

**An Analysis of how Postmodernity has Influenced the Listener's Response
to Biblical Narrative in the Context of Preaching a Narrative or Three-Point
Exegetical Sermon.**

**Keith Cooper
(Student no. J45334)**

**A dissertation submitted to the
University of Chester in partial
fulfilment of the degree of Master of
Arts in Theology
2020**

Abstract

In this dissertation the influence of postmodernity on narrative preaching is investigated. There are two aspects to this investigation: the first is a review of scholarly literature, the second is a completed and evaluated questionnaire-based research project.

Chapter 2, containing the literature review begins with an overview of the role of preaching in postmodernity. It then broadens the discussion to evaluate the change in orality across the generations, before examining narrative preaching in greater detail: Narrative preaching is defined, and some practical applications are given. Chapter 3 describes the methodology and research questions used to compare the responses of the baby boomers and early generation X with generation Z. Quantitative and Qualitative analysis of the questionnaires of the 73 respondents are recorded in chapter 4 and reflected on in chapter 5.

The conclusion found that generation differences did not alter the responses of those who listened to the narrative sermon. However, there was evidence that older generations prefer a more traditional three-point sermon. The research also showed that the influences of a pluralistic society is having a greater impact on younger listeners. Nevertheless, the overarching conclusion is that if preaching is varied and authentic, and includes stories it is still a valuable way of communicating the message of the sermon to the postmodern listener.

Table of contents

Chapter 1: Introduction	7
Chapter 2: Literature Review	9
Scripture	10
Expository or not	13
Know your audience	16
Orality through the generations	20
Preaching with variety	26
Narrative	29
What is narrative?	30
Historically accurate	32
Artistically sophisticated	33
Reveal God and edify the reader	34
Plot	36
Practical use of narrative	41
Chapter 3. Methodology	46
Hypothesis	47
Questions and Design of Study	47
Target Groups for Questionnaire	49
Participants	49
Research Questions	51
Analysis	53

Collection and Use of Data	57
Chapter 4: Results	58
Question 3: How regularly do you attend church?	58
Question 4: How long have you been attending church?	60
Question 5: The theme of the sermon came from a Bible story	61
Question 6: The bible text was properly explained	63
Question 7a: The sermon had a clear message	65
Question 7b: Can you summarise the main message?	67
Question 8: Was there anything in the text overlooked?	69
Question 9: It is important to me that a story is historically true	71
Question 10: I found it easy to apply the message to my own life	73
Question 11: I understand the Bible story better	75
Question 12: I found it easy to relate to the characters	77
Question 13a: Which character did you connected to and why?	79
Question 13b: Why did you choose Jonah?	81
Question 14a: The sermon has changed my understanding of God	83
Question 14b: How has your understanding changed?	85
Question 15.1: Evaluate the preacher: Honest / Authentic	87
Question 15.2: Evaluate the preacher: Intelligent	89
Question 15.3: Evaluate the preacher: Trustworthy	91
Question 15.4: Evaluate the preacher: Trained / Informed	93
Question 15.5: Evaluate the preacher: Experience	95

Chapter 5: Reflection	97
How do different generations relate to preaching?	97
Does regularity of church attendance affect the way people relate to preaching styles?	99
How important is it to different generations that biblical narrative is historically true?	100
Do generations relate differently to personal and third person stories that are shared in the context of preaching?	102
Does the sermon style affect the listeners' view of the preacher's credibility?	105
Is narrative preaching the best way to engage with a post-modern listener?	107
Chapter 6: Conclusion	110
Bibliography	113
Appendices	
Appendix 1: Preaching Questionnaire	121
Appendix 2: Tests of Normality (Shapiro-Wilk)	125
Appendix 3: Question 3 statistics	127
Appendix 4: Question 4 statistics	129
Appendix 5: Question 5 statistics	131
Appendix 6: Question 6 statistics	137
Appendix 7: Question 7 statistics	144
Appendix 8: Question 7b statistics	150
Appendix 9: Question 8 statistics	154

Appendix 10: Question 9 statistics	158
Appendix 11: Question 10 statistics	165
Appendix 12: Question 11 statistics	172
Appendix 13: Question 12 statistics	179
Appendix 14: Question 13 statistics	186
Appendix 15: Question 14a statistics	190
Appendix 16: Question 14b statistics	199
Appendix 17: Question 15.1 statistics	203
Appendix 18: Question 15.2 statistics	210
Appendix 19: Question 15.3 statistics	217
Appendix 20: Question 15.4 statistics	224
Appendix 21: Question 15.5 statistics	231
Appendix 22: Raw data: Control-45	238
Appendix 23: Raw data: Control-18	253
Appendix 24: Raw data: Narrative-18	269
Appendix 25: Raw data: Narrative-45	283
Appendix 26: Consent form	300
Appendix 27: Participant information sheet	301
Appendix 28: Jonah – Narrative Sermon	302
Appendix 28: Jonah – Control Sermon	306

Chapter 1: Introduction

He was half staggering, half crawling up the beach and he looked a mess. His hair was bleached and falling out in places; his skin white, blotchy and scarred; and his cloths destroyed. The smell was stomach turning! Jonah was almost unrecognisable from the man he used to be.

Storytelling pulls the listener into a sermon by catching their attention and engaging their emotions. Chapell (2006, p. 23) states that 'image and narrative are essential to effective exposition not merely because they keep us from falling asleep, but also because they exegete Scripture in terms of the human condition to create a whole-person understanding of God's Word.' The aim of this dissertation is to evaluate how postmodernity has influenced the listener's response to biblical narrative in the context of preaching. It attempts to answer the question: Do listeners have a preference for storytelling and how does that vary across generations? The investigation is comprised of two parts. First, a literature review of preaching, with a main focus on narrative. Arthurs' (2007, p. 64) definition is used as the basis to explore the use of narrative in sermons. There is also an overview of the generational challenges encountered by preachers. The second part is questionnaire-based research, which compare the responses to a narrative or traditional three-point sermon, between generation Z and baby boomers/early generation X.

