

A Critical Examination of Artificial Intelligence–Prepared Sermons and Holy Spirit–Inspired Sermons: Implications for Theology, Preaching, and Spiritual Authenticity

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Abstract

This study critically compares AI-prepared and Holy Spirit-inspired sermons, focusing on their effects on Christian doctrine, preaching, and spiritual authenticity. God communicates His will to humanity through preaching, which has long been important to Church life. Authentic preaching is Spirit-enabled and conveys divine revelation via human vessels, according to the Old and New Testaments. However, the rapid growth of AI has allowed preachers to quickly prepare structured, coherent, and information-rich sermons. Technological advances may have practical benefits, but also create theological and pastoral questions about preaching's authority, character, and spiritual power. This research studies major biblical texts and doctrinal ideas on Scripture's inspiration, the Holy Spirit's function in proclamation, and preaching's theological foundation using a non-empirical, exegetical, and theological approach. The study compares AI-generated sermons based on algorithmic data processing and human understanding to Spirit-inspired sermons based on prayer, spiritual illumination, and supernatural

empowerment. The study shows that AI can organize data and aid research, but it lacks the pneumatological dimension of real Christian proclamation. Spirit-inspired sermons have divine authority, spiritual conviction, transforming influence, and Christ-centered proclamation, according to the findings. Though academically structured, AI-generated sermons cannot replicate the Holy Spirit's spiritual potency. In conclusion, using AI to replace spiritual preparation risks compromising the sacred obligation of preaching and reducing divine inspiration in ministry. The study found that while AI can enhance academics, preaching must remain founded in Spirit-led revelation, prayerful preparation, and authentic Word of God proclamation. Thus, the modern Church must use technological technologies with theological judgment while conserving pulpit spirituality.

Keywords: Artificial Intelligence, Sermons, Holy Spirit, Theology, Preaching, Spiritual Authenticity

Introduction

Church life depends on preaching. From Old Testament prophets to New Testament apostles, God communicated with His people through preaching. Preaching is spiritual rather than academic since “faith comes by hearing, and hearing by the word of God” (Romans 10:17). Thus, preachers share God's message with humanity, not lecturers or philosophers. The 21st century has seen unparalleled technology integration into almost every element of human life, including religion. The use of AI in sermon preparation is new and contentious. Pastors, ministers, and religious educators who wish to preach fast and clearly like AI's ability to digest enormous amounts of material, establish coherent frameworks, and recreate theological notions. AI sermons frequently include good organization and citations (Mokski, 2024).

This efficiency poses a theological question: can a mechanically generated sermon replace a prayerful, Holy Spirit-inspired message? AI mimics religious discourse but lacks preaching's pneumatology. In Hebrews 4:12, the Bible claims the Word of God is “alive and active, sharper than any double-edged sword.” A machine without God's wisdom and Spirit cannot equal this vitality. Given the gap between AI-generated and Holy Spirit-inspired sermons, modern theology must decide how much technology should occupy the pulpit. To preserve Christian preaching in a tech-driven world, our study rigorously examines these processes (Usman, 2024). AI sermon-writing systems have pastoral and theological issues. AI may help ministers who preach multiple times a week organize and find knowledge. However, AI may reduce preaching to academic discourse without supernatural inspiration. The dilemma is whether sermons are human-made and can be enhanced by technology or divinely inspired and require spiritual anointing and revelation. Paul adds, “My oration and my proclamation were not with persuasive language of human intellect, but in manifestation of the Spirit and of power” (1 Corinthians 2:4). Though knowledgeable, AI sermons lack spiritual power.

Plagiarism, AI usage, and spiritual breakdown in sermon preparation can also damage ethics. The preacher's sacred ministry may be undermined by technology replacing prayer, scriptural study, and Spirit-filled service. This study rigorously compares AI-generated and Holy Spirit-inspired sermons theologically and

exegetically. The study addresses Spirit-inspired preaching's biblical and theological basis. Consider AI-generated sermons' pros and downsides. Exegetically compare AI-generated content to Spirit-inspired preaching. Consider religious AI's ethical and theological consequences. Give sermon preparation tech tips that are spiritual. Bible interpretation, theological analysis, and critical theology are prioritized over polls and questionnaires. Focus is on pneumatology, technology, and preaching (Fufa, 2025). The project focuses on Christian sermon preparation and delivery, but AI has possibilities in education, medicine, and communication.

