Artificial Intelligence and the Pastor in Jeremiah 3:15: The Defense of God-Factor in Humanity

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Abstract

The paper argues that uncensored dependence on Artificial Intelligence (AI) will have adverse impacts on humanity by depriving humans of their dependence upon their God - given relationship. AI, which is designed to allow devices to execute functions that ordinarily would require human intelligence, can aid in the interpretation of sacred religious texts, beliefs, and self-experiences. Therefore, it raises moral implications in terms of human companionship, confidentiality, and empathy. When robots are serving to displace human medical field, human Legal Counsel, and human gospel Preacher, it becomes a direct attack on God's laid down structure that champions all courses through human instrumentality. Utilizing an analytical approach, the paper offered insight into lexical and semantic analysis of the sampled Bible passage, with the evolution of AI, and the role of religion in AI discourse. Findings revealed that movements such as AI, feminism, same sex marriage, artificial procreation, cross-dressing, cross gender are structured to carefully attack whatever could be referred to as biblical standards in human operation, faith, and practice. Also, AI cannot bring effective communication between man and God. The paper recommended that religious leaders should learn to use basic computers, improve research on AI, and be able to set and enforce guidelines for its use. Governments should create policies and regulations that specifically address the use of AI

in alignment with religious and ethical principles, focusing on areas such as data privacy and the rights of humanity.

Keywords

Artificial Intelligence, Pastor, Jeremiah 3:15**,** God - Factor, Defense

Introduction

Artificial Intelligence (AI is the reenactment of human insights formed by computer systems, particularly machines. It is a term coined by John McCarthy, who defined AI as the science and engineering of making intelligent machines.[1] The processes include problem-solving, perception, speech recognition, and learning that entails obtaining rules for applying knowledge and reasoning to arrive at approximations and firm conclusions. With its massive data sets, powerful computers, and cutting-edge algorithms, AI has risen as one of computer science's most exciting subfields.

The ability of a system to accurately read input, learn from it, and use that knowledge to accomplish particular tasks and goals through adaptable change is what Kaplan and Haenlein characterize as AI.[2] Artificial neural networks (ANN) were developed to mimic the way neurons work in the human brain or animal brain.[3] Simply put, AI is any device or computer programs that mimics and carry out tasks that normally call for

[1]J. McCarthy, *Proposal for the Dartmouth Summer Research Project on Artificial Intelligence*. Retrieved fromhttp://raysolomonoff.com/dartmouth/boxa/dart/564proposal. Accessed on September 12, 2025.

[2]A. Kaplan and M. Haenlein, *Who is the Fairest in the Land? On the Interpretations, Illustrations and Implications of Artificial Intelligence.* Retrieved from https://doi:10.1016/j.bushor.2018.08.004. S2CID 158433736 Accessed on September 12, 2025.

[3]J. W. Joseph, Metaphysics, Meaning and Morality, in *Journal of Moral Theology,* II Special Issue 1, 2022, 157.

human intelligence.[4] It is commonly understood by the general public to be the capacity of robots or computers to think and behave like humans.[5] While AI promises unexpected breakthroughs, nevertheless, there are also significant risks associated with it. AI holds the potential to completely transform several facets of human existence including religion. As it develops further, significant moral and theological issues become more pressing and need to be taken into account.

Religion has continuously played a noteworthy part in forming peoples' lives and the morals of communities. Technological advancements over the years, especially with development of AI, has impacted on human ethical and religious behaviors. The exponential increase in AI-powered technology use has serious ramifications and raises questions about the meaning of life, the function of religion, the relationship between humans and robots, and the validity of customs surrounding religious observances. This study highlights the ethical and religious consequences of AI to curb the hazards associated with it.

