

The Bible and the Ethics of Artificial Intelligence: Emerging Questions for Christian Theology

Laurent Ntaganda*

Catholic University of Rwanda.

*Corresponding Author

Laurent Ntaganda

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Abstract: *This study, entitled “The Bible and the Ethics of Artificial Intelligence: Emerging Questions for Christian Theology,” examines how undergraduate theology students understand the ethical implications of Artificial Intelligence (AI) from a biblical and Christian theological perspective. The study aims to assess students’ knowledge of AI, explore their interpretation of biblical principles relevant to emerging technologies, and identify the ethical principles they consider essential for responsible AI development and use. The principal research question is: How can biblical teachings and Christian theology contribute to addressing the ethical challenges raised by Artificial Intelligence? The study hypothesizes that stronger biblical and theological knowledge is associated with greater awareness of the ethical responsibilities surrounding AI. A quantitative descriptive design was employed, complemented by qualitative approaches. The target population consisted of 70 undergraduate students of the Faculty of Theology at the Catholic University of Rwanda, and all 70 respondents participated in the study. Data were collected through a structured questionnaire and complemented by open-ended questions. Descriptive statistics, including frequencies and percentages, were used for quantitative analysis, while thematic analysis was applied to qualitative responses. The findings indicate that 58 students (82.9%) considered AI an important emerging ethical issue for Christian theology, while 52 (74.3%) believed that biblical principles can provide relevant guidance for AI ethics. Furthermore, 61 students (87.1%) emphasized human dignity and responsibility as central principles, while 55 (78.6%) identified justice, solidarity, and protection of vulnerable people as essential considerations. The study concludes that AI presents significant opportunities and challenges for Christian theology and calls for stronger integration of biblical ethics, theological anthropology, and digital ethics in theological education.*

Keywords: Artificial Intelligence; Biblical Ethics; Christian Theology; Human Dignity; Moral Responsibility.

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Introduction

Artificial Intelligence (AI) has become one of the most significant technological developments of the twenty-first century, transforming education, healthcare, agriculture, communication, employment, governance, and social relationships. AI systems can process vast quantities of information, recognize patterns, generate content, and support decision-making. These capabilities create important opportunities for human development while raising ethical questions concerning human dignity, freedom, responsibility, justice, truth, privacy, equality, and the future of humanity. Floridi et al. (2018) argue that AI requires an ethical framework oriented toward human flourishing, while Russell (2019) emphasizes the importance of ensuring that AI remains aligned with human values. From an ICT perspective, Crawford (2021) demonstrates that AI is not merely a digital phenomenon but depends on physical infrastructures, human labour, energy, and natural resources. Sociological and anthropological scholarship further shows that AI can reproduce existing social inequalities and reshape relations of power (Noble, 2018; Büscher, 2025). Therefore, AI requires interdisciplinary examination involving technology, sociology, anthropology, ethics, and theology.

Christian theology provides important resources for addressing these emerging challenges. Although the Bible does not directly address artificial intelligence, it offers fundamental principles for evaluating human technological activity. Genesis 1:26–27 affirms that human beings are created in the image and likeness of God, providing a foundation for human dignity, freedom, and responsibility (*The Holy Bible*, n.d.). Genesis 2:15 presents humanity with the vocation to cultivate and care for creation. Biblical teachings on justice—« Let justice roll down like waters » (Amos 5:24)—truth (Ex. 20:16; Eph. 4:25), wisdom (Prov. 9:10), and love of neighbour (Mt. 22:37–40) provide important criteria for evaluating AI. Pope Francis (2015) emphasizes responsible care for humanity and creation, while the Dicastery for the Doctrine of the Faith and Dicastery for Culture and Education (2025) insists that AI must remain oriented toward human dignity and integral development. Theological reflection therefore challenges the assumption that technological capability automatically constitutes wisdom, moral progress, or human flourishing.

