

BEING WITH JESUS IN A DIGITAL & DISTRACTED AGE

A SERMON SERIES COMPANION FALL 2026

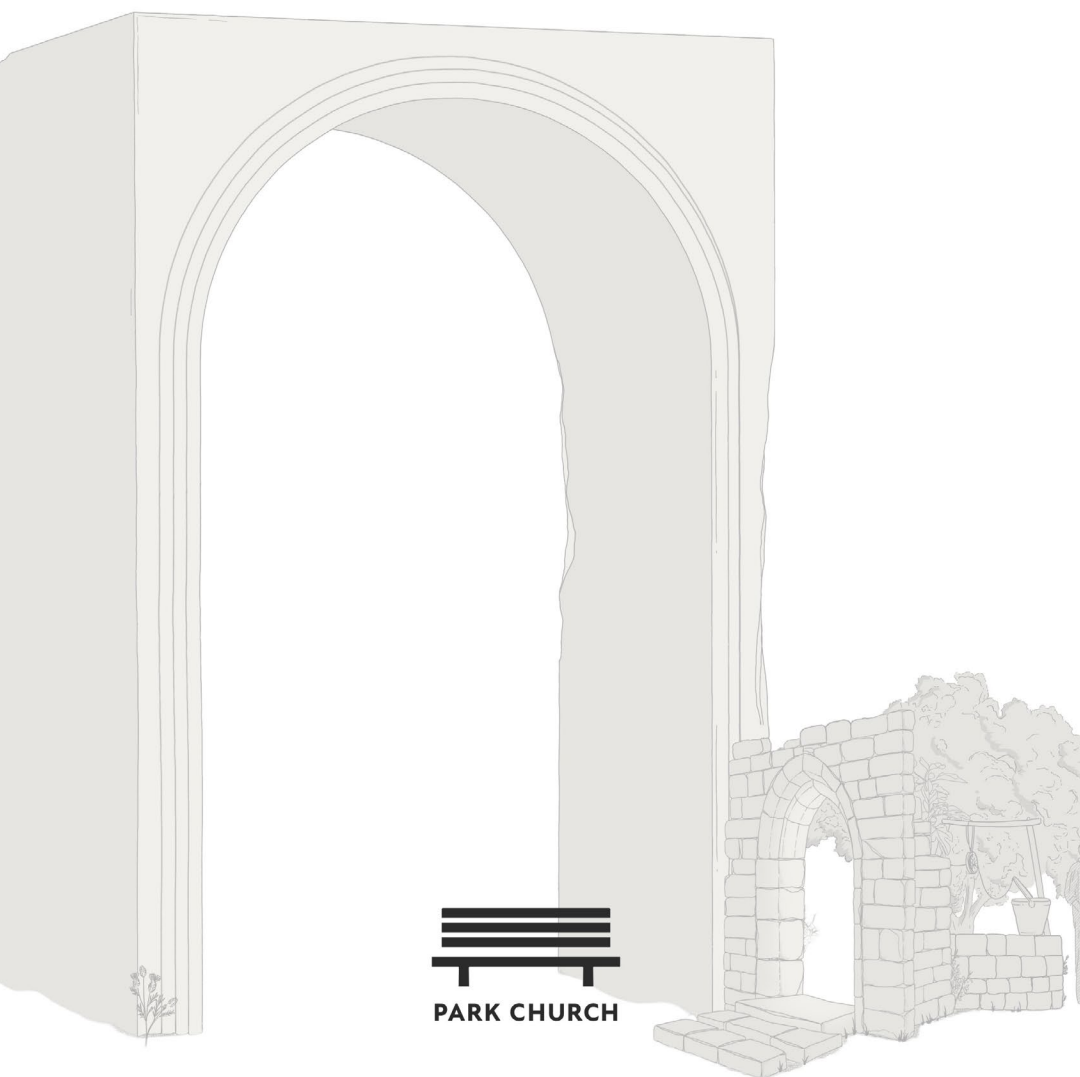


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Part two of this series, *Following Jesus in our Digital and Distracted Age* (weeks six-eight), will be available in a similar workbook format in January 2027.

DISCIPLESHIP TO JESUS IN OUR DIGITAL & DISTRACTED AGE

VISION & SUMMARY

We live in a world designed to capture our attention, shape our desires, and form our habits. But toward what end?

In today's society—teeming with options, distractions, and screen-based interactions—who are we becoming? Brain research and sociological studies^{1, 2} suggest how digital technologies are not merely a set of tools we use—they compose a powerful force that disciple us toward particular ways of thinking, feeling, and living. Over and above that, we are called and compelled to be with Jesus and to follow His way of life, for He is the one who redeems us and shows us what it means to be human—even and especially amidst the distinct challenges of our modern era.

This series invites our church family to consider the deeper and necessary question: How do we faithfully live as disciples of Jesus in our digital and distracted age?

During these weeks, we will explore how digital technologies affect our awareness, relationships, bodies, habits, and attention—and how the practices of Christian discipleship can help us become people who are more attentive to God, more present with others, and more fully alive in Christ. The goal is not mere behavior modification or digital minimalism. The goal is formation into the likeness of Jesus, who instructs us to steward our daily lives and the technologies in front of us according to His good design.

1. Twenge, J. M. (2019). More time on technology, less happiness? Associations between digital-media use and psychological well-being. *Current Directions in Psychological Science*, 28(4), 372–379. <https://doi.org/10.1177/0963721419838244>

2. Loh, K. K., & Kanai, R. (2016). How has the Internet reshaped human cognition? *The Neuroscientist*, 22(5), 506–520. <https://doi.org/10.1177/1073858415595005>

RECOMMENDED RESOURCES

For links to the resources below (and others), please use the QR on this page or visit [***parkchurch.org/bewithjesus***](http://parkchurch.org/bewithjesus).



BOOKS:

- *The Tech-Wise Family*, Andy Crouch
- *The Life We're Looking For*, Andy Crouch
- *The Technological Society*, Jacques Ellul
- *The Anxious Generation*, Jonathan Haidt
- *The Coddling of the American Mind*, Jonathan Haidt
- *The Amazing Generation*, Jonathan Haidt and Catherine Price
- *Digital Liturgies*, Samuel D. James
- *Dopamine Nation*, Anna Lembke
- *Scrolling Ourselves to Death*, Edited by Brett McCracken & Ivan Mesa
- *Amusing Ourselves to Death*, Neil Postman
- *The Ruthless Elimination of Hurry*, John Mark Comer
- *How to Break Up With Your Phone*, Catherine Price
- *10 Rules for Raising Kids in a High-Tech World*, Jean Twenge

PODCAST EPISODES:

- "The AI Revolution: Jobs, Social Cohesion, and the Hope of Humanity," *Rebuilders*
- "The Case for Digital Asceticism," John Mark Comer
- "Put Social Media in Its Place," with Andy Crouch, *Mere Fidelity*
- "Can Humanity be Protected from Artificial Intelligence?," *The Dispatch*
- "Your Undivided Attention," Tristan Harris & Aza Raskin
- "The Last Invention," *Longview*
- "The Age of AI" with Jason Thacker, *Mere Fidelity*

ARTICLES & OTHER RESOURCES:

- The Social Dilemma—Center for Human Technology
- Playlist for the *Being with Jesus in a Digital and Distracted Age* series (curated by Joel Limpic)
- Use QR above or visit [***parkchurch.org/bewithjesus***](http://parkchurch.org/bewithjesus) for more

OVERVIEW: THE TWO GATES

by Seth Coulter

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.” (**Matthew 7:13-14 ESV**)

What is the power of choice? Is a particular choice an artifact of one past moment, or is it something that continues to live and shape us right into the present? This section of scripture and these questions prompted the art for this Digital and Distracted project.

