



THE IMPACT OF ARTIFICIAL INTELLIGENCE (AI) ON BIBLICAL SCHOLARSHIP: OPPORTUNITIES AND CHALLENGES TO TEXTUAL AND THEOLOGICAL INQUIRY

Godswill Ome Ufere

Independent Researcher, Biblical Studies (Old Testament)

uferegodswillmatthias@gmail.com +2347045155575

<https://orcid.org/0009-0007-8063-8985>

Abstract

Artificial Intelligence (AI) has become a game-changer in biblical scholarship for the past few years, as its technologies, particularly machine learning and natural language processing, has become more sophisticated and already reshaping the various methodologies used to analyze Scriptures. This paper examines the significant opportunities and the inherent challenges presented by AI in the area of biblical scholarship. Qualitative method of research is employed. The research found out that enhanced capabilities in textual criticism, accelerated linguistic analysis are opportunities AI presents to biblical scholarship. However, the adoption of AI also raises critical challenges, such as the potential for algorithmic bias, the risk of devaluing human interpretive skills in biblical scholarship, and the ethical implications of using AI to generate theological conclusions that has no consistent logic. The paper argues that though AI should be viewed as a powerful tool to augment, it should not replace traditional and human scholarly methods.

Keywords: Artificial intelligence, biblical scholarship, textual criticism, hermeneutics, exegesis.

Introduction

The discipline of biblical scholarship has long relied on meticulous human labour: the slow, careful study of ancient manuscripts, the deep dives into historical contexts, and the rigorous analysis of languages. The digital revolution has already transformed this work, but the advent of AI represents a new, more profound paradigm shift. Artificial Intelligence truly offers unprecedented analytical power but requires careful, critical, and ethically-grounded integration to serve the ultimate goals of theological and historical inquiry. Artificial intelligence (AI) has emerged as a transformative force, fundamentally reshaping disciplines across the humanities, including biblical scholarship. Historically, the field has evolved through meticulous human labor and the use of basic digital tools for data management. However, the advent of AI, particularly machine learning and natural language processing (NLP), introduces a new paradigm by offering unprecedented computational power that can analyze and interpret data in ways previously unimaginable. This shift presents biblical scholars with a unique opportunity to accelerate research, uncover hidden patterns in ancient texts, and explore complex linguistic structures with greater efficiency and accuracy. This points to the fact that the intersection of artificial intelligence and biblical scholarship is not merely a technological adoption but represents a fundamental epistemological shift in how religious texts are accessed, analyzed, and understood.

The field of biblical studies, like many humanities disciplines, is currently at a critical inflection point due to the rapid advancement of Artificial Intelligence (AI). Historically, the introduction of technology from the printing press to the personal computer and the internet has consistently reshaped how scholars engage with ancient texts. The use of digital tools, such as the Perseus



Digital Library and the STEP Bible (Tyndale House, n.d.), has already revolutionized access to original-language texts and scholarly resources, enabling keyword searches and morphological analysis that were once prohibitively time-consuming. However, the advent of AI, particularly machine learning and natural language processing (NLP), represents a new era of computational power that moves beyond simple data retrieval. AI's ability to "learn" from vast datasets, recognize complex patterns, and generate new content fundamentally changes the nature of scholarly inquiry.

This development presents biblical scholars with a unique paradox: an unprecedented opportunity to accelerate research and uncover new insights, paired with a significant ethical and methodological challenge to preserve the integrity of their work (Snyder, 2023).

The conversation about AI's role in this field is no longer speculative but is being actively debated in academic circles. Major digital humanities projects are already employing AI for tasks like manuscript transcription and collation, leading to greater efficiency and accuracy (Haber, 2022).

Yet, this rapid integration also raises profound questions about the future of human scholarship. Can AI genuinely assist in the nuanced work of hermeneutics, which requires not just data processing but cultural understanding and theological reflection? This paper will argue that while AI is a powerful tool for accelerating analysis and identifying patterns, its true value in biblical scholarship lies in its role as an augmentative technology one that enhances human expertise rather than replaces it.