The desire of every preacher is to effectively communicate God's word. However, no one preaches 'Christ-in-a-vacuum' (Stott, 1982, p. 154) (Hussey, 2020, p. 69).

Every preacher communicates with their own cultural and theological biases, whether they agree with Allen (2001, p. 37) that a 'sermon is not a declaration of absolute truth, but a mile marker along the congregation's journey' or side with Robinson (2014, p. 27) and believe that the Holy Spirit applies 'truth through the preacher to the hearer'. From the outset, objectivity has been a key aim of this dissertation. However, the process of writing has caused me to reflect and agree with Allen (2009, p. 48) that we don't have 'completely pure and objective awareness.' Therefore, it is important to acknowledge my reformed evangelical background and that many of the participants in this study come from a similar theological framework. This research will provide insights for evangelical churches, but care needs to be taken before extrapolating them into more liberal church settings.

Chapter 2: Literature Review

Preaching has been fiercely contested in recent decades in the form of its delivery and even its necessity. However, there are still many who will agree with Stott's (1992, p. 208) assessment that preaching the Word of God enables the church to flourish and grow, and 'without careful exegesis of the biblical text' (Stott, 1992, p. 187) the church will wither and die. For others, this exegetical, propositional style of preaching is outdated and should be replaced by something much less confrontational and more exploratory (Williamson, 1999, p. 19). The majority of evangelical and conservative churches favour an expository, exegetical and propositional preaching form. Lose (2010, p. 2) contests that, in general, this decision has proven effective against competing truth claims. He argues that the promotion of a single, stable truth narrative helps to maintain a distinct 'Christian worldview'. However, in contrast to the experience of evangelical churches, there has been a notable decline in mainline churches which Lose (2010, p. 301) attributes to the lack of a 'central narrative identity' and a 'resilient religious identity' to guide and inform the lives of the listeners. Day's (2005, p. 19) opinion is considerably different. He contends that preaching is all about human transformation, so it needs to be done gradually and, in a way 'that stops well short of coercion.' He finds propositional preaching to be threatening, causing resistance in the listener and imposes a message without permission. Many preachers who disagree with Day's view have, nevertheless, embraced the prevalent preaching trend towards motivational speaking and moral contextual transformation of the listener.

On one side of the argument are those who advocate the primary importance of biblical exegesis, while others maintain that modern culture should be the prime concern. However, holding either view in isolation oversimplifies the argument. The most helpful homiletical analogy describes the preacher standing in the middle of two worlds to bridge the gap between Scripture and the modern listener (Craddock, 1985, p. 125) (Quicke, 2003, p. 82) (Stott, 1992, p. 186) (Arthurs, 2007, p. 14). Quicke (2003, p. 82) outlines how understanding the time, culture and language gaps help 'people interpret the Bible world from the contemporary one.' It is from this position that Arthurs (2007, p. 14) defines preaching as 'accurately heralding the Word of God to a particular audience for a particular audience for a particular purpose by explaining, applying, and embodying that message.' Lowry (2001, p. 11) agrees, but describes the task of preaching as facilitating 'the homiletical birth of... an idea grounded in the gospel.' At the heart of any definition of preaching is the need to connect with the listener, be culturally relevant and transformative. Attempting to do this without being rooted in the Word of God and the gospel is not biblical hermeneutics. Scripture should be the foundation for preaching.

Scripture

Of course, preaching is not a new idea, its origins can be traced back into the Old Testament. However, Larson (1989, p. 13) states that 'the real origin of preaching is to be found in God himself and in His nature.' In Psalm 31:5 referred to God as a 'God of truth' and in 1 Samuel 2:3 as a 'God who knows.' Although there is no formalised preaching seen in early books of the Old Testament it is manifest in a number of passages. For example, Moses' final address in Deuteronomy is

homiletical in form. Likewise, Joshua's farewell speeches (Joshua 23-24), David's prayer (1 Chronicles 29), and Solomon's words during the dedication of the temple (1 Kings 8), can all be described as important precursors to preaching. This manifestation becomes more obvious once we get to the prophets. It is extremely easy to conclude that they were preachers. For example, Ezra was 'a scribe skilled in the Law of Moses that the Lord, the God of Israel, had given' (Ezra 7:6 ESV). In Ezra 7:10, it says that he 'set his heart to study the law of the Lord, and to do it and to teach his statutes and rules in Israel' (ESV). Ezra did not keep the word of God to himself, instead he read the book of the law aloud to the people (Nehemiah 8). Larson (1989, p. 15) comments that 'preachers today stand in this awesome succession.' He says that preachers are beneficiaries of men like Ezra who he describes as an 'incendiary spokesman for God.'

As we move into the New Testament there are many more examples which are more akin to modern preaching. Larson (1989, p. 15) describes how John the Baptist was 'sent from God' (John 1:6 ESV) as the herald of Christ, 'is the forebear of every gospel preacher.' The message of John is a wonderful example of proclamation, challenge and expectation of the listener's response, which Larson regards as inseparable to authentic preaching. Matthew records (4:17, 23) that 'Jesus began to preach' (ESV). At the beginning of His ministry in the synagogue in Nazareth, He read the Scriptures and then sat down to give an authoritative explanation and application (Luke 4:16-21). In doing so, he also demonstrated Christian preaching. Jesus both spoke directly and propositionally at times, but very often he spoke using the rhetorical method of parables. McGrath (2015, pp.

15-17) observes that his teaching on the kingdom rule of God is largely taught using parables. Heacock's (2014, p. 5) assessment of Jesus' use of parables is that they were often confusing because they 'concealed as much as they revealed.' However, this is backed up by Jesus' own assessment when he describes his listeners as 'seeing they do not see, and hearing they do not hear, nor do they understand' (Matthew 13:13 ESV). Stevenson's (2005, p. 102) reflection on Jesus' preaching style concludes that:

'whilst it is true that Jesus taught in parables which often provoked his hearers to work out the application of the story for themselves, it would be misleading to say that this is the only way in which Jesus taught and preached. The sermon on the Mount shows that there were occasions where Jesus was happy to operate in a more didactic manner.'

