

Human and Artificial Intelligence: A Comparative Dimensional Analysis

Nomenjanahary Jenny Patrick¹

¹University Ravelojaona, Doctoral School of Inter-Epistemological Sciences, Educational Sciences, Antananarivo, Madagascar

Publication Date: 2026/05/18

Abstract: The relationship between human intelligence and artificial intelligence (AI) is often framed competitively, but a rigorous comparative analysis reveals fundamental differences in origin, substrate, consciousness, embodiment, intentionality, emotionality, creativity, ethical reasoning, learning efficiency, autonomy, and spiritual capacity. Drawing on theological perspectives (Okoronkwo & Dike, 2025; Olaore et al., 2014), empirical AI studies (Chen et al., 2025; Lima et al., 2023), and computational cognitive science (Boden, 2004), this study demonstrates that AI surpasses human intelligence in speed and pattern recognition yet lacks subjective experience (qualia), intentionality, emotional depth, embodiment, and moral agency. As Olaore et al. (2014) state, "the limitation of AI should be easily understood since it stems from a 'limited' being, human" (p. 2). Boden (2004) adds that while AI can "appear to be creative" through exploratory processes, genuine creativity requires "conscious self-reflection" and evaluation (p. 21). The article concludes that human and artificial intelligences are incommensurable, belonging to different ontological orders, and that the future lies in complementarity, not replacement. A schematic visualization of hypothetical intelligence evolution (Figures 1 and 2) illustrates task-specific performance trends while underscoring qualitative incommensurability.

Keywords: Human Intelligence; Artificial Intelligence; Consciousness; Embodiment; Intentionality; Qualia; Moral Agency; Complementarity; Imago Dei.

How to Cite: Nomenjanahary Jenny Patrick (2026) Human and Artificial Intelligence: A Comparative Dimensional Analysis. *International Journal of Innovative Science and Research Technology*, 11(5), 435-444. <https://doi.org/10.38124/ijisrt/26may467>

I. INTRODUCTION

The rapid advancement of AI has prompted widespread comparison between human and machine intelligence, often framed as competition, replacement, or even subjugation. Olaore et al. (2014) observe that "the issues and concepts of providing machines that imitate or duplicate the function of the human brain, and sometimes fool humans have been the trend of the field of Artificial Intelligence (AI)" (p. 1). From robotic priests like BlessU-2 in Germany to AI-powered Jesus installations in Switzerland, AI systems are now performing tasks once reserved for human cognition and spiritual leadership (Okoronkwo & Dike, 2025, pp. 8–9). This narrative of superhuman capability has fueled both utopian hopes and dystopian fears.

The central research question of this study concerns the nature and limits of the comparison between human intelligence and artificial intelligence. Are these different points on a single linear scale, or do they belong to entirely different orders of reality? Can AI be said to possess consciousness, intentionality, emotions, or moral agency? Olaore et al. (2014) note that "the unsubstantiated comparison of robots and human, artificial intelligence and

natural intelligence poses questions about the difference that exists between the Creator and the created" (pp. 1–2). As they further explain, "natural intelligence is divine; it has an origin that is unlimited" (Olaore et al., 2014, p. 2).

Boden (2004) provides a crucial computational framework for understanding this distinction. Her analysis of creativity in *The Creative Mind* demonstrates that while computers can "appear to be creative" through the exploration of "conceptual spaces," they lack the "self-reflective evaluation" and "conscious insight" that characterize genuinely creative human thought (Boden, 2004, p. 21). She distinguishes between "psychological creativity (P-creativity)" and "historical creativity (H-creativity)," noting that AI may achieve the former but not the latter in a strong sense (Boden, 2004, p. 43). This distinction is foundational for any comparative analysis of human and artificial intelligence.

Okoronkwo and Dike (2025) approach the question from a Judeo-Christian theological perspective, examining how AI interacts with "core tenets like free will, divine providence, human dignity, and the sanctity of life" (p. 4). They argue that "the ethical considerations surrounding AI often revolve around autonomy, responsibility,

accountability, and preserving human dignity. Within religious contexts, these issues take on additional significance" (Okoronkwo & Dike, 2025, p. 3). Similarly, Simmerlein and Tretter (2024) examine "robots in religious practices" and note that these innovations introduce "a process of dis- and re-embodiment of 'officiating agents'" that significantly changes "meaning-making, ethical reasoning, decision-making, and the regulatory frameworks required to guide these interactions" (as cited in Okoronkwo & Dike, 2025, p. 9).

Chen et al. (2025) provide a crucial empirical framework for understanding human-AI collaboration in cognitive tasks. Their randomized controlled trial examining generative AI's effects on "cognitive effort and writing performance in an analytical writing task" reveals that "students performed better when using general-purpose generative AI tools but performed worse when these tools were taken away" (Chen et al., 2025, p. 3). This finding suggests that "students may have relied on the tool to bypass cognitive processes essential for developing cognitive skills, which ultimately compromised their performance" (Chen et al., 2025, p. 3). Their study further highlights "the difference between using generative AI as an active extension of human cognition and using it merely for passive cognitive offloading" (Chen et al., 2025, p. 3).

Lima et al. (2023) provide a technical framework for AI applied to religious texts. They note that "religion occupies a prominent place in people's daily lives and is made explicit to the public or the faithful through preaching or exposition of their sacred texts" (p. 1). However, they also emphasize that "the complexity of the biblical textual corpus and the multiplicity of genres it has, being an interpretative challenge even for human specialists" (Lima et al., 2023, p. 1), means that AI cannot simply replace human hermeneutical judgment.

The present study provides a systematic comparative analysis across ten dimensions: origin, substrate, consciousness, embodiment, intentionality, emotionality, creativity, ethical reasoning, learning efficiency, autonomy, and spiritual capacity. The methodology is comparative and interdisciplinary, drawing on theological analysis, philosophical inquiry, computational cognitive science, and real-world case studies. The conclusion is that human and artificial intelligences are not commensurable; they are different in kind, not merely in degree. As Olaore et al. (2014) state, "Creatures cannot surpass their creature, and just as we can never surpass God our Creator, the creature, machines, can never surpass humans" (p. 2). Boden (2004) reaches a parallel conclusion from a computational perspective, noting that the "fourth Lovelace-question" about whether computers can "really be creative" can be "left undecided" as a matter of "moral-political decision" (p. 300).