Against this background, the present study, entitled “The Bible and the Ethics of Artificial Intelligence: Emerging Questions for Christian Theology,” examines the perspectives of 70 undergraduate students of the Faculty of Theology at the Catholic University of Rwanda. It investigates their understanding of AI and explores how biblical and Christian theological principles can contribute to addressing its ethical challenges. The study focuses on

human dignity and the *imago Dei*, knowledge and wisdom, moral responsibility and sin, justice and the common good, and AI's relationship with creation and Christian hope. A quantitative descriptive design, complemented by qualitative analysis, is employed to examine students' perceptions and ethical concerns. The study ultimately argues that AI should remain a servant of human dignity, justice, solidarity, peace, creation, and the common good, rather than becoming a substitute for human moral agency or an object of ultimate trust (Francis, 2024; Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

Methodology

This study employed a descriptive mixed-methods research design, combining quantitative and qualitative approaches to examine how undergraduate theology students understand the ethical implications of Artificial Intelligence (AI) from biblical and Christian theological perspectives. The mixed-methods approach was considered appropriate because the study sought both to identify general patterns in students' perceptions and to explore their interpretations, experiences, and reflections concerning AI ethics. Combining quantitative and qualitative approaches can provide a more comprehensive understanding of complex social and theological questions (Creswell & Creswell, 2018; Johnson et al., 2007; Creswell & Hirose, 2019).

The study was conducted among undergraduate students of the Faculty of Theology at the Catholic University of Rwanda. The target population comprised 70 students, and the study used a census sampling technique, whereby all members of the accessible population were invited to participate. This approach was appropriate because the population was relatively small and accessible to the researcher. Data were collected using a structured questionnaire containing both closed-ended and open-ended questions. The questionnaire was developed according to the objectives and research question of the study and covered five principal themes: human dignity and the *imago Dei*; knowledge, wisdom, and the limits of AI; AI, moral responsibility, and sin; AI, justice, human relationships, and the common good; and AI, creation, hope, and the future of humanity. The use of open-ended questions allowed students to express their theological reflections in their own words (Creswell & Creswell, 2018; Babbie, 2016; Johnson et al., 2007).

The quantitative data were organized and analyzed using descriptive statistical techniques, particularly frequencies and percentages, to identify general patterns in students' responses. The qualitative data obtained from open-ended questions were analyzed using thematic analysis, following the stages of familiarization with the data, initial coding, identification of themes, review of themes, and interpretation (Braun & Clarke, 2006). The findings from

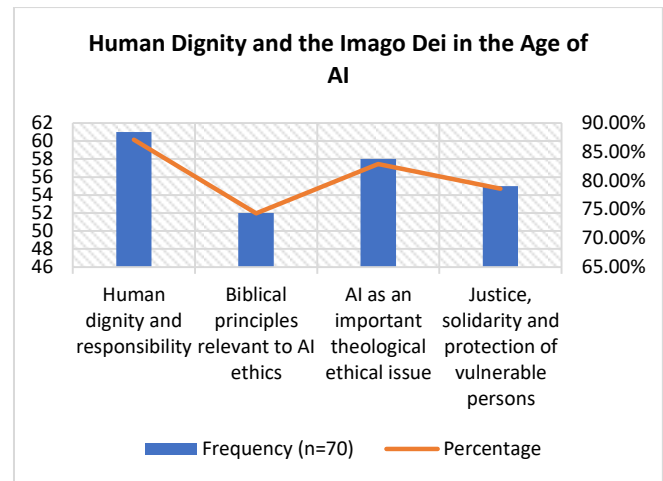
both approaches were subsequently compared and integrated in order to provide a coherent interpretation of students' understanding of AI ethics. Ethical principles were observed throughout the research process, including voluntary participation, informed consent, confidentiality, anonymity, and responsible management of research information (Creswell & Creswell, 2018; Babbie, 2016; Braun & Clarke, 2006).

1. Human Dignity and the *Imago Dei* in the Age of AI

The biblical foundation of Christian anthropology is the affirmation that every human being is created “in the image” and “according to the likeness” of God (Gen 1:26–27). This *imago Dei* gives human life an intrinsic dignity that does not depend on intelligence, productivity, social status, physical ability, or technological capacity. The Catechism of the Catholic Church similarly teaches that human dignity is rooted in creation in God's image and that the human person possesses intelligence and free will and is called to communion with God (CCC, 1700–1703).