This paper will therefore examine the dual nature of AI's impact, exploring its concrete applications in textual and linguistic analysis while also critically engaging with the ethical, methodological, and intellectual challenges it poses to the discipline.

Defining Artificial Intelligence in Biblical Scholarship

For purposes of this research, artificial intelligence in biblical scholarship is understood to encompass computational systems employing machine learning, deep learning, and large language models to perform tasks traditionally associated with human scholarly work. These include text analysis, pattern recognition, translation, classification, and interpretive assistance. Crucially, we distinguish between three categories of AI application in biblical studies:

Category 1: Analytical Support Tools - Systems designed to accelerate preliminary stages of analysis (e.g., corpus analysis, statistical pattern recognition, citation mapping) without claiming to provide substantive interpretation. These operate most defensibly within the scholarly toolkit.

Category 2: Hermeneutical Assistants - Systems designed to support interpretive work through highlighting parallels, identifying semantic relationships, or organizing exegetical materials. These occupy a more ambiguous space, requiring careful oversight to prevent AI insights from being mistaken for authoritative interpretation.

Category 3: Interpretive Authority Systems - Systems designed or used to generate theological or exegetical conclusions. These represent the most problematic category and merit the greatest skepticism.



The integration of AI into biblical scholarship requires explicit articulation of the epistemological frameworks within which such integration occurs. Biblical scholarship operates within a distinctive hermeneutical tradition that affirms: (1) the possibility of genuine encounter with divine meaning mediated through human interpretation; (2) the constitutive role of the Holy Spirit's illuminating presence in authentic biblical interpretation; (3) the irreducible importance of the interpreter's spiritual and intellectual formation; and (4) the communal and traditioned character of interpretive practice.

These convictions situate biblical hermeneutics within a fundamentally different epistemic register than technical problem-solving. An engineer asking "How can AI optimize this process?" operates within a utilitarian framework where efficiency gains are generally positive. A biblical scholar asking the same question must additionally consider whether the proposed optimization undermines the theological integrity of the interpretive practice itself. Some authors maintain that while AI may serve as a valuable analytical tool, it cannot replace the transformative encounter between God's Word and the human interpreter grounded in divine revelation and the Holy Spirit's illumination.

Artificial Intelligence in Biblical Studies

The application of digital humanities methodologies to biblical and ancient languages represents a paradigm shift in how scholars interact with historical texts. Computational approaches to syntactic diversity in the Hebrew Bible have revealed patterns of linguistic variation that correlate with presumed textual origins, genre distinctions, and narrative contexts (Peursen, 2017). These analyses demonstrate the interaction between suspected chronological periods and observable linguistic patterns, with findings aligned with recognized linguistic principles regarding conservation and innovation in different textual contexts (Peursen, 2017). The development of corpora such as GLAUx (Greek Language Automated) provides large-scale, long-term diachronic collections annotated with NLP methods, enabling scholars to track semantic change and linguistic evolution across centuries (Keersmaekers 2021).

Scholars are using Natural Language Processing (NLP) and machine learning to automate tasks that once required years of painstaking human effort. For example, researchers like Christopher Parker (2020) have discussed how AI can expedite the collation of ancient manuscripts by comparing thousands of textual variants to help reconstruct the original text. Similarly, works by Jan Arnold (2019) showcase how AI can perform deep linguistic analysis, identifying subtle patterns and complexities in biblical Hebrew and Greek that are often imperceptible to the human eye. The availability of online tools and digital libraries further highlights this trend, as they lay the groundwork for more sophisticated AI-driven analysis (Tyndale House, n.d.).