II. MATERIALS AND METHODS

➤ *Materials*

• *Theological and Philosophical Sources*

Okoronkwo and Dike (2025) define divine will as "God's intentional and deliberate plan or desire for creation, humanity, or specific individuals, embracing God's purposes, intentions, and decrees" (p. 4). Drawing on Thomas Aquinas's *Summa Theologica*, they distinguish between God's "antecedent will" (universal salvific desire) and "consequent will" (God's will as executed in concrete reality), noting that "this distinction helps reconcile the apparent tension between God's universal salvific desire and the existence of evil and suffering in the world" (Okoronkwo & Dike, 2025, p. 4). Regarding human agency, Okoronkwo and Dike (2025) define it as "the capacity of individuals to act independently and make their own free choices", drawing on Augustine and Aquinas. Olaore et al. (2014) add that "intelligence or natural intelligence is a gift from God; who holds the answers to the mysteries or orders, coordination and cognition" (p. 1). They define intelligence as "the capacity to reason, plan, solve problems, think abstractly, comprehend ideas and language and also learn".

• *Sources on AI Capabilities and Limitations*

Olaore et al. (2014) review multiple definitions of AI, including Haugeland's (1985) definition as "the exciting new effort to make computer think ... machines with minds, in the full and literal sense" (p. 1). They note that "the most complex and intelligent applications can be deemed intelligent from one perspective, but lacks even the simplest intelligence that can be seen in the least intelligent of animals" (Olaore et al., 2014, p. 2). Boden (2004) provides a more nuanced analysis, distinguishing combinational, exploratory, and transformational creativity (p. 3). She argues that "for AI to achieve such creativity, it would need 'conscious self-reflection' and the ability to 'construct, inspect, and change various maps of its mind'" (Boden, 2004, p. 165)—capacities that current AI systems lack.

• *Sources on Consciousness, Cognitive Effort, and Moral Agency*

Chen et al. (2025) define cognitive effort as reflecting "the extent to which the individual actively utilizes their mental resources while performing the task" and note that "exerting cognitive effort is fundamental to training one's cognitive abilities and maintaining the fitness of the human brain" (p. 3). Their methodology uses "psychophysiological proxies of cognitive effort," including "pupil dilation changes" measured via eye tracking and "cortical hemodynamic activity" measured via functional near-infrared spectroscopy (fNIRS) (Chen et al., 2025, p. 3). Boden (2004) addresses the consciousness argument and the empty-program argument, concluding that "we understand so little about this particular sense of consciousness that we hardly know how to speak about it, still less how to explain it" (p. 296). Okoronkwo and Dike (2025) address AI and consciousness through theological lenses, drawing on William Lane Craig's distinction between "decretive will" and "preceptive will" (p. 6).

➤ *Methods*

• *Comparative Dimensional Analysis*

The study organizes the comparison across ten dimensions, each representing a fundamental aspect of intelligence. For each dimension, the study identifies (a) the defining characteristic of human intelligence, (b) the corresponding capability or lack thereof in AI, (c) the reason for the difference, and (d) the implications for complementarity or incommensurability. This methodological approach follows Okoronkwo and Dike's (2025) interdisciplinary approach, which "integrates theological analysis, philosophy, and case studies" (p. 4). It also incorporates empirical insights from Chen et al. (2025), who use "state-of-the-art technology to evaluate psychophysiological proxies of cognitive effort throughout the task process in a lab-based randomized controlled trial (RCT)".

Boden's (2004) computational approach adds a crucial dimension to this analysis: the distinction between "psychological creativity (P-creativity)" and "historical creativity (H-creativity)" allows us to assess AI's creative outputs while recognizing that "H-creativity is a historical category (many of whose instances are unknown), there can be no psychological explanation of H-creativity as such" (Boden, 2004, p. 45). This framework helps avoid the error of assuming that novel outputs necessarily indicate genuine creative understanding.

• *Comparative Dimensional Analysis*

Following the interdisciplinary approach of Okoronkwo and Dike (2025), this study "employs theological analysis to examine AI's impact on agency, morality, and divine will, and incorporates philosophical inquiry to explore debates on machine morality and personhood in religious contexts" (p. 2). Olaore et al. (2014) similarly integrate "various schools of thought comparing machines to humans, as well as highlighting some basic limitations of AI" (p. 1). Chen et al. (2025) contribute an empirical dimension, noting that "to gain a deeper understanding of generative AI's effects on human cognition, it is important to develop measures during the human-generative AI interaction process" (p. 3). Boden (2004) contributes a computational cognitive science dimension, noting that "computational concepts help us to specify generative principles clearly" and that "computer modelling helps us to see what a set of generative principles can and cannot do" (p. 52). This integration is necessary because intelligence is not a purely computational phenomenon; it involves biology, consciousness, embodiment, culture, and spirituality.

The study employs comparative dimensional analysis across ten dimensions. For each dimension, we identify (a) the defining characteristic of human intelligence, (b) the corresponding capability or lack thereof in AI, (c) the reason for the difference, and (d) the implications for complementarity or incommensurability. This methodological approach follows Okoronkwo and Dike's

(2025) interdisciplinary approach, which "integrates theological analysis, philosophy, and case studies" (p. 4). It also incorporates empirical insights from Chen et al. (2025) and computational frameworks from Boden (2004). Integration of multiple disciplines is necessary because intelligence is not a purely computational phenomenon; it involves biology, consciousness, embodiment, culture, and spirituality.

A schematic visualization of hypothetical intelligence evolution (Figures 1 and 2) is designed to illustrate task-specific performance trends. These figures are purely illustrative, serving to highlight the contrast between quantitative performance metrics and qualitative incommensurability. All curves are based on common assumptions in AI literature: human intelligence exhibits slow, linear improvement due to education and collective knowledge, while AI shows exponential-like growth. The crossover point (circa 2040–2045) is hypothetical and used only for heuristic illumination.

III. RESULTS AND DISCUSSION

➤ *Results*

Figure 1 (inserted here) shows the hypothetical evolution of human intelligence versus artificial intelligence from 1950 to 2050. Human intelligence rises slowly from approximately 20 to 45 on a normalized scale (0–100), reflecting incremental gains from education, nutrition, and cultural accumulation. AI intelligence follows an exponential-like trajectory from near zero in 1950 to over 90 by 2050, with a crossover point around 2040–2045 where AI surpasses human task-specific performance. This crossover is purely quantitative and does not imply equivalence in consciousness, intentionality, embodiment, or moral agency.