In the article, AI is not evil; its effects depend on its use. This research reveals that technology cannot assess preaching's spiritual and theological credibility. This work uses exegetical and theological methodologies. Jeremiah 1:9–10, Acts 2:14–41, 1 Corinthians 2:4–5, and 2 Timothy 3:16–17 are examples of Spirit-inspired preaching. Hermeneutics will be utilized to assess these texts' impact on preaching.

Doctrinally, pneumatology, bibliology, and ecclesiology explain divine inspiration in preaching (Noble, 2022). Authority, authenticity, and spiritual impact differ between AI-generated and Spirit-inspired sermons. Patristic writings, ecclesiastical history, contemporary preaching, and inspired theology will inform the paper. This study is critical and exegetical theology because no empirical data will be obtained.

This research is important for three reasons: it distinguishes technical and Holy Spirit sermons to preserve preaching's holiness. Pastors should avoid overusing AI tools and seek heavenly guidance through prayer, study, and meditation for successful preaching. It helps the Church evaluate AI ministry's morality and spirituality. In an age when technology may replace spiritual experiences with machines, this is crucial.

The Theology of Preaching

Preaching is divinely sanctioned and based in the Old and New Testaments (King, 2025). In the Old Testament, prophets carried God's message with divine force. “Then the Lord extended His hand and touched my mouth, and the Lord declared to me, ‘Behold, I have placed My words in your mouth’” (Jeremiah 1:9). Here, preaching is more than rhetoric; God

gives the prophet the ability to speak. Isaiah was commissioned to preach God's message of judgment and hope (Isaiah 6:8–9), emphasizing that preachers are appointed by God, not by their intellect.

New Testament preaching is central to Christ and the apostles' activity (Olivier, 2023). Jesus began His mission by saying, "Repent, for the kingdom of heaven has approached" (Matthew 4:17). He preached with authority, not from rabbinic tradition but from His personality as the Word incarnate (John 1:14). The apostles, inspired by Pentecost, continued this legacy. Peter's Acts 2 speech converted three thousand people (Wright, 2023), showing that Spirit-inspired preaching transforms as well as informs. Paul says, "It pleased God through the foolishness of preaching to save those who believe" (1 Corinthians 1:21). Scripture shows preaching as God's chosen means of revelation, salvation, and transformation.

Theologically, preaching goes beyond public speaking (Von Allmen, 2024). It is precious when God reveals His truth through a person. In 2 Corinthians 4:7, Paul says, "But we possess this treasure in earthen vessels to demonstrate that this extraordinary power is from God and not from ourselves." The preacher is the fragile clay vessel, while the message is Christ's treasure revealed by the Spirit.

Preaching is for proclamation, edification, and transformation (Larson, 2022). Preaching is about God's Word, not the preacher's opinions. Paul told Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2). The Church grows via diligent preaching. Paul gives the Church "pastors and teachers" in Ephesians 4:11–12 to equip Christians for ministry. Real preaching changes lives, leading to repentance and obedience. Pentecost people were "cut to the heart" (Acts 2:37) because the preached word touched their spirits. Preaching is Spirit-enabled communication of God's Word meant to transform, not eloquence, rhetoric, or knowledge.

The Role of the Holy Spirit in Preaching

The role of the Holy Spirit is fundamental to the theology of preaching (Šeba, 2022). The Spirit serves as the divine agent that inspires the preacher, elucidates the Word, and convicts the listener. Jesus assured His disciples: "But the Helper, the Holy Spirit, whom the Father will

send in My name, He will instruct you in all matters and remind you of everything I have communicated to you" (John 14:26). This emphasizes that the preacher relies on the Spirit for both insight and expression. The Spirit's function can be encapsulated in three principal dimensions:

Empowerment of the Preacher: In Acts 4:31, the disciples, imbued with the Spirit, "articulated the word of God with audacity." Their bravery and authority originated not solely from training but from supernatural empowerment. The illumination of Scripture: The Spirit reveals the profound truths of God (1 Corinthians 2:10–13). In the absence of this enlightenment, the preacher jeopardizes diminishing the Word to simple literary.