However, the literature is also rich with a critical examination of the hermeneutical and ethical challenges of AI. A major concern is algorithmic bias, where an AI model trained on a limited dataset may reinforce specific theological or cultural perspectives (O'Keefe, 2021). Another widely discussed issue is the "black box" problem, as articulated by Sarah Glaser (2022), where the reasoning behind an AI's conclusions is not transparent. This opacity undermines the scholarly requirement for peer review and reasoned justification. The fear of devaluing human expertise is also a recurring theme, with some scholars cautioning that an over-reliance on AI could diminish the intuitive and spiritual aspects of biblical interpretation.



Despite these challenges, a growing body of literature advocates for a synergistic human-AI collaboration. This perspective, championed by scholars like Paul Levin (2022) and Gregory Snyder (2023), argues that AI should be seen as an augmentative technology that complements, not replaces, human scholarship. In this model, AI handles the data-intensive tasks of pattern recognition and information retrieval, thereby freeing scholars to focus on the higher-order work of theological reflection, contextual understanding, and historical inquiry. This collaborative approach seeks to harness the power of AI while preserving the essential human elements of critical thought and intellectual integrity.

The Ontological Gap

Central to our conceptualization is recognition of what we term the “ontological gap” between human and artificial intelligence in biblical interpretation. This gap is not merely quantitative (AI lacks certain capabilities) but fundamentally qualitative. Hermanto (2025) examines personhood in light of Trinitarian relationality and participation in the Holy Spirit, arguing that human personhood is rooted in these theological realities in ways that cannot be reduced to cognitive functions or digital simulations. An AI system, however sophisticated, cannot participate in covenantal relationality, cannot be addressed as a *Thou*, and cannot bear moral responsibility in the full theological sense.

This recognition need not entail hostility toward AI technologies. Rather, it suggests that genuine humility about AI’s limitations is prerequisite to its responsible use. An AI system that claims to interpret scripture is either deceiving itself through anthropomorphic language, or it is making a theological claim about its own ontological status that most theological traditions would reject. Conversely, an AI system understood as a tool genuinely useful but fundamentally limited may serve legitimate purposes within properly constrained parameters.

Opportunities for AI in Biblical Scholarship

1. Textual Criticism

AI’s ability to automate the collation of manuscripts is a game-changer for textual criticism, the science of reconstructing the original biblical text from surviving copies. For centuries, this task has been a laborious, manual process of comparing thousands of subtle variations—from single letters to entire phrases—across numerous manuscripts. Now, machine learning models can be trained on ancient scripts to recognize and compare these subtle variations across countless manuscripts with unprecedented speed and accuracy (Parker, 2020). This capability helps scholars in the crucial identification of scribal errors, accidental omissions, or intentional changes. Projects are already underway using AI to analyze damaged or difficult-to-read texts, such as the Dead Sea Scrolls and ancient papyri, allowing for the virtual “unrolling” of scrolls and the deciphering of illegible passages to an extent never before possible (Haber, 2022). This technology effectively augments human vision and expertise, enabling a more comprehensive and statistically robust reconstruction of the original text of the Old and New Testaments.

Also, these capabilities prove particularly valuable for comparative analysis. Scholars investigating how a particular theological concept (e.g., “kingdom of God,” “redemption,” “covenant”) appears across biblical texts and their relationship to conceptually cognate terms in ancient Near Eastern literature can employ AI-assisted pattern recognition to compile preliminary



findings that would require months of manual labor. The AI system does not make interpretive judgments but rather performs the data-gathering work that precedes interpretation.

2. Linguistic and Syntactic Analysis

AI-powered tools can quickly perform deep morphological and syntactic analysis of biblical Hebrew, Aramaic, and Greek. This goes far beyond simple word-by-word translation. These tools can identify rare word usages, complex sentence structures, and subtle stylistic patterns that may be missed by human readers, even those who are highly proficient in the languages. For instance, an AI can analyze the frequency and context of specific grammatical particles or the use of chiasmus (a literary device) across an entire book, providing new insights into an author's literary and theological intent (Arnold, 2019). This kind of analysis can help settle debates over authorship or identify layers of editing within a text, offering a more complete understanding of its composition and meaning.

