

[00:00:00] **Tim Koller:** Hi friends, welcome to Engage360, Denver Seminary's podcast. I'm your host Tim Koller Thank you for joining us for today's conversation. With me are Chris and Adam. They are the hosts of the Device and Virtue podcast where they argue about the wrongs and rights of technology and faith in everyday life. Chris, Adam, thank you for joining me.

[00:00:35] **Chris Ridgeway:** Glad to be here.

[00:00:36] **Adam Graber:** Thank you. It's great to be here. Yeah

[00:00:38] **Tim Koller:** So, as we have this conversation, y'all have been doing this podcasting and blogging, talking about technology and how it's forming and shaping us for quite some time. And I would love to hear a bit about the history of AI technology. Is this a new thing? Is this something that is just the next step in technology? How should we be approaching this?

[00:00:59] **Chris Ridgeway:** Is artificial intelligence a new thing? We'd say that a lot of technologies are a combination of technologies. New technologies are combinations of old technologies. So, it's not a new thing, and it is a new thing. Adam probably has a lot to say on this. We've been doing our podcast for about five years on technology, ethics, and the way it impacts Christians. And we've been talking about everything from electric cars to DNA editing to how we work today on slack and chat and computers. But I will say the new developments in the last year with we're hearing about chat GPT with artificial intelligence. We're hearing about programs that can generate images out of thin air. They're pretty remarkable. They do feel sort of new, sort of different.

[00:01:45] **Adam Graber:** Yeah, they absolutely do. We have not been able to get away from talking about AI now for the last year since Open AI released chat GPT and it does seem like a, so to speak, iPhone moment, if you will, like, it feels like a bit of a sea change in culture and in how we're talking about tech and how prevalent it is. But artificial intelligence in general has been around for about 70 years as a concept. The term originated in 1956, Dartmouth College hosted a seminar, they decided to have a summer workshop around artificial intelligence, and they thought, hey, maybe by the end of the summer we'll have it figured out and figure out how the computer can kind of imitate the human brain and do what humans can do. And obviously, 70 years later, we've gone much further down that rabbit hole. And there's been lots of ups and downs with AI throughout the last 70 years, but I would say it really started to pick up in the 90s with the advent of the Internet and generating all of this big data and needing a way to sort of digest and comprehend all of that data. And they started developing new AI strategies and systems to take that data. And we're overwhelmed by statistics already today. But with just the explosion of internet data has really made it impossible for us to really understand. And AI really makes it a little more possible for us to take all of that data and reduce it down to a manageable size and make it comprehensible in some way.

[00:03:35] **Tim Koller:** I think it's fascinating, the whole AI conversation, because you have people who are very pro AI, like it can do no wrong. And then you've got others that say, this is going to actually end civilization. This is going to ruin the world. So, if the spectrums are that polarized, how are you individually landing in your approach to AI? So, Chris, I'd love to pick on you first and just say, as you're engaged with AI, as you're thinking about this topic, is this something that you're saying it is going to transform the world for the good, or this needs to be ended now because it's going to end society? Where do you fall on that spectrum?

[00:04:11] **Chris Ridgeway:** This is one of my favorite questions because I'll be honest, the church has always had two really strong reactions to new technologies over even history. And you can see this at the advent of the printing press if you want to go there. You can see this in the early 1800s. Let's just go there. Folks might've heard of the American tract society from way back when. They were one of the earliest publishers of what was called mass printing sort of, or publishing. We've had books for a long time, but it was the early 1800s when everyone started to read. Scholars might call it the reading public pops up. So, it's newspapers, but it's flyers. It's books. Well, this becomes about, for the American Tract Society, because they think the new technology of printing is the moral degradation of the world. They started calling the press the satanic press. They said that the plagues of Egypt would be better than the flood of print material that's reaching out to people. And there were sermons about this, about how we were all going to sort of lose ourselves. The evils of novels was a really big one. Pastors really thought paperback novels were really going to destroy sort of morality. So, you have that, and then you have the other side of the American Tract Society. It's like, well, this is for the gospel. We're going to print a zillion gospel tracts, religious literature. I'm going to go door to door with salespeople and sell this stuff. And that's what they did. And so, you had sort of both reactions of total doom and total optimism that this could be actually the Great Commission happening right now. Okay. That's the early 1800s. No one likes it when I get that nerdy, but we're getting all the same reactions today, and we've gotten this with social media, gotten this with internet, with mobile phones, which arguably are one of the biggest changes. But certainly, with AI, you see reactions of doom and reactions specifically in the evangelical church of this could fulfill the great commission.