Let's delve into how those themes affected the images here. First, we have a figure in the foreground, an individual walking, as it were, distracted. Ahead arranged on the left and the right are two gates. The gate on the left is the Wide Gate. This gate is grand, high, impressive. It is also deceptive. I decided to portray the wide gate as being in the brutalist style. It is without ornamentation, detail, or flourish. It lacks a detailed beauty and instead opts for grand dimension. Through this gate we see its offering, what looks like a large country is actually a barren wilderness, a desert. The gate promises something impressive, but ultimately delivers something arid. The only life growing on the Wide Gate side is a little hard-bitten thistle. This gate looks from the front to be wholly majestic, but it is a facade, for around the edges are decay and erosion. The Wide Gate is a misleading invitation.



Now we turn to the Narrow Gate. This gate is diminutive, less impressive. It however looks ancient, and well used, and beautiful in its antiquity and craft. This is a gate created stone by stone. The arch is meant to replicate the “Eye of the Needle Gate” that is present in historical art, taken from the parable found in Matthew 19. It is also meant to look something like an old church door. The overall height of the gate entrance itself is just a little too low, as to have the entrant bow their heads as they enter. Within the narrow gate, despite its humble appearance, is *all life*. There are trees growing, figs and thick foliage present, a well with good water, and shade there. What looked from the outside of this gate like a smaller way to go, opens up within and greets those who enter with more life, not less, as the road continues before them.

Lastly, these two gates are situated in the illustration in a way where the Narrow Gate is on the right side, the right hand of the image, and towards the east—and the rising sun. The Wide Gate sits to the west, and the setting of the sun. All of this composition represents the idea of choice, the different ways, and the promises the ways offer.



WEEK ONE: BEING WITH JESUS IN OUR DIGITAL & DISTRACTED AGE

Sunday, August 9

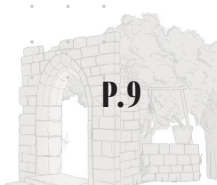
TEXT: MATTHEW 7:13–14

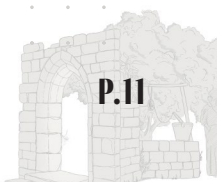
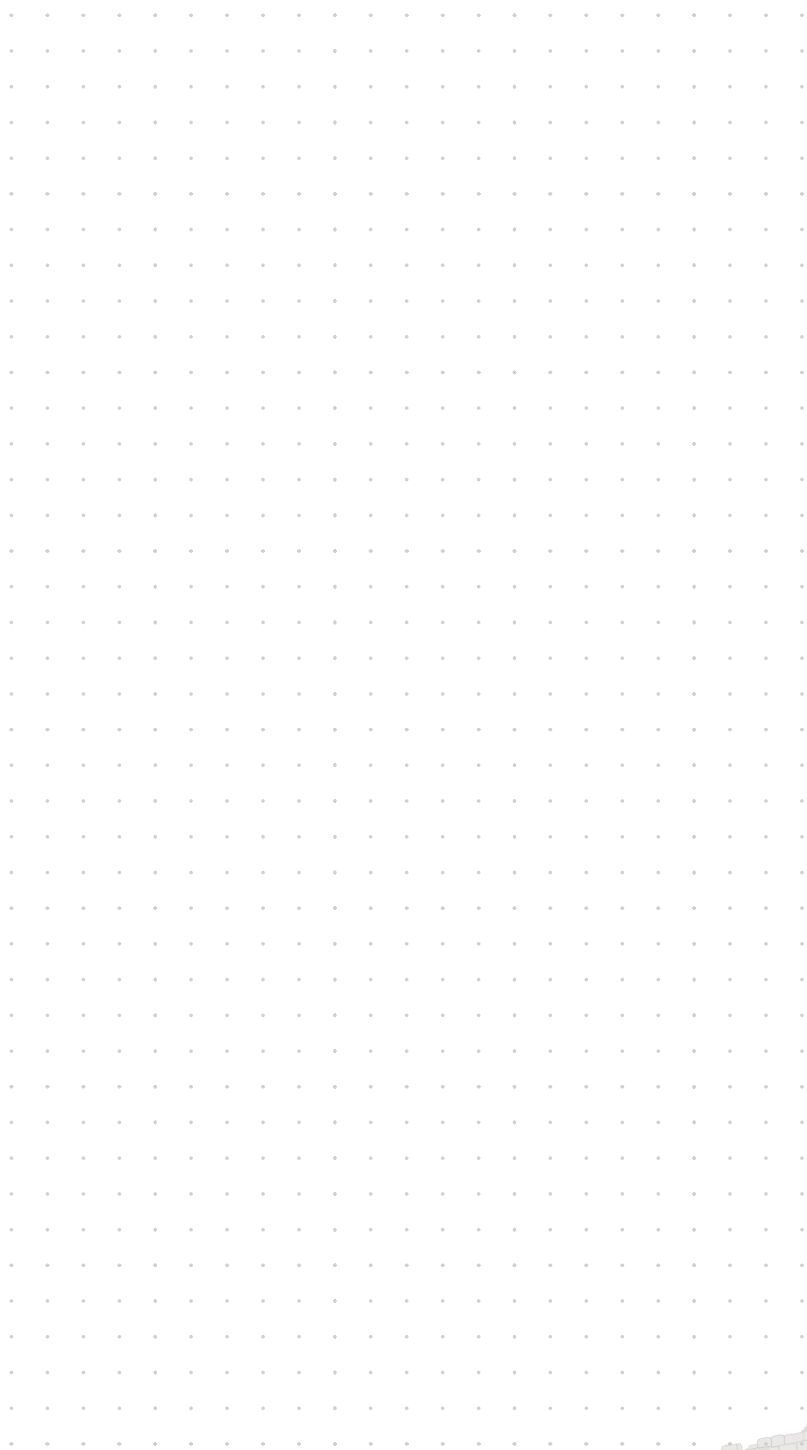
¹³ “Enter by the narrow gate.

For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many.¹⁴ For the gate is narrow and the way is hard that leads to life, and those who find it are few.

SERMON NOTES

A large area for sermon notes, consisting of a grid of small dots for writing.