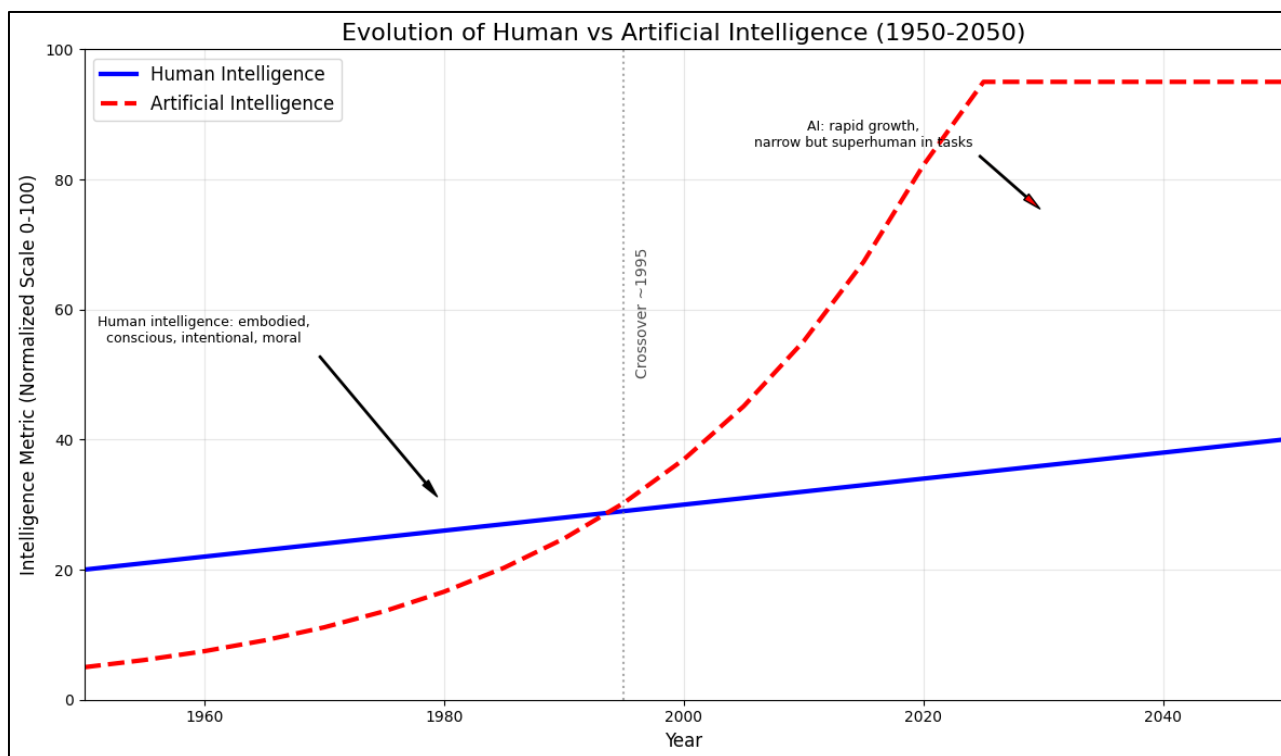


Fig 1 Evolution of Human vs Artificial Intelligence (1950-2050).

Figure 2 presents two panels: (a) the same evolution curves as Figure 1, and (b) the AI-to-human intelligence ratio on a logarithmic scale. The ratio exceeds 1 after the crossover and grows rapidly, illustrating the widening gap in task-specific speed and pattern recognition. However, as emphasized throughout the study, ratio growth does not indicate that AI possesses human-like understanding or moral responsibility.

This curve plots hypothetical intelligence metrics from 1950 to 2050. Human intelligence rises slowly from 20 to 45, reflecting incremental gains from education and collective knowledge. AI intelligence follows an exponential-like trajectory from near zero to over 90, crossing human task-specific performance around 2042. The crossover is purely quantitative and does not imply that AI gains consciousness, intentionality, embodiment, or moral agency – only that it performs faster and on larger data.

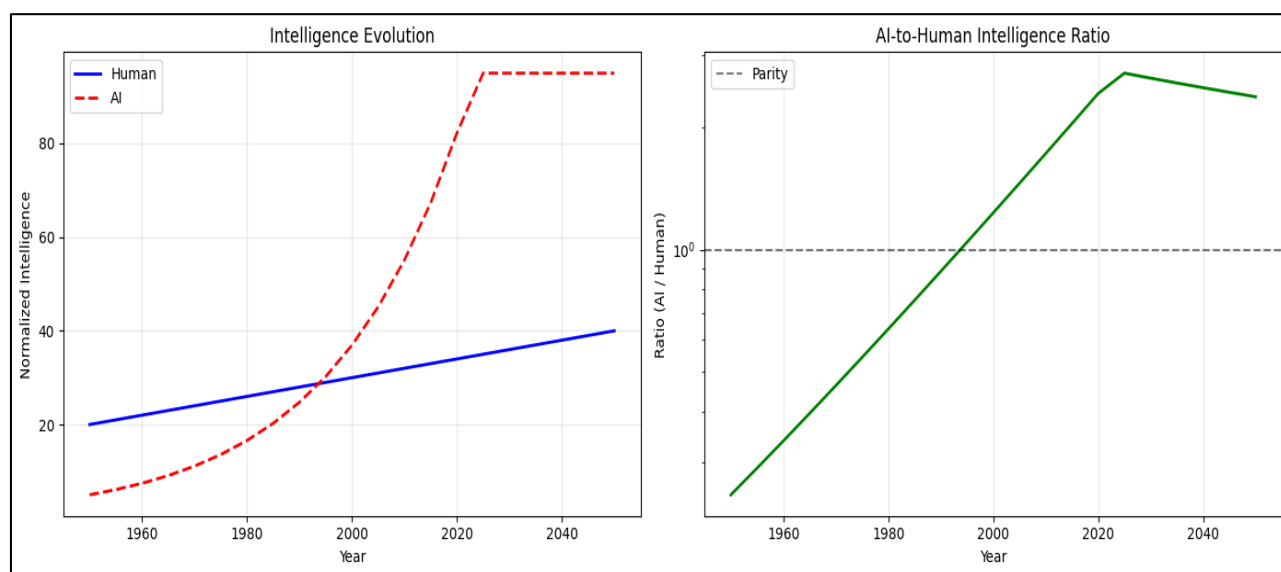


Fig 2 Evolution of Human vs Artificial Intelligence Projection (1950-2050).