It is not surprising that the apostles followed Jesus' example. Preaching became well-established in the life of the early church.

On the day of Pentecost (Acts 2:14-40), Peter stood before the crowd and skilfully explains the Scriptures to them. Within days of Saul/Paul's conversion, he preaches powerfully that Jesus Christ is the Son of God (Acts 9:20). The apostles spoke with boldness, leading Paul to surmise that 'it pleased God through the folly of what we preach to save those who believe' (1 Cor. 1:21 ESV). The author of 1 Peter also emphasised the link between preaching the word of God and salvation, stating that, 'you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God' (1 Peter 1:23 ESV). Even though the exhortation to preach is found throughout Scripture, there are few places where it is more explicitly spelled out than when Paul writes to Timothy and simply tells him

to 'preach the word' (2 Timothy 4:2 ESV). The significance of preaching continues to be seen throughout church history with the reformers (Larsen, 1989, pp. 18-19).

Larsen's (1989, p. 20) assessment is that

'the history of preaching presents a notable succession of preachers in incredibly contrasting situations and circumstances, in all cultures and in the face of great controversy and spiritual conflict. There have been ebbs and flows, but God has continued to own and bless the preaching of His word.'

Throughout Scripture and church history the general consensus was that Christian preaching originated in the heart of God and was unveiled to humanity through His revealed Word as recorded in the Bible. Therefore, it seems appropriate to conclude that a comprehensive knowledge of Scripture is still foundational for sermon preparation and explains why some preachers believe that the exposition of biblical text is the only basis for preaching.

Expository or not

Larson (1989, p. 32) recognises that the expository sermon has been the preferred form of preaching of pastor-teachers for many decades. The expository sermon encompasses different kinds of preaching. Verse by verse preaching that systematically explains the biblical text, doctrinal preaching that expounds a doctrinal issue, topical preaching and even narrative can be handled expositively. However, all of these sermon styles have one thing in common. They are rooted in Scripture and formed through a careful exegesis of the biblical text. Once the exegetical idea is discovered and analysed, main points, sub-points and applications can be pulled together to form a sermon that will be presented to the listener (Robinson, 2001, pp. 73-96) (Larsen, 1989, p. 32).

Lose (2010, pp. 304-305) agrees with Larsen about the dominance of expository preaching in recent decades. However, he questions whether this method is able to compete with the 'tide of multiple channels of meaning-making systems and possibilities' that are encompassing the modern listener. He highlights a growing trend, within evangelical churches, away from expository style of preaching and propositional dialogue towards a more conversational and motivational form of preaching. Allen (2009, p. 28) uses the term 'otherness' to describe his conversational approach to preaching. Otherness is an idea that encourages the congregation to listen to other voices, which include God, Scripture, historical figures, each other and people and ideas in the world outside of their congregation. Allen (2009, p. 35) encourages the preacher to help the listener 'come to an understanding of God that respects the otherness of God, that offers the congregation a perception of God's nature and activity in the world in which they can truly believe.' However, Allen (2009, p. 38) controversially suggests that it is idolatrous to think that the only way to understand God and life comes through the Bible and the church. Instead, he argues, preachers need to enlarge the churches' understanding by using external voices and ideas in their sermons. The consequence of this deconstructionist type of thinking produces a value-system where no absolutes exist, which means the role of a postmodern preacher is to convey a message that all ideas and perceptions are both valuable and relative. Therefore, Scripture, like everything else, is interpretive and in need of deconstruction (Williamson, 1999, p. 15) (Allen, 2009, p. 54). Boyd (2018, p. 25) takes the deconstructionist form of preaching one step further in his description of

‘Action Research’. In fairness to Boyd, he does not depict Action Research as preaching, rather he portrays it as a replacement for preaching which he characterises as pushing ‘the boundaries of theology beyond a specialist discipline for the select few’ (2018, p. 34). Action Research is a corporate activity of biblical interpretation involving planning, reflection, experience and conversational dialogue that depends on the contributions of each person present (2018, p. 25). Although most destructionist theologians and preachers would find Action Research too extreme for their congregations, they seem to have one thing in common; they question truth. Boyd (2018, p. 109) expresses what others question: ‘Truth itself is problematic.’ It is for this reason that many evangelical scholars take issue with any forms of preaching that move away from having the exposition of Scripture as its foundation. They believe the person-centred rejection of absolute truth causes an inherent problem for the preacher. If there is no absolute biblical truth, the preached message is no more important than any other voice. It will inevitably end up being drowned out by the noise of a multitude of others vying for attention. There are many evangelical scholars who are quick to disagree with scholars like Alan, Boyd and Williamson. However, before they are dismissed outright, it is possible that they have some useful application for preaching. Their criticism that preachers failed to listen to the congregations is a genuine concern. Even with the best communication skills, a preacher must consider the possible backgrounds of his/her listeners in order to enable them to fully understand his/her message. In recent decades there is a growing recognition from both liberal and conservative theologians of the need for sermons to engage the listener more fully. There are many scholars who will agree with Larsen’s (1989, p. 95) assessment

that 'the purpose of preaching reaches beyond the accurate exposition of the biblical text.' However, there is also a need for caution. While the preacher needs to know their audience, culture and generational challenges, they must understand the importance of balancing cultural relevancy against biblical accuracy. For many years preaching was done with little thought for the listener, but in recent years the pendulum appears to have swung the other way to the detriment of biblical exegesis.

Know your audience

The change in attitude that has caused preaching to move towards a more listener-centred approach is not surprising. This shift within churches simply reflects the cultural and evolution that has taken place within our nation over the last 50 years. During modernity, preachers and the majority of their congregations believed it was possible to achieve an unbiased interpretation of the Bible and viewed it as the source of truth. Allen (2009, p. 76) criticises this assessment and argues that students who work with the Bible are required to do the impossible and 'suspend their own values and cultural conditioning.' He concludes that it is inconceivable for students to approach the text from a neutral standpoint. Allen's opinion is consistent with the findings of other scholars who also questions whether it is ever possible to preach in a cultural vacuum (Quicke, 2003, p. 68) (Stott, 1992, p. 186) (Williamson, 1999, p. 14).