This theological understanding becomes particularly important when comparing human beings with Artificial Intelligence. AI can process information, recognize patterns, generate texts and images, and perform tasks that appear to require creativity. Nevertheless, these capacities do not make AI a human person. Human beings possess moral agency, freedom, conscience, relationality, and responsibility. Pope Francis emphasized that machines can make algorithmic choices, whereas human beings are capable of decisions involving practical wisdom and moral responsibility; therefore, important decisions must ultimately remain under human control. *Antiqua et nova* likewise insists that AI must be directed by human intelligence and ordered toward the authentic good of the person.

The responses of the 70 undergraduate theology students at the Catholic University of Rwanda reinforce this theological concern. As indicated in the study, 61 students (87.1%) identified human dignity and responsibility as central principles for AI ethics. This suggests a strong awareness among theology students that technological advancement must remain subordinate to the dignity of the human person.



The ethical danger arises when human beings are reduced to data, profiles, algorithms, or objects of technological management. Such reduction can undermine freedom, privacy, responsibility, and human relationships. The Church therefore insists that AI should serve persons rather than replace or control them. The *Rome Call for AI Ethics* stresses inclusion, transparency, responsibility, and the protection of vulnerable people, while *Antiqua et nova* states that human dignity must remain the fundamental criterion for evaluating AI applications.

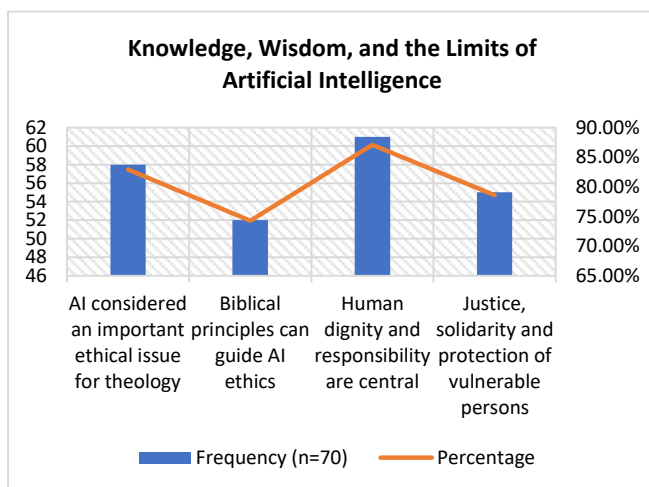
From a Christian anthropological perspective, therefore, AI should be understood as a human-created technological instrument, not as a substitute for the human person. Its ethical legitimacy depends on whether it promotes human dignity, freedom, creativity, solidarity, and the common good. The *imago Dei* provides a fundamental theological criterion: technology must remain at the service of the human person created by God, never allowing efficiency or technological power to become more important than human dignity.

2. Knowledge, Wisdom, and the Limits of Artificial Intelligence

The biblical tradition makes an important distinction between knowledge and wisdom. Knowledge involves acquiring and understanding information, whereas biblical wisdom (*hokmā*) involves discerning what is good and acting rightly before God. Proverbs states that « the fear of the Lord is the beginning of knowledge » (Prov. 1:7), while Proverbs 9:10 similarly teaches that « the fear of the Lord is the beginning of wisdom ». Thus, biblical wisdom is not simply intellectual capacity; it is rooted in a right relationship with God and expresses itself through moral discernment and righteous action. This distinction is particularly relevant to Artificial Intelligence because AI can access, organize, compare, and generate enormous quantities of information, but information processing should not automatically be identified with wisdom, conscience, or spiritual discernment. Pope Francis emphasizes that human

intelligence is a gift through which people exercise freedom and responsibility, while technological systems remain instruments created through human intelligence (Francis, 2024a; Francis, 2024b; The Holy Bible, Prov. 1:7; 9:10).