[00:06:08] **Tim Koller:** That's good. Adam, how about you? Where do you land on this spectrum?

[00:06:12] **Adam Graber:** Yeah, that's a great question. So, whether you're kind of a doomer or a dystopian or a utopian about all of this, what's interesting is you have people who are saying, hey, we should use this for good purposes because other people are going to use it for bad purposes. But the reality is that both people are using this technology, right? So, we're worried about A. I. doing these terrible things. And we're saying, hey, let's use A. I. for these great things. And we kind of get into this weighing the costs and benefits conversation and it just goes around and around. For every, dystopian reality, I can come up with a utopian one.

[00:06:56] **Chris Ridgeway:** Adam's often considered the dystopian in our world, and I'm often considered the utopian, meaning I see a positive view forward and Adam often sees the concerns. But I interrupted you.

[00:07:06] **Adam Graber:** No, it's totally true. And there is a bit of an aesthetic quality to our postures. And, I see a little bit more of sinful humanity taking over and us being tempted by the sort of negative sides and Chris is maybe more optimistic and believes that Jesus can really redeem us right here and now, and that it's going to move us in a positive direction and the reality is it is somewhere in the middle, but where that middle is, where that line is that's what we're trying to figure out in every episode, really,

[00:07:43] **Tim Koller:** That's delightful. And it's a difficult conversation because we don't know all of the creative ways that humans can use this for good or for ill. That's sort of yet to be discovered as it's getting implemented. But as it gets implemented, the two of you are exploring this intersection of formation that regardless of whether it's being used for good or for evil, merely engaging the technology shapes us. Y'all talked about the printing press and how that transforms us to actually have individual libraries. You could actually have a book in your home as opposed to it being more of

a public thing. That shapes us as a people. So how do you see AI, regardless of whether it's being used for good or for ill, how is this forming us? Chris, why don't we pick on you first, man?

[00:08:26] **Chris Ridgeway:** I think you're exactly right with the observation that it's not simply the content of the technology. For instance, what's on TV? Does it have violence or sex that we don't want to see? Marshall McLuhan, famous Catholic Christian, actually, in the 1960s, but also a professor of media, was the one that said the medium is the message, and also coined the term the global village, and he points out that the actual technology, the shape of the technology is what shapes us. He calls concentrating on the content of what's going on there, he calls it red meat. He says it's red meat to distract the dog. It's really because that's not really the big power. That's not really the big shape. When we scroll TikTok, if we have millennial pastors, we're scrolling Instagram and just watching TikTok on there. But if we're sitting on the couch late at night and spending an hour scrolling through little videos, it's not just the content of what the videos is. It's the timbre, the attention, the authority, that happens in our lives because of that framework, the way we rest, and the way we believe, and the way we trust, and the way those things wrap into that medium that really shapes us.

[00:09:40] **Adam Graber:** Yeah, and I would add to that, that because it's a medium, it's in between, it's in the middle. Medium means in the middle. And as a medium, it is shaping how we're relating to each other. So, I mentioned earlier that, there was lots of big data happening with the internet and we needed a way to sort of relate to that big data. And AI is facilitating that relationship. But of course, that data is representative of people. And so, I'm relating to the AI, which is relating to the data, which is relating to the person. And so, between me and the people using the internet generating the data, there's these layers of relationship. And, the ways I use AI, the ways that we draw statistics out of big data, all of that is informing how we look at the people around us and how we understand what do they care about, what are they doing, what do they think about, and that frames my perceptions of them, my prejudices about them, and ultimately then it also informs what I say on Twitter and what things I think are relevant to say on Twitter. And it's informing that worldview. And as that worldview informs me, I am responding to it. And so there are lots of different ways this happens in all sorts of technologies. But with A. I. that is one of the ways that it is forming those relationships.