In recent decades there has been a paradigm shift, causing the world to be viewed through a different lens (Quicke, 2003, p. 68). Modernity was a time when truth

was valued. However, it corresponded to a societal change in faith, with some people replacing their faith in the gospel for science (Quicke, 2003, p. 70). In more recent years a further shift has occurred away from the absoluteness of truth. Quicke (2003, p. 70) points out that 'in place of modernity's one "big story", which was true for everyone, is postmodernity's claim that anything can be true for anyone – truth is what you make it.' As a result, society has moved to an era of increasing personal choice and experience, reflected in the postmodern slogan, 'If it feels good, do it.' There are still those who argue that 'God's truth transcends culture' (Johnston, 2001, p. 10), while still appreciating the need to understand today's culture. In fact, most theologians who uphold biblical truth encourage preachers not to ignore modern culture. Instead they encourage them to build bridges (Craddock, 1985, p. 134) (Stott, 1982, pp. 135-144) (Quicke, 2003, p. 82) (Younge, 2002, p. 52) (Price, 2019, pp. 69-70). At the heart of hermeneutics is the ability to bridge gaps in time, language, culture and understanding so that contemporary audiences are able to interpret the Bible and apply it to their own life. Quicke (2003, pp. 82-85) explains how a belief in the 'God-breathedness of Scripture' should be the foundation for preaching, but must not be done in isolation. He asserts that the preacher should have an understanding of the contemporary world. Larsen's (1989, p. 19) assessment is that contextualisation can be hazardous, but it is also absolutely necessary. He encourages the homiletician to 'exegete culture as well as Scripture if... [they] are to faithfully and authentically communicate the word.' Craddock (1985, p. 25) emphasises the need to prepare sermons that are relevant to the listeners in that moment, time and location. Johnston (2001, p. 75) endorses the idea of involving the listener and recommends

allowing them to discover the truth of God's word for themselves. Quicke's (2003, p. 85) conclusion is that in a rapidly changing world 'incarnational preaching requires boldness in the twenty-first century as preachers stand under Scripture and lordship of Christ and... embody God's Word in their words and persons.' Johnston (2001, p. 16) shares similar opinions to Quicke, but has to acknowledge that 'the average congregation is probably more postmodern than many pastors would dare imagine.'

The consequence of postmodernity has produced polarisation between evangelical and liberal theologians. The evangelical approach to the preaching of a non-negotiable gospel of truth, that comes through faith alone, in Christ alone and by grace alone (Jensen, 2007, pp. 227-228), stands in stark contrast to the views of deconstructionists and other postmodernists. They see Quicke's and Johnston's approaches as one dimensional. For example, Williamson (1999, p. 6) insists that there is 'no purely objective knowledge because the knower and the known participate in and affect one another.' Williamson (1999, p. 14) does agree with Quicke that there is a need to establish the meaning of the biblical text in relation to the historical audience. However, his conclusion is very different. He states that the uncovered meaning is 'premodern' because it contains 'much mythic, non-actual material.' Despite this, Williamson does acknowledge that some of these biblical ideas can still be valuable to the modern listener, but are no more valuable than other sources. So, while postmodern preachers respect the Bible as a useful perspective into its own social location, they also view aspects of its interpretation as being harmful to the modern listener. This means the postmodern

sermon is cautious, exploratory and more conversational. It prefers to use resources from both the past and the present to bring an adequate understanding of God to the contemporary listener (Williamson, 1999, p. 19) (Allen, 2009, pp. 80-81). Allen (2009, p. 25) succinctly summarises the postmodern preacher's mindset when he says that when 'a text from the past or a voice from the present makes a claim, relational thinkers gauge the degree to which that claim appears to conform to the world as they perceive it... . If the claim appears to be born out in experience, they judge it to be true.' No doubt the heart that lies behind this is the desire to relate to an ever-changing audience, but it also creates a congregation of Christians who can't explain even the basics of their faith, leading to, what many believe to be, the most anti-intellectual period in the history of the church (Nel, 2014). The significance of the paradigm shift in valuing truth cannot be overemphasised and has, at the very least, a subconscious effect on the preacher and their congregation, but has also brought into question the validity of preaching in its current form.

Day, et al (2005) and Stevenson (2005) observe that all of human life is embedded in some form of narrative allows them to conclude that storytelling should be the typical mode of communication, for both biblical and world narrative. Although Long (2005, p. 13) disagrees, believing that the impulse of preaching comes from a 'deep sense of the character, shape, and epistemology of the gospel.' He does acknowledge the need to tell 'the Story and the stories of the God who has acted mightily in many and diverse ways and most profoundly in the raising of Jesus of Nazareth from the dead.' While Long's view will be accepted by the majority of

evangelical preachers, they must still be prepared to acknowledge the influence of culture, modernity, technology and identity on their preaching (Keller, 2015, p. 127). Preachers who want to proclaim the truth of God's Word cannot ignore the ever-changing narrative of the world in which they live. They must attempt to communicate in a way that tries to make sense of the collision between the biblical and modern world (Stott, 1992, p. 186). The importance of effective communication cannot be overstated, which leads Quicke (2003, p. 43) to recommend that every new generation of preacher should find fresh motivation to connect to their culture and understand their audience.

Orality through the generations

According to Quicke (2003, pp. 78-81) the present generation is living in a time of 'secondary orality', which is both similar to and different from 'primary orality'. Primary orality refers to cultures that communicate without the written word, which was very common before the advent of the printing press but is very rare today. Secondary orality describes cultures that principally use oral communication such as television, radio and the internet. The electronic revolution and the rapid technological innovations in entertainment and communication in recent decades have resulted in the re-emergence of storytelling. The impact of secondary orality has birthed a more spontaneous and multisensory generations who communicate very differently from previous generations. Seemiller & Grace (2019, p. 68) agree that there has been a re-emergence in storytelling. However, the transmission of story has shifted from reading to on-demand TV, YouTube, social media and video games for millennials and generation Z. The electronic revolution has certainly

changed the way people access information and how it is conveyed to the listener. Visual communication has overtaken the spoken word and is used as convincing evidence by those who argue that the monologue sermon is dead. Mitchell (2005, pp. 155-156) highlights how electronic media affects the ability of the congregation to listen, in part due to the barrage of alternative narratives vying for the listeners' attention. However, Mitchell does acknowledge that 'television has not irrevocably undermined the ability to listen, but it has changed how people listen.' He further states that 'listeners do not come into church like a passive clean slate waiting for words to be written on to them. They come instead as an "active audience" who have a whole range of images, stories and experiences already engaging their attention' (Mitchell, 2005, p. 157). To fully appreciate the culture and communicational challenges in Britain today it is helpful to look back at its origins and other generation's factors.