The responses of the 70 undergraduate theology students at the Catholic University of Rwanda demonstrate significant awareness of this distinction. The survey showed that 58 students (82.9%) regarded AI as an important emerging ethical issue for Christian theology, while 52 (74.3%) believed that biblical principles can provide relevant guidance for AI ethics. Furthermore, 61 students (87.1%) emphasized human dignity and responsibility as central principles. These results suggest that most respondents recognize that technological capability cannot by itself determine what is morally right. AI may calculate probabilities, identify patterns, recommend options, or generate apparently sophisticated answers, but it does not thereby acquire the moral wisdom necessary to evaluate the ultimate meaning and consequences of human decisions. Pope Francis makes precisely this distinction, explaining that machines can make algorithmic or technical choices, whereas human beings are capable of decisions requiring practical evaluation and wisdom (Francis, 2024a; Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025; Pontifical Academy for Life, 2020).



A major ethical danger is therefore the confusion of technological capability with human wisdom. Because AI systems can produce rapid and apparently authoritative answers, users may attribute to them a level of reliability or judgment that they do not actually possess. Such dependence can lead people to delegate important decisions to algorithms without adequately examining the assumptions, data, biases, and values incorporated into those systems. Pope Francis warns against allowing AI to determine essential matters concerning human life and insists that meaningful human control must be maintained. The *Antiqua et nova* document similarly stresses that AI should remain subordinate to human intelligence and

directed toward the authentic good of the human person (Francis, 2024a; Francis, 2024b; Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

The biblical perspective also establishes human responsibility for decisions assisted by AI. The fact that a decision is supported, recommended, or partially generated by an algorithm does not remove the moral responsibility of the person who accepts and implements it. This is particularly important in medicine, education, employment, criminal justice, pastoral ministry, and public administration. Christian ethics therefore requires human beings to evaluate AI-generated recommendations critically, according to truth, justice, charity, and the dignity of the person. Pope Francis explicitly states that decision-making must ultimately remain with the human person, because removing people's capacity to decide about their own lives threatens human dignity (Francis, 2024a; Francis, 2024b; Catechism of the Catholic Church, 1997).

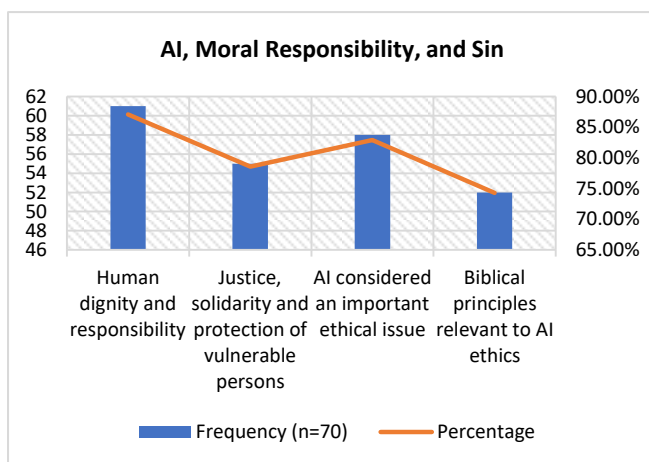
Finally, Job 38–42 provides an important theological framework for understanding the limits of human knowledge. In these chapters, God confronts Job with the immense complexity of creation, reminding him that human understanding is finite. The message is not that knowledge is worthless, but that human knowledge must be accompanied by humility before God. In an age of rapidly advancing AI, this biblical wisdom challenges the illusion that everything can be calculated, predicted, or controlled. Christian theology therefore welcomes scientific and technological knowledge while rejecting technological absolutism. The proper response to AI is neither fear nor blind confidence, but responsible wisdom rooted in humility, moral discernment, and reverence for God. As the survey results indicate, the strong emphasis placed by the students on human dignity and responsibility provides an important foundation for developing such a Christian ethic of AI.