FOCUS:

We live in a world that is increasingly defined by distraction. The devices we carry, the media we consume, and the rhythms we inhabit continually compete for our attention, shaping our desires and influencing who we become. Without intending to, many of us find ourselves swept along by a culture of constant connectivity, hurriedness, and digital saturation. Rather than leading to a life of peace and wholeness, this cultural current often leads to increasing anxiety and dividedness. Jesus describes such a path as the broad and easy way—a way that feels natural and effortless, yet ultimately leads away from the life we were created to enjoy and ultimately toward unraveling.

Yet Jesus does not merely warn us about the broad way; He invites us into something better. Through the narrow gate and along the hard way, He offers a life of genuine freedom, wholeness, and communion with God. Following Jesus in a digital and distracted age will require intentionality, courage, and a willingness to resist powerful cultural currents. It will cost us something. But what we gain is far greater: a life rooted in God's presence and shaped by His love. This series is an invitation to walk that path together.



REFLECTION QUESTIONS

Consider your daily life: your scheduled commitments, work demands, close relationships, and how you spend your unstructured time. How do digital technologies integrate with these aspects of your life? Jot down your observations.

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As you slow down to think about it, what are you beginning to notice about the digital world all around us? In what ways are the past 15-20 years unique on the stage of history?

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Let's get personal: How do you find yourself drawn into the broad, easy way of digital saturation and distraction? List any key features of how you use digital technology.

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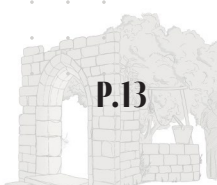
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- What words or concepts would you use to describe our “digital and distracted age”? How do you see these play out? Consider this question both personally (in your sphere of relationships) and societally (larger patterns and cultural dynamics).
- Get into the mindset of a non-Christian Denverite who has little to no understanding of Jesus and Christianity. How would you describe the difference between the broad, easy way versus the narrow, hard way? Why would this person have any interest in choosing the harder option?
- What compels you to go the way of Jesus? What barriers do you currently have in connecting with Jesus as it relates to digital technologies and your habits around them?
- Identify one thing you’ll do today (or tomorrow) to actively choose the harder path of Jesus. Who will keep you accountable to adopting this change?

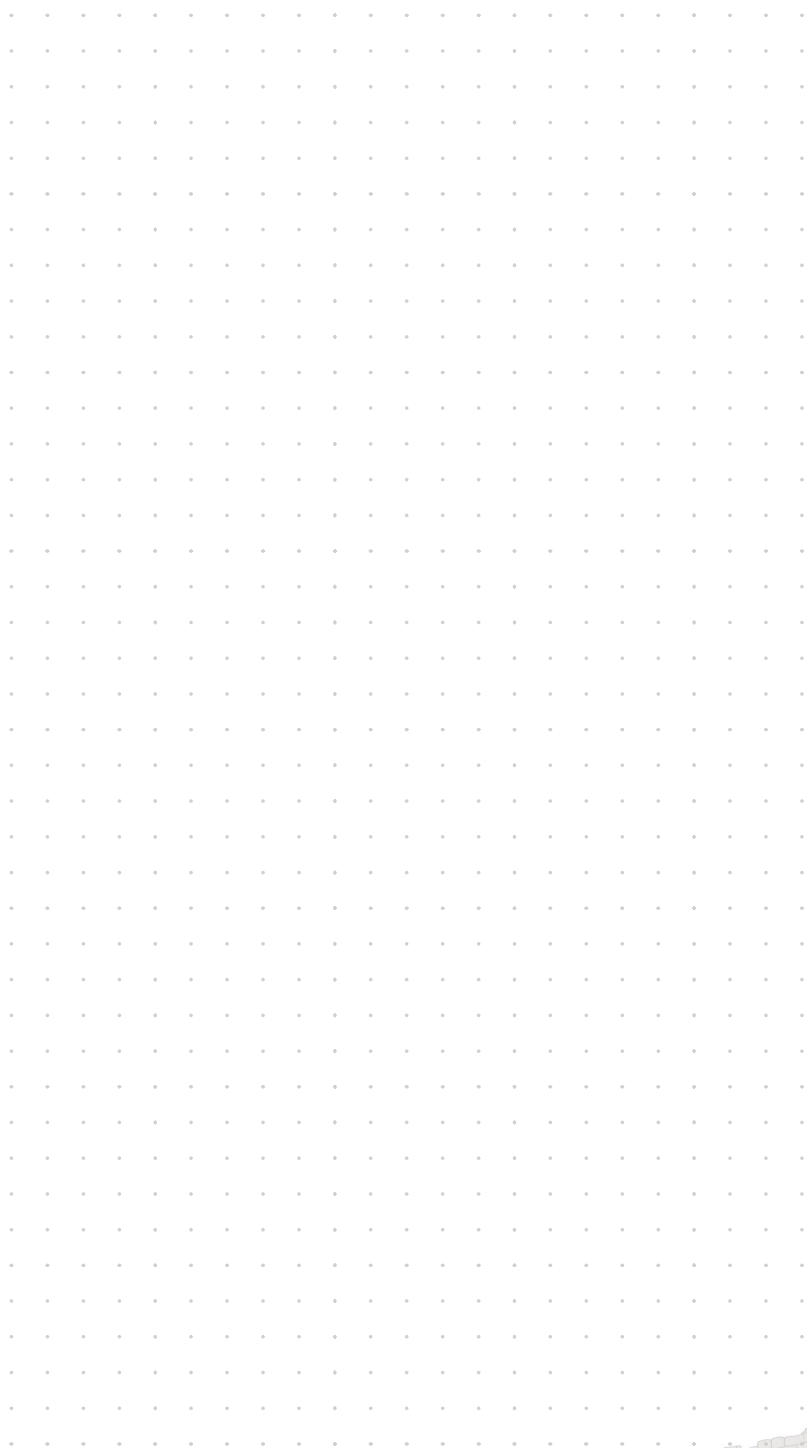
WEEK TWO: GAINING AWARENESS INTO OUR DIGITAL LIVES

Sunday, August 16

TEXT: JEREMIAH 2:9–13

- ⁹ “Therefore I still contend with you,
declares the Lord,
and with your children’s children I will contend.
- ¹⁰ For cross to the coasts of Cyprus and see,
or send to Kedar and examine with care;
see if there has been such a thing.
- ¹¹ Has a nation changed its gods,
even though they are no gods?
But my people have changed their glory
for that which does not profit.
- ¹² Be appalled, O heavens, at this;
be shocked, be utterly desolate,
declares the Lord,
- ¹³ for my people have committed two evils:
they have forsaken me,
the fountain of living waters,
and hewed out cisterns for themselves,
broken cisterns that can hold no water.

SERMON NOTES



FOCUS:

In countless visible and invisible ways, our digital environment is shaping us. The devices we use, the content we consume, and the habits we repeat each day are quietly influencing our attention, desires, relationships, and spiritual lives. If we hope to follow Jesus faithfully in our digital age, we must begin by honestly examining the ways we are already being formed. All worthwhile growth and change starts with awareness. Awareness is not the destination, but it is an essential first step toward meaningful transformation.