Following the end of World War II, it was not only the birth-rate that boomed, there was also an explosion in commercial television. By the 1960s around 90% of households had their own television. The boomer generation was marked by the growth of suburban living and the desire to 'keep up with the Joneses'. Their parents, who had lived through rationing, did not want their children to do without. Baby boomers have become known for a strong work ethic and enjoy economic prosperity (Seemiller & Grace, 2019, p. 7). Generation X were born between 1965 and 1980 and were the first generation to use personal computers. In 1995 the development of Windows 95 and the World Wide Web revolutionised the workplace. Generation X embraced the technology and learnt new skills to

maximise their salaries. They had, and still have, a strong focus on family life and are largely the parents of generation Z. They have been described as self-reliant, adaptable to the latest technologies and cynical (Seemiller & Grace, 2019, p. 9). Millennials, sometimes referred to as Generation Y, were born between 1981 and 1994. They grew up with MSN Messenger, computers in their classroom and home, and mobile phones in their hand. Their parents were predominantly baby boomers, who have been described as 'helicopter parents' (Seemiller & Grace, 2019, p. 9), a nickname portraying parents who were never too far away and planned their children's schedules and after-school activities. They saw the advent of social media: Facebook, Tumblr, Spotify, Snapchat, Tinder, to name but a few (Seemiller & Grace, 2019, p. 10). These innovations have radically changed the way this generation and others get information, connect, and communicate. Generation Z was born after 1999. They are shaped by many factors including the economic downturn in 2008, the redefinition of family and gender, war and violence, and tension over immigration (Seemiller & Grace, 2019, p. 16). However, their unprecedented access to technology is unlike that experienced by any generation before. Generation Z is known for their individual identity. Seemiller & Grace (2019, p. 31) says, 'whether it is a profile picture, avatar, Twitter handle, or Bitmoji, members of Generation Z are easily able to showcase their individual identities in a world of digital customization.' Every generation has certain values that they view as most important. Flippin (2017, pp. 12-13) found that generation Z ranked happiness and relationships at the top of the list, and faith and career at the bottom. Whereas emails have become a popular mode of communication for older generations, generation Z communicates face-to-face electronically

(FaceTime, WhatsApp etc) or by text messaging and prefers to avoid phone calls and emails (Seemiller & Grace, 2019, p. 62). It is no surprise that the average age for a young person to own their first smartphone is only 12 years old and it dominates the way they connect with one another (Gupta, 2019, p. 3).

Gupta (2019, p. 3) remarks that there is a link between the smartphone and a decrease in the attention span of generation Z. However, as far back as 2003 Quicke (2003, p. 43) suggests that people's attention span is only about three minutes. Although Gupta is speaking as a digital marketer for non-profit organisations, he comes up with some helpful advice when communicating with young people. He recommends the use of short-form video. Secondly, he emphasises the importance of authenticity over quality. Thirdly, he suggests front-loading the excitement. This goes against the advice of how most scholars recommend communicating to a post-modern audience. However, Gupta (2019, p. 3) claims that 'gone are the days of...the gradual reveals.' Granted, he is referring to video and not preaching, but raises an interesting application about capturing the listeners' attention at the beginning of a sermon and keeping them engaged through skilful, multimedia communication. There is sufficient research and anecdotal evidence to cause preachers to take seriously the 'smartphone effect.' In communicating Scripture, preachers should consider both the form of communicate and the listener's attention span. This does not mean three-minute sermons, but skilfully using different ways to engage, and then re-engaging, the congregation.

Phillips (2020, p. 21) highlights one further consequence of the smartphone generation, when he describes the shift away from propositional Bible texts to therapeutic Bible texts on social media. He argues that this has caused a significant difference to the way people engage with the Bible. For example, in the twentieth century the most popular verse was the propositional verse John 3:16. However, now the most quoted verse is Jeremiah 29:11, a therapeutic verse that promises blessing, prosperity and a 'hope and a future.' Siker's (2017, p. 206) assessment of sharing, liking and tweeting is that these minimise the text to a superficial level and create 'disembodied maxims, not unlike a fortune cookie.' Phillips' (2020, p. 90) conclusion is that contemporary social media is 'retelling the Christian faith as a faith of self-determination, courage and hope grounded on the belief in 'the Lord' – a rather absent-present divine figure sometimes referred to by other names such as Christ.' Phillips' (2020, pp. 111-113) reflects on its similarity to moralistic therapeutic deism, which perhaps explains why the majority of verses shared on social media have very little mention of Jesus' life, death and resurrection. He adds that the verses shared on social media offer a new very fragmented canon of Scripture that consists of only a few verses (10 out of 30,000). Phillips' research highlights an important issue that has implications for preaching. Although, there may be many people in the congregation who have a thorough grasp of Scripture, preachers should consider that they are speaking to an audience that does not understand the whole canon of Scripture. A final reason for concern comes from a survey of 14,000 Protestant pastors. Reported by Christianity Today, Barna found that the average age of protestant senior pastors has risen to 54, from an average of 44 years old 25 years ago. Only one in seven

senior pastors are under 40 years old. In the report, David Kinnaman called the aging pastorate 'one of the most glaring challenges facing the church today' (Shellnutt, 2017). The significance of this generation gap cannot be ignored, highlighting an urgent need to equip, develop and release the next generation of pastors and preachers. It is the responsibility of every church leader and Bible college lecturer to ensure this becomes a priority.