Evolution of Artificial Intelligence

The connection between AI and ancient life is fascinating, though it is important to distinguish between the concepts. The AI, in the form we understand today, did not exist in the ancient world. However, some interesting parallels and early ideas helped in the groundwork for AI much later. The thought of making manufactured creatures with human-like insights can be dated back to old myths and legends, such as the story of Pygmalion and Galatea in Greek mythology. Ancient civilizations have long fascinated historians and archeologists, not only for their monumental achievements in architecture

[4]R. Reed, AI in Religion, AI for Religion, AI and Religion: Toward a Theory of Religious Studies and Artificial Intelligence, in *Religions*, 12:6 Retrieved from https://doi.org/10.3390/rel12060401 Accessed on September 12, 2025.

[5]S. Wartman and C. D. Combs, Medical Education Must Move from the Information Age to the Age of Artificial Intelligence, in *Academic Medicine*, 2018, 93:8, 1107.

and governance, but also for their innovations in technology, particularly in the realm of automata (self-operating machines that mimic human or animal actions) in ancient cultures like Greece and China, showcasing the ingenuity and technological prowess of these societies.

Ancient cultures, such as the Greeks and Egyptians, had myths about artificial beings, such as Talos or Hephaestus' creations (automaton robots). In Greek mythology, Talos was a giant automaton made of bronze, created by the Greek god of fire and craftsmanship, Hephaestus. He was designed to protect the island of Crete from invaders.[6] This myth, recorded in various ancient texts, illustrates a profound blend of technology and mythology showcasing early human fascination with creating life-like machines. These stories explored the concept of machines mimicking life. Talos had a single vein running from his neck to his ankle that contained this ichor, sealed by a bronze nail. If the nail was removed, he would bleed out and become inactive, reflecting both vulnerability and strength. Bremmer further notes that, although Talos was made of bronze and protected by divine power, yet, his single weakness illustrates that even the most powerful creations are susceptible to failures.[7] One of the most famous figures associated with the field of automata was Hero of Alexandria, a first-century engineer and inventor. Hero devised numerous mechanical devices, including a theatrical automaton and a steam-powered “aeolipile,” which is considered one of the first examples of a steam engine.[8]

In ancient China, automata were also prominent, with complex creations emerging from the Han dynasty (206 BCE - 220 CE) through the Tang dynasty (618-907 CE). The role of automata

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[6]J. N. Bremmer, *The Rise and Fall of the Afterlife: Divine Resurrection from Osiris to Lazzaro* (Routledge: Grace Press, 2010), 72.

[7]Ibid.

[8]R. Mason, Hero of Alexandria: The Inventions of the Ancient Engineer, in *the American Society of Mechanical Engineers*. 1994, 75.

in ancient civilizations transcended mere entertainment or utility; they often carried cultural and philosophical significance. In ancient Greece, automata were used in theatrical performances and religious rituals, serving as a bridge between the divine and human realms.[9] Similarly, Chinese automata were not only technological wonders but also reflected the interplay between human creativity and nature. The construction of these devices often symbolized control over nature and the mastery of physical laws, which was an essential aspect of ancient philosophy.[10]. These are more philosophical seeds of the idea than actual AI. The root of AI can be traced to Mechanics. The ingenuity of ancient engineers is evident in complex water works, irrigation systems, and even early automatons that could perform simple tasks. These creations demonstrated the potential for machines to perform pre-programmed actions.

Role of Religion in Artificial Intelligence Discourse

Religion has long played a significant role in shaping moral and ethical values across various cultures and societies.[11] Religion plays a crucial part in moral talk encompassing different issues and, continuously been a directing force in forming the ethical and moral compass of human social orders. Distinctive devout conventions offer viewpoints and standards that impact how people and social orders approach moral situations. In Christian morals, the concept of stewardship emphasizes the obligation of people to care for and utilize the Earth's assets,

[9]R. Mason, Hero of Alexandria: The Inventions of the Ancient Engineer, in *the American Society of Mechanical Engineers*. 1994, 75.

[10]C. Cullen, *Science and Technology in Ancient China,* 67.