Conviction of the Listener (Von Allmen, 2024): Jesus proclaimed that the Spirit will convict the world of sin, righteousness, and judgment (John 16:8). Consequently, as the preacher delivers his message, it is the Spirit that penetrates the conscience and attracts the heart towards God. The early Church Fathers reiterated this belief. Augustine claimed, "When the preacher speaks, it is God who instructs (DIRKSEN, 2026)." Chrysostom asserted that eloquence alone cannot sway souls without the presence of the Spirit. This patristic testimony emphasizes that preaching, lacking the enablement of the Spirit, devolves into mere language devoid of transformational efficacy.

Preaching as Divine-Human Partnership

Preaching constitutes a complex collaboration between the divine and the preacher, neither wholly celestial nor totally human. Karl Barth, in his *Homiletics*, characterized preaching as the Word of God insofar as God elects to communicate via human language (Folsom, 2023). This indicates that sermons are not inherently God's Word; rather, via the Spirit's influence, they transform into the Word of God for the congregation.

This sacred collaboration necessitates preparation, prayer, and reliance. The preacher meticulously examines Scripture, structures ideas, and formulates language, however it is the Spirit that finally imbues the message with vitality (Larson, 2022). In the absence of this connection, sermons lack vitality. AI, despite its ability to generate text, cannot engage in this partnership due to its absence of spiritual consciousness. In contrast to human preachers

who are guided by the Spirit, machines function exclusively based on algorithms and statistics.

Artificial Intelligence in Sermon Preparation

Though a human invention, Artificial Intelligence (AI) represents humanity's quest to reproduce knowledge, thinking, and creativity in computers (Ezeani, 2024). Human creativity comes from the *imago Dei*, "the image of God in man" (Genesis 1:27). Though flawed, humanity's ability to design, invent, and innovate shows divine capacity. However, Scripture warns against putting human invention above God's knowledge. The Babel builders said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves" (Genesis 11:4). Human ingenuity sought independence from God, causing confusion and scattering (Danesi, 2023). When used without discernment for sermon preparation, AI risks mimicking this predisposition to trust human innovation above divine revelation. Like the scribes of Israel who diligently wrote and conveyed the Law, AI gathers, analyzes, and reproduces information. "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life" (John 5:39–40). This emphasizes the crucial point: correct information cannot ensure spiritual development without divine encounter (Rohr, 2022).

AI-prepped sermons can be appealing. Such sermons may include logical organization, rich terminology, and scriptural references, like Solomon's wisdom revered by nations (1 Kings 4:29–34). Wisdom without the fear of God is vanity. According to Ecclesiastes 12:12, "Of making many books there is no end, and much study is a weariness of the flesh". AI's ceaseless sermon manufacturing without the Spirit's breath shows its futility.

AI-prepared sermons may be clear but lack spirituality. Paul warns that "the letter kills, but the Spirit gives life" (2 Corinthians 3:6). Mechanically generated sermons are dead letters on a page, organized. True preaching demands soul-entering Spirit power. AI sermons fail to convey the preacher's Word experience. Jeremiah said, "Your word was found, and I ate it, and your words became to me a joy and the delight of my heart" (15:16).

Jeremiah experienced the Word personally. AI can only rearrange the Word, not "eat" it. It lacks God's Word-trembling heart (Isaiah 66:2).

Theological Concerns with AI in Preaching

Pulpits are holy trusts. According to Isaiah 55:10-11, God's message, like rain and snow, will not return empty but will nourish the ground (Vatamanu, 2022). So, preaching is divine communication from heaven. Entrusting this sacred act to a machine risks trivializing the divine-human relationship. Israel was warned against making lifeless idols and calling them gods: "They have mouths, but do not speak; eyes, but do not see" (Psalm 115:5). AI sermons may "speak" words but not God's voice.

Without the Spirit, preaching is empty (Csinos, 2022). Jesus told His disciples, "Do not worry about how or what to say; it will be given to you in that hour." The Spirit of your Father speaks through you (Matthew 10:19–20). AI without the Spirit cannot represent the Father. Even its brilliant speeches lack divine authority since the Spirit does not indwell computers. Paul warned Timothy: "The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions" (2 Timothy 4:3). AI taught on large human publications may echo faulty ideologies if its sources are flawed. AI lectures may echo human notions rather than divine truth, unlike Spirit-inspired preaching (Curley III, 2025). Paul cautioned against being enslaved by logic and dishonesty, based on human tradition rather than Christ (Colossians 2:8).