Although, Keller (2015, p. 103) acknowledges these cultural and generational challenges, he still insists there is a place for biblical preaching to reach any culture and gives preachers two key recommendations. First, the need for the supernatural work of the Holy Spirit in preaching, and secondly, the importance of the preacher's character. Preaching involves an holistic engagement with Scripture, which affects all the senses, but genuine passion comes through the energising power of the Holy Spirit (Quicke, 2003, pp. 38-41) (Craddock, 1985, p. 135). However, Keller (2015, pp. 197-200) helpfully combines together the transforming power of the Holy Spirit, the proclamation of the Word of God and the godly character and spiritual maturity of the preacher. Gupta's (2019, p. 3) research reveals how the younger generation, while valuing authenticity, does not undermine the need for good character. However, it does challenge the preacher to a new level of vulnerability both in and out of the pulpit. Myers (2014, p. 410) emphasises that the 'the miracles of preaching' can occur in spite of the preacher's inadequacies. Whilst the power of the Holy Spirit and faith should never be underestimated, God can speak through even the poorest of preachers. This must never become an excuse for sloppy preparation, bad communication or immoral

living. After all, preaching is communication of a God-given message (Stott, 1982, p. 137).

Good communication by a preacher is more than just intelligent articulation, it also involves the whole person and includes facial expressions, body language, gestures and tone of voice. These effect the way an audience listen to and interact with the preacher (Erkel, n.d.). Larsen (1989, p. 44) is critical of preachers for being too left hemisphere, resulting in overly logical, analytical and propositional sermons. Instead, he encourages preachers to speak in a way that stimulates the right hemisphere of the brain, which is much more creative, imaginative, and emotive. In summary, he concludes that preachers need more whole brain thinking rather than an 'unhealthy dictatorship of the left hemisphere.' Larsen's desire for a balanced approach to preaching is commendable and advocates the exploration of different styles of preaching. Quicke (2005, p. 255) recommends 'textual-expository' and 'topical modes', and both Larsen and Quicke suggest that narrative preaching can be particularly helpful. However, most scholars agree that there is no perfect model for preaching, instead variety in sermon form and delivery is the best way to facilitate listener engagement.

Preaching with variety

There are few comments more discouraging to a pastor/teacher than to hear their congregation say, 'I'm bored!' Avoiding such comments, while engaging with the congregation, is a compelling reason to preach with variety. A second reason comes from the example of Jesus, the son of God. Jesus' skill and authority in his

communication were acknowledged by both his followers and opponents. Luke records that everyone 'spoke well of him and marvelled at the gracious words that were coming from his mouth' (Luke 4:22 ESV). One of the reasons for his greatness was his creativity and freshness. He demonstrated his creativity throughout the created world (John 1:1-18), which causes many to echo the cry of the psalmist, 'The heavens declare the glory of God, and the sky above proclaims his handiwork' (Psalm 19:1 ESV) (Arthurs, 2007, p. 22). Thirdly, God's variety and creativity can be seen through what Scott (1992, p. 208) describes as 'the inspired word of God.' Chapell (2006, p. 26) elaborates by stating that:

'the Scriptures we proclaim contain a genre spectrum consistent with the varying purposes of prophets and apostles. Gospel narratives, prophetic visions, proverbial maxims and didactic epistles each have a role in Scripture, yet vary in their narrative density. If preachers cannot reflect that density in homiletical method or intellectual depth, then our preaching will become progressively more shallow and our people increasingly ill-prepared.'

Long (1989, p. 171) agrees that being faithful to the wide variety of ways the gospel is communicated in Scripture will mean a need for the same level of diversity to be reflected in sermons. Although Allen (2009, p. 2) approaches preaching from a postmodern theological perspective, he agrees that there is no single way of preaching. He suggests that different congregations will respond to sermons in different ways, whereas some will be more receptive to experimental and imaginative sermons, others prefer a more linear and logical sermon (Allen, 2009, p. 129). While creativity is birthed in the heart of God, and revealed through the word of God, it is also reflected throughout his created world. Humans are creative and imaginative beings, created in the image of God (Genesis 1:27). Therefore,

although the primary inspiration for preaching should come from Scripture, the preacher should also utilise the resources all around them. Karl Barth famously encouraged preachers to prepare their sermons with the Bible in one hand and a newspaper in the other (Younge, 2002, p. 52). However, in an ever-changing world where film has taken over from paper, and social media, YouTube and technology set the cultural norms. It is not surprising that Younge (2002, p. 53) suggests that Barth would now advice preachers to prepare their sermons with a Bible in one hand and a movie ticket in the other, or perhaps a smartphone!

The task of every preacher is to discover how to reach their generation with the gospel. The refusal to explore variety in preaching seems to be one factor that has led to recent generations believing that preaching is in trouble (Myers, 2014, p. 402). Myers' (2014, p. 404) statement that 'the crisis of contemporary preaching is epistemological as much as it is theological' highlights the popular notion that a listener's difficulty in understanding does not only concern God's revelation, but comes from a lack of comprehension. Day's (2005, p. 23) way of rectifying this problem is to view preaching as an act of imagination, so even though he recognises that imagination is available for distortion, he argues that it is no less reliable than reason. He encourages the 'reimagination of reality according to the evangelical script of the Bible.' Myers (2014, p. 405) comes to a similar conclusion and uses the example of Ezekiel to reinforce his point. He describes how the prophet Ezekiel literally became one with his message. In his preaching he becomes an actor (Ezekiel 3:22-27), model-maker (Ezekiel 5:1-4), and riddle-teller (Ezekiel 17:1-10). Myers (2014, p. 410) concludes that there is a need for a

radically creative approach to preaching which reimagines the proclamation of God's word. However, this approach to preaching goes far beyond variety and creativity, as it causes a seismic shift from a God-centred approach towards a human-centred approach to preaching. Sermon preparation that begins with humanity, and requires a reimagining of Scripture, forces the gospel to become secondary in importance and is in danger of developing a 'new kind of moralism' (Newbigin, 1989, p. 153). The danger of exchanging a Christ-centred gospel for a moral gospel is very real. Nevertheless, the answer is not to avoid creativity and imagination in preaching because of the fear of reimagining and altering the word of God. Variety must be embraced and an easy place to begin is with biblical narrative; stories have a wonderful ability to stretch everyone's imagination.