[11]N. Bostrom, *Super Intelligence: Paths, Dangers, Strategies* (Oxford: University Press, 2014), 17.

using innovation, in a way that advances the common goal and regards the nobility of all people.[12]

Also, in Islam, standards such as equity, kindness, and moral decisions can offer insights into how AI ought to be created and utilized in a way that assists these values.[13] By drawing on devout lessons and conventions, people and social orders can lock in moral talk from a point of view that values the well-being of all people, advances ethical values, and considers the broader societal effect of mechanical advancements such as Artificial Intelligence. In recent years, there has been a growing interest in exploring the intersection of religion and ethics, particularly in the context of emerging technologies and global challenges.[14]

With the headway of innovation, particularly within the field of AI, the areas of religion in moral discourses are becoming progressively important. AI has the potential to enormously affect human lives, both emphatically and adversely, and religion gives an ethical system to direct these talks and decisions. Religion, in its substance, is a set of convictions and values that control the actions and behaviors of people and social orders. It gives an ethical system based on the concept of the next control or divine specialist, which guides people towards a specific code of conduct. This code of conduct is regularly centered on advancing the well-being and welfare of all.

Religion plays a significant role in shaping attitudes towards specific ethical issues, such as abortion, euthanasia, and genetic engineering.[15] Many religious traditions view human life

[12]S. Garcia, The Importance of AI Ethics Education, in *AI and Society*, 35:1, 2020, 107.

[13]T. Sharma, Spirituality in the Digital Age: AI and Personalised Faith, in *Journal of Spirituality and Technology*, 12:1, 2021, 34.

[14]H. A. Campbell, and R. Tsuria, edts. *Digital Religion: Understanding Religious Practice in Digital Media* (Routledge: Grace Press, 2021), 86.

[15]A. Croker and J. Teichman, The Moral Status of Embryos: An Ethical Dilemma, in *Journal of Medical Ethics*, 37:3, 2011, 178.

as sacred and therefore oppose abortion and euthanasia. Religion can provide a sense of moral community and shared values, which can facilitate cooperation and consensus-building on ethical issues. For example, many religious organizations have played a key role in promoting social justice and human rights, particularly in the context of globalization and economic development. One of the key areas where religion can contribute to moral dialogues in AI is tending to the issue of inclination and separation. As advancement in AI has become progressively evident in human lives, there is a growing concern around the potential for these frameworks to propagate societal predispositions and separation. Religion, with its power on correspondence and equity, can provide profitable experience in handling this issue. For occasion the standards of sympathy and empathy, which are central to numerous devout convictions, can direct AI engineers in making frameworks that are reasonable and non-discriminatory.

Another noteworthy commitment of religion to moral dialogues in AI is its accentuation on the concept of human respect. Most devout convictions hold human life in tall respect and consider it to be sacrosanct. As AI innovation propels and gets to be more modern, questions emerge approximately the relationship between people and machines. Religion can offer insights into the significance of preserving human nobility and not permitting AI to decrease it in any way.

Moreover, religion can direct the capable use of AI in different businesses and sectors. For illustration, within the medical field, where the use of AI has the potential to spare lives, devout standards can offer assistance in adjusting the benefits of AI with moral contemplations such as regard for human life and the holiness of the doctor-patient relationship. It is fundamental to note that the role of religion in moral discourses in AI is not restricted to giving ethical direction. Religion can also encourage discourse and collaboration among people from differing foundations and conviction frameworks. In dialogues around the moral suggestions of AI, people with distinctive

devout beliefs can offer special viewpoints and contribute to a more comprehensive understanding of the subject. It is worth recognizing that religion is not a solid substance, and different devout conventions have shifting ideas on AI and its moral values. Be that as it may, the common string among most religions is the conviction in advancing the well-being of humankind and making a fair and concordant society. The role of religion in technological discussions can be complex and contested. For instance, some scholars have argued that religious moral frameworks can be overly rigid and dogmatic, failing to account for the complexities and nuances of real-world ethical dilemmas.[16] Others have raised concerns about the potential for religious extremism and fundamentalism to undermine technological discourse and promote intolerance and violence.[17]

