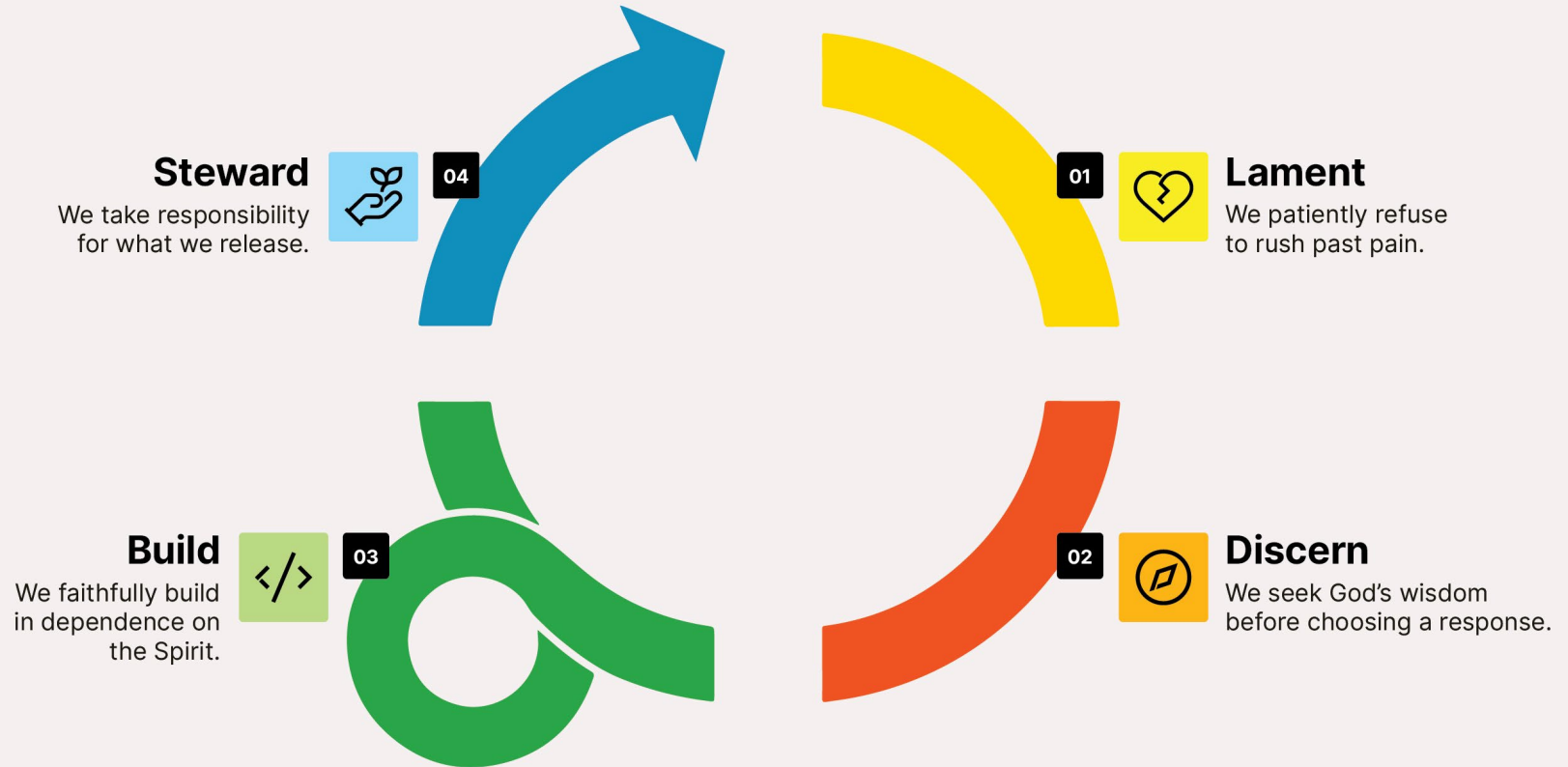
repent, listen again, change direction, and submit both the process and the product to Jesus. They are not merely four steps to complete once.

Each practice follows the same movement: It names the temptation builders face, considers the way of Jesus, offers a practical response, and concludes with questions that help a team determine what faithfulness requires next.

Together, these practices help move us from conviction to creation—from what we believe about technology to how we create.

The Redemptive Create Cycle

A repeated rhythm of faithful creation.



*For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do - **Ephesians 2:10***

**There is a uniquely Jesus way
of building technology.**



Lament

We patiently refuse to rush past pain.



