



**MCLEAN
BIBLE
INSTITUTE**

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DISCIPLESHIP IN A DIGITAL AGE

ENGAGING SCRIPTURE
IN THE AGE OF DISTRACTION



ENGAGING SCRIPTURE IN THE AGE OF DISTRACTION

Psalm 1

1 Blessed is the man

who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;

2 but his delight is in the law of the Lord,
and on his law he meditates day and night.



ENGAGING SCRIPTURE IN THE AGE OF DISTRACTION

Psalms 119

Open my eyes, that I may behold wondrous things
out of your law. (v. 18)

Make me understand the way of your precepts, and I
will meditate on your wondrous works. (v. 27)



ENGAGING SCRIPTURE IN THE AGE OF DISTRACTION

1. What does Scripture engagement look like today?
2. How is the digital world impacting Scripture engagement?
3. How do we engage Scripture in the age of distraction?



1. What Does Scripture Engagement Look like Today?



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FOR I KNOW

THE
Plans
I HAVE
FOR *You*

declares the Lord, plans for
peace and not for evil, to give
you hope and a future.

JEREMIAH 29:11

bibleversestogo.com



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FOR I KNOW THE
PLANS I HAVE FOR
YOU," DECLARES
THE LORD,
"PLANS TO
PROSPER YOU AND
NOT TO HARM
YOU, PLANS TO
GIVE YOU

hope and a future.

Jeremiah 29:11

1C10:31

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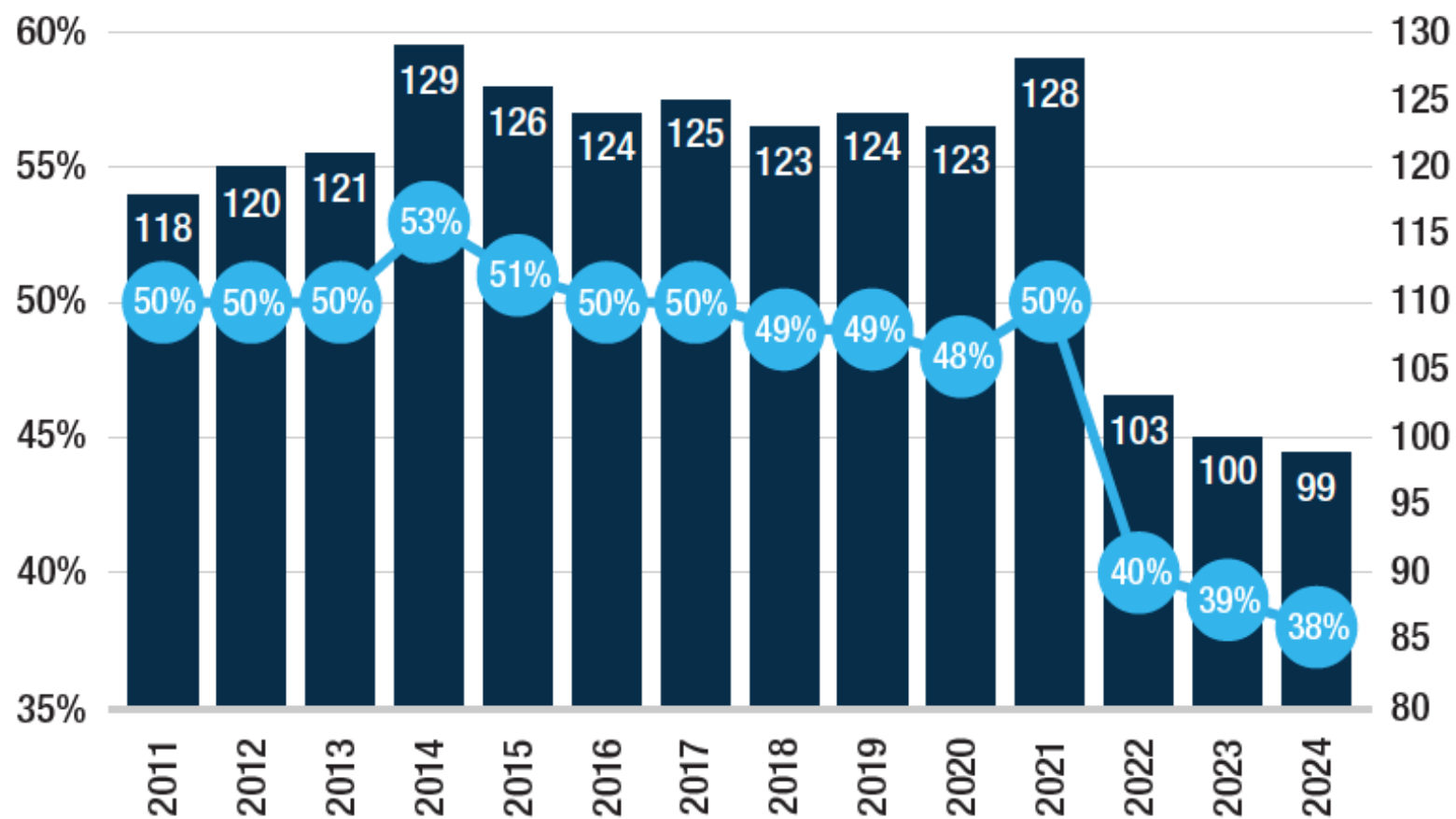
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AMERICAN BIBLE SOCIETY