Exposition of Jeremiah 3:15

וְנָתַתִּי לָכֶם רֹעִים כִּלִבָּי וְרָעוּ אֶתְכֶם דֵּעָה וְהַשְׂכֵּיל׃

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

The focal Bible passage, Jeremiah 3:15, revealed God's promise to provide spiritual leaders, Pastors or Shepherds, for the purpose of guiding His people with knowledge and understanding. This is the height of God's efforts to restore the broken relationship with His people. The passage underlines the importance of having leaders who embody God's love and wisdom, that is, civil leaders who will be obedient to God.[18] The passage is a part of the larger context where God is reconciling

[16]M. Hastings, *Christianity and Technology: An Ethical Guide to Artificial Intelligence* (Cambridge: University Press, 2017), 17.

[17]S. Baker, Sentience in Artificial Intelligence: A Religious Perspective, in *AI and Society*, 36:2, 2021, 589.

[18]John F. Graybill, The Book of Jeremiah, in *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1979), 662.

with His apostate people. The promise of leaders as described by God in the passage is to ensure that His people have a divinely appointed means of finding their way back to Him, without further straying.[19]

The promised Pastors are further described as being after *God's own heart*, indicating the divine authentication of their appointment and the expectation of portraying godly character. Among other expectations, their job description is heightened in ensuring that God's people are edified and reconciled to Him.[20] So, there is clarity in all aspects of the promise regarding identity and ministry. Knowledge and understanding are key elements in describing the promised leaders. Guiding the people of God with knowledge and understanding points to the enviable state of wisdom in leading the people through God's ways.[21] This focal Bible passage highlights the place of human spiritual leadership in relation to God. God's promise here offers hope and reassurance of his immanence in difficult times as the Israelites found themselves. It points to the need for leaders who are called, qualified, and ordained by God to provide spiritual guidance to God's people. Such leaders as described in the focal Bible passage will be conformable to God's mind in actions and in speech.[22] Feeding God's people with knowledge

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[19]Gerald F. Kroll, The Book of Jeremiah, in *King James Bible Commentary* (Nashville: Thomas Nelson Press, 1999), 877.

[20]Issiaka Coulibally, Jeremiah, in *Africa Bible Commentary* (Nairobi: WordAlive Press, 2006), 857.

[21]Don Fleming, *Bridgeway Bible Commentary* (Brisbane: Bridgeway Press, 2005), 278.

[22]Carolyn J. Sharp, Jeremiah, in *Theological Bible Commentary* (Louisville: John Knox Press, 2009), 230.

[23] Wilbur Schramm, "How Communication Works" in Lee Richardson (ed.) *Dimensions of Communication*, (Prentice-Hill, Inc. Eaglewood Cliffs, New Jersey, 1971) p.3

[24] S.O. Abogunrin, *The First Letter of Paul to the Corinthians*, (Daystar Press, Ibadan, 1991)

[25]Park, J., Kim, S. S., Jeong, Y. W., Yoon, S., & Park, N. S. (2017). Effects of inlet flow distribution evenness on outlet water quality from multiple

and understanding points to the need to ensure that God's people grow spiritually and not be tossed around in a very real and sharply antithetical world.

The AI will create gap in communication between God and Man.