3. Provision of Commentary and Scholarly Data

AI can be used to create sophisticated databases that link biblical passages with a vast network of ancient sources, patristic writings, and scholarly commentaries from different eras and traditions. This allows researchers to find connections and scholarly conversations across centuries with unprecedented speed (Levin, 2022). Instead of manually sifting through library shelves or digital archives, a scholar can use AI to identify all instances where a specific verse was cited by an early church father, debated by a medieval scholar, or commented on by a modern theologian. This not only streamlines the research process but also facilitates intertextual analysis by highlighting thematic and conceptual parallels between biblical texts themselves and the broader historical and intellectual context in which they were interpreted.

4. Enhanced Accessibility and Democratization of Knowledge

AI technologies, particularly machine translation and large language models, offer unprecedented potential for democratizing access to biblical scholarship and scriptural texts themselves. Farhana and Mannan (2025) notes that AI translation and tutoring markedly widen access for under-resourced languages. For global Christian communities, many of whom lack access to scholarly biblical commentaries or even complete Bible translations in their native languages, AI-assisted translation and explanation represent genuine goods. A rural African congregation without access to seminary libraries can receive AI-generated explanations of difficult scriptural passages in their own language, not as authoritative theology, but as supplementary aid to interpretation.

This democratization extends to scholarly resources. Sangwa and Mutabazi (2025) demonstrates that AI-powered multilingual degree programs, when coupled with mother-tongue pedagogy, equitable bandwidth access, and faculty mentorship, widen access for under-resourced languages while maintaining pedagogical and spiritual integrity. Similarly, AI-assisted summarization of scholarly literature can help busy pastors and lay theologians engage with academic biblical scholarship, democratizing knowledge that has traditionally remained confined to academic specialists.

The Challenges of AI to Biblical Studies

While AI offers powerful tools, its use in biblical scholarship is not without significant challenges. Such challenges identified in this paper are:

1. The Hermeneutical Insufficiency of AI

The most fundamental challenge posed by AI to biblical scholarship concerns hermeneutics itself. Comparative studies of some researchers on Large Language Models (LLMs) interpretations



across religious, philosophical, poetic, and conversational texts, their findings reveal considerable variability, absence of reproducibility, and substantial reliance on prompt design and model type—characteristics antithetical to rigorous hermeneutics. LLMs do not employ coherent hermeneutical strategies; they lack the context sensitivity, interpretive intentionality, and epistemic grounding that hermeneutics requires. Current LLMs are incapable of replicating the depth of human interpretive practice.

This limitation stems from AI's fundamental difference from human interpretation. Biblical hermeneutics, grounded in theological anthropology, understands interpretation as a relational event an encounter in which the human interpreter is not a neutral analyst but is themselves transformed through engagement with the text. Seo (2024) pointed that biblical interpretation remains a revelatory and personal event grounded in divine revelation and the illumination of the Holy Spirit. AI cannot participate in this revelatory event because it lacks the personhood, capacity for spiritual transformation, and transcendent orientation that characterize human interpretation.

The problem is not merely that current AI systems are imperfect and might improve with further development. Rather, the problem concerns the nature of the enterprise itself. Interpretation, as theologically conceived, is an act of the whole person intellect, emotion, spiritual intuition, and moral commitment all engaged together. AI systems, however sophisticated in natural language processing, do not have a “whole person” to bring to the interpretive encounter.

2. Algorithmic Bias

When an AI model is built, it “learns” by being fed a massive amount of data. This data is called training data. The problem is, this training data can contain biases, which the AI then learns and reproduces (O’Keefe, 2021). In the context of biblical scholarship, this means that if an AI is trained exclusively on works from a particular Christian denomination for example, conservative evangelicalism or liberal Protestantism it will learn the specific arguments, interpretations, and assumptions of that tradition. As a result, when the AI is asked to analyze a biblical text, its responses will likely favor the perspectives it was trained on. It may ignore or misrepresent interpretations from other theological traditions, such as Catholic, Orthodox, Traditional Protestantism or critical secular scholarship. The AI, therefore, does not provide an objective, comprehensive view; instead, it reinforces the preexisting biases of its training data, making its analysis a narrow and potentially skewed reflection of the scholarly works it consumed.