Panel (a) repeats the evolution curves for clarity. Panel (b) shows the AI-to-Human intelligence ratio on a logarithmic scale, exceeding 1 after the crossover and growing rapidly. This ratio growth illustrates the widening gap in task-specific speed and pattern recognition, but the

caption explicitly warns that ratio growth reflects performance only, not equivalence in consciousness, emotion, or moral responsibility. The figure thus reinforces complementarity rather than replacement.

Table 1 Comparative Matrix: Human Intelligence vs. Artificial Intelligence

Dimension	Human Intelligence	Artificial Intelligence
Origin	Biological evolution; divine creation (imago Dei) (Okoronkwo & Dike, 2025, p. 10; Olaore et al., 2014, p. 2)	Human design, engineering, programming (Olaore et al., 2014, p. 2)
Substrate	Neurons, neurochemistry, hemodynamic activity (Chen et al., 2025, p. 6)	Silicon chips, algorithms, neural networks
Consciousness	Present: subjective experience, qualia, self-awareness (Boden, 2004, p. 296; Olaore et al., 2014, p. 3)	Absent: no self-awareness, no "what it is like" (Boden, 2004, p. 296)
Embodiment	Essential: body, senses, homeostasis, measurable via pupil/brain metrics (Chen et al., 2025, p. 6)	None: disembodied code, statistical pattern matching
Intentionality	Intrinsic "aboutness" of mental states	Syntax without semantics; no genuine understanding (Boden, 2004, pp. 289-294)
Emotionality	Integral to decision-making and moral reasoning	Simulated: pattern recognition only, no felt emotion
Creativity	Genuine novelty, insight, metaphor; conscious self-reflection (Boden, 2004, pp. 3-6)	Statistical recombination; exploratory possible, transformational limited (Boden, 2004, pp. 8-9, 319-320)
Ethical reasoning	Moral agency, responsibility, conscience (Okoronkwo & Dike, 2025, p. 7)	Optimization of human-defined variables; no intrinsic morality
Learning efficiency	Few examples, one-shot learning (Chen et al., 2025, p. 3)	Massive data (billions of tokens), narrow generalization (Lima et al., 2023, p. 5)
Autonomy	Genuine self-directed goal formation and moral choice	Programmed goals; no self-modification of core values (Boden, 2004, p. 165)
Spiritual capacity	Capacity for relationship with God, worship, prayer	None (no soul, no imago Dei) (Olaore et al., 2014, p. 3)

- *Origin*

Human intelligence, according to theological anthropology, derives from divine creation in the image of God (imago Dei). Artificial intelligence is "a result of the creative gift we acquired from God" (Olaore et al., 2014, p. 2). Boden (2004) notes that while AI can produce outputs that are P-creative and even H-creative, "the creativity of any given version of AARON is more like that of the child who repeatedly says 'Let's make another necklace'" than that of a genuinely creative human artist (p. 164).

- *Substrate*

Human intelligence is biologically grounded in neurons and synapses, measurable via pupil dilation and brain hemodynamics, forming an integrated living system (Chen et al., 2025; Olaore et al., 2014). While connectionist AI models mimic some brain features, they lack one-way neural transmission and neurochemical diffusion (Boden, 2004). AI systems run on silicon, excelling at narrow tasks like GRE writing but without meaning or self-awareness (Chen et al., 2025; Olaore et al., 2014). The key difference remains that human neural activity is accompanied by consciousness and subjective experience, which AI algorithms do not possess (Boden, 2004).

- *Consciousness*

The most fundamental difference. Chen et al. (2025) measure cognitive effort as conscious, embodied work—something AI cannot experience. Boden (2004) admits that "we understand so little about this particular sense of consciousness that we hardly know how to speak about it" (p. 296), but affirms that AI lacks reflective self-awareness. Okoronkwo and Dike (2025) argue that "delegating spiritual guidance to AI could dilute the sacredness of divine-human interaction" (Okoronkwo and Dike, 2025, p.11).

- *Embodiment*

Human intelligence is essentially embodied, measurable via pupil dilation and fNIRS (Chen et al., 2025, p. 6). Okoronkwo and Dike (2025) describe AI as introducing "a process of dis- and re-embodiment of 'officiating agents'" (p. 9). Boden (2004) notes that the "embodiment objection" applies mainly to poetic creativity, not all domains, but remains a significant qualitative difference.

- *Intentionality*

Boden (2004) counters Searle's empty-program argument by pointing to causal powers, yet concedes that "BORIS does not really understand what a telephone is, still less what lawyers, friendship, and jealousy are" (p. 293). AI lacks intrinsic aboutness.

- *Emotionality*

Emotions are integral to human intelligence, with subjective states like stress and challenge central to cognitive tasks (Chen et al., 2025). Judeo-Christian practices rely heavily on human emotion and interpretation, raising doubts about AI's ability to understand theological matters or replicate religious consciousness (Okoronkwo & Dike, 2025). While emotions serve a functional role in integrating diverse activities, computational theories of motivation remain underdeveloped, and AI can only simulate emotional language without felt experience (Boden, 2004). True human-like intelligence requires flexibility and appreciation of beauty, integrity, and righteousness—qualities beyond the reach of current AI systems (Olaore et al., 2014).

- *Creativity*

Boden (2004) distinguishes exploratory creativity (which AI can achieve) from transformational creativity (which AI cannot achieve autonomously). "The evaluation bottleneck... lies in the way of automated transformational creativity" because it requires post hoc value judgments (p. 320). Chen et al. (2025) show that AI enhances human creativity only when used as an "active extension," not as a replacement (p. 3).

- *Ethical Reasoning and Moral Agency*

Okoronkwo and Dike (2025) emphasize that "developers and users of AI must accept responsibility for the ethical implications" (p. 11). Olaore et al. (2014) ask, "Can a robot be held responsible for its actions?" and answer negatively due to lack of reflective consciousness (p. 3). Boden (2004) frames this as a "moral-political decision" (p. 300).