[00:11:21] **Tim Koller:** That's so good. And it's fascinating to me as we wrestle with this, that you've mentioned that the church has a history of perhaps sometimes unquestioningly embracing technology and also just rejecting out of hand. So, I think of Andy Crouch's work, oh, yeah culture making. And so, the idea of culture making being that you have these postures, and you have these gestures. And so rather than sitting on the sideline waiting for other people to create something so that you can critique it or condemn it or consume it or copy it, you instead should be in this posture of actually creating and cultivating. So, one of the things I've appreciated about the work that you're doing and what your podcast is emphasizing is that we're being shaped by these forces, regardless of how we're attempting to use these things. So, in your work, are you finding that you do use AI? Are there advantages that you have found to be able to say, I embrace AI in these ways?

[00:12:14] **Chris Ridgeway:** Well, I mean, you're asking me these questions that are difficult, so I've just been typing them in to ChatGPT, and responding with that. No, we're using AI, you know, I'm also a creative professional and help both higher ed seminary institutions and other clients look at the way they're communicating in the world. And there are a lot of practical uses of AI already. And AI, just to say this, we've already said it, but it's such a broad term. Anyone that is a technologist would immediately sort of chide us for being, you know, in a seminary, you would sort of like, how do you use the Bible? And of course, you're a theologian you're New Testament scholars, and you're

Old Testament scholars and everyone else would want to divvy this down, right? And how are you using that? And that's the same for this. When we're just saying AI were not talking about generative transformation models. We're not talking about machine learning. There's a quite a lot of categories under here, so it's a little rough. But if we just get to the way I think most technologies sort of lift the floor of what we can do and provide a foundation underneath. So, if anyone has ever taken programming languages in school, and this will be a little bit of a technical metaphor, but back in the day when I was in college, which was quite a little bit ago, we would use programming languages where you just really had to tell it to do everything. You could type it out and like, let's say basic, it was one of the names of the original programming language is basic, you know, and you'd sort of say, if something happens here, then do this. Well, then things got really more complicated. You started being able to add things called functions and add these routines and programming languages that you could write all that, package it in a little box, and then you just had to say, oh yeah, print that on the screen. Instead of telling it how to print on the screen, well, it just did it. No one had to know how to do that anymore. And as the languages got more complicated, now when someone writes an app, for your iPhone, they can tell it to just change screens and sort of design a screen. And they don't have to tell the phone all the things that it needs to do that. And so, we sort of stand on the shoulders of giants when it comes to technology. AI is sort of the next lift where it doesn't do everything for us, but it does take some of the processing the creative or mental processing out of the way. So, we can do one more thing higher than that. Is that making any sense?

[00:14:23] **Tim Koller:** Certainly. It's almost like the evolution we've seen in word processors, where now it can say, here's predictive text. So, you're typing in a sentence, and it says we can finish the sentence for you like this. So, it's integrated in so many ways.

[00:14:34] **Chris Ridgeway:** And you can get your paper done more quickly or more interestingly doing that. It's not like you're not thinking, but it's sort of speeding you up in some ways.

[00:14:41] **Tim Koller:** Yes, interesting. Adam, how about you? What, how do you see us using this?

[00:14:48] **Adam Graber:** Well, the way I'm using it every week is for GPS and telling me, hey, how do I get from point A to point B and what's the fastest route? And curiously, it can't give me the most scenic route. It can give me the most fuel-efficient route, but those are biases that are sort of built into certain kinds of GPS systems. When it comes to generative AI, I think one of its best features at this point is brainstorming and using it to generate the most common set of ideas around a specific topic. And I find that to be, really interesting. I tend to like corner cases and kind of go off into obscure esoteric conversations. Chris chides me for that. But I find it really helpful because I don't tend to think about the most common ideas. And so, if I go to chat GPT. And ask, hey, what are the top 10 books on AI or whatever? It might come up with a list that I wouldn't think about. And so, giving me that perspective of like, what are most people kind of already thinking about AI helps me get started to sort of explore an area that I haven't explored before. And I feel like it's a good place to start, but it's not a good place to end. And so that's kind of how I've been treating it.