Adult Bible Users 2011–2024

■ Millions ● Percentage

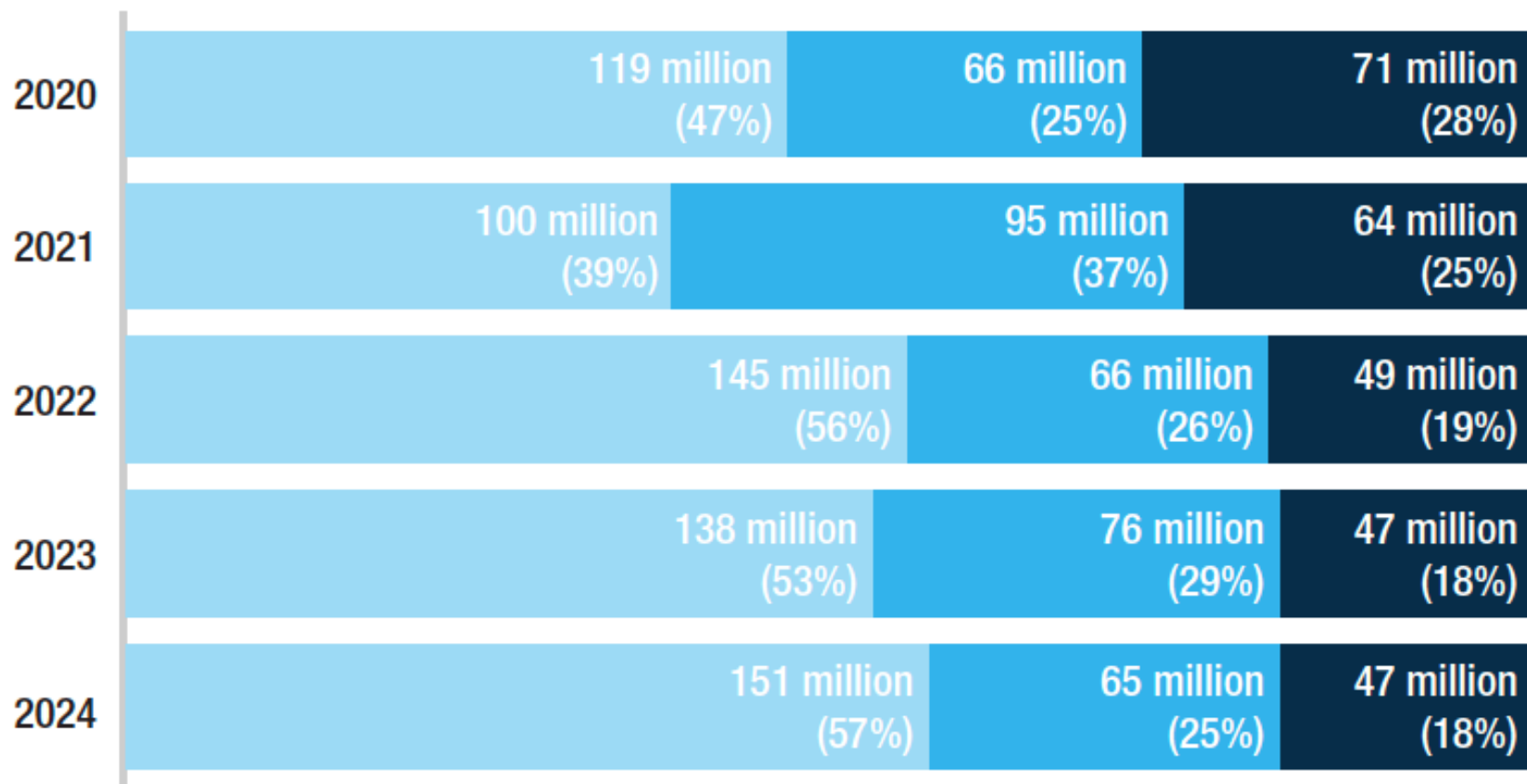




AMERICAN BIBLE SOCIETY

U.S. Scripture Engagement, 2020–2024

■ Bible Disengaged ■ Movable Middle ■ Scripture Engaged





2. How Is the Digital World Impacting Scripture Engagement?

- Digital forces are competing for our constant attention.
- Digital platforms have altered the way we acquire knowledge.
- Digital spaces create abstract learning communities.



3. How Do We Engage Scripture in the Age of Distraction?

- Digital mediums and the nature of Scripture



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3. How Do We Engage Scripture in the Age of Distraction?

Jeremiah 29:8–9

For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I did not send them, declares the LORD.



3. How Do We Engage Scripture in the Age of Distraction?

Jeremiah 29:5

Build houses and live in them; plant gardens and eat their produce.



3. How Do We Engage Scripture in the Age of Distraction?

Jay Kim, Analog Church

“Graphic artists will tell you that the ideas being communicated through visual media are about so much more than just the words. The way text is arranged and laid out says as much as the text itself. This is crucially important when considering the potential consequences of presenting Bible verses on social media. There are countless examples of how the design of a text miscommunicates or, at the very least, incompletely communicates its intended depth and breadth of meaning.”



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**I CAN DO
ALL THINGS
THROUGH A
VERSE
TAKEN OUT
OF
CONTEXT.**

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**NOTHING
IS IMPOSSIBLE
WITH GOD.**

Luke 1:37

Knowing-Jesus.com



Α ΕΝΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ
 ΚΑΙ Ο ΛΟΓΟΣ ΗΝ
 ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ
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3. How Do We Engage Scripture in the Age of Distraction?

2 Timothy 3:16

All Scripture is breathed out by God.



3. How Do We Engage Scripture in the Age of Distraction?

