

May 3/4, 2025

Technology
Everyday Disciples Series
Proverbs 9:1-18
Pastor Ryan Harmon

On the Monday after Easter, I woke up, drove to Omaha, and got on a plane. And three flights later, 24-some-odd hours later, and after traveling at speeds over 500 miles per hour, at altitudes higher than 35,000 feet, I arrived in Dubai. I met with our leaders in South Asia. We spent three days together discussing the future, the year that they have ahead of them. It was amazing. Technology can be amazing. Now, just this past week you may have heard through text or through a request, to deposit money, sending Bitcoin to different people. There was an 84-year-old woman who was scammed out of \$14,000. Now that's a lot of money. It pales in comparison to what happened two years ago in Lincoln, where someone, through the same methods, was scammed out of \$800,000. Technology can be very dangerous. There's no question we live in an age of rapid technological advancement. That is not going to change. The question for us, as disciples of Jesus, is, "How do we navigate that tension...the tension of dealing with something that can be so good but also poses such a significant risk?"

That's what we want to talk about this morning as we begin a five-week look at very specific challenges to being a disciple in the 21st century. So, open your Bibles with me to Proverbs, Chapter 9. It's going to be where we spend some time this morning. Before we do that, I want to talk generally for a moment, just about how we approach these things. You know, there are topics, issues, and challenges that we face in life, as disciples, that are quite concrete, and the Bible addresses them very directly. Take a challenge like money. How should we approach money? How should we think about money? Well, the Bible talks about money quite a bit and so what we are called to do is go and study what God's Word says about that, and then submit, obey, and receive God's wisdom on those matters. There are other topics, however, like our topic this morning—this idea of discipleship and technology—that the Bible doesn't address directly because the issue didn't exist in the first century. There's no chapter in your Bible on how to deal with your iPhone or how to navigate social media. There's no specific word on that matter, and so when we run into issues like that, what we are called to do is step back and think a little more holistically. We must consider biblical values and biblical principles, and then take those principles and apply them directly to the issue at hand. When it comes to technology, I believe what we need to do is to think about wisdom...the biblical call to pursue wisdom.

Wisdom is the main theme of the book of Proverbs. It's a word that might seem abstract, but it actually is a very practical word. It has to do with how we live our life. It's a very everyday kind of thing. Ten years ago, when we walked through the book of Proverbs, Bryan defined wisdom as "skillful living". Wisdom is the capacity to walk through life with insight, with knowledge, with understanding, in order to navigate a complex world well. It's what it is to be wise. So now with that in mind, let's turn to this chapter in Proverbs, and let's examine this idea of wisdom together, and consider how it should impact the way we walk in our technological age. So, Proverbs, Chapter 9, Verse 1:

**Wisdom has built her house,
She has hewn out her seven pillars;
She has prepared her food, she has mixed her wine;
She has also set her table;
She has sent out her maidens, she calls
From the tops of the heights of the city: (*NASB, Proverbs 9:1-3)**

The first nine chapters of Proverbs essentially are an introduction and an invitation to receive, to learn wisdom. Throughout those nine chapters, wisdom is personified as a woman. We can call her Lady Wisdom. And Lady Wisdom represents the very wisdom of God. Here, in these first three verses, we're told that she is a wise builder. She has built her house, crafted it just right, saying that she's ***hewn out seven pillars***. That number seven throughout Scripture often signifies completeness or perfection. In other words, her house is just right; it's ideal. Not only that, but she has prepared a feast. She is ready to host a great meal. It says that ***she prepared food and she prepared mixed wine, and the table has been set***. Everything is set up. It's all just right for a feast at the table of wisdom. Only one thing is lacking: people...guests to come and join in the very feast that she has prepared. And so what does Lady Wisdom do? Well, ***she sends out a call. She sends her maidens*** out into the city to go invite people personally to come enjoy the feast of wisdom. She goes to the highest point in the city so that she might send out a call, a call that goes to everyone in the city. No one is excluded. A call, an invitation to come join her in the feast that she has prepared. So here is what her call sounded like. Verse 4:

**“Whoever is naive, let him turn in here!”
To him who lacks understanding, she says,
“Come, eat of my food
And drink of the wine I have mixed.
Forsake *your* folly and live,
And proceed in the way of understanding.” (Vs. 4-6)**