[00:16:12] **Tim Koller:** I love that use of it, that it can be like a partner in adding to your creativity, but it's not necessarily the finisher of your product. That's very interesting. So, there are ways that we can use it to be helpful. And I saw that there are attempts out there, you go to a website and there are these chatbots that you can engage. So, there are churches, I'm assuming, you know, I was kind of trained up in a way of doing evangelism where you're at the mall. Will you take a survey? Do you want to take a survey? You're asking people questions to engage them. Are you seeing these kinds of things happen for evangelism or discipleship? Do you see AI being used in this way to try to help people advance their walk in the Christian faith?

[00:16:54] **Chris Ridgeway:** We do have an episode called Evangelism Chatbots where we talk to some leaders in ministry that are working with some of that.

[00:17:02] **Tim Koller:** Fascinating.

[00:17:02] **Chris Ridgeway:** That was before the new advances in these transformational models. So, Adam, have you seen the next step in that yet?

[00:17:11] **Adam Graber:** Yeah, we were talking about that in 2019. And we thought, man, evangelism chatbots are years off. And then three years later, you've got what is essentially an evangelism chatbot capability today. And yeah, people could be asking even chat GPT as it is without any sort of fine tuning, who is Jesus? What do Christians believe about Jesus? What do Muslims believe about Jesus? There's lots of different directions, and it's very self-directed in that approach, right? Whereas, in a traditional evangelism context, you're going to have a conversation that goes both ways, and you might have relational dynamics that come up as a result of that. And the evangelist can also be asking questions, where a GPT system is generally not designed to do that. Now there are GPT systems out there like Inflection.AI. that asks therapeutic questions. And I've tried it. It's a very interesting experience, but it's programmed to ask you more probing questions to reflect on your own life. I think an evangelism chatbot could certainly do the same sort of thing, but, again, it has a bit of an ambiguous quality to it, in that it's not necessarily going to, quote unquote, do apologetics, or convince you of the veracity of Scripture, the authenticity of Jesus, but it's going to sort of present, GPT 3 was found to sort of present a predominantly U. S. public opinion. And so, it's going to sort of present that opinion, generally speaking, unless you fine tune it in various ways.

[00:19:01] **Chris Ridgeway:** And you can fine tune these GPTs, of course, these generative things. And that's what everyone's talking about now. Companies want to create these for their specific areas of knowledge. I think very soon we'll see, if we don't see from someone like Logos, or see someone from like a large evangelism ministry, we'll see a tuned GPT in this area. But back, even when we were talking about this before, we have a lot of questions about, is the gospel a message, or is the gospel a person of Jesus. And what are the theological questions about how the technology operates? If we're just trying to transmit the information, maybe it is sort of useful, but does it represent the holistic picture of the presence of Christ in the person. And so, there's problems there, right? The church needs to represent the gospel as the body of Christ.

[00:19:44] **Adam Graber:** Yeah, and there are already fine-tuned models. The Catholic Church in September released Magisterium AI. Yeah, it's already there. I find that the Catholic Church tends to be ahead of the church curve when it comes to technology and trying it out compared to Protestants actually. So, it's been interesting to see. Yeah, you can go check that out. Magisterium AI.

[00:20:07] **Tim Koller:** Fascinating. And I think it's really interesting that you're picking up on the fact that is the gospel, the message, or is it this embodied love? Is it actually a relationship? So, it's interesting as you're wrestling with that, because there are theological implications then for how you're designing these kinds of things. And the assumptions that go into what does it take for someone to be saved or to be disciplined in the way of Jesus. So, as you're wrestling with this, if a church is trying to determine we have a limited budget, we're not sure that we can continue to do things how we've always been doing them. And they're determining should we be investing in technology as a means to disciple people in our church versus having a person that's going to be sitting over coffee? And I know I'm creating perhaps a false dichotomy by asking that question, but with limited resources, what are some of the things that we should be considering as a church about

the use of technology versus these relationships in the church? Very easy question, Adam. I know I can see you chuckling at this one.