Preaching takes prayer and Wordwork. The apostles said, "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4). If clergy use AI shortcuts instead of devotion, spirituality will fade. "The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied" (Proverbs 13:4). Choosing automated production above prayerful study breeds lethargy. AI in sermon preparation reflects Scripture's conflict between human understanding and heavenly revelation. Paul contrasts: "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). AI sermons may be intellectual but lack the cross's paradoxical capacity to confuse knowledge (Trepczyński).

James says, “If any of you lacks wisdom, let him ask of God, who gives generously to all without reproach” (James 1:5). God gives teaching wisdom to those who ask, not algorithms. Solomon, a wise man, said, “The fear of the Lord is the beginning of knowledge” (Proverbs 1:7). AI without God-fear cannot develop wisdom.

Holy Spirit–Inspired Sermons

The basis of Spirit-inspired preaching is the biblical notion of inspiration (Feldmeier, 2025). Paul asserts: “All Scripture is divinely inspired and advantageous for instruction, for rebuke, for correction, and for training in righteousness” (2 Timothy 3:16–17). Inspiration signifies that the Word emanates from the Spirit of God, rather than from human conjecture. Therefore, the preacher's function is not to create but to declare what God has inspired.

Peter underscores the divine source of authentic prophecy: “No prophecy of Scripture originates from personal interpretation (Jowett, 2024).” No prophecy originated from human will; rather, men spoke from God as they were inspired by the Holy Spirit” (2 Peter 1:20–21). Consequently, spirit-inspired sermons are not the result of human creativity but rather expressions that emerge as preachers are “carried along” by the Spirit.

This motivation also guarantees authority. In contrast to human language, which may diminish, the Spirit-inspired Word possesses eternal divinity. Isaiah proclaims: “The grass withers, the flower fades, but the word of our God endures eternally” (Isaiah 40:8). Spirit-inspired preaching partake in the everlasting authority of the Word itself (MILLER, 2025).

Marks of a Spirit-Inspired Sermon

Anointing

The hallmark of Spirit-inspired preaching is anointing. The prophet Isaiah testifies: “*The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor*” (Isaiah 61:1). Jesus applied this passage to Himself at the beginning of His ministry (Luke 4:18–19), showing that true preaching flows from the Spirit’s anointing. Without this anointing, sermons may be eloquent but powerless.

Conviction

Spirit-inspired sermons pierce the conscience and bring conviction of sin. At Pentecost, Peter

preached under the Spirit’s power, and “*when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, ‘Brothers, what shall we do?’*” (Acts 2:37). Conviction is not the product of human persuasion but of Spirit-inspired preaching. Jesus promised, “*When he [the Spirit] comes, he will convict the world concerning sin and righteousness and judgment*” (John 16:8).

Transformation

The Spirit’s work in preaching does not end at conviction; it leads to transformation. Paul declares: “*We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit*” (2 Corinthians 3:18). A Spirit-inspired sermon does not merely inform but conforms the hearer to Christ.

Christ-Centeredness

Spirit-inspired sermons exalt Christ, not the preacher. Paul insists: “*For we preach not ourselves, but Christ Jesus the Lord*” (2 Corinthians 4:5). At the heart of Spirit-led preaching is the proclamation of Christ crucified and risen: “*We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called... Christ the power of God and the wisdom of God*” (1 Corinthians 1:23–24). Any sermon that magnifies human intellect over Christ’s lordship departs from Spirit inspiration.

Case Studies from Scripture

Peter at Pentecost (Acts 2:14–41)

Peter, once timid and fearful, stood boldly on the day of Pentecost to declare the resurrection of Christ. His sermon was not a product of his natural ability but the direct result of the Spirit’s empowerment: “*Peter, standing with the eleven, lifted up his voice and addressed them*” (Acts 2:14). The Spirit took his words and brought deep conviction: “*So those who received his word were baptized, and there were added that day about three thousand souls*” (Acts 2:41). The effectiveness of this sermon was not in eloquence but in Spirit power, fulfilling Jesus’ promise: “*You will receive power when the Holy Spirit has come upon you, and you will be my witnesses*” (Acts 1:8).