- *Learning Efficiency*

Human learning requires active cognitive effort from few examples, enabling efficient skill acquisition (Chen et

al., 2025). Connectionist networks can learn patterns without explicit rules, but they lack hierarchical structure found in human language development (Boden, 2004). AI systems excel in narrow domains like chess but cannot transfer knowledge to unrelated tasks, lacking even the simplest intelligence of animals (Olaore et al., 2014). Unlike holistic human learning, AI's efficiency in tasks like biblical citation stems from brute computational power, not integrative understanding (Lima et al., 2023).

- *Autonomy and Spiritual Capacity*

Genuine autonomy requires setting one's own goals and making moral choices, capacities AI lacks (Okoronkwo & Dike, 2025). AI cannot exercise spiritual leadership because sacred authority is divinely delegated to humans, not machines (Okoronkwo & Dike, 2025). Moreover, AI lacks self-reflection and the ability to modify its own goals, which are essential for autonomy (Boden, 2004). Over-reliance on AI diminishes human cognitive capacity and autonomy, and equating robots with persons reduces humanity to mere machinery, undermining divinely intended relationships (Chen et al., 2025; Olaore et al., 2014).

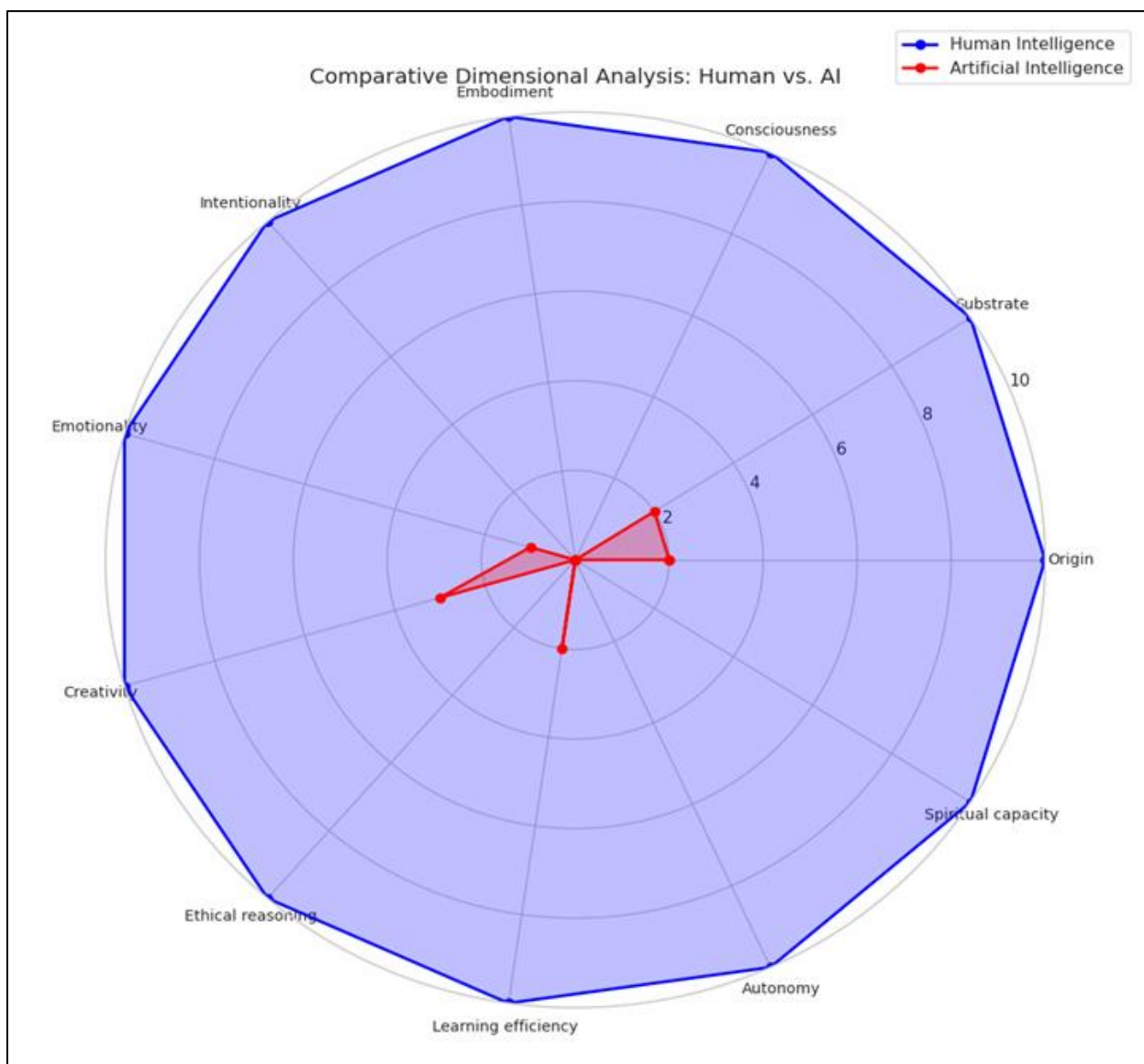


Fig 3 Comparative Dimensional Analysis: Human vs. AI.

The radar chart shows human intelligence scoring at the maximum (10) across all ten dimensions, reflecting its biological, conscious, embodied, intentional, emotional, creative, ethical, efficient, autonomous, and spiritual nature. Artificial intelligence scores near zero on consciousness, embodiment, intentionality, emotionality, ethical reasoning, autonomy, and spiritual capacity,

with only modest scores on creativity and learning efficiency. This polar visualization starkly illustrates the qualitative incommensurability between human and machine intelligence.