The invitation of Jesus is not one of shame or condemnation, but rather the sweet integration of grace and truth. He lovingly calls us to see reality as it is so that we might experience the freedom He desires for us. Through honest reflection and the Digital Habit Audit (below), we have an opportunity to pay attention to what is truly shaping us and to discover where our lives are aligned—or misaligned—with the life God intends. As we do, we can trust that the kindness of God will lead us toward repentance, renewal, and a more intentional way of living.



DIGITAL HABIT AUDIT

This is a tool for gaining insight into your current digital habits. This audit helps provide the requisite attentiveness to what's really there so that you can consider and put effort toward what will be moving forward. See the next page to begin.

Pulling Your Phone Data

Start by opening your phone to see your usage over the past 7-14 days.

Write down the following:

Daily average screen time: _____

Pickups per day: _____

Notifications per day: _____

List your top five apps by time used:

1. _____: _____hrs _____min

2. _____: _____hrs _____min

3. _____: _____hrs _____min

4. _____: _____hrs _____min

5. _____: _____hrs _____min

Categorize your top five apps based on how you typically use them (apps can fall into more than one category):

- **Formation** (Scripture, education, meaningful communication)
- **Consumption** (scrolling, entertainment, passive intake)
- **Utility** (maps, banking, logistics)
- **Escape** (numbing, avoidance, procrastination)

Quick-take Reflections:

- What surprises you?

- What concerns you?

- What do you feel defensive about?

Looking at Your Broader Screen Ecosystem

Give honest estimates from the past 7-14 days:

TV/Streaming (Netflix, YouTube, sports, etc.):

Weekday average: _____hrs/day

Weekend average: _____hrs/day

Computer usage:

Work-related: _____hrs/day

Non-work browsing/media/etc.: _____hrs/day

Other tech usage (tablet, gaming, etc.)

_____hrs/day

Total up your estimated screen usage:

_____hrs/day X 7 = _____hrs/week

Do a little more math to see how much of your waking life is mediated through a screen:

What are your primary content sources over the last 7-14 days?

- Shows/Series:
- Movies:
- YouTube / Online Video:
- Podcasts:
- News/Social Commentary:
- Social Media:

Quick-take Reflections:

- What are you beginning to see?
- What is **aligned** with the life you believe God has called you to live?
- What is **misaligned** with the life you believe God wants for you?

Considering Your Household & Relational Environment

How often is the TV on in the background?

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What is your approach to screens during meals?

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How do shows function in your household/
family as part of your rhythms?

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What role do screens play in the car?

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How would your roommate(s), spouse, and/
or child(ren) describe your digital habits?

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What time(s) of day do you tend to go to screens?

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Where does your phone “sleep?”

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Do you have any “no-zones” for screens
(e.g., bedrooms, dinner table, the car)?

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When you instinctively go toward a screen,
what is typically going on emotionally for you?

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Paying Attention to Your Soul in Relation to Screens

How much time do you spend each day doing the following?

- **Reading / Meditating on Scripture:** _____
- **Silence / Prayer:** _____
- **Conversation with Family / Friends:** _____
- **Study/Life of the Mind:** _____
- **Outside in Creation:** _____
- **Exercising Your Body:** _____

After extended screen time (TV, streaming, scrolling, etc.), I usually feel (circle all that apply):

- Rested/renewed
- Numb
- Overstimulated
- Spiritually dull
- Impatient/quick to anger
- Higher anxiety
- Greater temptation to sin
- More connected with others
- Other: _____

Quick-take Reflections:

- Which media leaves you more alive, replenished, and connected?

- Which media leaves you less attentive to God and others?

- Is there any media that almost always leaves you feeling depleted?

- What other activities and practices leave you more connected to God, your own soul, and others?

Reflecting on Your Digital Habit Audit

Finish this sentence: “If I continue my current digital habits for the next five years, I will likely become a person who...”

REFLECTION & DISCUSSION QUESTIONS:

What are you beginning to see about your digital habits?

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As you compare your digital habits alongside
your other practices in life, what do you notice?

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What do you like about what you are already doing?

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Where in your life do you sense a need for some shifts?

Do any particular changes or commitments coming to mind?

WEEK THREE: CLEARING THE WAY FOR COMMUNION WITH GOD

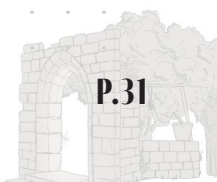
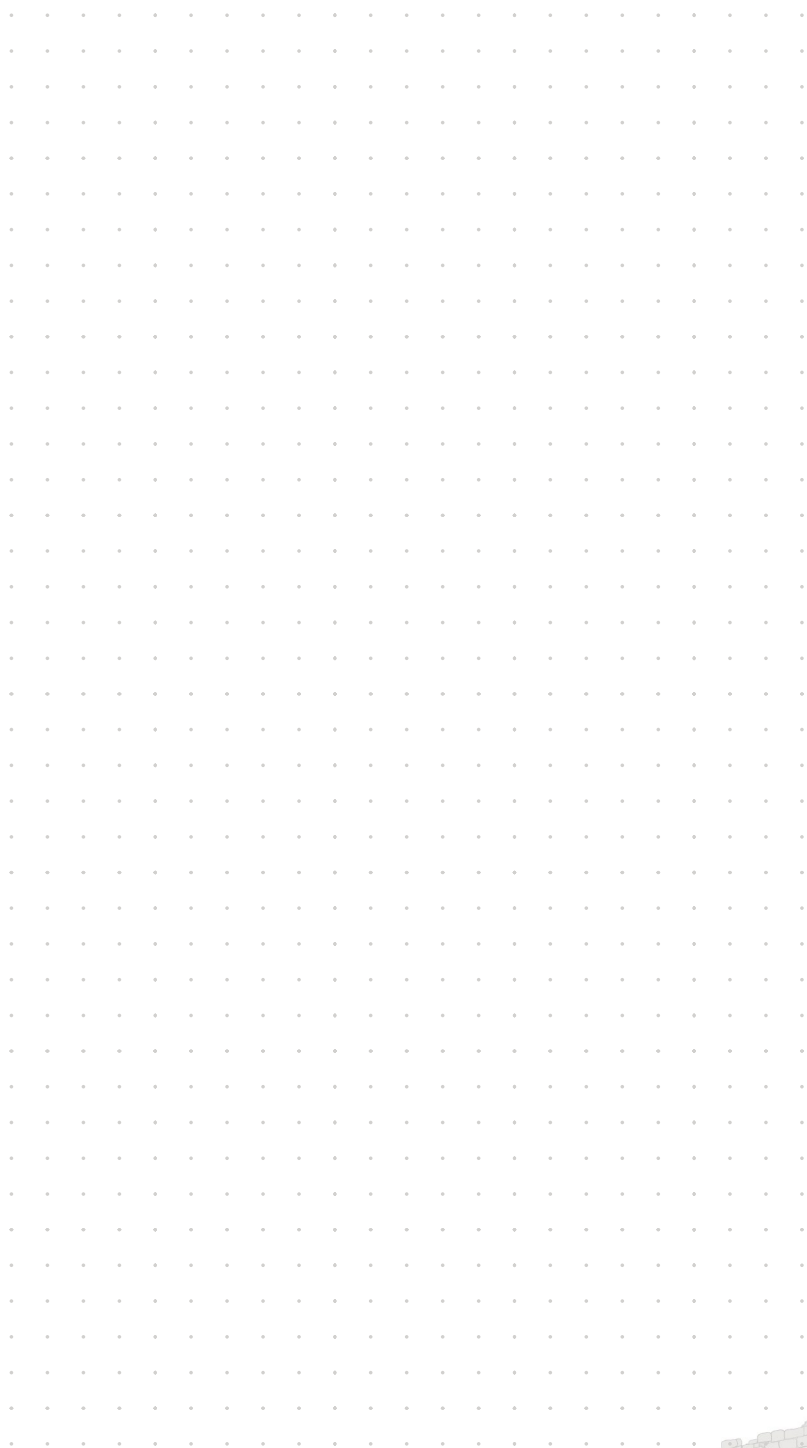
Sunday, August 23