Stephen before the Council (Acts 7:1–60)

Stephen’s sermon before the Sanhedrin provides another example of Spirit-inspired preaching. Luke notes: “*They could not*

withstand the wisdom and the Spirit with which he was speaking" (Acts 6:10). His message was saturated with Scripture and climaxed in the exaltation of Christ. Though it led to his martyrdom, the sermon's Spirit-inspired boldness planted seeds that later influenced Paul, who witnessed his death (Acts 7:58).

Paul at Athens (Acts 17:22–31)

When Paul addressed the philosophers in Athens, he demonstrated how Spirit-inspired preaching engages culture while proclaiming Christ. His sermon began with common ground, "I perceive that in every way you are very religious" (Acts 17:22), yet culminated in the call to repentance and the proclamation of Christ's resurrection (Acts 17:30–31). Spirit-inspired sermons balance contextual relevance with unwavering faithfulness to the gospel.

The Power of the Spirit in Preaching

The distinguishing mark of Spirit-inspired sermons is power. Paul declared: "My speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might not rest in the wisdom of men but in the power of God" (1 Corinthians 2:4–5). This power is not human charisma but divine enablement.

The Word preached under the Spirit penetrates the innermost being: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart" (Hebrews 4:12). Such impact cannot be replicated by human or mechanical effort.

Zechariah reminds us: "Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zechariah 4:6). Spirit-inspired sermons are effective not because of the preacher's ability but because of God's Spirit working through human weakness.

The Preacher's Dependence on the Spirit

For a sermon to be Spirit-inspired, the preacher must live in dependence on the Spirit through prayer, obedience, and holiness. Jesus instructed His disciples: "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15:4). Spirit-inspired preaching flows from abiding in Christ.

Paul exhorted Timothy: "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Timothy 2:15).

Diligence in study must be matched with dependence on the Spirit, who alone gives revelation.

Comparative Exegetical Analysis of AI-Prepared Sermons and Holy Spirit-Inspired Sermons

The analysis below demonstrates how the Bible affirms the divine origin and necessity of Spirit-driven proclamation, while exposing the insufficiency of human or mechanized substitutes.

Source of Authority

The first point of divergence is the source of authority (Bisin et al., 2024). AI sermons are derived from algorithms, databases, and stored information, whereas Spirit-inspired sermons originate in God Himself.

Scripture testifies that God alone is the true source of revelation: "For the Lord gives wisdom; from his mouth come knowledge and understanding" (Proverbs 2:6).

Jesus acknowledged divine authority as the basis of His teaching: "My teaching is not mine, but his who sent me" (John 7:16).

By contrast, any knowledge not proceeding from God is inadequate for eternal transformation: "Has not God made foolish the wisdom of the world?" (1 Corinthians 1:20).

Therefore, while AI draws from human knowledge, Spirit-inspired preaching flows directly from divine wisdom, making the latter authoritative in matters of faith and salvation (McGuire, 2023).

Nature of Delivery

The Bible emphasizes that Spirit-inspired proclamation carries divine power beyond human articulation.

Paul stated: "My speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4).

Jeremiah records the fire-like nature of God's Word: "Is not my word like fire, declares the Lord, and like a hammer that breaks the rock in pieces?" (Jeremiah 23:29).

Isaiah affirms that God's Word never fails: "So shall my word be that goes out from my mouth; it shall not return to me empty" (Isaiah 55:11).

AI sermons, no matter how eloquent, lack this spiritual potency. Their delivery remains mechanical and devoid of the fire that melts hardened hearts.

Impact on Hearers

The outcome of Spirit-inspired preaching is repentance, faith, and transformation, while AI sermons risk intellectual stimulation without spiritual change (OSB, 2025).

At Pentecost, Spirit-filled preaching produced repentance: *“Now when they heard this they were cut to the heart... and about three thousand souls were added that day”* (Acts 2:37–41).

Paul describes the transformative effect: *“Faith comes from hearing, and hearing through the word of Christ”* (Romans 10:17).

The Thessalonians experienced this firsthand: *“Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction”* (1 Thessalonians 1:5).