3. AI, Moral Responsibility, and Sin

The emergence of Artificial Intelligence raises a fundamental theological question: who is morally responsible when an AI system causes harm? Biblical ethics understands human beings as free and accountable agents before God. The commandments prohibit false testimony and require truthfulness: « You shall not bear false witness » (Ex. 20:16), while Paul exhorts Christians to « speak the truth to one another » (Eph. 4:25). Sin, therefore, involves not only individual actions but also the misuse of human freedom and power. In the context of AI, developers, users, institutions, and organizations can become morally responsible when they intentionally design, deploy, or use systems in ways that produce deception, discrimination, exploitation, or other forms of harm. Floridi et al. (2018) identify beneficence, non-maleficence, autonomy, justice,

and explicability as important principles for an ethical AI society, while Mittelstadt (2019) argues that ethical principles alone cannot guarantee responsible AI. The Catholic Church similarly insists that AI must remain subject to human moral responsibility rather than being treated as an autonomous moral agent (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

The survey of 70 undergraduate theology students at the Catholic University of Rwanda demonstrates substantial awareness of these ethical concerns. 55 students (78.6%) identified justice, solidarity, and protection of vulnerable persons as important considerations in AI ethics, while 61 (87.1%) emphasized human dignity and responsibility. These results indicate that most respondents recognize that technological systems cannot be separated from the moral decisions of the people and institutions that create and use them. The following results illustrate this perception:



The problem becomes particularly serious when AI is used to produce deepfakes, misinformation, surveillance, discriminatory decisions, and psychological manipulation. Generative AI can create highly convincing false images, voices, videos, and texts, making it increasingly difficult to distinguish truth from fabrication. Such practices directly challenge the biblical obligation to truthfulness. The *Antiqua et nova* document warns that AI-generated manipulated content can deceive people because of its resemblance to reality and emphasizes the responsibility of those who produce and disseminate such content. Pope Francis has likewise repeatedly highlighted the dangers of misinformation and manipulation associated with AI. Floridi et al. (2018) argue that transparency and explicability are necessary conditions for trustworthy AI, while Mittelstadt (2019) stresses that ethical governance requires more than simply adopting general principles.

The question of moral accountability becomes more complex when AI systems operate through multiple actors and layers. A harmful outcome may involve the developer who designed the system, the organization that deployed it,

the institution that authorized its use, and the individual who relied upon its recommendation. The AI system itself should not be used as an excuse for transferring responsibility away from human beings. *Antiqua et nova* explicitly states that only human beings are moral agents capable of exercising freedom and accepting the consequences of their decisions, and it insists that ultimate responsibility for AI-assisted decisions must remain with human decision-makers. This position corresponds with Floridi et al.'s (2018) emphasis on accountability and with Mittelstadt's (2019) observation that complex AI systems can make responsibility difficult to locate. Consequently, Christian ethics requires responsibility to be distributed across the AI lifecycle while ensuring that identifiable human actors remain accountable for design, deployment, supervision, and use.

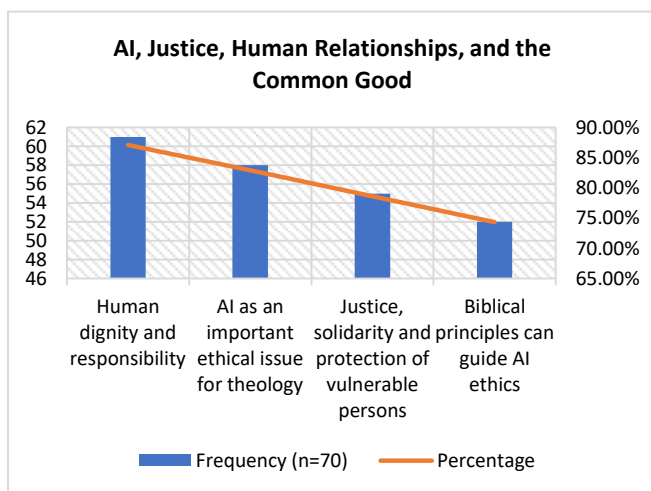
From a Christian theological perspective, the appropriate response is therefore human moral agency rather than technological determinism. Technological determinism assumes that technological development inevitably determines human behaviour and social outcomes. Christian ethics rejects such inevitability because human beings possess freedom and remain responsible for how technology is designed and used. AI can assist human decisions, but it cannot replace conscience, moral discernment, or responsibility. The biblical call to justice, truth, and accountability remains applicable in the digital age (Mic. 6:8; Ex. 20:16; Eph. 4:25). The Church's teaching similarly places human dignity and moral responsibility at the center of AI governance, insisting that technological progress must serve the human person and the common good (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025). Thus, AI should be understood not as an autonomous moral authority but as a powerful human instrument whose ethical value depends upon the purposes, decisions, and responsibilities of those who create and employ it.