TEXT: MARK 11:15–19

¹⁵ And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. ¹⁶ And he would not allow anyone to carry anything through the temple. ¹⁷ And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.” ¹⁸ And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching. ¹⁹ And when evening came they went out of the city.

SERMON NOTES

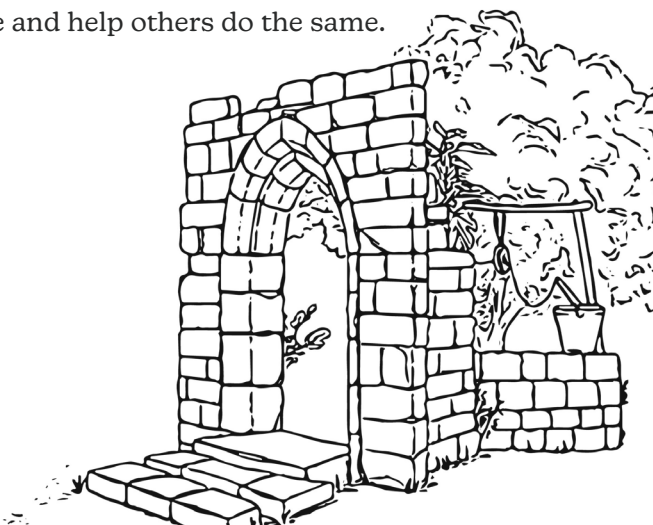




FOCUS:

God created us for communion with Himself. Like the temple in Jerusalem, our lives were meant to be places where we meet with God. Yet over time, other things can quietly occupy that sacred space. In Jesus' day, economic interests, cultural assumptions, and long-accepted religious practices had slowly crowded the temple until the place intended for prayer had become something else entirely. People had grown so accustomed to the obstruction that they no longer recognized what had been lost.

Jesus' response was anything but indifferent. Filled with holy zeal, He overturned the tables and drove out everything that hindered people from encountering His Father, declaring, "My house shall be called a house of prayer." His passion reveals both the value of communion with God and His willingness to confront whatever stands in its way. As we become aware of the ways our digital lives have shaped us, Jesus extends that same invitation to us—not to reject technology itself, but to courageously remove whatever crowds out His presence. The goal of every sacrifice, boundary, and countercultural choice is not simply less distraction, but more of God. As we clear away what has taken up residence in our hearts and habits, we create space to become people who more deeply enjoy His presence and help others do the same.



REFLECTION QUESTIONS

Jesus said, “My house shall be called a house of prayer.” As you reflect on your own life, what occupies your attention most consistently? What does that reveal about what is shaping you?

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Looking back at your Digital Habit Audit from last week, are there any digital habits, patterns, or practices that you sense may be crowding out your communion with God?

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Jesus forcefully removed whatever hindered people from encountering His Father. Is there anything in your life that you sense Jesus may be inviting you to clear away—not because it is inherently evil, but because it has begun to occupy too much space?

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Imagine creating more room in your life for communion with God. What would you hope to experience more deeply as you become more attentive to His presence?

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What is one practical step you could take this week to begin clearing the way for deeper communion with God?

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DISCUSSION QUESTIONS

- Why do you think Jesus responded so forcefully to what was happening in the temple? What does His zeal reveal about God's heart for worship and communion with His people?
- Many of the activities in the temple were not evil in themselves, but they had come to obstruct the temple's true purpose. Where do you see a similar dynamic in our digital age?
- Why is it often easier to become accustomed to distractions than to recognize how they are shaping us? Have there been things in your own life that you didn't realize were hindering your relationship with God until you intentionally slowed down?
- The goal of following Jesus is not simply eliminating distractions but cultivating deeper communion with God. How does keeping that goal in view change the way we think about digital boundaries?
- If our church became a community that intentionally cleared away whatever hindered communion with God, what fruit would you hope to see—in our worship, our relationships, and our witness?