Jay Kim, Analog Church

“One of the major problems caused by the way we’re filtering the Bible in the digital age is that it teaches people to see the Bible only as a source of comfort. But the Bible is intended to both comfort and confront, in equal measure, as it should, for this is the way we grow. The filtering of Scripture almost always leaves out the confrontation as it picks and chooses to suit our personal preferences and needs. In turn, the process of discipleship is stunted. Taken to its extremes, the filtering of Scripture not only stunts our growth, it erodes to critical levels.”



3. How Do We Engage Scripture in the Age of Distraction?

Jay Kim, Analog Church

“In the digital age, our tendency is to microwave everything. We’ve grown impatient and we have a hard time waiting. But in order to experience the Bible at a deeper level and allow it to do its work in us, we must understand that it will take dedication, devotion, and commitment over the long haul.”



3. How Do We Engage Scripture in the Age of Distraction?

- Digital mediums and the nature of Scripture
- Digital life and the goal of Scripture



3. How Do We Engage Scripture in the Age of Distraction?

Colossians 3:16

Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God



3. How Do We Engage Scripture in the Age of Distraction?

- I. The pastors and elders teach the Word.
- II. The church members take the Word into their mouths and hearts by singing and praying the Word.
- III. All the members teach the Word to themselves.
- IV. Various members teach the Word to one another and to the next generation.



3. How Do We Engage Scripture in the Age of Distraction?

- Digital mediums and the nature of Scripture
- Digital life and the goal of Scripture
- Strategies for engaging Scripture today



3. How Do We Engage Scripture in the Age of Distraction?

- I. Treat the Bible differently from other digital content.
- II. Orient your life around regularly and systematically engaging the whole Bible.
- III. Use the tools that help you engage the actual words of Scripture.