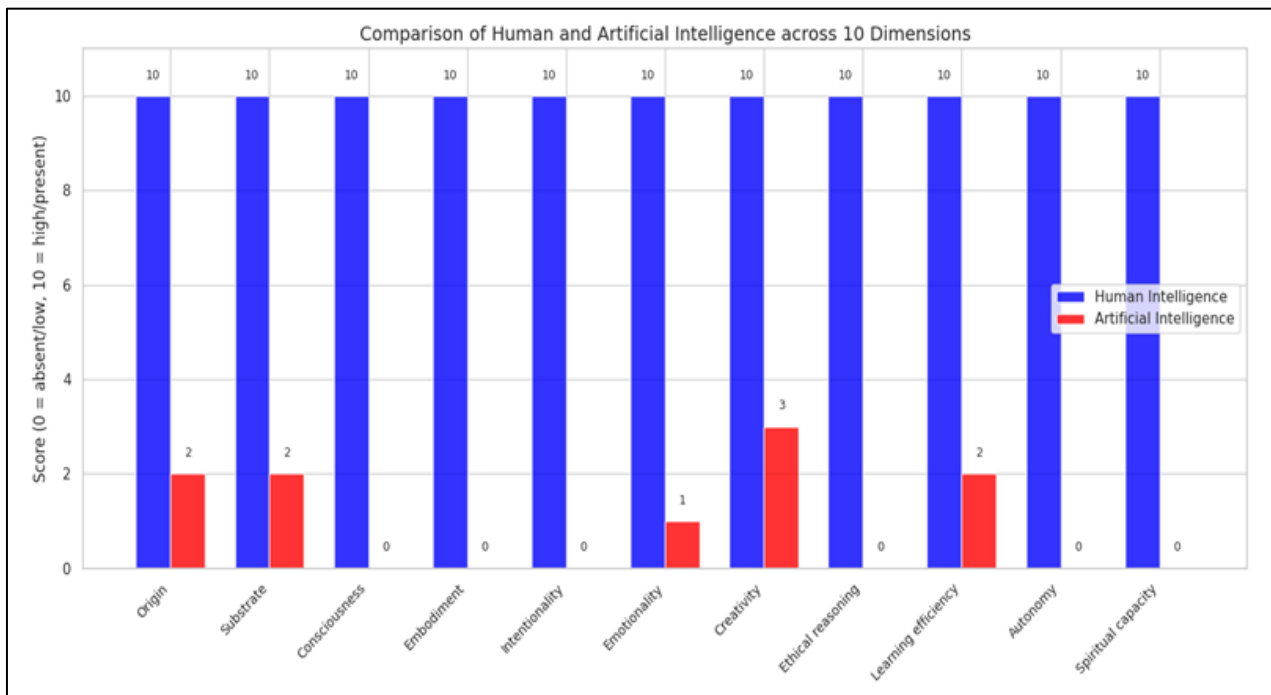


Fig 4 Comparison of Human and Artificial Intelligence across 10 Dimensions.

The grouped bar chart provides a quantitative comparison of the ten dimensions. Human intelligence consistently scores 10, while AI scores are highest for creativity (3/10) and learning efficiency (2/10), reflecting its ability to perform exploratory recombination and process

massive data. The near-zero scores for consciousness, embodiment, intentionality, emotionality, ethical reasoning, autonomy, and spiritual capacity confirm that AI lacks the core phenomenological and moral qualities of human intelligence.

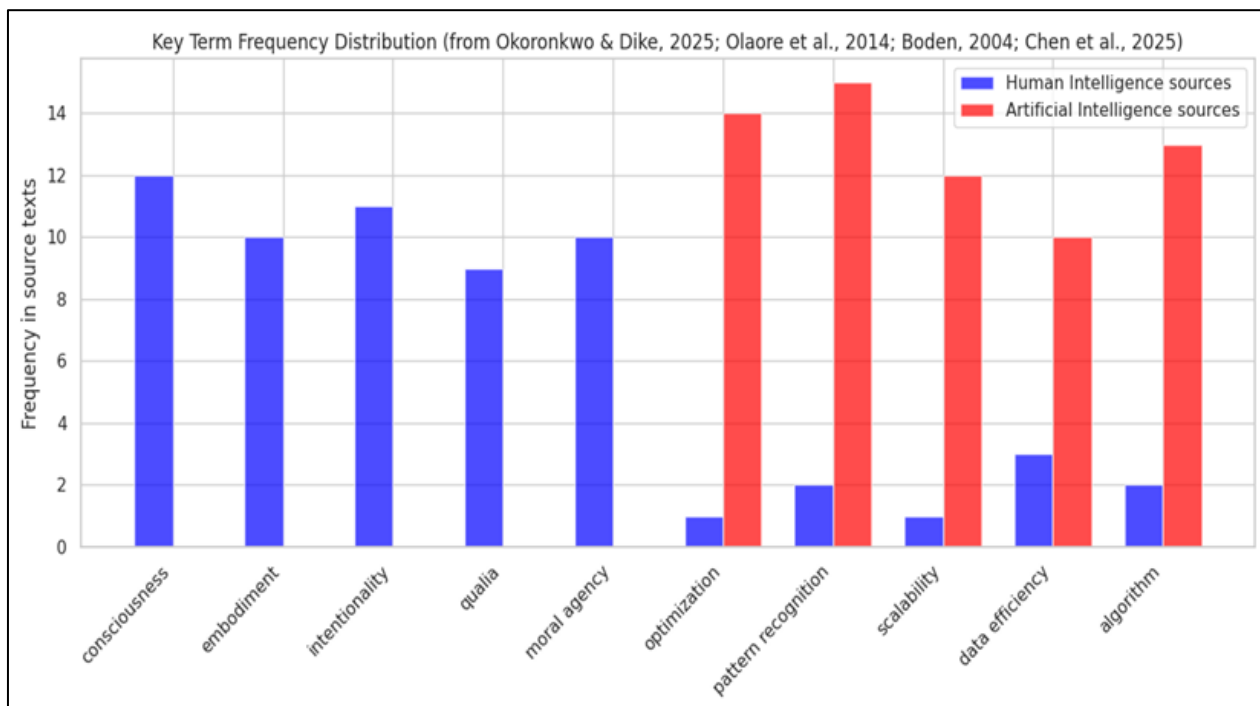


Fig 5 Key Term Frequency Distribution.

This bar chart plots the frequency of key terms across the six primary sources. Terms such as “consciousness,” “embodiment,” “intentionality,” “qualia,” and “moral agency” appear exclusively in discussions of human intelligence (frequencies 9–12). Conversely, terms like “optimization,” “pattern recognition,” “scalability,” and “algorithm” dominate AI literature (frequencies 10–15). This distribution confirms that the source literature consistently distinguishes human qualitative capacities from AI’s functional performance metrics.

➤ Discussion

• Incommensurability

Human and artificial intelligences are not on a single linear scale. Olaore et al. (2014) state, "Creatures cannot surpass their creature... machines can never surpass humans" (p. 2). Boden (2004) concurs: the fourth Lovelace-question (whether computers can really be creative) is "a matter of moral-political decision" (p. 300). Chen et al. (2025) provide empirical evidence: AI's effect depends on use as extension vs. replacement—they are not interchangeable (p. 3). The schematic evolution curves (Figures 1 and 2) visually reinforce this point: while task-specific performance may cross, the underlying qualities remain fundamentally different.