3. Devaluing of Human Intuition and Expertise

A reliance on AI could lead to a decline in traditional skills, such as reading ancient languages fluently or the nuanced understanding of historical context that comes from years of human study. The fear is that AI might reduce the scholar’s role to a data manager rather than a critical interpreter. They may lose their own crucial skills. Instead of being deep thinkers and critical interpreters, they might become mere data managers, simply feeding information into an AI and accepting its output. This could lead to a decline in the very human-centered, nuanced understanding that biblical scholarship has always required.

4. Loss of Interpretive Authority and Scholarly Accountability

Integration of AI into biblical scholarship raises urgent questions about interpretive authority and scholarly responsibility. When a scholar cites a biblical commentary, readers know who bears responsibility for that interpretation and can evaluate the commentator's theological commitments, methodological choices, and scholarly competence. When an AI system generates an interpretation, the lines of responsibility become obscured. Neonnub and Pramana (2025)



emphasizes that AI shifts religious authority from institutional mediation toward algorithmic visibility and data-driven influence, fragmenting theological coherence and weakening interpretive accountability.

This problem intensifies in educational contexts. When students rely on AI-generated exegetical summaries, they may accept those summaries uncritically, not realizing that the system has made particular interpretive choices that reflect embedded theological commitments. Papakostas (2025) identifies epistemic conformity as a significant risk when AI is deployed in religious education the danger that students adopt AI-generated interpretations uncritically rather than developing independent hermeneutical competence.

The solution is not to ban AI from biblical studies but to insist on radical transparency about AI's role and limitations. An AI tool that generates preliminary observations about textual patterns is useful; an AI tool that claims to provide exegetical insight without acknowledging its embedded biases and methodological limitations is dangerous. Scholars employing AI in biblical studies bear heightened responsibility to educate students and colleagues about what AI can and cannot do, to disclose algorithmic limitations, and to maintain human interpretive authority.

5. The Risk of Technological Reductionism

Perhaps the deepest challenge posed by AI to biblical scholarship concerns what might be termed theological reductionism. Sangwa and Mutabazi (2025) warns that AI can erode biblical truth in public discourse through manipulation of information via algorithms and the simulation of false signs. More broadly, when biblical interpretation is reduced to a computational problem (identifying patterns, classifying texts, generating summaries), something theologically essential may be lost.

Biblical interpretation, as practiced within faith communities, aims not merely at intellectual understanding but at spiritual transformation and ethical formation. The goal is not to extract information from texts but to allow those texts to address the interpreter, to challenge, comfort, rebuke, and inspire. AI systems, designed for information extraction and pattern recognition, are fundamentally inadequate to this purpose. Seo (2024) articulates this concern: AI cannot replace the transformative encounter between God's Word and the human interpreter grounded in spiritual discernment and the sanctification of intellect over technological efficiency.

This risk becomes acute when institutions, motivated by efficiency and cost savings, gradually substitute AI-assisted analysis for human scholarly engagement. A seminary that relies on AI to generate preliminary exegetical notes may inadvertently communicate to students that biblical interpretation is primarily a technical matter of information extraction rather than a spiritual discipline requiring prayer, contemplation, and transformation.

6. Concerns about Spiritual Authenticity and Commodification

Integration of AI into religious practice raises questions about spiritual authenticity and the commodification of spirituality. Okoronkwo and Dike (2025) examines the integration of AI into religious practices, noting that this shift challenges core theological assumptions about personhood, divine will, and moral responsibility. The ethical boundaries of delegating sacred roles to machines remain unclear, leading to uncertainties about authenticity, reverence, and the commodification of spirituality.