4. AI, Justice, Human Relationships, and the Common Good

The biblical vision of justice places particular emphasis on the poor, vulnerable, and marginalized. The prophet Amos calls for justice to « roll down like waters » (Amos 5:24), while Jesus identifies himself with those who are hungry, thirsty, strangers, sick, and imprisoned (Mt. 25:35–40). These texts provide an important ethical framework for evaluating Artificial Intelligence. AI should not be assessed only according to efficiency, innovation, or economic profitability, but according to its effects on people who are socially and economically disadvantaged. Sociological research shows that technological systems can reproduce existing structures of inequality when access to resources, education, and decision-making power is unequally distributed. Eubanks (2018) demonstrates how automated systems can disproportionately disadvantage poor

populations, while Noble (2018) shows how algorithmic systems may reproduce racial and gender inequalities. From an anthropological perspective, Büscher (2025) emphasizes that AI-enabled platforms are embedded in relations of power and social life. The Catholic Church similarly insists that technological development must promote human dignity and the common good (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

The question of digital inequality is therefore central to Christian AI ethics. Access to AI depends on electricity, internet connectivity, digital infrastructure, devices, affordability, education, language, and technical skills. Consequently, populations with limited technological resources may benefit less from AI while still being affected by decisions made through AI systems. This is particularly relevant for developing countries, including many African societies, where technological infrastructures and access to advanced digital services remain uneven. The study of the 70 undergraduate theology students at the Catholic University of Rwanda indicates that 55 students (78.6%) identified justice, solidarity, and protection of vulnerable persons as essential considerations in AI ethics. In addition, 52 students (74.3%) believed that biblical principles can provide guidance for AI ethics. These responses demonstrate that a substantial majority recognize that technological progress should be evaluated according to its social consequences. Research on global AI ethics similarly warns that AI can reinforce social divisions and that low- and middle-income countries may be particularly vulnerable to unequal outcomes (Hagerty & Rubinov, 2019; Eubanks, 2018; Noble, 2018; Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).



AI also has significant implications for employment, education, healthcare, and social inclusion. Automation may improve productivity and create new forms of employment, but it can also displace workers or increase inequalities between those who possess advanced digital skills and those who do not. In education and healthcare, AI can expand

access to information, personalized learning, diagnosis, and professional assistance; however, unequal infrastructure and biased systems may prevent vulnerable communities from receiving these benefits. Eubanks (2018) demonstrates how automated decision-making can intensify exclusion when disadvantaged populations become subjects of technological classification. Noble (2018) similarly shows that algorithmic systems can encode social prejudices, while Pavlović and Hafner Fink (2024) emphasize the importance of relational ethics in understanding AI and society. The Catholic Church's *Antiqua et nova* explicitly identifies work, education, healthcare, and social relationships as areas requiring careful ethical discernment so that AI contributes to human development rather than social exclusion (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

From a Christian perspective, AI has the potential either to strengthen human solidarity or deepen existing inequalities. Technologies can facilitate communication across geographical boundaries, improve access to education and healthcare, support persons with disabilities, and assist communities in responding to poverty and humanitarian crises. However, when AI is controlled primarily by powerful institutions or commercial interests, it may concentrate economic and informational power and weaken social participation. Anthropology is particularly useful here because it examines how technologies become embedded in human cultures, relationships, values, and structures of power. Büscher (2025) highlights the relationship between AI-enabled platforms, power, and contemporary social life, while Pavlović and Hafner Fink (2024) argue for understanding AI through relational ethics. Sociological and critical technology scholarship likewise demonstrates that technological systems do not operate independently of existing social structures (Hagerty & Rubinov, 2019; Noble, 2018). The Christian response must therefore promote technologies that strengthen solidarity rather than technologies that merely maximize efficiency or profit.