ANCIENT JEWISH TRADITION:



REFERRED TO IN:

- DEAD SEA SCROLLS (400BCE)
- WISDOM of SIRACH (PROLOGUE 38-39-361)
- JESUS of NAZARETH (LUCAS 24:44)

WHO DID ALL THIS?



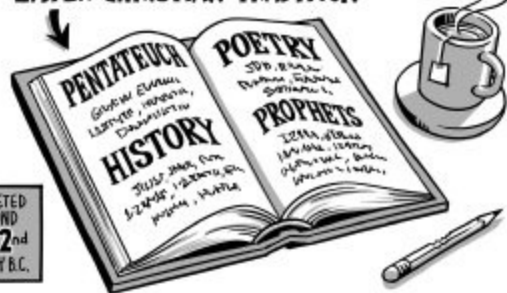
A PROPHETIC INTERPRETATION OF ISRAEL'S HISTORY THAT REVEALS GOD'S PURPOSE TO RESCUE THE WORLD

SCRIBES & PROPHETS

Guided By
GOD'S SPIRIT
(PSALMS 14, 119; ISRAHAI 59:12, DANIEL 9)

THROUGH HUMAN WORDS
GOD SPEAKS
TO HIS PEOPLE

LATER CHRISTIAN TRADITION



COMPLETED AROUND
3rd or 2nd
CENTURY B.C.

TORAH

GENESIS 1-11

GOD'S IMAGE = HUMAN (ADAM)

WISDOM TO DISCERN GOOD & EVIL

EXILED TO WILDERNESS

CAIN & ABEL

OPPRESSION

LAMECH

THE PLOT:

- GOD WANTS TO RULE THE WORLD THROUGH HUMANS
- HUMANS ARE THE PROBLEM!
- SOLUTION: WE NEED A NEW KIND OF HUMAN

GENESIS 12-50

ABRAHAM & SARAH

ADAM & ISAAC & JACOB

SONS

ABRAHAM BETRAYS SARAH

JACOB TRICKS ISAAC

BLESSING

COVENANT PROMISE (GENESIS 15)

ABRAHAM TRUSTS GOD

JOSEPH & HIS BROTHERS

EXILE IN EGYPT

BABYLON EXALTS ITSELF TO THE PLACE OF GOD

EXODUS-DEUTERONOMY

MOSES

PROPHET (EXODUS 7:1-12)

PRIEST (EXODUS 28:35-36)

KING (DEUTERONOMY 33:5)

GOD'S COVENANT WITH ISRAEL

613 LAWS TO BECOME NEW HUMANS

ISRAELITES

DEUTERONOMY 27-32

MOSES PREDICTS ISRAEL'S FAILURE & EXILE

HOPE IN GOD'S PROMISE TO RESCUE ISRAEL

I WISH SOMEONE LIKE MOSES WOULD COME ALONG.

DEUTERONOMY 34:10-12

NEVI'IM

JOSHUA 1

JOSHUA SUCCEEDS BECAUSE:

- HE MEDITATES ON THE TORAH (JOSHUA 1:8)
- HE'S LIKE MOSES

KINGS

SOME LEADERS TRUST GOD:

- YOUR PROMISES ARE TRUE, O GOD!
- GIVE ME YOUR WISDOM TO BECOME GOD'S KING!

DAVID & SOLOMON (2 SAMUEL 7; 1 KINGS 3)

PROPHETS

ISRAEL'S STORY TOLD FROM THE LATER PERSPECTIVE OF THE PROPHETS

FORMER PROPHETS

JOSHUA, JUDGES, 1 & 2 SAMUEL, 1 & 2 KINGS

AGIMELECH

EXILE IN BABYLON

JEREMIAH

POINTERS TO A FUTURE KING

LATTER PROPHETS

THE PROPHET'S JOB

- TO BE LIKE MOSES
- ACCUSATION & WARNING
- PROMISE OF FUTURE HOPE

ISAIAH, JEREMIAH & EZEKIEL

HOSEA-MALACHI

THE DAY OF THE LORD!

EXILE IN BABYLON

NEW ISRAEL

HEY READERS! A NEW MOSES-ELIJAH IS COMING!