The beginning of her call comes as a sobering reminder. When she references the **naive** and those who **lack understanding**, she is talking about you and about me, about all of us. See, one of the problems in our world is that when we enter the world, when we're born, we come empty-handed. We have nothing, including wisdom. We're born without any wisdom, and so wisdom is something that has to be acquired over the course of a lifetime. It's a choice that we have to make...to learn wisdom. To be **naive**, to **lack understanding**, essentially means we don't know how to walk well. We don't have the insight we need. We don't have the understanding we need to navigate the complexities of our world. We need help.

So, her call goes out, and it speaks a reality about each one of us. We are people who need help. We don't have what we need in order to walk through life and to flourish. The call goes out to everyone in the city because everyone is invited and everyone needs wisdom. It seems to me that as we consider this idea of wisdom, a critical first point for us to understand is that the very first step in acquiring wisdom is being willing to admit that we don't have it, being willing to admit that we have need, and that we don't know what we need to know. We don't have the wisdom, the insight to navigate our world, our relationships. So, we need help. We need wisdom; we need insights. We don't have what we need, and it seems that many of us understand that but were're

also just being prideful human beings. There is also a group of people, ourselves included, that at times, are so tempted to pretend we know it all, pretend we have it all figured out. But the reality that wisdom has spoken of is that we don't have what we need. We need help, but thankfully Lady Wisdom has prepared a table and she invites everyone to come and take her up on her offer. She says, ***“Come eat of my food and drink of the wine I have mixed.”*** In other words, “Come and be nourished. Come and receive wisdom.” And then she continues, ***“Forsake your folly and live.”*** Now we don't have the details of this scene, but I can just imagine it.

A maiden goes out into the city, comes to someone and says, “Hey, there's an amazing feast with great food, great drink, and an amazing table open to everyone. Do you want to join?” “Well, yes, absolutely, I want to join.” Okay, ***“Forsake your folly.”*** We struggle there. There's a moment that I believe all of us will hesitate in that call to ***forsake our folly***. See, we all want the feast, but very few of us want the correction that comes with the feast. But we need to understand that when wisdom comes, it inherently brings correction. Wisdom calls us to a different path. ***“Forsake your folly”***, she says, but she doesn't stop there. She continues, ***“Forsake your folly and live and proceed in the way of understanding.”*** Lady Wisdom's feast brings correction. It's a natural part of wisdom coming to us. Wisdom sets us straight. It's a call to repentance; it's a correction. But if we think about repentance accurately, if we conceive of it correctly, we'll understand that repentance is a moment filled with potential, filled with hope. Repentance is a glorious moment. It's a moment where we understand and finally come to grips with the fact that we have been walking the wrong direction. We have been on a path that leads to destruction, but now...finally... we get to turn around and we get to walk again down the path of life. It's an incredible moment of humility, the moment of understanding. I was headed towards destruction, but now, even though I have to walk back the other way, I get to walk on this path of life. It's a moment filled with promise. She brings correction, but the correction leads to life. So now, as the proverb continues, the author outlines two possible responses. The response that one might have to the invitation of Lady Wisdom and also to the necessary correction that comes from sitting at her table. Verse 7:

**He who corrects a scoffer gets dishonor for himself,
And he who reproves a wicked man gets insults for himself.
Do not reprove a scoffer, or he will hate you,
Reprove a wise man and he will love you.
Give *instruction* to a wise man, and he will be still wiser,
Teach a righteous man and he will increase *his* learning.** (Vs. 7-9)

A number of times from this stage, we have said the phrase that “Reality is what you run into when you're wrong.” You're going through life; you have a belief that's incorrect, and eventually you hit your head against reality. You have to correct your ways, change your ways. Lady Wisdom comes, and she speaks the truth, and the truth necessarily brings with it correction. Truth is something that doesn't adjust to *our* beliefs. Our call is to adjust our beliefs and our life to what is actually true, to align our lives to reality. Wisdom offers us the opportunity to have insight about the way the world really works, what is actually true, and then walk according to it, so that we don't have to keep bumping our head against reality in order to learn. So, one thing we can count on when we come to the feast, when we come to the table of Lady Wisdom, is that she will give it to us straight. Lady Wisdom doesn't mince her words. She delivers the straight truth. The feast is a nourishing meal, but it does come with necessary correction and reproof. And although that might sting for a

moment, when we see the big picture, we understand correction and reproof. They are acts of love because they set us back on the right path. They allow us to navigate life well, according to the design that God has intended from the very beginning. To sit at the table of wisdom, to join in that feast, is to be willing to receive correction. But not everybody can receive it.