• Danger of Anthropomorphism

The fluent language of large language models creates an illusion of understanding. Okoronkwo and Dike (2025) warn against "commodification of spirituality" and "uncertainties about authenticity" (pp. 1-2). Chen et al. (2025) note that overuse may lead to "erosion of human cognition" (p. 2). Olaore et al. (2014) cite robot wives as an example of violating "the relationship mindset God had for humans" (p. 3). As shown in Figure 2b, the exponential growth in the AI/Human ratio may foster overestimation of

AI's cognitive equivalence—a form of technological idolatry.

• *Imago Dei as Differentiator*

Human intelligence is a gift of the imago Dei (Genesis 1:26-27). Okoronkwo and Dike (2025) argue that "human creativity in AI development reflects God's image and mandates responsible stewardship" (p. 11). Olaore et al. (2014) conclude that "no matter the innovation that AI experiences it would never meet natural intelligence" (p. 2). Boden (2004) adds that computational studies "increase our respect for human minds, by showing them to be much more complex and subtle" (p. 281). The imago Dei serves as an ontological boundary that AI cannot cross.

• Complementary as Framework

The heatmap displays the difference scores (Human minus AI) across all dimensions. The largest differences (10 points) occur for consciousness, embodiment, intentionality, emotionality, ethical reasoning, autonomy, and spiritual capacity – dimensions where AI is entirely absent. The smaller differences for creativity (7 points) and learning efficiency (8 points) indicate that AI has limited, narrow capabilities in these areas, but still falls far short of human-level performance and understanding.

The future lies in complementarity, not replacement. Chen et al. (2025) advocate for AI as "an extension of human cognition, or the so-called 'extended mind'" (p. 2). Okoronkwo and Dike (2025) propose "ethical guidelines to regulate AI's role in religious settings" (p. 12). Lima et al. (2023) demonstrate practical complementarity: their recommendation system "subsidizes" homiletics but does not replace human heralds (p. 3). Boden (2004) notes that computational psychology "shows us how free action is possible at all" (p. 300), affirming human autonomy. Figure 2a highlights that while AI surpasses human task-specific performance after the hypothetical crossover, this does not imply replacement of human qualities.

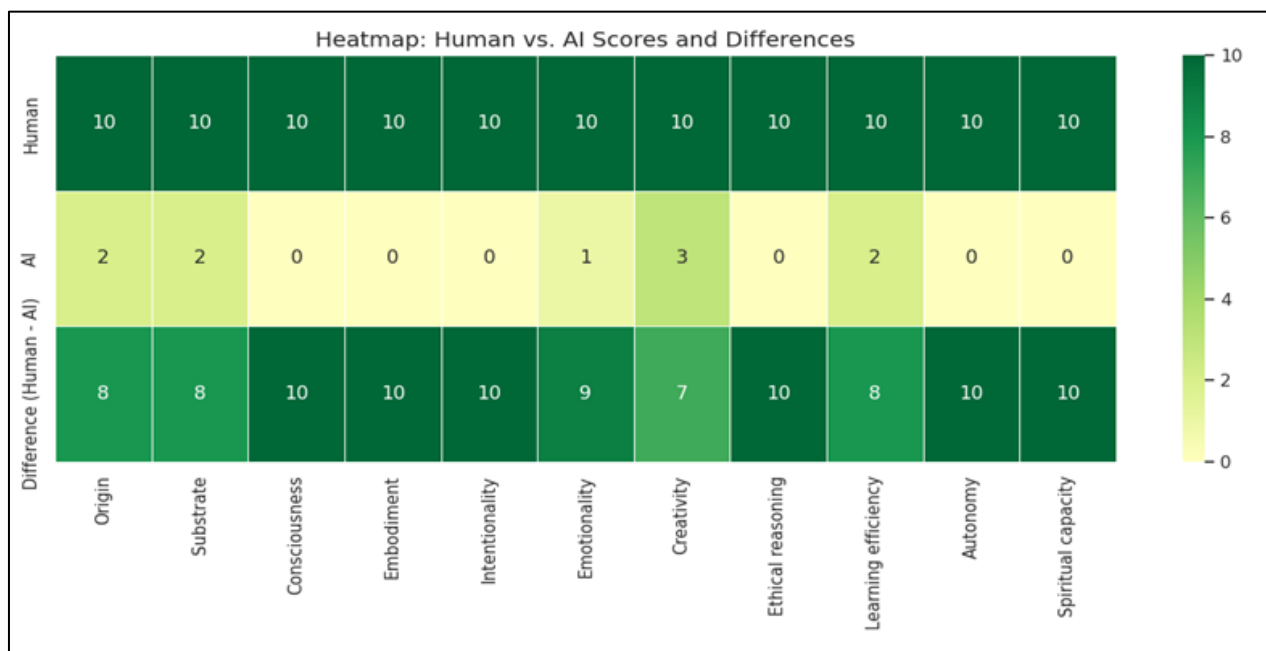


Fig 6 Heatmap : Human vs. AI Scores and Differences.

- *The Hard Problem Remains Unsolved*

Consciousness remains unexplained. Chen et al. (2025) measure physiological correlates, not consciousness itself. Boden (2004) states, "we do not clearly understand how to ask the question" of whether AI could be conscious (p. 297). Olaore et al. (2014) note that no program has passed the Turing test (p. 2). Okoronkwo and Dike (2025) argue that "delegating spiritual guidance to AI could dilute the sacredness of divine-human interaction" (p. 11). This persistent mystery reinforces incommensurability.

- *Recommendations*

For AI developers: Avoid deceptive anthropomorphism. Olaore et al. (2014) recommend that "robots that exhibit intelligence should be developed in such a way that they can 'recreate' a new robot, maybe, from their own creativity" but immediately caution that "creativity is divine" (p. 3). Chen et al. (2025) add that "the effect of generative AI on human cognition is a nuanced problem that depends on the cognitive task, the tool itself, and how it is used" (p. 2), suggesting that developers should design for augmentation rather than replacement. Okoronkwo and Dike (2025, p. 11) call for "ethical transparency" and argue that "while AI may fulfil specific divine purposes, its operation must align with God's preceptive will—His revealed commands for moral conduct".