Wilbur Schram enunciates that communication always requires at least three elements (source, message and destination). He postulated that source may be an individual (speaking, writing, drawing or gesturing) or communication organization[23]. Here (Jeremiah 3:15), the divine is the source. In fact, this is the major and foundational source of religious communication. At the divine realm, the message is mostly in the form of inner voice, dream experience, or intuition. According to Wilbur Schram, the destination may be individual listening, watching, or reading. It may also be a devotee in the congregation of worshippers. Wilbur Schram explained that when the source builds up a "commonness" with his receiver, as follows. The source encodes his message (takes information or feeling he wants to share in a form that can be transmitted). The pictures in our head can only be transmitted when coded. When coded in spoken words, they are transmitted easily and effectively but cannot travel far without radio, but if coded in written words, they go slower than spoken words but farther and last longer. Indeed, some messages long outlive their senders. Once coded and sent, a message is quite free of its sender, and what it does is beyond the power of the sender to change. To complete communication, the message must be decoded by receiver[23]. God does not include non-human objects in the communication process in Jeremiah 3:15. AI could be a means to an end and not the end itself. Moses parted the Red Sea with his rod (Exodus 14:16). God communicated with Moses to use Rod.

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parallel-arrayed sedimentation basins. *Desalination and Water Treatment*, *61*, 120-125. https://doi.org/10.5004/dwt.2016.1763

> S.O. Abogunrin opined that God, from the beginning, has used human culture (not Machine) as the milieu to reveal Himself to mankind. In communicating His revelation to man, God has often submitted to cultural limitations because human being cannot comprehend supernatural truth outside his own cultural understanding. Therefore, God has always revealed Himself in termsof human language and culture[24].

This phenomenon, described by Schram, is akin to, water supply scheme postulation that Inlet, conduit, and outlet configurations critically affect water quality[25]. This means that the message source, message conveyance medium, and message receiver are all critical to the quality of both the delivered and received message.

Application of Inferences from Jeremiah 3:15 on Contemporary Church

The place or importance of godly and or spiritual leadership both in the church of today and the one tomorrow (next generation) cannot be overstressed. Jeremiah 3:15 underscores the crucial role of God – ordained leaders in guiding and nurturing the church at all times, as long as the present age lasts. God's commitment to the general well-being of His people cannot be doubted, even when situations of life suggest that He has abandoned, no, He cannot. The focal Bible passage highlights God's commitment to ensuring, continued nurturing of the church toward righteousness in all situations. In it all is the projection of Christian leadership as a sacred responsibility. Leading the body of Christ in all applicable understanding should not be by human ordination, but by divine appointment of people that are after God's own heart.

Conclusion

Unchecked dependence on AI will have adverse impacts on humanity, by depriving humans of using their God - given relationship. AI, which is designed to allow devices to execute functions that ordinarily would require human intelligence, can aid in the interpretation of sacred religious texts, beliefs, and self-experiences from medical, ethical and religious perspective, therefore, it raises moral and religious implications, in terms of human companionship, human empathy and man to man relationship. In the height of it are mind - blowing questions in relation to AI: can it replace clerics in providing spiritual aid and or guidance? How will AI affect God, to man relationship? Will it compromise personal religious experience by reducing human elements in their interactions with God? The AI system works based on data which are made available. If the facts are distorted, will it not have an impact on how religious data are used, stored, and or applied? Where is the place of confidentiality with AI, since everything is available online?

Recommendations

1. There is a need to establish inclusive forums that bring together technologists, ethicists, and representatives from various religious communities. This collaboration can foster a broader understanding of ethical implications and promote shared values in AI applications.

2. Religious Leaders should learn to use basic computers, improve on knowledge, research in artificial intelligence, and be able to set guidelines for its use.

3. Religious leaders should encourage members of the community to be a part of the development and deployment of AI. They can encourage workshops and seminars where increased awareness of ethical considerations in AI development will be shared.

4. Governments should establish independent monitoring bodies to oversee AI deployment, ensuring alignment with ethical guidelines and religious values.

5. Government should create policies and regulations that specifically address the use of AI in alignment with religious and ethical principles, focusing on areas, such as data privacy, and the rights of humanity and set out clear accountability protocols to ensure individuals and organizations are held responsible for the ethical implications of AI technologies.