Verse 7 talked about those who can't receive it. The scoffer, the wicked man is incapable of receiving wisdom's correction, because at the very heart of the scoffer and the wicked lies arrogance, the belief that they already know everything there is to know. No one else has any insight for them. They have it all figured out and so because they have it all figured out, they in fact, can scoff or mock wisdom. Those who bring correction can laugh and sneer at wisdom. The heart of the scoffer laughs. The heart of the scoffer says, "I already know everything, and I have a lot of disdain for those that disagree with me. I am absolutely unwilling to consider what they have to say."

I contrast that with the heart of the humble. The heart of the humble says, "I believe I'm right, but I love wisdom, and I'm willing to receive correction, and at least remain open to the possibility that I could be wrong. I want to learn." Scoffers are incapable of that. The very nature of their posture in life makes them dismiss the words of wisdom. So the proverb tells us that the only wise course of action in the end is to stop trying to correct the scoffer. To correct the scoffer only brings violence, only brings **dishonor**; it brings **insults**. The scoffer will hate you if you try to correct them. And so essentially, at the end of the day, the only wise course of action is to stop trying to correct them, not out of a lack of love, but out of an understanding that is unfruitful. They're unwilling to receive it. It's actually an incredibly pitiful condition they're in. It's a dangerous position. See, to be uncorrectable is to set oneself on a course that is headed towards absolute destruction. Two responses: the **scoffer** rejects wisdom; the **wise** relishes wisdom, rejoices in wisdom. The wise person loves wisdom more than they love being right, and so they're willing to change their ways. They're willing to receive correction, to be set back on the right course, the path that leads to life. Two responses, to scoff or to receive: arrogance and/or humility.

As we continue in verse 10, we come to what really is the very heart of this poem. Hebrew poetry is so skillfully woven together, so artfully written, that often what you find at the very heart of the poem, is a key insight, a key idea that we can't miss. That's precisely what we find in verse 10:

**The fear of the Lord is the beginning of wisdom,
And the knowledge of the Holy One is understanding.
For by me your days will be multiplied,
And years of life will be added to you. (Vs.10-11)**

Key point: **The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding.** To use the metaphor of the feast, when you sit down at the table of wisdom, what do you consume? What do you drink in? You drink in **the fear of the Lord**. You drink in **knowledge of the Holy One**. In the midst of the complex world we navigate, the path that leads to flourishing is set on focusing on God and God alone, taking in His wisdom, seeking after Him, fearing the Lord, and growing in knowledge of Him. There's no question in our world, we are surrounded by voices...thousands of voices. So, the path of wisdom is to focus in on one voice, the one voice that speaks the truth. The path of wisdom is to listen to God, to fear Him. To fear

God is to reverence Him, to have awe for Him, to respect Him, to believe that He knows what's best. Even in the points that I struggle to agree with Him on, is to humble myself and say, "But He possesses all wisdom, all knowledge. He knows better than me." **To fear the Lord is to grow in knowledge of the Holy One.** We grow in knowledge by learning of course, by thinking about who God is, but also by experiencing Him, experiencing His very power and goodness made manifest in our own life. The key to wise living is found in having God be our passionate pursuit, our sole focus in life, our driving passion to listen to His voice above all others. We're told that that comes with a promise, a promise that our life will be multiplied. In other words, our days will be filled with flourishing. Good will come from our submission to the Lord, from seeking after Him and Him alone, from listening to His voice above all other voices. As we move on to Verse 12, there's also a warning that is issued. It says:

**If you are wise, you are wise for yourself,
And if you scoff, you alone will bear it.**

Essentially, what this verse is saying is that each one of us has a responsibility. We come into the world knowing nothing and we each possess the responsibility given to us by God...a choice! Will we be the humble, seeking wisdom, or will we be the scoffer, rejecting wisdom? We would be hard pressed to find a verse in Scripture that emphasizes the responsibility that God has given us more than this verse. See, each one of us has to decide for ourselves. No one can do that for us. No one can make us pursue wisdom. No one can make us reject wisdom. That's something that the Lord, in His sovereignty, has granted us the freedom to do. Which one will we choose? The path that leads to life? The path that leads into folly? The path of wisdom is clear. It comes through embracing God, through fearing Him...growing in knowledge of Him and His ways...pursuing Him...listening to His voice. It's not automatic. We enter the world without that. We have to acquire it. And there's another problem that comes as we walk through life. We've already mentioned it a few times. God's voice, the voice of wisdom, isn't the only voice in our world. There are other voices that are calling for our very attention. Precisely what the rest of the proverb lays out is there's another counterpart to Lady Wisdom, another voice that's crying out. We meet her in verse 13:

**The woman of folly is boisterous,
She is naive and knows nothing.
She sits at the doorway of her house,
On a seat by the high places of the city,
Calling to those who pass by,
Who are making their paths straight:" (Vs.13-15)**

While Lady Wisdom has meticulously prepared a feast, the woman of folly has done none of that. She lazily sat by, calling out to those who are coming by. Proverbs says she's **boisterous**, a word meaning she makes a lot of noise. Folly is noisy but ultimately says nothing. She's busy but accomplishing nothing, frenzied, running around frantically, but without any purpose. She's **boisterous**, makes a lot of noise. Folly also calls out to all of us, all of us in need. But she herself is **naive**. She lacks understanding. She **knows nothing**. Therefore, to listen to her voice is to be set on a path that leads us into emptiness. We don't need to learn the lessons from the woman of folly. We already know them. We're born knowing them. They are the default positions in life:

folly, naivety, knowing nothing. She is a blind guide. She cannot lead anyone into life. She is a teacher that has nothing to offer but, and this is very important for us to understand, she offers her teaching readily. She seeks to be an influencer, even though she has nothing to offer. She too sends out a call. She sits in the doorway, calling for guests to enter. What does she say? Verse 16:

“Whoever is naïve, let him turn in here,”

And to him who lacks understanding she says,

(In other words, the same call as Lady Wisdom, her call goes out to everyone.)

“Stolen water is sweet:

And bread *eaten* in secret is pleasant.” (Vs. 16-17)

She calls out to the **naïve**. But being naïve herself, she has nothing of substance to offer. Lady Wisdom cried out, “Come and eat my food. Come, drink what I have prepared. Come sit at the table that I have set.” She laid it all out. She had something to offer...nourishment. The woman of folly has nothing. Being naïve herself, she has nothing of substance to offer except the cheap thrill of *stolen water and stolen food eaten in secret*, the slight momentary hit of doing something wrong. As the description of the woman of folly closes, verse 18 outlines the stark reality of where listening to her will lead. Verse 18:

But he (that is those who enter her house,) **does not know that the dead are there,**
That her guests are in the depths of Sheol.

To listen to the empty, boisterous voice of folly will lead to absolute, sure destruction. It will lead to death. **He doesn't know that the dead are there, that her guests are in the depths of Sheol.** The contrast couldn't be more clear. It couldn't be more stark. Two voices: The voice of wisdom leads to life. It comes with correction, but it leads to life. The voice of folly teaches us what we already know, and it leads to death. It leads to destruction. Two voices in each of us are given the responsibility by God to discern between those two voices and to choose for ourselves, “Will we listen to wisdom? Or will we listen to folly?”

Throughout this series, we are going to seek to be very practical as we talk about these things. We'll maybe even be more specific in terms of application than we are on a weekly basis throughout the year, because we really believe these five issues we want to talk about are very critical issues for us to consider as disciples in this day and age. So, we're going to be quite specific, not prescriptive. I don't think that's the way wisdom works. Each one of us has our own world that we're navigating, but specific. As we deal with technology, this thing that offers so much good but also so much danger, how do we navigate that tension? I said already that technology can be good, and I just want to make sure that you don't miss that. There's a lot of good that has come from technology. I am thankful that I live now and not 100 years ago. I'll be completely honest. You know, there are people in this room who are in health battles, battles with cancer. My dad died of a lung disease that had no cure; there was no treatment. So I long for the day that, because of advancements in scientific technology, medical technology, there will be a treatment for those things. I long for that. That will bring about flourishing. That's a good thing; I'm excited about it.