Finally, the Christian principle of love of neighbour provides a decisive ethical criterion: « You shall love your neighbour as yourself » (Mt. 22:39). This commandment means that AI development should be evaluated according to whether it protects human dignity, promotes justice, reduces exclusion, and contributes to the common good. The Catholic tradition understands the common good as the social conditions that enable individuals and communities to achieve their fulfillment. *Antiqua et nova* therefore argues that AI should serve the human person and contribute to « greater justice, greater fraternity and a more human order of social relations » (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025). For the 70 theology students, the finding that 61 (87.1%) emphasized human dignity and responsibility and 55 (78.6%)

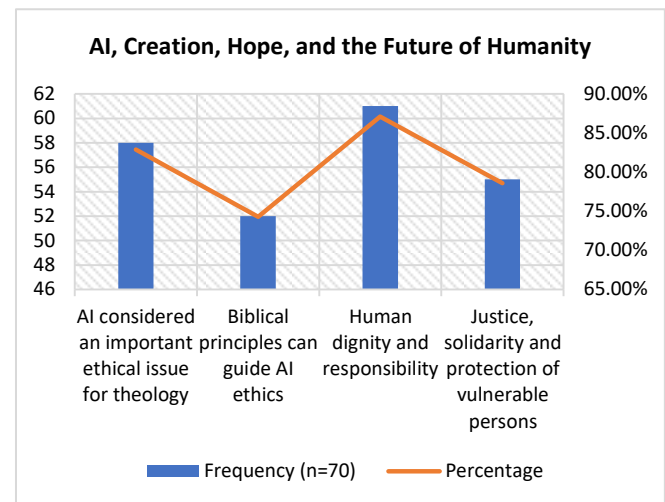
emphasized justice and protection of vulnerable persons provides empirical support for this theological orientation. AI should consequently be developed not merely according to what technology can do, but according to what it ought to do for the human person, society, creation, and the common good (Eubanks, 2018; Noble, 2018; Büscher, 2025; Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

5. AI, Creation, Hope, and the Future of Humanity

The relationship between Artificial Intelligence and creation raises an important theological question about the purpose and limits of technological development. The biblical vocation of humanity is expressed in Genesis 2:15, where the human person is placed in the garden « to till it and keep it ». This vocation implies both cultivation and responsible stewardship. Technology can therefore be understood positively as part of human creativity and participation in the development of creation, provided that it remains oriented toward the flourishing of humanity and the integrity of creation. However, technological progress cannot be separated from moral responsibility. AI should not be evaluated merely according to its computational power or economic productivity but according to whether it contributes to the common good. Scholars of AI ethics emphasize human-centered and sustainable AI (Floridi et al., 2018), while ICT scholars highlight the need to address the social and environmental consequences of digital infrastructures (Crawford, 2021). Anthropological studies further demonstrate that technologies are embedded within cultural and social relationships (Bücher, 2025), while Christian theology understands creation as a gift entrusted to humanity rather than an unlimited resource for exploitation (Francis, 2015).

The environmental implications of AI deserve particular attention. Contemporary AI systems require substantial computing infrastructure, data centres, electricity, cooling systems, water, and hardware. Their environmental footprint includes energy consumption, greenhouse-gas emissions, water use, extraction of minerals, and electronic waste. Crawford (2021) argues that AI is not immaterial or purely digital but depends upon physical resources, labour, and infrastructures. Strubell et al. (2019) similarly demonstrate that machine-learning systems can have significant energy and environmental costs, while Kaack et al. (2022) emphasize that AI's climate impacts must be considered throughout its life cycle. From the perspective of Christian theology, these concerns reinforce the principle of responsible stewardship. Pope Francis's *Laudato Si'* (2015) calls for an integral ecology that connects concern for human beings with care for the environment. Thus, technological innovation should be pursued without undermining the ecological conditions necessary for future generations.