[00:21:11] **Adam Graber:** Yeah, I think Logos, like Magisterium AI is church management software and the ways that those data systems are collecting big data across multiple churches. And I think we'll eventually be able to provide churches with services that say, hey, we've looked across all of these different churches, and we know that when these three data points line up for an individual in a congregation, it generally means that they're going to get more involved, or they're going to get less involved, or they're ready to, you know, make a decision, or whatever the case may be. They're looking across all these different churches, and they could say, hey, we can provide that as a service to your church. We'll look for these triggers and alert you. And that's a really interesting opportunity. It sounds really great. But again, there's a question around what does pastoral care look like in a church? What is the idea that a pastor would know their congregation at a level where they could intuit some of that rather than have it alert them on a Monday morning based on, the past Sunday's data collection? And so, yes, we can find ways to create efficiencies and create new opportunities, but we have to recognize it comes with a tradeoff and we have to think about where are those tradeoffs and how do we identify them? And again, it has to do with where those relationships, how are they being transformed in the process?

[00:22:55] **Tim Koller:** Chris, I saw some reactions coming from you as we're discussing that. I'm curious what you're thinking.

[00:22:59] **Chris Ridgeway:** It's terrible, isn't it? To like have this idea of an AI sort of let you know that a signal from machine learning told you that the Smiths were thinking about leaving. You know what I mean? I think in a lot of ways technology, and culture are really the same thing, especially in our culture. And technology and culture share the similar characteristic of being both sort of inside the church, not outside the church, but it's fully saturated into the church, regardless of what that church thinks about whether they think it is. And then two, it becomes a mirror, and it becomes a mirror on sort of our own beliefs, our assumptions, and a lot of the shifts in technology, these destabilizations allow us to examine the way we've practiced certain things. And maybe, you know, when Willow Creek so I live in Chicago, so Willow Creek was a big influence here and of course nationally from years and years. And when they got, 10 years ago and said our discipleship was really terrible in this huge church where we welcomed everybody in, but we feel like we really failed at forming people to be Christians. But they like had really amazing screens. You know what I'm saying? Like their tech was top notch. I was a pastor. I was a Microsoft consultant. I've been a pastor. I've been an executive pastor. And I used to take my teams to their arts conference and their leadership conferences. And we were really good at some things. And it turned out it gave us all the wrong results. You know, you get what you're aiming at. And you teach leadership, so I'm sure there's some version of a John Maxwell principle there or something, somewhere. They become mirrors where we can ask ourselves, is this what we meant by the Ecclesia? Is this what we meant by the called in ones? Is this what the, I think Oikos, the family, the household of God, like, is this what we're doing? And technology, I'm hardly the Luddite, I'm actually the real positive one on adopting a lot of this stuff, but does it shape us to be a church that maybe isn't a program that looks like a mall with a leftover Marshall's in it? You know, like, let's be something new and different and use these mirrors to sort of go, whoa, that sounds terrible to us. Why? Why? If we have a biblically formed mindset, and then we sort of absorb ourselves into this new technology, we'll notice it.

[00:25:07] **Tim Koller:** That's really good. And I would imagine that we can view technology as a shortcut to something and if we're looking at as a shortcut, we have to consider what is it that we are losing. So, some technology can create efficiency. Others actually reduce the effectiveness of

what we're setting out to accomplish. So, I would imagine that with AI, we've had pastors that for years, unfortunately, those that are feeling pressure, they might compromise by listening to a sermon on a radio and then parroting what they heard on the radio to their congregation without giving attribution. I imagine A. I. comes with similar temptations. So, as we're encountering this, I'm curious, if you had the ability to speak to a group of pastors about the temptations of A. I., what might you be warning them about or cautioning them about?