I was in Dubai last week, and every day I was texting with my wife, and had a chance to have her send me pictures. I was able to FaceTime with her and so thankful for that. That wasn't possible

even 10, 15 years ago. I felt connected while I was a long way away. Not only that, I never got lost once. *(laughter)* That was nice. Right when I finished college, I went to Europe. I got lost all the time. It's nice not to get lost. Social media provides us with connection and there's good that can come from that. Something like YouTube can be really helpful. You know, you can watch a sermon. You can watch our service on YouTube. You can also learn how to fix your car or do something in your home, or you can watch a funny video when you just need to kind of relax. There's a lot that comes with technology that can be quite good, but we need to acknowledge there's a lot of damage that can come through it as well. You know we live in this world of walking around with these computers in our pocket, these phones that are more advanced, more powerful than the computers that sent Apollo 11 to the moon.

But they come with great responsibility. How do we navigate them? Are we being intentional with them? You know, it used to be that in order to do something wrong, in order to take in things that weren't that good for you, you had to do that publicly. You had to walk into a place you shouldn't be. But now that's gone. Now I can go anywhere right there on my phone. I've talked to people before about how the phone has so much good that comes from it. I use it, but I also need to understand it's like having a brothel in your pocket with so much potential damage. So, how do we navigate it? What seems to me the very first step is just acknowledging that we need help, not being so brazen and arrogant as to think that all of this bad stuff that comes to us, we can passively accept without applying any thought about how we're going to engage. We need to admit we need help. We don't have the wisdom we need to navigate these things. The next piece of technology that comes into our world, we're not ready for it. We need to think and deal with that as it comes. Will we be intentional? Will we have the humility to say that we need help? We need wisdom from God to discern between the voice of wisdom that comes through these mechanisms and the voice of folly. Two voices are crying out in our world, the voice of wisdom, and the voice of folly. Which one will we listen to?

I wanted to give you a few practical questions to consider here as we close, in order to do a little bit of an audit, even on your own use of technology. We want to be, again, quite specific when thinking about this. We're going to put these questions up on the screen, so here's the first question for you to consider:

1) How is technology shaping you? Are you using it, or is it using you? So, consider your faith, your time, emotions, relationships, how is it impacting you?

Is your phone, for example, is it a helpful tool, or has it become a teacher, your master, the one that shapes your life? How is technology shaping you?

2) Are the voices that you've introduced into your life via technology, are they voices of wisdom or voices of folly?

Think about social media. Are those voices of wisdom or are they voices of folly? My experience is that they're mostly voices of folly. So now our question is, "How do we mindfully, thoughtfully, prayerfully walk through that? How do we ensure that we're not being influenced by that to a degree that it's going to start to make us listen to the voice of folly more often than we listen to the voice of wisdom?" Think about these things.

3) Last question. Does Jesus, might Jesus want you to change anything about your technology use in order to be an all-in disciple?

That's something that only you and He can talk about and consider. No one else can impose that upon you, so I invite you to think about that in the coming week.

I want to add a fourth question. We don't have a slide for it. All the kids in the room might not be happy with me, but I want to ask the parents.

4) Parents, do your kids possess the wisdom to navigate this world (particularly the world they now have available to them through technology) with absolute freedom?

We're not born with it. As you consider the freedom they have to go anywhere, do they possess the wisdom? Do they know how to choose what is wise over that which is full of folly? Does the freedom you've given them, is it commensurate? Is it equal to the wisdom that you have seen grow in them? I'm just asking you to consider that. We raise our kids to be grounded in fear of the Lord and then be wise. The world is only going to get more complex for them. We need to help them, help them know what it is to walk according to wisdom.