Narrative

Every expository preacher is occasionally guilty of preparing a three-point sermon in which these points are forced and consequently fail to do justice to the original text (Chapell, 2006, p. 25). This issue is particularly apparent when dealing with parables, narrative and historical accounts, but it is often due to a lack of creativity that preachers find themselves in a rut of their own making. Larsen (1989, p. 108) bluntly comments, 'there is a numbing and nauseating creative malaise in much preaching which seems to compress a minimum of ideas into a maximum of words.' He suggests that preachers need to be craftsmen and artists in the way they handle the truth of God's Word. Even Robinson (2001, p. 22), a strong proponent of expository preaching, writes that expositors need to approach their Bible 'with a childlike desire to hear the story. They do not come to argue, to prove

a point, or even to find a sermon. They read to understand and to experience what they understand.’ The preacher who approaches Scripture with the sole desire of unearthing a sermon can easily miss the point of the narrative.

What is narrative?

The Oxford English dictionary defines narrative as ‘a spoken or written account of connected events; a story.’ Stories have been part of every culture and every generation for as long as humanity has existed. The popularity of movies, novels, television dramas, as well as the subject matter of most conversations, are all examples of the power of narrative. To put it simply, stories shape our communication and our lives (Arthurs, 2007, pp. 64-65). It won’t be a surprise to anyone familiar with Scripture that sixty percent of the Bible is comprised of narrative (Arthurs, 2007, p. 64). However, what is surprising is that the large majority of conservative/evangelicals confine their preaching to a point-based propositional sermon. Stevenson (2005, p. 101) also highlights the significant volume of narrative genre within Scripture, but links a resurgence in storytelling to a ‘growing sense of unease about approaches to preaching which major on the deductive, didactic and propositional.’ Eslinger (2005, p. 175) agrees, saying that:

Storytelling is widely seen as the homiletic new wave... a movement in preaching with a dynamism and vitality which may finally supplant topical preaching’s three points and a poem. Its advocates point to the many advantages of the narrative sermon, ranging from foundational support in narrative theology and hermeneutics to the shift towards a new ‘personalism’ in the pulpit.

Evangelicals have a tendency to avoid narrative because of its links with the ‘new homiletic’ (Larsen, 1989, pp. 145-148). However, the mindset that suggests that

all narrative preaching is devoid of substance and places human experience ahead of biblical truth, is simply not true. Although narrative does have its limitations and is not appropriate for every sermon, it does have a role to play in hermeneutics. Nevertheless, Chapell (2006, p. 32) warns preachers who employ the 'pragmatic advantages of newer narrative forms to "spark" listener interest,' suggests they may be naively submitting to cultural pressure they would never knowingly endorse. A second reason to be cautious of narrative forms of preaching is that they can be unhelpful and ambiguous when explicit statements of truth are needed (Chapell, 2006, p. 26). These questions and concerns around narrative preaching make it important to have a biblical definition.

The definition of narrative is fraught with difficulties, especially in the context of preaching. Before narrative can be defined it is worth exploring storytelling versus narrative. A cursory look suggests there is no difference. The dictionary defines one as the other. However, when it comes to preaching, Lowry (2001, p. 124) believes there is a huge difference. He explains that 'those who advocate story preaching have in mind the adaptation, elaborative, or creation of a story or stories. Those who advocate narrative preaching typically intend a process involving a plot – whether or not any particular story or narrative is utilized.' In contrast, Heacock (2014, pp. 5-6) does not differentiate between the two, instead he describes narrative as 'imposing the form of a narrative upon real events or experiences for the purposes of relating those events or experiences to others.' Heacock seems concerned about using narrative to engage the listener in such a way as to enable them to share and identify with the experience being described. Arthurs' (2007, p.

64) definition is more comprehensive. He utilises some of Lowry's and Heacock's thoughts, while shifting the focus away from the listener to the revelation of God. So, he defines biblical narrative as 'a historically accurate, artistically sophisticated account of persons and actions in a setting designed to reveal God and edify the reader.'

Historically accurate

Referring to biblical narrative as 'historically accurate' is contentious. Whilst the historical accuracy of the Bible affirms the evangelical stance on biblical truth (Stott, 1992, p. 24) (Arthurs, 2007, p. 64), there are many who question the possibility of absolute truth. Day et al (2005, p. 21) argues; that preachers do not need to present universal truth or believe in the historical accuracy of Scripture as long as they provide 'alternative imagination' to enable transformation. Boyd (2018, p. 110) affirms a similar principle when he states that 'the Bible reveals truth insofar as it is truth discerned in the lived experience of human beings.' Allen (2009, p. 52) agrees, insisting that post-modernists believe the over-arching metanarratives of Scripture 'do not simply report reality but are written to create or reinforce the social power of particular groups.' At the heart of each of these statements is a distrust of Scripture, with a desire to promote a person-centred framework rather than a God-centred one. However, as Chapell (2006, p. 37) points out, the Bible predicted that this would happen by affirming that biblical truth is beyond human understanding referring to Paul's statement that "the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned" (1

Corinthians 2:14). Although it is not the purpose of this dissertation to resolve the debate on the historical accuracy of Scripture, nevertheless, it is important to understand that the trustworthiness and historical accuracy of Scripture will significantly alter the way biblical narrative is preached. Those who argue that biblical narratives are 'fairy tales' and 'folklore' will understandably have a very different biblical interpretation to those who view Scripture as historically accurate. Arthurs' (2007, p. 64) assertion of the historical accuracy of Scripture, agree or disagree, cannot be ignored.