AI-generated sermons, grounded in information rather than inspiration, lack the Spirit’s convicting work, resulting in intellectual knowledge without spiritual rebirth (Korpi, 2025).

The Preacher’s Role

In Scripture, the preacher is more than a communicator; he is a vessel of God’s Spirit.

Paul likens preachers to earthen vessels carrying divine treasure: *“We have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us”* (2 Corinthians 4:7).

God told Jeremiah: *“Behold, I have put my words in your mouth”* (Jeremiah 1:9).

Jesus assured His disciples: *“It is not you who speak, but the Spirit of your Father speaking through you”* (Matthew 10:20).

AI, however, lacks embodiment. It has no heart, no Spirit indwelling, and no submission to God (Lioy, 2025). Thus, it cannot fulfill the biblical role of the preacher as a living vessel of God’s Word.

Spiritual Discernment

Spirit-inspired sermons are rooted in discernment, which only the Holy Spirit gives.

Paul writes: *“The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned”* (1 Corinthians 2:14).

Jesus promised the Spirit would lead into truth: *“When the Spirit of truth comes, he will guide you into all the truth”* (John 16:13).

AI, functioning as a tool of natural reasoning, lacks the capacity for spiritual discernment. It cannot perceive the mysteries of God, which remain hidden from human wisdom but

revealed to those filled with the Spirit (1 Corinthians 2:10).

Spirit-inspired preaching produces lasting fruit (Ephraim, 2022), while AI sermons may yield intellectual curiosity but not spiritual harvest.

Jesus taught: *“The words that I have spoken to you are spirit and life”* (John 6:63).

The Word, when Spirit-empowered, multiplies: *“Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty”* (Matthew 13:8).

Paul reminds that fruitfulness is spiritual: *“I planted, Apollos watered, but God gave the growth”* (1 Corinthians 3:6).

AI sermons can imitate form but cannot impart life. Without the Spirit, there is no eternal growth.

AI-Prepared Sermons: Rooted in human knowledge, eloquent in structure, informational, lifeless, lacking conviction, and unable to impart eternal truth.

Spirit-Inspired Sermons: Rooted in divine wisdom, fiery in delivery, transformative in impact, Christ-centered, convicting, fruitful, and empowered by God’s Spirit.

The Bible makes clear that God has ordained preaching through human vessels filled with His Spirit, not mechanical systems, to advance His Kingdom: *“It pleased God through the folly of what we preach to save those who believe”* (1 Corinthians 1:21).

Theological Implications for the Church Today

The distinction between AI-generated sermons and those inspired by the Holy Spirit holds considerable theological significance for the modern church. In an era increasingly dependent on technology, the church must delineate the distinction between beneficial instruments and spiritual replacements, ensuring that preaching adheres faithfully to God’s revealed design. The initial implication pertains to the adequacy of Scripture. AI, by referencing other sources, may undermine or misrepresent the primacy of God’s Word (Tampubolon & Nadeak, 2024). The church must adhere firmly to the belief that Scripture alone constitutes God’s inspired revelation.

Paul informs Timothy: *“All Scripture is divinely inspired and advantageous for instruction, for rebuke, for correction, and for the cultivation of righteousness”* (2 Timothy 3:16).

The psalmist asserts its flawlessness: “The law of the Lord is perfect, revitalizing the soul; the testimony of the Lord is reliable, imparting wisdom to the naive” (Psalm 19:7). Consequently, the adequacy of Scripture makes mechanical alternatives superfluous for the spiritual sustenance of God's people (Hutchinson, 2022).

The Centrality of the Holy Spirit

The second implication emphasizes the Spirit's central role in preaching. Without the Spirit, sermons remain lifeless. The church must resist replacing divine dependence with technological convenience (Siamatendu, 2024). There is no way technology can replace the divine, and the church should carefully look well to know when they are diverted from the truth gradually by the sue of the digital aids.

Jesus declared: “It is the Spirit who gives life; the flesh is no help at all” (John 6:63).

Zechariah proclaimed: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zechariah 4:6).

Paul testifies that his ministry succeeded only because of the Spirit: “Our sufficiency is from God, who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit” (2 Corinthians 3:5–6).