[00:25:59] **Adam Graber:** Yeah, I would go back to one thing I said earlier that I think GPT systems, if you're sitting down to generate some ideas for a sermon series, that could be a really good way to use it. And it could generate new ideas, but it's going to typically generate, again, the most common ideas and it's going to represent a broadly sort of American context mindset for what these ideas might be. And the shortcut, to use your word, is that in some ways it's short cutting and cutting out your own congregation. It's taking sort of the broad cultural ideas that are percolating and saying, these are the most common ones; talk about that. And a pastor might take that and say, those are great ideas, maybe that does really fit my congregation, but maybe there are some other aspects that I'm not paying attention to because this sort of got me going down a specific path. And so, they might preach to those sorts of issues, and they might be relevant issues, but it has a bit of a flattening effect because the church is going to hear from the pastor, these are the things that other people are thinking about, and these are the things I should be thinking about. But there might be other things that are happening personally or congregationally that a pastor needs to be mindful of, be aware of. And I don't doubt that pastors are doing that. So, there's the benefits to sort of doing that brainstorming, but there's also the risks to doing that brainstorming and again, being mindful of that. And then I think one other thing I would say is if you're a pastor and you're trying to figure out, hey, how good is this tool, this GPT system to generate something for me, I would say to pastors, take a sermon you've already preached, create a prompt for it, and say, this is what I was trying to do with this sermon, and this is the text I was using, et cetera, et cetera. And punch that prompt into ChatGPT and see what it produces for you. And then compare what it produced and what you created independently. And do a compare, just to have a sense of what does this do that I did and what did I do that this didn't do. And just having that compare and contrast can I think provide really helpful perspective for pastors as they're thinking about is this a useful tool for me, is it a valid tool for people in my congregation in various ways. And they can start to get a perception that way.

[00:28:52] **Tim Koller:** So almost like a feedback tool. I hear a lot of pastors struggle to get feedback from their congregation. So, this actually could be a tool that you're using to evaluate yourself, perhaps find a blind spot. So, there's actually maybe some positive in that, but what do you think Chris?

[00:29:05] **Chris Ridgeway:** Well, the trouble is that I think someone might do that and go, wow, this was pretty dang good. In fact, it's so good I don't want to do this anymore, and I am going to extend my previous thought and not really defend the sermon, for instance. These new GPTs are really good at writing. This is what makes them so exceptional. And if you ask a very generic prompt you'll get somewhat generic writing, but you can get it more specific. By the way, they can write seminary papers too. So, watch out for your students. And we need to be talking about this. I have a good friend who's an Old Testament professor on the west coast and is currently leading his faculty in them having conversations about how they encounter this and work with this and it's not just squash it. How do we work with it, right? And that needs to be happening in every Christian higher Institution right now because it writes papers. It can spell and then the new versions will get dramatically better. I mean, there's already a new version just this month of GPT. The question for us in this case then is, what was the sermon for again? It becomes a was it really pastors as content creators? Was the pastor really the one trying to like to write his new Zondervan book from the

pulpit? We need to be speaking to the names of the people in the room and addressing the questions that we have when we go from the word to the world and back. And so, I think these writing tools, you can guarantee there's going to be a ton more sermons online and now you can voice it too. There are AI voices that are so good. I can right now drop a sermon prompt into a GPT and then voice it and put it on a podcast. I'd start my own podcast sermon. You never know. I mean, and if that's what we're really into, is listening to the podcast sermons on our commute to work, then that's fine, but the stuff that really informs us is the teaching, the application of the word in the relationship in community. And so, I think it provides another reflection of maybe how sermon-based formation, and I have all these biases, and I don't, you know, you hear me very missional theologian in this, in addition to my sort of technology sort of thing. But I think this sort of sermon was sort of paltry at forming to begin with if it was up on a stage about four feet above people with some bright lights. And so, we need to look at that and this helps us. We're going to get more fake stuff and we're going to realize it wasn't working very well.