WEEK FOUR: DIGITAL COMMITMENTS

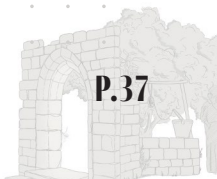
Sunday, August 30

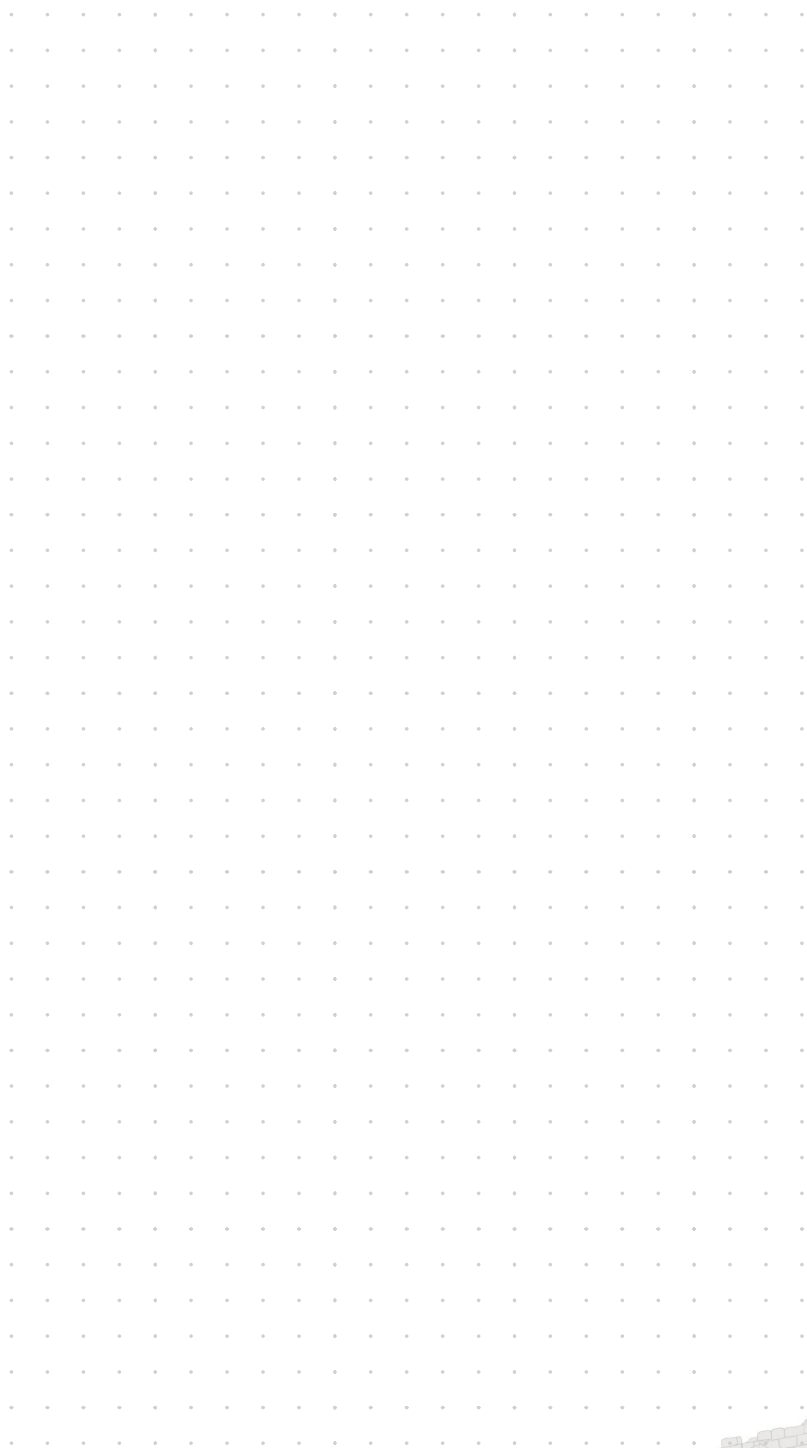
TEXT: LUKE 5:15-16

15 But now even more the report about Him went abroad, and great crowds gathered to hear Him and to be healed of their infirmities.

16 But He would withdraw to desolate places and pray.

SERMON NOTES





FOCUS:

The life Jesus offers does not happen by accident. Every day, our habits and routines are forming us into a particular kind of person. The question is not whether we are being formed, but by what. In a culture and economy designed to fragment our attention and keep us constantly connected to screens, following Jesus requires more than awareness and good intentions. It requires intentional practices that create space for communion with God, presence with others, and attentiveness to what matters most.

As a church, we are asking each of us to commit to two simple but meaningful practices that help us resist the pull of distraction and cultivate a deeper life with Jesus. Practices like “Jesus Before Screens” and “My Phone Sleeps Where I Don’t” are not about guilt, restriction, or proving our holiness. They are small, research-supported¹⁻⁵ acts of discipleship that reorient our hearts toward God and remind us that our devices are meant to be our servants, not our masters. As we take these steps together, supported by a committed community, we trust that God will use these ordinary practices to form in us a greater freedom, presence, and love for Him and for others.

1. Clear, J. (2018). *Atomic habits: An easy & proven way to build good habits & break bad ones*. Avery.

2. Haidt, J. (2024). *The anxious generation: How the great rewiring of childhood is causing an epidemic of mental illness*. Penguin Press.

3. Mark, G. (2023). *Attention span: A groundbreaking way to restore balance, happiness and productivity*. Hanover Square Press.

4. Walker, M. (2017). *Why we sleep: Unlocking the power of sleep and dreams*. Scribner.

5. American Academy of Sleep Medicine. (n.d.). *Healthy sleep habits*. Sleep Education. <https://sleepeducation.org/healthy-sleep/healthy-sleep-habits/>

TWO DIGITAL COMMITMENTS

Commitment #1: Jesus Before Screens

What is this practice?

Before engaging with email, social media, news, entertainment, sports scores, text messages, or any other digital content each day, we commit to spend intentional time with Jesus. This can be as simple as reading Scripture, praying, sitting in silence, journaling, or practicing gratitude. The goal is not a specific amount of time, but a deliberate choice: Jesus receives our first attention before our screens do.



#1:
JESUS
BEFORE
SCREENS

Vision for the practice

The first moments of our day are profoundly formative. They often set the trajectory for our attention, emotions, priorities, and desires. Yet many of us begin our days by immediately consuming information, responding to demands, or entering the concerns of others before we've oriented ourselves toward God.

Jesus invites us into a different way. Before we are workers, consumers, parents, leaders, students, or friends, we are beloved children of God. Beginning our day with Him reminds us who we are and whose we are.

Research consistently shows that the content and stimuli we encounter first thing in the morning significantly affect our mood, focus, stress levels, and thought patterns throughout the day. Spiritually speaking, beginning with Jesus helps train our hearts to seek His presence and perspective first rather than allowing the digital world to dictate the agenda for our minds and souls.

Committing to being with Jesus before paying attention to a screen is never about earning God's favor, but rather about creating space to receive Him and what He provides.

How do I do it?

Step 1: Decide What “Time with Jesus” Will Look Like

Choose a simple practice or circle a few that you would like to rotate through from day to day:

- Read and meditate on a portion of Scripture
- Pray through the Lord’s Prayer
- Sit in silence for five minutes
- Journal your thoughts and prayers
- Read a devotional
- Practice gratitude in prayer

It is wise to keep it simple enough to remain sustainable!

Step 2: Create a Clear Boundary

Commit to avoiding the following until after your time with Jesus: Social media; News; Email; Text messages; Shopping; Streaming services; Sports scores; Browsing

Step 3: Prepare the Night Before

Make your Bible, journal, devotional, and/ or reading plan easily accessible before going to bed. Find simple “nudges” that remind and make your practice more likely. (A couple examples: Get your coffee ready to brew before going to bed; Set up your “space” to be with Jesus ahead of time in a particular chair, nook, or room.)

Common Barriers

“I don’t have enough time.”

Start with five minutes. Consistency matters more than duration.

“I forgot.”

Place a Bible or journal somewhere you’ll see it before reaching for your phone.

“My phone is my Bible.”

Consider shifting your practice to using a physical Bible whenever possible. (Take one home from Park Church if you’d like!)

“I missed a day.”

Don’t spiral into shame or guilt. Simply begin again tomorrow! Discipleship is built through repeated returns to Jesus, not flawless performance.

Commitment #2: My Phone Sleeps Where I Don't

What is this practice?

Each night, charge (or otherwise place) your phone outside of your bedroom before going to sleep. Use a traditional alarm clock if needed! The goal is to create a screen-free sleeping environment that protects rest, reduces distraction, and creates space for healthier rhythms of ending and starting each day.



#2:
MY PHONE
SLEEPS WHERE
I DON'T

Vision for the practice

For many of us, our phones are the last thing we see before bed and the first thing we encounter when we wake up (and perhaps a middle-of-the night distraction in between). The result is that our attention is continually available to notifications, entertainment, news, and endless streams of information.

Bedrooms are best protected for rest, renewal, prayer, and sleep. Since our devices often bring distraction, work, anxiety, temptation, and overstimulation into these spaces, we want to practice keeping them in their proper place. If keeping your phone outside the bedroom isn't practical (for example, if you live in a studio apartment or must remain on call overnight), designate a consistent location for your phone that is as separate as possible from your immediate sleeping environment.