In the first century, the disciples were with Jesus, constantly with Him, listening to Him, learning to be like Him. They were "all in". The call is no different for us today. We're called to be with Him, learning from Him, learning to be like Him. We're called to be "all in". It's a simple concept, but just because it's simple doesn't mean that it doesn't come with challenges. I think one of the primary challenges is the unending calls of other voices that are saying to us, "Don't follow Jesus; follow me." We need wisdom. We need wisdom and, thankfully, wisdom is not hiding. Wisdom is pronouncing that the feast is open to all from the top of the city. Wisdom is absolutely available to us. It's found in the path of fearing God, growing in our knowledge of Him. It's found by committing fully to Jesus Christ, being a disciple of His, being "all in". After all, Paul says He is the One who is the power and wisdom of God. He is the One *in whom are hidden all the treasures of wisdom and knowledge*. So let us as people be intentional, be humble, and go to Him and express our great need for wisdom, in order to navigate this world with insight and understanding, so that we might bring glory to Him, and that we might walk in the path that leads to life.

Our Father, we do say to you that we need help. We're so thankful that You sent Your Son, the very embodiment of Your wisdom. And in your Word, You tell us if anyone lacks wisdom, just to ask. And so we do ask You. Give us wisdom; give us insight. Lord, help us, by your Spirit, to have the humility to accept correction when You bring it, and help us to be people that seek to listen to Your voice and Your voice alone in the midst of this world that's filled with millions of other voices. We long to be people who listen to You. So, help us do what we pray. Amen.

Scripture taken from the NEW AMERICAN STANDARD BIBLE
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SPRING 2025 // WEEK 5

Life Group Questions

Everyday Disciples // May 3/4, 2025

Technology // Proverbs 9:1-18

EVERYDAY
DISCIPLES

Following Jesus in the 21st Century

lincolnberean



Don't forget the Life Groups Picnic Celebration scheduled for Sunday, May 18th! We invite you to come together for an old-style Pot Lunch meal to celebrate all that God has done in Life Groups this past year. Weather permitting we'll enjoy outdoor games and activities and there will be a few ways to share some of what God has done in your life through your Life Group this year. The Life Groups Team is providing the main meat dish. When you register, let us know

how many are attending (including kids) and also what side dish you are bringing. We also need to know allergy notes related to your dish (i.e. your side dish contains gluten or dairy, etc.). The link to sign up is:

<https://www.lincolnberean.org/LG-picnic>

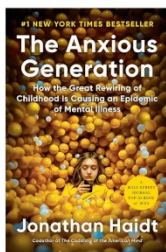
Introduction

This week Pastor Ryan took us through Proverbs 9, looking at the invitations of lady wisdom and lady folly as a way of addressing how an everyday disciple of Jesus can live with intentionality when it comes to the use of technology.

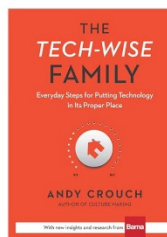
In addition to the sermon and these discussion questions, LBC is recommending resources each week that you could look at if you want to dig further into this topic. **After the sermon each weekend**, you can find links to these resources on our website. Below is a picture of the resources for this week. There are no links to these resources here. Here is a link to the webpage: www.lincolnberean.org/everydaydisciples

Technology

How do modern advancements shape and affect us?



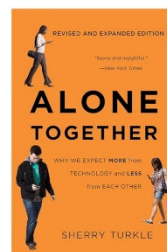
The Anxious Generation
Jonathan Haidt
[Amazon Link](#)



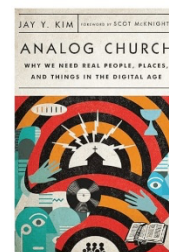
The Tech-Wise Family
Andy Crouch
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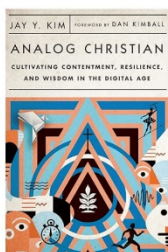
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We invite you to look over all the questions on the following pages and write your thoughts down before you meet with your group. Some people even use these questions to take notes during the sermon. The questions are meant to stir your thinking and prompt open discussion, and we do not expect you to cover every question each week.

Warm Up *(Suggested time: 30 min)*

- 1) If you could invent a new technology, what would it be?
- 2) If you could get rid of one piece of technology, that has supposedly “made our lives easier”, what would it be?

Getting Started

Transition into group discussion.