The survey of 70 undergraduate theology students at the Catholic University of Rwanda reveals considerable awareness of the ethical dimensions of AI. Although the questionnaire focused primarily on human dignity, responsibility, justice, and biblical guidance, these findings provide an important basis for examining AI's relationship with creation and the future of humanity. 58 students (82.9%) considered AI an important ethical issue for Christian theology, while 52 (74.3%) believed that biblical principles can guide AI ethics. Furthermore, 55 (78.6%) emphasized justice, solidarity, and protection of vulnerable persons. These findings suggest that most respondents are inclined toward an approach in which technological development must be evaluated according to its consequences for people and society.



The environmental dimension of AI also raises questions about intergenerational justice and the common good. If technological development consumes resources at a rate that compromises the well-being of future generations, its ethical legitimacy becomes questionable. AI may contribute positively to climate modelling, agricultural efficiency, renewable-energy management, environmental monitoring, and disaster prediction; nevertheless, these benefits must be weighed against the resources required to develop and operate AI systems. Kaack et al. (2022) argue that AI can contribute to climate action when deliberately directed toward environmental objectives, while Crawford (2021) calls attention to the material and political costs hidden behind apparently immaterial technologies. From an ICT perspective, sustainable digital infrastructure is therefore essential. Christian ethics adds another dimension: technological power must be exercised according to justice, solidarity, stewardship, and responsibility before God (Francis, 2015; Francis, 2020).

The issue ultimately becomes eschatological: Can technology save humanity? Christian theology distinguishes technological progress from salvation. Technology can alleviate suffering, improve communication, advance

medicine, support education, and contribute to peace and development, but it cannot overcome sin, death, or humanity's ultimate separation from God. Christian hope rests not in technological omnipotence but in God and in the promise of the renewal of creation (Rom. 8:19–25; Rev. 21:1–5). Moltmann (1993) understands Christian hope as oriented toward God's future, while Catholic theology emphasizes that technological progress must remain subordinate to the dignity of the human person and the common good. AI should therefore be treated as an instrument of human flourishing rather than an object of ultimate trust. Its proper purpose is to serve justice, peace, solidarity, human development, and care for creation. The Christian response to AI is consequently neither technological rejection nor technological utopianism, but responsible stewardship grounded in faith, hope, and love.

Conclusion and Recommendations

This study, “The Bible and the Ethics of Artificial Intelligence: Emerging Questions for Christian Theology,” examined how 70 undergraduate theology students at the Catholic University of Rwanda understand the ethical implications of Artificial Intelligence (AI) from biblical and Christian theological perspectives. The findings demonstrate a generally strong awareness of the ethical significance of AI. 58 students (82.9%) considered AI an important emerging issue for Christian theology, while 52 (74.3%) affirmed that biblical principles can provide relevant guidance for addressing AI ethics. Furthermore, 61 students (87.1%) identified human dignity and responsibility as central principles, and 55 (78.6%) emphasized justice, solidarity, and the protection of vulnerable persons.

The study demonstrates that biblical teachings on the imago Dei (Gen. 1:26–27), wisdom (Prov. 1:7; 9:10), justice (Amos 5:24), truth (Ex. 20:16; Eph. 4:25), stewardship (Gen. 2:15), and love of neighbour (Mt. 22:37–40) provide a valuable theological framework for evaluating AI. AI may process information and perform sophisticated tasks, but it cannot replace human moral agency, responsibility, spiritual discernment, or the dignity of the human person. Moreover, AI must be assessed according to its effects on vulnerable populations, human relationships, creation, and the common good (Francis, 2015; Floridi et al., 2018; Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025).

The study recommends that theological education integrate AI ethics, digital literacy, biblical ethics, and theological anthropology into its curriculum. The Catholic University of Rwanda should encourage interdisciplinary research involving theology, ICT, sociology, anthropology, and ethics. Students should also be trained to evaluate AI-generated information critically and responsibly. Finally, AI development and use should prioritize human dignity,

justice, solidarity, environmental stewardship, peace, and the common good, recognizing that Christian hope ultimately rests in God rather than in technological progress.

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