Research has shown that smartphone use before bed can negatively affect sleep quality, while the presence of a phone nearby increases the temptation to check notifications, scroll, or engage with content during the night and upon waking. Spiritually, the commitment to have one's phone sleep somewhere else helps create a small but meaningful act of trust: we are reminded each night that the world can continue without us for a few hours. God remains awake and attentive while we rest. This practice reclaims both the beginning and end of the day as opportunities for presence rather than distraction.

How do I do it?

Step 1: Choose a Home for Your Phone

Select a location outside your bedroom:

- Kitchen counter
- Living room charging station
- Bathroom
- Home office
- Entryway table

Make it the normal overnight location for your device (and perhaps for others' devices in your household as well!).

Step 2: Replace Necessary Functions

If your phone serves as...

- An alarm clock: use a simple alarm clock
- A sound machine: use a dedicated sound machine or alternative solution
- A flashlight: keep a flashlight nearby

Step 3: Create or Modify Your Evening Ritual

Before placing your phone away, consider doing (or reengaging) one or more of the following:

- Review tomorrow's schedule
- Respond to anything urgent
- Set your alarm
- Charge your phone
- Pray
- Read
- Spend time in conversation with roommates or family

Common Obstacles

"I need my phone in case of emergencies."

Most emergencies can still be reached through calls, even if the phone is outside the bedroom. Find a location that balances accessibility with distance.

"My phone is my alarm."

A simple alarm clock is usually an inexpensive and effective solution.

"I use my phone to unwind."

The research would challenge the effectiveness of this strategy! Consider replacing scrolling with reading, prayer, conversation, reflection, or other restful activities.

"I've tried before and failed."

Expect the habit to feel awkward at first. It takes time to practice something new. Keep pressing in and allow the Spirit of God to comfort and strengthen you.

DISCUSSION QUESTIONS

What were your initial reactions to the commitments “Jesus Before Screens” and “My Phone Sleeps Where I Don’t”?

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Why do you think seemingly small habits can have such a significant impact on our spiritual formation?

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What obstacles or resistance do you anticipate as you seek to practice these commitments?

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How might these commitments affect your relationship with God, your family, your friends, or your own sense of God’s presence and the peace He provides?

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What support or accountability would help you follow through on these commitments over the coming weeks?
What steps do you need to take to secure that accountability?

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If our church embraced these commitments together, what fruit would you hope to see emerge in our community?

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WEEK FIVE: BUILDING A RULE OF LIFE

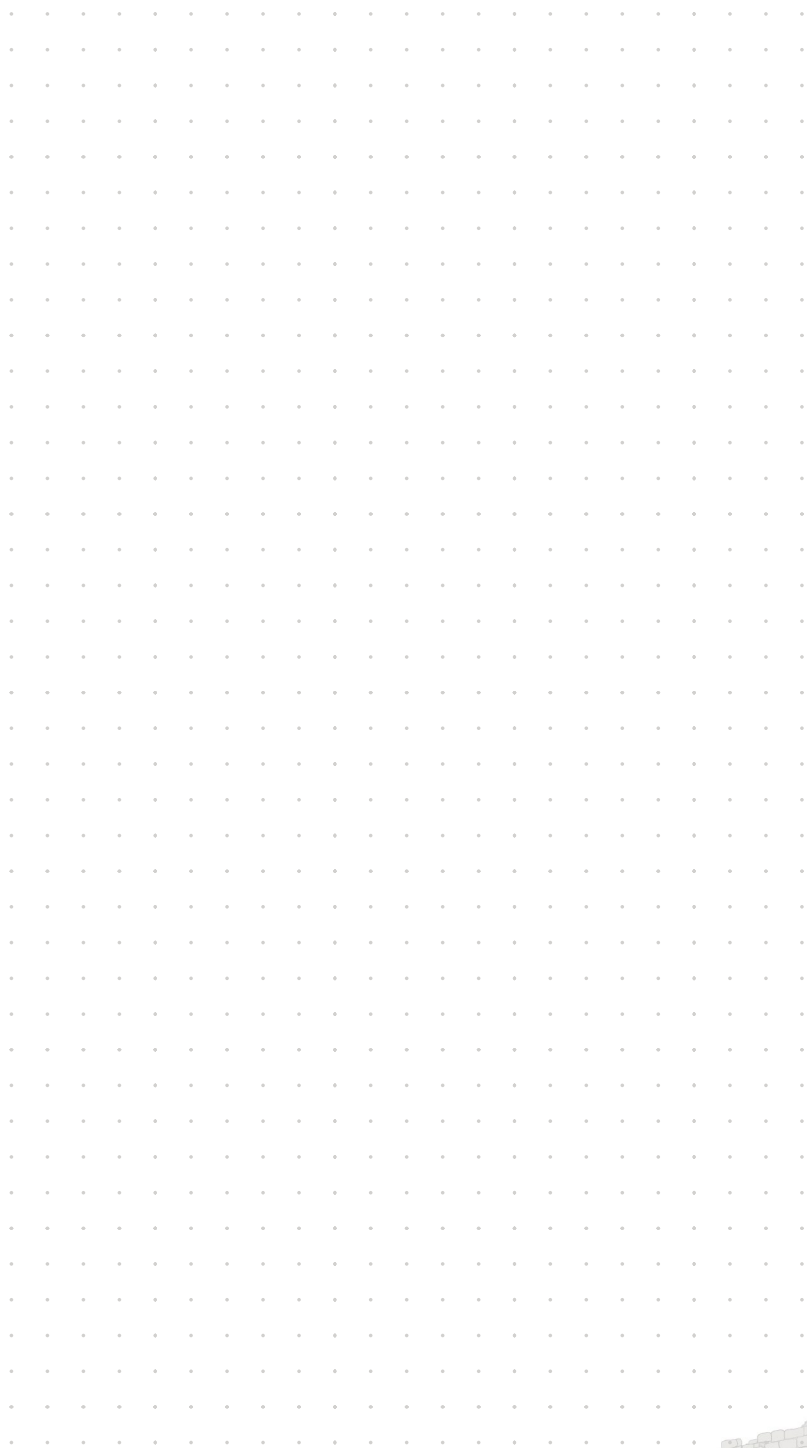
Sunday, September 6

TEXT: MATTHEW 7:24–27

²⁴ *“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.*

²⁶ *And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.*

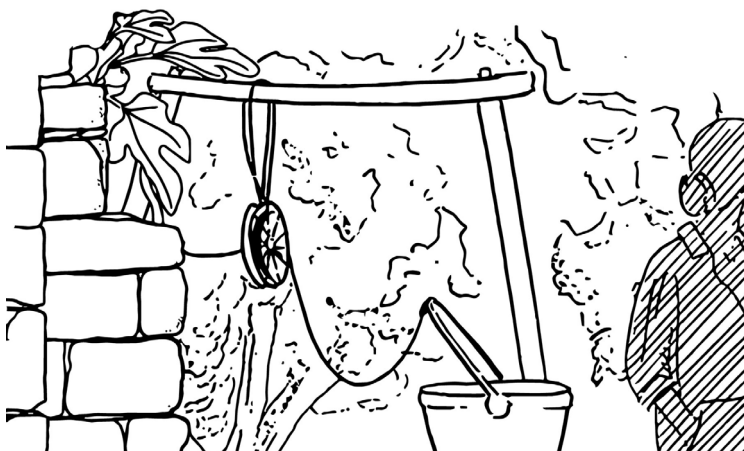
²⁷ *And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”*



FOCUS:

The goal of this series has never been simply to reduce screen time or adopt a few better habits. The goal has been to become the kind of people who increasingly live with Jesus, walk in His ways, and experience His life. Yet, as we discussed last week, lasting change doesn't come from good intentions alone. If we desire a different future, we must decidedly order our lives around the things that help us remain connected to Christ. This is where a Rule of Life becomes a gift—not a burdensome checklist, but a framework that helps us align our daily rhythms with our deepest desires.