MALACHI 4:1-6

KETUVIM

PSALMS

including:

- THE RIGHTEOUS ONE (PSALM 1)
- THE PROMISED KING (PSALM 2)
- SONGS OF GOD (2 SAMUEL 7)

DANIEL

ISRAEL'S FAILURE & SUFFERING

A NEW FUTURE FOR THE WORLD

the Wisdom Scrolls:

CONVERSATION ABOUT LIVING WISELY IN GOD'S GOOD & CONFUSING WORLD

PROVERBS

TRUST IN GOD = SUCCESS!

ECCLESIASTES

TRUST THAT?

JOB

IT'S NOT THAT SIMPLE!

CHRONICLES

THE WHOLE TANAKH, JUST SHORTER

2 CHRONICLES 36:20-23

WHO IS THERE AMONG YOU, OF ALL GODS PEOPLE, THAT THE LORD GOD IS WITH HIM, SO HE MAY GO UP...?

JOSEPHUS 25, LUCAS 24:44, DANIEL 9, ...AND MORE!



The Word Became Flesh

1 ¹ ^aIn the beginning was ^bthe Word, and ^cthe Word was with God, and ^dthe Word was God. ² He was in the beginning with God. ³ ^eAll things were made through him, and without him was not any thing made that was made. ⁴ ^fIn him was life,¹ and ^gthe life was the light of men. ⁵ ^hThe light shines in the darkness, and the darkness has not overcome it.

⁶ There was a man ⁱsent from God, whose name was ^jJohn. ⁷ He came as a ^kwitness, to bear witness about the light, ^lthat all might believe through him. ⁸ ^mHe was not the light, but came to bear witness about the light.

⁹ ⁿThe true light, which gives light to everyone, was coming into the world. ¹⁰ He was in the world, and the world was made through him, yet ^othe world did not know him. ¹¹ He came to ^phis own,¹ and ^qhis own people² ^rdid not receive him. ¹² But to all who did receive him, ^swho believed in his name, ^the gave the right ^uto become ^vchildren of God, ¹³ who ^wwere born, ^xnot of blood ^ynor of the will of the flesh nor of the will of man, but of God.

¹⁴ And ^zthe Word ^abecame flesh and ^bdwelt among us, ^cand we have seen his glory, glory as of the only Son*



1:1 In the beginning was the Word echoes the opening phrase of the book of Genesis, “In the beginning, God created the heavens and the earth.” John will soon identify this Word as Jesus (v. 14), but here he locates Jesus’ existence in eternity past with God. The term “the Word” (Gk. *Logos*) conveys the notion of divine self-expression or speech and has a rich OT background. God’s Word is effective: God speaks, and things come into being (*Gen. 1:3, 9; Ps. 33:6; 107:20; Isa. 55:10–11*), and by speech he relates personally to his people (e.g., *Gen. 15:1*). John also shows how this concept of “the Word” is superior to a Greek philosophical concept of “Word” (*logos*) as an impersonal principle of Reason that gave order to the universe. **And the Word was with God** indicates interpersonal relationship “with” God, but then **and the Word was God** affirms that this Word was also the same God who created the universe “in the beginning.” Here are the building blocks that go into the doctrine of the Trinity: the one true God consists of more than one person, they relate to each other, and they have always existed. From the Patristic period (Arius, c. A.D. 256–336) until the present day (Jehovah’s Witnesses), some have claimed that “the Word was God” merely identifies Jesus as a god rather than identifying Jesus as *God*, because the Greek word for God, *Theos*, is not preceded by a definite article. However, in Greek grammar, Colwell’s Rule indicates that the translation “a god” is not required, for lack of an article does not necessarily indicate indefiniteness (“a god”) but rather specifies that a given term (“God”) is the predicate nominative of a definite subject (“the Word”). This means that the context must determine the meaning of *Theos* here, and the context clearly indicates that this “God” that John is talking about (“the Word”) is the one true God who created all things



Commentary

FILTER

ALL 

INTRODUCTION TO THE BIBLE

The Story and Message of the Bible

STEPHEN WELLUM

The Authority and Inerrancy of Scripture

MATTHEW BARRETT

OLD TESTAMENT

Introduction to the Old Testament

JASON S. DEROUCHIE

NEW TESTAMENT

Between the Testaments

DANIEL M. GURTNER



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