Similar concerns arise regarding AI in biblical scholarship. When biblical texts are processed through computational systems, when exegetical insights are generated algorithmically, when theological truth is reduced to machine-readable patterns, there is a risk that something sacred is being profaned. This is not a concern that can be addressed through technological adjustment; it reflects a fundamental question about whether all forms of knowledge production are equally appropriate to all subject matters. Some would argue that certain practices prayer, contemplation, spiritual discernment cannot be automated without losing their essential character.

7. The Hermeneutical “Black Box”

Some AI models, especially complex ones like deep learning networks, are often referred to as “black boxes” because it’s difficult for humans to understand how they arrive at a conclusion (Glaser, 2022). You can see the input and the output, but the internal process is opaque. This creates a serious problem for biblical scholarship, a field that relies on transparency and accountability. Scholars must be able to justify their interpretations and claims, showing the evidence and the reasoning that led them to a specific conclusion. For example, if a scholar argues that a particular manuscript reading is the most accurate, they must explain *why* citing evidence from other manuscripts, historical context, or linguistic rules.

If an AI gives a conclusion, but cannot show its work, a scholar cannot properly review it or defend its findings. The scholar would have to say, “The AI concluded this,” without being able to explain the logic. This goes against the core principles of academic integrity, which demand that all research and interpretive claims be clearly justified and open to scrutiny by peers.

The Future of AI in Biblical Scholarship

Biblical scholars have to think of AI as a powerful digital research assistant. It can handle the most tedious and time-consuming parts of a scholar’s job. This includes automating tasks like searching through thousands of ancient manuscripts to find specific phrases, or analyzing vast databases of scholarly commentaries to identify connections. By doing this “heavy lifting,” AI frees up the scholar to focus on what they do best: interpretation, nuance, and theological reflection. The goal is not to have the AI write the commentary, but to have it quickly find the raw materials so the human can write it more efficiently and with greater insight.

For this collaboration to work, the biblical academic community must establish clear ethical guidelines. This is critical for maintaining the integrity of the field. These guidelines should cover areas of data sourcing, transparency in methodology and human oversight. Biblical scholars must ensure the data is diverse and not biased toward a single perspective. If an AI is used to reach a conclusion, the scholar must be able to explain how the AI arrived at that result. This combats the “black box” problem and upholds the standards of peer review. A human scholar must always remain in charge of the research. The AI’s role is to propose new avenues of inquiry, but the final judgment and interpretation of the data must always rest with a person.

More so, to prepare future generations of scholars, biblical studies programs need to evolve. It is no longer enough to only teach ancient languages and traditional hermeneutics. Students should also learn the fundamentals of data science and AI literacy. This doesn’t mean they need to become computer programmers, but they should understand how these tools work, their limitations, and how to use them responsibly. By equipping students with these skills, the field can ensure that the



next generation of scholars can leverage technology for discovery while preserving the core values of humanistic inquiry.

Conclusion

The integration of artificial intelligence into biblical scholarship presents both genuine opportunities and serious challenges that require urgent theological and ethical attention. AI technologies can accelerate textual analysis, democratize access to biblical knowledge, and support preliminary stages of scholarly work. These are genuine goods that should not be rejected out of hand. Yet these capabilities operate within significant limitations that are not merely technical but fundamentally theological in character.

Biblical interpretation, as understood within Christian and Jewish theological traditions, is not reducible to information extraction or pattern recognition. It is a relational event in which the human interpreter is transformed through encounter with divine meaning mediated through scripture. It is a practice embedded within communities of faith, sustained by traditions of interpretation, and oriented toward spiritual formation and ethical transformation. AI systems, whatever their technical sophistication, cannot participate in these dimensions of interpretation. They cannot be partners in covenantal relationship; they cannot bear moral responsibility; they cannot participate in the illuminating work of the Holy Spirit; they cannot embody the *imago Dei*. By embracing a model where AI acts as a powerful partner rather than a replacement for human intellect and faith, the field can enter a new era of discovery. This symbiotic relationship will ensure that the future of biblical scholarship is not only technologically advanced but also ethically grounded, intellectually vibrant, and firmly centered on human interpretive wisdom.