For religious communities: Develop theological frameworks for AI that affirm human dignity and the imago Dei. Okoronkwo and Dike (2025) propose "a 'theology of thinking machines'—a framework for understanding the nature of thought, consciousness, and moral reasoning in human and machine contexts" (p. 4). They call for "structured ethical and theological guidelines" (Okoronkwo & Dike, 2025, p. 4). Boden (2004) adds that "the myths of inspirationism or romanticism" are not needed "to buttress humane values" because "a science of creativity need not be dehumanizing" (p. 24).

For educators and policymakers: Teach AI literacy that includes awareness of AI's limits. Olaore et al. (2014) argue that "the limitation of AI should be easily understood since it stems from a 'limited' being, human" (p. 2). Chen et al. (2025) provide empirical evidence that "students may have relied on the tool to bypass cognitive processes essential for developing cognitive skills, which ultimately compromised their performance" (p. 3), demonstrating the need for educational approaches that teach appropriate AI use. Okoronkwo and Dike (2025) emphasize that "ethical guidelines are needed to regulate AI's role in religious settings" and that "AI use must align with Judeo-Christian principles" (p. 12).

For researchers: Continue interdisciplinary investigation of AI's capabilities and limits. Chen et al. (2025) advocate for "using multi-modal data to evaluate the effects of generative AI," including "psychophysiological data throughout the writing process using state-of-the-art neuroscience technologies" such as "eye tracking to capture pupil size changes and gaze patterns" and "fNIRS to measure brain activity" (p. 13). Okoronkwo and Dike (2025) suggest "cross-religious perspectives," "empirical studies,"

"ethical frameworks," "long-term effects," and "technological bias" as areas for future research (p. 12). Lima et al. (2023) propose future work including "more comprehensive natural language processing, involving entity recognition, entity relationships, POS, among other NLP techniques" and "investigating the possibility of using embeds trained with the biblical corpus" (pp. 17–18). Boden (2004) suggests investigating "what sorts of processes might be" involved in "heuristics for changing heuristics" and notes that "many, no doubt, are highly specific to a given domain, and are part of the expertise which an experienced person possesses. But others will be much more general" (p. 226).

For individuals: Maintain human connection, embodiment, and spiritual practices. Chen et al. (2025) emphasize that "exerting cognitive effort is fundamental to training one's cognitive abilities and maintaining the fitness of the human brain" (p. 3), suggesting that individuals should not outsource all cognitive work to AI. Olaore et al. (2014) argue that "human beings are the apex of God's creation, placed in the universe the home for which they were created" (p. 3). Okoronkwo and Dike (2025) warn that "heavy dependence on AI could erode the authenticity of moral agency, reducing individuals to passive executors of machine decisions" (p. 10). Boden (2004) adds that "free choice is structured choice, not mere mental coin-tossing" and that "obsessional idea is a tyrant inside the mind" (p. 301)—a warning against allowing AI to become such a tyrant.

IV. CONCLUSION

The systematic comparison between human intelligence and artificial intelligence reveals fundamental incommensurability. Human intelligence is biological, embodied, conscious, intentional, emotional, morally grounded, and relational. Artificial intelligence is computational, statistical, non-conscious, disembodied, and instrumental. Olaore et al. (2014) conclude that "we as the creators of AI, should therefore regard machines as our creatures" (p. 2). Boden (2004) adds that "the question whether computers can really be creative can be left undecided", but the first three Lovelace-questions affirm the value of computational models for understanding human creativity. Chen et al. (2025) provide empirical evidence that AI enhances cognition only as an active extension, not as a replacement (p. 3). Okoronkwo and Dike (2025) call for a "theology of thinking machines" that preserves divine-human relationships (p. 4). The schematic evolution curves (Figures 1 and 2) illustrate task-specific performance trends while reminding us that quantitative metrics cannot capture qualitative differences in consciousness, intentionality, embodiment, or moral agency. In the age of AI, the task is not to surpass humans but to ensure technology serves human flourishing, with our bodies, emotions, relationships, and souls. As Boden (2004) eloquently states, "A scientific psychology... allows us plenty of room to wonder at Mozart, and even at Grandpa's jokes" (p. 282)—and, we may add, at the irreplaceable mystery of human intelligence itself.

REFERENCES

- [1]. Aquinas, S. T. (2012). *Summa Theologica Part I ("Prima Pars")*: Extended annotated edition. Jazzybee Verlag. (Original work published 13th century)
- [2]. Boden, M. A. (2004). *The creative mind: Myths and mechanisms* (2nd ed.). Routledge.
- [3]. Calvin, J. (2009). *Institutes of the Christian religion: The first English version of the 1541 French edition*. Wm. B. Eerdmans Publishing. (Original work published 1536)
- [4]. Chen, Y., Wang, Y., Wüstenberg, T., Kizilcec, R. F., Fan, Y., Li, Y., Lu, B., Yuan, M., Zhang, J., Zhang, Z., Geldsetzer, P., Chen, S., & Bärnighausen, T. (2025). Effects of generative artificial intelligence on cognitive effort and task performance: Study protocol for a randomized controlled experiment among college students. *Trials*, 26(1), 244. <https://doi.org/10.1186/s13063-025-08950-x>
- [5]. Lima, B. C. D. S., Omar, N., Avansi, I., Castro, L. N. de, & Silveira, I. F. (2023). Use of artificial intelligence in biblical citation recommendations in the New Testament. *Revista Científica Multidisciplinar Núcleo do Conhecimento*, 8(7), 123–143.
- [6]. Okoronkwo, M. E., & Dike, U. A. (2025). Ethics of artificial intelligence and the Judeo-Christian practices: Toward a theology of thinking machine. *Futurity Philosophy*, 4(1), 71–85. <https://doi.org/10.57125/FP.2025.03.30.05>
- [7]. Olaore, I. B., Nwosu, J. C., Oladipo, S., & Oyenuqa, E. O. (2014). Artificial intelligence (AI): The Christian perspective. *Journal of Information Engineering and Applications*, 4(11), 94–100.
- [8]. Simmerlein, J., & Tretter, M. (2024). Robots in religious practices: A review. *Theology and Science*, 22(2), 255–273. <https://doi.org/10.1080/14746700.2024.2351639>