"Spending time in practices like lament, prayer, listening for God's guidance, and seeking clarity before writing code often felt counterintuitive. But through the process, we realized that God cares not only about what we create, but also about how we create it. We wanted the journey itself to be redemptive—not just the final product."

Oyunbold, Ulaanbaatar, Mongolia

Before we reach for a solution, we draw near to the people most affected by the problem. We listen, feel the weight of what is broken, bring it before Jesus, and invite the Holy Spirit to shape both our understanding and our response.

The Temptation

Every product begins with a problem someone believes needs to be solved. Yet builders are often tempted to move toward solutions before they understand the problem deeply.

Sometimes this comes from genuine eagerness to help. At other times, we are captivated by technology's apparent power and assume that building something must be the

answer. Here the *Killer App Trap* and the reckless posture reinforce one another. We begin to see suffering primarily as a problem to solve, technology as the obvious solution, and ourselves as the people capable of fixing it. Pain becomes a product opportunity before it becomes a reality to enter, grieve, and understand. We risk responding to symptoms rather than causes, solving the wrong problem, or creating products shaped more by our enthusiasm than by the real needs of the people affected.

The first faithful action is therefore not to grasp for power or rush toward a product but to pay attention.

The Way of Jesus

Jesus did not rush past suffering. He saw people, listened to them, and welcomed interruption. Creating in the way of Jesus begins by drawing near rather than solving from a distance.

Jesus said, "My sheep listen to my voice; I know them, and they follow me" (John 10:27). We listen to the people experiencing the problem, and we listen for the guidance of God. We bring the hurts, pain, and injustice before him in prayer, allowing the problem to form our hearts before we attempt to form a solution.

Lament turns pain into prayer. It helps us resist the urge to control the problem and instead place it within the faithfulness and presence of God.

The Practice

Nehemiah models this posture when he hears that Jerusalem's walls have been destroyed:



"Lord, the God of heaven, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments, let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night."

Nehemiah 1:5–6

Nehemiah does not immediately begin rebuilding. He listens, grieves, prays, repents, and remembers God's faithfulness. His lament deepens his compassion and prepares him to respond faithfully.

We practice lament together through four movements:

1. *Listen*. Draw near to the people most affected. Ask questions, pay attention, and resist interpreting their experience too quickly.
2. *Remember*. Come before God and name the problem honestly. Describe the pain, injustice, loss, and consequences without minimizing them.
3. *Repent*. Lament must move beyond sorrow into repentance. We allow the truth to search us, acknowledging our assumptions, pride, indifference, and participation in what is broken. Repentance is the

turning point where God confronts what is disordered within us so that we do not reproduce it through what we create.

4. *Rejoice*. Recall God's past faithfulness, express trust in his presence, and ask for his wisdom and intervention as the team moves forward. Testimony of God's grace and mercy is a prophetic act. He did it before. He can do it again. Praise the Lord.

Lament should not become an endless delay or a performance of empathy. Its purpose is to help us understand truthfully, love compassionately, and approach the next decision without assuming that our first idea is God's answer.

Before moving forward, the team should be able to answer:

- Whose pain have we listened to directly?
- What assumptions have been challenged?
- What deeper causes may sit beneath the visible problem?
- How might we be contributing to what is broken?
- Are we ready to discern a response, or are we still rushing?

Put simply, *Lament* interrupts technological urgency with patient presence.

 **See It in Action:**
Lament



Scan the QR code for stories, listening exercises, lament practices, and case studies from teams that slowed down before building. Explore examples of how entering the pain more deeply exposed false assumptions, changed the problem definition, or revealed that the first proposed solution was not the right one.



Discern

We seek God's wisdom before choosing a response.



"It was really powerful to take a step back from ideating solutions to appreciate and personalize our task. It's changed how I think about solving problems in my day to day life."

Destin, Waterloo, Canada

After lamenting the problem, we resist the pressure to build immediately. We pause to seek God's wisdom, test our assumptions, and determine whether technology is needed, what response is faithful, and how we should proceed.

The Temptation

Discernment is often the easiest stage to ignore.

Once we understand a problem, we quickly begin imagining solutions. We assume that speed is a virtue, disruption is progress, and building something new is better than receiving or adapting what already exists. We return to "move fast and break things," often without asking whether technology should be the solution at all.

This is where the *Killer App Trap* becomes especially powerful. We begin to believe that every meaningful problem requires a technical answer and that failing to build means failing to act. The *Magic Machine Myth* also shapes this moment. Because the technology appears powerful, intelligent, or unprecedented, we can begin to treat what is technically possible as though it is automatically wise. A responsible posture may ask how to build the solution safely; a redemptive posture first asks whether building at all is wise.