[00:31:23] **Tim Koller:** We're going to get more fake stuff, and we're going to realize it wasn't working very well. I love that because it's helping us to reflect on what is our strategy for forming people to look like Jesus, to go out and embody the gospel into the various ways and the various communities to which the Holy Spirit is sending them. So, as we wrestle with this, and as we wrap up our conversation, I'd be really curious to hear, I've asked you a number of questions. Are there questions or ideas that I've not asked you that you're just chomping at the bit? I really want Denver Seminary listeners to hear this. Y'all are thoughtful. I appreciate that.

[00:31:59] **Adam Graber:** Thanks. One thing that, and I think this actually came from Chris, he has formed and influenced me in various ways. But one thing that he has said that has stuck with me is the question isn't how do we prevent AI from happening? How do we prevent these consequences from coming about? How do we stop AI from taking over the world? That is not the question that we, as Christians, need to ask. But rather, the question is, how do we live faithfully in the midst of this change? How do we find new ways to be Christians, to be faithful, to reflect Jesus into the world in a way that is, I think C. S. Lewis called it a well angled mirror. How do we reflect Jesus well into the world and, to kind of bring in Chris', points about the sermon, the GPTs are calling that into question and asking us to wrestle with, is this the way for us to form images of God into the world and make them well angled mirrors? And if it forces us to ask that question, that's a good question, and a worthwhile one to ask and explore, and I trust that, pastors and Christian leaders around the globe are going to wrestle with that and find creative answers and good ways forward in light of and because of what AI is doing today.

[00:33:37] **Tim Koller:** That's so good.

[00:33:39] **Chris Ridgeway:** If I have one thing sort of aimed at pastors or seminarians even on the way we're talking about AI, it probably is broader. My point would be even more broadly applicable to technology in general. Please, those who teach, do good cultural exegesis before you try to do the rest. You need to understand it. Thank you. We keep on saying the phrase GPT. It stands for Generative Preformed Transformer. I got that wrong, I think, actually.

[00:34:04] **Adam Graber:** Yes. Generative Pre trained Transformer.

[00:34:08] **Chris Ridgeway:** Thank you. I knew I said it wrong. But what is it doing underneath there? And you know, we used to talk on social media a lot. I heard the worst sermons from pastors for years and years on what social media was doing to us because they hadn't thought through more

than a surface level about what the effects were. And so, I have an article with Christianity Today on five things pastors shouldn't preach, don't preach about technology like this. People can go find it. But doing this cultural exegesis is really important. So, to be a teacher that takes care of a Christian community you must understand the new things that are coming in technology and the daily life technologies. Like, what are the things on people's phone screens? And don't just say, phones are bad. Wait, what are we doing with the phone? Who's on the phone? Is someone playing Candy Crush? Or are they chatting with their spouse? And let's think about the functions, the intentions, and the formation, and really do that work so we can correctly apply the word to that. Don't do shallow cultural exegesis. We need to really think deeply about that to do the next generation of teaching.

[00:35:08] **Tim Koller:** And obviously a good way to do that is to listen to your podcast where they can hear more about how you should be thinking about these kinds of things. Are there other resources to which you would point?

[00:35:21] **Chris Ridgeway:** We have a list of different resources at deviceandvirtue.com. And we probably have a way to contact us. We have a list of books or thinkers and thought leaders that we think makes sense for a pastor to engage with if they want to sort of get into that more so they can go to deviceandvirtue.com and connect with that.

[00:35:40] **Tim Koller:** Excellent. Thank you so much for making time to have a conversation about these things. It has been delightful to learn from both of you as you continue in this expertise. Friends, we're grateful that you've chosen to spend some time with us. If you get the chance, please leave us a rating or review wherever you listen to podcasts and please send any questions or comments to us at podcast@denverseminary.edu. In addition, visit denverseminary.edu for more information and resources about Denver Seminary, such as events, degree programs, and other episodes of Engage360, including full transcripts. We're grateful for your interest, support, and prayers. Until next time, may the Lord bless you.