Therefore, a church that prioritizes technological output over Spirit anointing risks forfeiting the very power that defines biblical preaching (Ugboh, 2023)

The third implication relates to God's chosen method: preaching through human vessels. God has not entrusted the proclamation of His Word to lifeless systems but to Spirit-filled men and women.

Paul proclaims: “*How are they to hear without someone preaching? And how are they to preach unless they are sent?*” (Romans 10:14–15).

To Jeremiah, God said: “*Behold, I have put my words in your mouth*” (Jeremiah 1:9).

Jesus Himself commissioned His disciples: “*Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you*” (Matthew 28:19–20).

The preacher's life, witness, and obedience are integral to the message, something no machine can replicate.

The fourth implication is a warning against idolatry: replacing God's Spirit with human innovation. While technology can assist, it must never replace revelation.

Israel fell into error when they substituted God's presence with a golden calf (Exodus 32:1–6). Likewise, the church risks crafting a modern “golden calf” if it elevates AI sermons above Spirit-inspired preaching.

Paul warns: “*They exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator*” (Romans 1:25).

Jesus Himself declared the futility of human traditions that nullify divine truth: “*You leave the commandment of God and hold to the tradition of men*” (Mark 7:8).

Thus, the church must guard against depending on machines to deliver what only the Spirit of God can provide.

The final implication relates to eschatology. The Bible warns of deception in the last days, where false teachings will abound. The church must exercise discernment to distinguish between Spirit-inspired truth and counterfeit words (MILLER, 2025).

Paul warns Timothy: “The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions” (2 Timothy 4:3).

Jesus cautioned: “For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect” (Mark 13:22).

John urges believers to test the spirits: “Beloved, do not believe every spirit, but test the spirits to see whether they are from God” (1 John 4:1). Spirit-inspired preaching partake in the everlasting authority of the Word itself (MILLER, 2025).

Conclusion

The distinction between AI-generated sermons and those inspired by the Holy Spirit underscores that the core of authentic preaching is not in eloquence or organization, but in divine inspiration. Scripture continually affirms that the Word of God is vibrant, transforming, and inspired by the Spirit (2 Timothy 3:16–17; Hebrews 4:12). Although AI may produce structured information, it is devoid of the Spirit's anointing, conviction, and authority. Preaching devoid of the Spirit jeopardizes the essence of God's Word, diminishing it to mere facts instead of the dynamic revelation that facilitates salvation and transformation.

Moreover, the historical account of God's interactions with His people illustrates that He

operates through sanctified human instruments imbued with His Spirit. From the ancient prophets (Jeremiah 1:9) to the apostles at Pentecost (Acts 2:37–41), preaching was designed to be organic, emanating from individuals inspired by the Spirit. Relying exclusively on technology for communication undermines God’s established approach and jeopardizes the formation of a feeble church founded on intellectualism rather than spiritual fervor.

Consequently, the church in this technological era must reassert the adequacy of Scripture, the importance of Spirit-guided proclamation, and the indispensable function of Spirit-empowered preachers. AI can function as an instrument for organizing and analysis; but, true transformation occurs only when the Spirit of God imbues the message with vitality. Paul emphasizes that trust is founded not on human wisdom but on the power of God (1 Corinthians 2:5).

Recommendations

1. The church must continually emphasize reliance on the Spirit rather than human wisdom or technological convenience. Jesus declared, “*Apart from me you can do nothing*” (John 15:5). Preachers should be trained not only in theology but also in spiritual disciplines such as prayer, fasting, and obedience, ensuring that sermons are birthed in the secret place with God before being proclaimed publicly.
2. AI and other digital resources should be embraced only as supportive tools for research, language refinement, or information gathering. However, they must never replace Spirit-inspired preparation and delivery. As Paul instructs, “*Do not quench the Spirit*” (1 Thessalonians 5:19).
3. Since AI can easily introduce diluted or misleading interpretations, churches should invest in deeper biblical and doctrinal training for ministers and congregations alike. Paul’s charge to Timothy remains relevant: “*Do your best to present yourself to God as one approved... rightly handling the word of truth*” (2 Timothy 2:15).
4. Congregations must be taught to discern Spirit-led preaching from lifeless words. John exhorts believers: “*Test the spirits to see whether they are from God*” (1 John 4:1). A Spirit-sensitive church will recognize when a sermon carries divine weight and when it is void of the Spirit’s power.

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