The first question is therefore not, “What can we build?” It is, “What response is wisest?”

The Way of Jesus

Jesus did not act from pressure, ambition, or urgency alone. He remained attentive to the Father, withdrew to pray, resisted demands that distracted him from his mission, and acted in step with the Spirit.

Paul writes:

“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

Romans 12:2



Discernment requires more than choosing between good and bad ideas. It means allowing God to renew our minds so we can recognize the assumptions, desires, and cultural pressures shaping our response.

We ask not only, “How might we solve this problem?” (human-centered) but, “How might Jesus respond?” (Christ-centered) This moves us beyond technical possibility toward faithful obedience.

The Practice

We begin by considering four possible responses we like to call the 3RC:

1. **Reject.** A product is not always the right answer. We may decide that a technical solution would deepen the problem, displace relationships, create dependency, or distract from a more faithful response. Core question to ask: Should a technology product be the solution?
2. **Receive.** A suitable solution may already exist. Rather than creating something new, we receive and use what is already available when it serves the community well and aligns with the redemptive outcomes we are seeking. Core question to ask: Does a redemptive solution already exist?
3. **Reimagine.** Existing technology may be adapted, repurposed, or improved for a more faithful use. Where possible, we build upon what already exists rather than

creating unnecessary technical debt. Core question to ask: Is there a solution we can redemptively repurpose?

4. **Create.** When something genuinely needs to be built, we move forward carefully. We consider how the product might be exploited, misused, or abused, and we design guardrails that protect the people and communities it will affect. Core question to ask: How do I build redemptively?

These four responses prevent brainstorming from becoming an automatic path toward building. They give the team permission to stop, receive, adapt, or create.

Discernment should involve prayer, Scripture, wise counsel, technical knowledge, and the voices of those most affected. No single person should carry the decision alone, especially when the product will shape the lives of others.

Before moving forward, the team should be able to answer:

- Have we clearly named the response we believe is faithful?
- What assumptions or desires have influenced our decision?
- Who has been included in the discernment process?
- What risks, misuse, or unintended consequences can we already foresee?
- What would cause us to reconsider or stop?

Put simply, *Discern* restrains technological solutionism through prayerful wisdom.



See It in Action: Discern



Scan the QR code for discernment tools, decision guides, and examples of teams that chose to reject, receive, reimagine, or create. Explore cases where the faithful response was not a new product, as well as examples where careful discernment led to a different and more faithful form of creation.



Build

We faithfully build in dependence on the Spirit.



"From the moment the FaithTech Dallas team stepped on site, they worked to understand our patients' histories, perspectives, and needs....The final product they delivered was not only excellent and incredibly useful, but also a clear example of what happens when God's people step into a redeeming process."

Kimo Thorpe, Watermark Health Resources

Once a response has been discerned, we begin creating without leaving discernment behind. We prayerfully invite the Holy Spirit to guide the work, establish our steps, and expose when the product or process is drifting from the way of Jesus.

The Temptation

The technological world rewards speed, efficiency, and tangible results.

Builders are often celebrated for producing extraordinary work through force of will, personal brilliance, and

relentless effort. This is the *Limitless Self* at work within the development process. We begin to treat creaturely limits as obstacles, dependence as weakness, and relentless output as evidence of worth. The reckless posture then turns that distorted desire into practice: power is grasped, people become resources, and speed is treated as more important than faithfulness.

We can begin to believe that the best product will come from moving faster, working longer, and relying on our own knowledge and capability.

Even after beginning with prayerful discernment, we can quietly return to self-reliance once building starts. The roadmap becomes unquestionable, efficiency takes priority over faithfulness, and the product begins to matter more than the people creating it or those it is intended to serve.

The danger is not excellence, ambition, or disciplined work. The danger is building from the belief that we are limitless, the product is ultimate, and the people involved can be spent to achieve it. It is building as though God's presence is unnecessary and the outcome depends entirely on us.

The Way of Jesus

Jesus lived and worked in continual dependence on the Father. He did not separate his mission from his relationship with God, nor did he treat prayer as preparation for the real work. Communion with the Father was central to the work itself.

Moses expresses this same dependence when he says:



"If your Presence does not go with us, do not send us up from here."