- 1) Open group discussion with prayer. Here are a few potential prayer items:
 - a. For the Spirit of God to lead you in truth
 - b. For the fruit of the Spirit to be cultivated in your lives
 - c. For grace to hear and apply what the Spirit says to you
- 2) Choose someone to read the passage aloud for the group.

Study Questions *(Suggested time: 40 min)*

1. As you reflect on this passage and Pastor Ryan’s sermon from this past weekend, what do you hear the Holy Spirit highlighting as important for you as a disciple of Jesus regarding technology?
2. Prior to this weekend’s sermon have you thought much about how technology impacts your life as a disciple of Jesus? Why or why not?
3. Pastor Ryan pointed out the unique structure of Proverbs 9. Wisdom and Folly are both personified as a woman calling out. **Use the table below to compare and contrast the invitations of each.**

	Preparations	Invitation	Meal Offered	Outcome of Invitation
Lady Wisdom (vv. 1-6)				
Lady Folly (vv. 13-18)				

4. Proverbs 9 is also structured in a way that highlights the response of a wise person versus a wicked person to these invitations in verses 7-12. Below is the structure outline from the NIV Application Commentary.

Wisdom's Invitation (9:1–6)

Description and location (9:1–3)

Invitation to the simple—"life" (9:4–6)

Learning Wisdom (9:7–12)

Responses of mockers and wise persons (9:7–9)

"Fear of the Lord is the beginning of wisdom" (9:10)

Final outcomes of mockers and wise persons (9:11–12)

Folly's Invitation (9:13–18)

Description and location (9:13–15)

Invitation to the simple—"death" (9:16–18)

As you look at this structure, verse 10 stands out as a main point of the passage. **How does this verse play into our use of technology as disciples of Jesus?**

5. How does technology call out to you?

As a disciple of Jesus, how do you discern whether this call is the voice of wisdom or folly?

6. Often, we immediately adapt to using new technology without thinking about the cost of using that technology. Take a few moments and reflect on the technologies you use regularly (phone, computer, email, texting, social media, automobiles, electricity, Amazon.com, etc.). **How are you being formed by your regular use of technology? Is your use of these technologies making you more like Jesus or less? (As an example, is it creating patience or impatience in you?)**

What would it look like in your life to use technology in a way that serves you as a disciple of Jesus?

A good question to ask would be, “Is this technology helping me to live in the fear of the Lord or is it drawing me away from God?” **Of which form of technology that you use, do you most need to regularly ask that question? How can your Life Group help you in moving in this direction?**

Personal Spiritual Exercises

Just like physical exercises help strengthen and stretch our bodies for healthy living, these spiritual exercises are meant to move us spiritually in ways that may be new so we might experience inner growth. Since God longs for us to experience Him with our whole selves—mind, body, spirit—we invite you along each week to strengthen your souls with suggestions and prompts.

Scripture Focus: Take a few moments and read Matthew 7:24-27. Consider this thought, “Often we think we are using technology to build something sturdy, but more likely it could be building something ‘sandy’ in us.” **Is this true of your use of technology?** Ask God what he thinks about this idea and write down what you hear from the Holy Spirit.

Prayer Focus: Spend a longer time reflecting on the technologies you use regularly (phone, computer, email, texting, social media, automobiles, electricity, Amazon.com, etc.). **How are you being formed by your regular use of technology? Is your use of these technologies making you more like Jesus or less? (As an example, is it drawing you into loving relationships or away from them?)** Take some time to talk to God about these reflections and if necessary, make a plan for whatever changes you might need to make. Consider who you could share your plan with as a further commitment to using technology to live in “the fear of the Lord.”

Prayer *(Suggested time: 20 min)*

A significant part of “coming together” is being open and honest with our lives. Sitting in a group of people for prayer may be new or it may be familiar to you. If you would rather not pray aloud when it is your turn, feel free to pray silently and then say “Amen” aloud signaling the next person in the group to pray. Whether or not you choose to verbalize your prayer, everyone is a participant in sharing this time before God together.

Take a few moments to prepare a prayer request. What did the message, working through the above questions or the discussion cause you to notice about your own relationship with Jesus? Would you be willing to share your prayer request with the group?