A Rule of Life is a personal and prayerful pattern of practices that creates space for abiding with God and becoming attentive to His presence throughout ordinary life. As we reflect on the insights we've gained, the commitments we've made, and the life Jesus invites us into, we now have an opportunity to build a sustainable path forward. Rather than being shaped primarily by the demands, distractions, and urgencies of our digital age, we can intentionally cultivate rhythms that direct our attention toward God, strengthen our relationships, and support a life of faithful discipleship. By God's grace, these practices become more than habits—they become pathways through which we learn to live wisely, freely, and joyfully with Jesus and others.



DISCUSSION QUESTIONS:

What stood out to you most from this series as a whole?
How has your understanding of technology, distraction,
and discipleship changed over the past five weeks?

What is a Rule of Life, and how is it different from simply having goals or resolutions?

How was the exercise of building a Rule of Life for you? What did it draw out, encourage, stir, or expose as you went through it?

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Which practices or commitments from this series do you most want to carry forward? What barriers do you anticipate as you press into these?

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Looking ahead to six months from now, what fruit would you hope to see if you faithfully lived according to your Rule of Life? How can our community help one another remain faithful and grow toward this vision?

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RULE OF LIFE BUILDER EXERCISE

We all live by some rhythm—some set of habits that shape how we spend our time, engage our relationships and pursue what we think will bring life. But for many of us, life feels chaotic, reactive, or exhausting. We want to follow Jesus, but our pace and patterns often leave us feeling distant from Him and from the people and purposes that matter most.

A Rule of Life is a grace filled way of returning to what matters. It's not a rigid set of rules or another to-do list—it's like a trellis that helps a vine grow strong and healthy. It offers structure and support so that your life can flourish in alignment with Jesus. Over time, a Rule of Life helps reorient our desires, renew our habits, and create space for joy, peace, and purpose.

The following pages will guide you into building your rule of life—whether for the first time or as a means of retooling what you're already committing to. In line with our current series, we have structured these portions specifically around digital habits and how technology integrates or otherwise affects other aspects of your life rhythms and commitments.

Remember, the goal isn't perfection—it's grace-filled practice. Start where you are. Be a learner. Let this be a tool for walking with Jesus daily and learning His restorative approach to life.

Visualize Your Rule of Life

Use the chart on the following pages to visualize your Rule of Life. Each of us has some set of practices. Start with where you are, use this chart to write down your current reality as a way of getting clear on “what is.” This process has the ability to stir your imagination and eagerness for “what might be” for this next season. You will have space in the following sections to specify and integrate these.

Domain	Practices	Frequency	Notes
<i>Communion with Jesus</i>			
<i>Rest & Replen- ishment</i>			
<i>Family & Community</i>			

Domain	Practices	Frequency	Notes
Work & Mission			
Digital Limits			



Getting Strategic with Your Digital Commitments

Leveraging the work you've done over the past several weeks, consider again your digital habits and what Jesus might be inviting you into. At the bottom, jot down some new or refreshed practices you'd like to commit to in this next season.

Goal: *Create space for presence, attention, and rest by setting healthy boundaries around screens and media.*

Why it Matters:

Our phones, social media, and entertainment platforms are designed to capture and hold our attention. Without boundaries, they often shape our days more than we realize—disrupting sleep, draining focus, and crowding out what matters most. Setting intentional boundaries helps reclaim your time and attention for rest, relationships, and communion with God.

Practical Steps:

- Evaluate your screen time (use built-in phone tools or apps like Screen Time or Digital Wellbeing).
- Choose device-free zones or times (e.g., bedroom, meals, Sabbath, mornings/evenings).
- Set time limits for apps or platforms that tend to consume your attention.
- Designate 1-2 days per week as “low-tech” or “no-scroll” days.
- Replace default scrolling with life-giving alternatives (reading, prayer, nature, conversation).



Reflection Questions:

- When do I turn to screens out of boredom, anxiety, or habit?
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- How does my digital life impact my presence with God and others?
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- What simple boundaries would create more space for rest and replenishment?
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Key Insight: Digital freedom is less about restriction and more about reclaiming your attention for the things that lead to life.

Toward My Rule of Life:

What regular practice(s) or limits will help me cultivate a more healthy relationship with technology and media?

Practice	Frequency	Potential Challenges

Structuring Your Rule of Life

This section is about pulling it all together. What will your moments and your days look like moving forward? It's important for us to simultaneously be realistic and challenge ourselves into genuine growth.

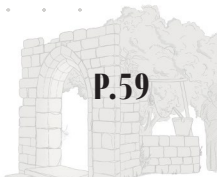
Record your thoughts below:

Putting It Into Practice

Once you’ve created your Rule of Life, take a step toward living it. Decide when you will start. Get it on your calendar. Share with trusted friends and invite their encouragement and prayer. Give yourself plenty of grace as you begin. New habits take time to take root; it’s okay to adjust and grow as you go. Most importantly, pay attention to what Jesus might be teaching you as you step into the ups and downs of practicing new rhythms for your life.

Some things to consider as you begin:

- When will I start?
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- Have I put this in my schedule and calendar yet?
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- What obstacles do I anticipate? How can I seek to address them?
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- Who will I ask for prayer and encouragement?
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CLOSING THOUGHT: BE WITH JESUS DAILY

This journey isn't about achieving perfection or proving yourself. It's about abiding with Jesus and learning His restorative approach to life. A Rule of Life is simply a framework to help you live in loving alignment with what matters most. When crafted with prayer and humility, it becomes a gentle guide toward a more meaningful, present, and joyful life with God.

Start small. Stay flexible. Let the grace of Jesus lead the way.

A Prayer of Surrender

*Lord, my life is Yours.
The rhythms I choose, the time I keep,
the relationships I tend,
and the work I do—
I place them all in Your hands.*

*Teach me to walk with You each day—
not by striving, but by grace.
Meet me in these simple patterns.
Shape my desires. Renew my heart.*

*May this Rule of Life not be a burden,
but a pathway to deeper communion with You.*

*Lead me in Your love and empower me by Your Spirit,
that in all things—great and small—
I might live for Your glory and abide in Your love.*

Amen.