Exodus 33:15

Faithful building begins with the conviction that the presence of God matters more than the progress of the product. Scripture reminds us: "In their hearts humans plan their course, but the Lord establishes their steps." (Prov. 16:9)

We make plans, develop roadmaps, and exercise the skills God has given us. But we hold those plans with open hands. We remain willing to pause, revise, or stop when the Spirit redirects us or when the work begins to compromise people, truth, or purpose.

Dependence on the Spirit does not replace technical expertise, disciplined effort, or wise planning. It places them under the authority of God.

The Practice

We practice faithful building through a repeated rhythm of prayer, prototype, and pause.

1. **Pray.** Begin each meaningful stage of the work by inviting the Holy Spirit to lead. Pray, listen, attend to

Scripture, receive input from the community, and ask God to expose assumptions or desires that may be shaping the work. Or, as we remind ourselves: pray before you prompt.

2. **Prototype.** Turn what has been discerned into tangible action. Design, code, test, and implement with excellence and joy. We create as image-bearer, working with gifts and materials received from God. As the idea becomes real, continue listening and remain willing to change direction.
3. **Pause.** Pause regularly to examine both the product and the process. Ask whether the work remains aligned with what was discerned, whether people are being loved well, and whether the product is developing in ways that honor God. Give thanks for what has been created, celebrate the contributions of the team, acknowledge God's provision, and resist taking personal credit for what has been accomplished.

This rhythm should be repeated throughout the development process rather than used only at the beginning. Prayer fuels each iteration, and each iteration becomes an opportunity to listen again.

Faithful building also requires attention to the people involved. We refuse to sacrifice the team for the product. We make room for interruption, disagreement, rest, correction, and care. A product cannot be called redemptive if the process used to create it exhausts, silences,

manipulates, or damages the people involved, especially those most affected by the problem.

That commitment to people must shape the decisions we make. Faithful building therefore requires trade-offs. The moral center of a product is often found not in its features, but in what a team is willing to sacrifice. Will we accept less profit, speed, data, control, or scale to remain faithful?

Trade-offs become product logic, and product logic becomes cultural formation. A redemptive team asks: Does this increase love of God and neighbor? Does this tell the truth about being human? Does this strengthen real relationships rather than simulate them?

Faithfulness may require changing the roadmap, delaying a release, removing a feature, or abandoning an approach that no longer serves others well.

Before moving forward, the team should be able to answer:

- Where have we intentionally invited the Spirit into the work?
- Are we holding the roadmap with open hands?
- What trade-offs are we making between speed, profit, scale, and faithfulness?
- Where might self-reliance, control, or ambition be shaping the work?
- Are we willing to pause, change direction, or stop?

Put simply, *Build* replaces self-reliant production with faithful obedience in Christ.

 **See It in Action:**
Build



Scan the QR code for product case studies, team practices, and technical examples showing what faithful building looks like under real constraints. Explore how builders have navigated deadlines, business models, data practices, product trade-offs, team health, and the tension between technical excellence and dependence on the Spirit.



Steward

We take responsibility for what we release.



"Very powerful and practical. Loved the idea of redemptive impact and relationships. It all shifted my perspective of our approach towards technology."

Tracey, Beirut, Lebanon

Stewardship is not the end of the building process. It is the ongoing responsibility to care for what has been created, attend to its fruit, and remain accountable for what happens next.

The Temptation

The technological world rewards launching more than tending.

Builders are celebrated for shipping quickly, gaining users, and moving on to the next thing. Success is measured at moments of release or selling a company, while the long-term effects of the product receive far less attention.

This is the *Killer App Trap* at work after development. We begin to treat the product as the answer, its release as the

victory, and growth as proof that the problem has been solved. The reckless posture then turns that distorted hope into practice: *ship it and walk away*. The builder received the recognition, but the people affected by the product are left to carry whatever consequences emerge.

We treat maintenance as less important than innovation, unintended harm as someone else's problem, and continued responsibility as an obstacle to the next opportunity. We keep a product alive because we cannot imagine letting it end, even when its purpose has been fulfilled or its fruit has become harmful.

The danger is not releasing, celebrating, or sharing what has been created. The danger is acting as though release ends our responsibility, success belongs to us, and every product must continue simply because we invested ourselves in the building of it.

The Way of Jesus

From the beginning, humanity was entrusted with responsibility for God's creation. God placed humanity in the garden "to work it and take care of it" (Genesis 2:15). We were not owners of creation, but stewards of what belonged to God.

Jesus describes this responsibility in the parable of the talents (Matthew 25). Servants receive what belongs to their master. They are expected to cultivate it faithfully, and eventually called to give an account. They are responsible

for what has been entrusted to them, but the increase still belongs to the master.