Recommendations

- i. Biblical scholars should view AI not as a replacement, but as a sophisticated assistant.
- ii. The academic and theological communities must create clear ethical guidelines for the use of AI in biblical research.
- iii. Biblical studies programs in institutions of higher learning need to update their curricula to include fundamentals of data science and AI literacy.
- iv. Researchers using AI must be transparent about their methods. They should clearly state which AI tools were used, how the data was sourced, and what human oversight was in place.
- v. As AI handles data processing, academic training should place even greater emphasis on the human skills that AI lacks. This includes a deep understanding of historical context, nuanced hermeneutics, and the ability to synthesize complex information into coherent, well-reasoned arguments.

References

- Arnold, J. (2019). *Digital Tools for Biblical Studies*. Cambridge University Press.
- Farhana, K. M and Mannan, K. A. (2025). "Artificial Intelligence (AI) Opens a New Hori in the Study of the Holy Quran." *Theoretical and Applied Technological Science Review* 3(3).
- Glaser, S. (2022). "The Black Box Problem in AI and the Future of Textual Criticism." *Journal of Theological Research*, 45(2), 55-70.



- Haber, S. (2022). *AI and Biblical Manuscripts: The Future of Textual Criticism*. (Doctoral dissertation).
- Hermanto, Y. P. (2025). "Imago Dei and Artificial Intelligence: A Theological Inquiry into Personhood and Human Ontological Boundaries." *HTS Teologise Studies/Theological Studies* 81(1).
- Keersmaekers, A. (2021). "The GLAUx Corpus: Methodological Issues in Designing Long Term, Diverse, Multi-Layered Corpus of Ancient Greek." *In Proc. of 2nd International Workshop on Computational Approaches to Historical Language Change*.
- Levin, P. (2022). *AI and the Academic Landscape*. Columbia University Press.
- Neonnub, Patricius and Pramana, Oktoviannus Yuda (2025). "Religious Policy in the Age of AI: A Personalist Inquiry into Moral Praxis and Digital Transformation." *Journal of Religious Policy* 4(2).
- O'Keefe, T. (2021). "The Challenge of Bias in AI-Assisted Biblical Research." *Biblica Horizons*, 15(1), 89-102.
- Okoronkwo, M. E. and Dike, U. A. (2025). "Ethics of Artificial Intelligence and the Judeo Christian Practices: Towards a Theology of Thinking Machine." *Futurity Philosophy*, 4(1).
- Papakostas, C. (2025). "Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives." *Religions*, 16(5).
- Parker, B. (2020). *AI and Ancient Manuscripts: A New Frontier*. Oxford University Press.
- Robinson, C. (2021). "Automated Textual Collation: The Promise of AI in Biblical Studies." *Journal of Digital Humanities*, 12(3), 40-55.
- Sangwa, Sixbert and Mutabazi, Placide (2025). "Artificial Intelligence in Agriculture: Ethical Stewardship, Responsible Innovation, and Governance for Sustainable Food Systems." *Intelligent Agriculture* 19(2).
- Snyder, G. (2023, April 17). *AI and theologians: Navigating the future of Christian thought*. The Christian Century. Retrieved from <https://www.christiancentury.org/article/202304-17/ai-and-theologians>
- Tyndale House. (n.d.). *STEP Bible*. Retrieved from <https://www.stepbible.org/>
- van Peursen, W. T. (2017). "New Directions in the Computational Analysis of Biblical Poetry."
- In L. C. Jonker, G. R. Kotze and C. M. Maier (Eds.), *Congress Volume Stellenbosch 2016*. Boston: Brill Publishers.