Stewardship therefore holds responsibility and surrender together. We tend to what God has placed in our hands, account honestly for its fruit, and return the praise to him.

Jesus also shows that stewardship pays attention to those who might otherwise be overlooked. The shepherd leaves the ninety-nine to pursue the one who has wandered. Faithfulness is not measured only by scale, growth, or visible success, but by whether we continue to notice and serve the people affected by what we have made. The way of Jesus is of faithful stewardship.

The Practice

We practice stewardship through three movements: tend, examine, and testify.

1. Tend

Release does not end our responsibility. We remain attentive to the product, the people using it, and the conditions surrounding it. We respond to feedback, repair what is failing, and support those carrying the work.

Stewardship may also mean choosing not to release a product or allowing one to end. Not every prototype needs to become a product, and not every product should continue forever. Sometimes the most faithful

decision is to stop, release the team, preserve what has been learned, and return the work to God.

Once a product is released into the lives of others, our responsibility deepens. We cannot simply walk away from what it continues to shape.

2. Examine

We look honestly at the impact and fruit across three areas: people, product, and industry. How are builders, users, and communities being formed? Is the product accomplishing what it was created to do? What practices, expectations, or systems is it reinforcing?

We tell the truth about both renewal and brokenness. A product may create genuine good while also producing new harm, dependency, and exclusion. What we discover may lead us back to lament. New fruit can reveal new pain, and new consequences can uncover assumptions we did not see when we began. Stewardship closes the loop by returning us to the suffering that remains.

3. Testify

We share what has been created, what fruit has emerged, and what we have learned. At the end of the create cycle, we show more than a prototype, demo, or working product. We explain whom the product serves, what transformation could take place, the risks that remain, the responsibility we are taking, and the personal impact the process has made on our souls. We celebrate without making ourselves the heroes.

Before moving forward, the team should be able to answer:

- Should this product be released or continue to the next stage?
- Who is responsible for tending it over time?
- What fruit are we seeing in people, the product, and the industry?
- How will we tell the story truthfully and redirect praise toward God?

Put simply, *Steward* replaces “ship it and walk away” with a faithful responsibility to God and others for what we build.

 **See It in Action:**
Steward



Scan the QR code for stories of products that were released, changed, transferred, sustained, or faithfully ended. Explore tools for evaluating fruit across people, product, and industry, and examples of teams that responded to unexpected consequences after launch. These stories help us testify truthfully to renewal, acknowledge what remains broken, and return to lament when new pain is revealed.

Conclusion

Redemptive technology is a way of remaining faithful to Jesus throughout the work of creating.

We lament patiently so that pain is not overlooked. We discern wisely so that technology is not treated as the automatic answer. We build faithfully so that our process remains dependent on the Spirit and attentive to people. We steward responsibly before God and others with what we build.

Because this is a cycle, stewardship leads us back to lament. What we learn from the fruit may reveal new pain, hidden harm, misplaced assumptions, or another invitation from God. We listen again, repent again, discern again, and continue building with open hands.

The goal is not simply to produce better technology. It is to become faithful builders whose lives, relationships, and products reveal another way of creating in the world—the way of Jesus.



exit()

There is a uniquely Jesus way of creating technology.

It begins with builders who are willing to surrender power, love others as image-bearer, and place their work inside his mission. It continues through a way of building that laments, discerns, builds, and stewards.



Redemptive Technology is not a promise that we will always produce the right outcome. It is a commitment to remain faithful to Jesus throughout the process: allowing him to shape what we make, why we make it, how we make it, and who we become along the way.

So, what do we do now?

Go, and create.

Do not leave these ideas on the page. Bring them into a real problem, a real team, a real product, and into real life!

Build with open hands and dependence on the Spirit. Do not build alone. Read this playbook with others. Test its ideas in community. Invite correction. Share what you learn. Create with people who will help you remain faithful when speed, ambition, and success tempt you toward another way.

We believe technology making should be done in a way that serves the mission of Jesus and bears witness to the world all that God has promised to restore.

But our deepest hope is not in what we build. It is in the One who created us, redeemed us, fills us with his Spirit, and calls us to follow him.

So may we go forth and build courageously.

May we build humbly.

May we build faithfully.

May we build passionately.

And above all, may we build in the way of Jesus.



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God is on the move!

James Kelly,
Founder of FaithTech



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The FaithTech Playbook 2.0: Creating Technology Redemptively
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