Artistically sophisticated

Arthurs' (2007, p. 64) acceptance of the premise that biblical writers were communicating about real life characters and events does not negate their skilful use of narrative. In both the Old and New Testaments, stories are carefully selected, arranged and depicted in order to convey a doctrine or message to the reader. Kaiser (1981, p. 205) affirms that it is 'critically important to recognise the larger context in which the narrative fits and to ask why the writer used the specific selection of events in the precise sequence in which he placed them.' He goes on to say that 'the twin clues to meaning... will be [the] arrangement of episodes and selection of detail from a welter of possible speeches, persons or episodes.' For example, in the gospels the stories selected by each of the four writers are different. The truth they want to communicate is conveyed through careful construction of narrative, allowing the gospel writers to highlight different issues to different audiences. There is a consensus among scholars from different theological backgrounds that biblical authors are creative and sophisticated in the

way they re-tell biblical narrative. Williamson (1999, p. 18) comments that 'different authors... reflect the views of their own times and places.' Larsen (1989, p. 109) refers to a 'creative, artistic process to generate fresh application of concepts.' Larsen (1989, pp. 110-111) attributes the artistically sophistication of Scripture to God himself, whom he describes as 'intensely and effectively creative'. If this is true, it puts the onus on the preacher who wants to do justice to the text to approach it creatively and investigate the truth that the writer intends to convey.

Reveal God and edify the reader

The third aspect of Arthurs' definition of biblical narrative puts divine purpose at the centre of the text. Arthurs (2007, p. 65) cites C.S. Lewis (1961, pp. 82-82) to summarise his position, who stated that 'the Bible is so remorselessly and continuously sacred that it does not invite, it excludes or repels, the merely aesthetic approach.' Arthurs (2007, p. 66) suggests that biblical narrative is given to 'reveal the Lord God and to prompt a response to that revelation.' This idea that biblical narrators have a deeper purpose to reveal and glorify God, while at the same time influence the reader, once again affirms the evangelical stance on the divine authority of Scripture. However, it also contrasts the postmodern idea that although Scripture is a useful moral compass, it is just one of many options. Boyd (2018, p. 35) agrees that the 'revelation of God' is a valid objective, but he also contends that Scripture is one of many ways by which God is revealed. Boyd encourages participants to engage in a way that 'is attentive to God revealed in and through practices of community, whether they are Christian or not.' The implication of this thinking causes a shift in how biblical text and doctrine are

viewed. This changes their doctrine from what is 'believed about God' and becomes what 'I do' (Boyd, 2018, p. 99). It could be argued that both Arthurs' and Boyd's pathways lead to the edification of the reader/listener, and that Boyd's inclusive process empowers and envisages everyone, even more than Arthurs' does. However, Boyd's pathway comes at the huge cost to the authority and authenticity of God's word, as well as counteracting what the Apostle Paul writes to Timothy, when he states that 'All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness' (2 Timothy 3:16 ESV). The resultant edification of the listener/reader, which begins with the revelation of God in Scripture and the acceptance of its truth, provides a solid foundation for society to be held together (Newbigin, 1989, pp. 153-154). The alternative here, that no absolute truth exists, removes biblical foundations, raises questions without providing any answers.

The acceptance of Arthurs' definition as a backdrop for further discussions on biblical narrative in the context of preaching will not be popular with everyone. Nevertheless, it does fit comfortably within the whole canon of Scripture and provides a helpful framework that supports historical-redemptive interpretation and moral exhortation, both of which are found in biblical narrative. It also supports the widely accepted view of the Bible as a collection of interconnecting literature with an overarching 'grand narrative' (Stevenson, 2005, p. 104). Many evangelical and postmodernist preachers will affirm the gospel as a key part of this metanarrative, but with vastly different intentions. For the postmodernist, the biblical text is an alternative script to the dominant text of modern life. With this in mind, Day, et al.

(2005, p. 21) describes preaching as ‘the imaginative art of making fiction real’ and recommends the preacher demonstrate how the gospel is a genuine alternative. By contrast, Newbigin (1989, p. 153) challenges this approach to preaching the Gospel. He acknowledges that each listener’s situation is different not only from each other but also from the biblical narrative, but he observes that ‘the gospel “comes alive” in a way that the evangelist had never dreamed of and has effects that he never anticipates.’ Therefore, there is a challenge for every preacher to present the gospel metanarrative to their generation in a way that is authentic and appealing (Stott, 1992, p. 24). Lowry (2001, p. 12) asserts that this can be achieved through careful attention to the narrative ‘plot’.

Plot

Lowry’s fundamental premise, that all stories move, leads him to the conclusion that all stories have a plot (Lowry, 2001, p. 12). The fact that the momentum of a narrative builds from the beginning, through the middle and on to the end would be regarded by most as the description of a good story. However, Lowry applies ‘plot’ to all preaching. He insists that every sermon ‘is a narrative art form’ and all preaching is storytelling with the purpose of taking the listener on a narrative journey. It is important to Lowry that every sermon has a narrative structure, irrespective of the biblical text. He argues for the application of story-based principles to apply to preaching the doctrines found in the Epistles to the Romans just as much as Old Testament narrative. Arthurs (2007, p. 68) also advocates the need to understand the plot in narrative literature. However, he does not suggest extending the use of a plot to preaching all genres of Scripture. His opinion is that

narrative preaching is one form, although underused, is not suitable for every sermon. In contrast to both Authurs and Lowry, who view biblical plots as historical, Buttrick (1987, p. 285) draws a distinction between plot and history. He argues that 'Scripture does not contain history, but rather a series of calculated plots.' He describes history as 'an event in its fullness – which actually takes place,' whereas he defines a plot by 'what we intend to bring out, by the world we intend toward, and, of course, by our intending to do. Plots are strategy' (Buttrick, 1987, p. 301). However, despite these differences there seems to be universal agreement that a sermon requires movement. Buttrick (1987, p. 23) expands this idea by suggesting that the central idea that holds plots together involves modules of language that he calls 'moves.' A move is one clear sentence that describes an idea completely, and moves should fit together logically to create perspectives or points-of-view (Buttrick, 1987, p. 49). So preachers should create sermons that have a logical movement and which draw in different perspectives (Buttrick, 1987, p. 293). Chappell (2006, p. 24) affirms the idea of words and images being 'moves' of language that introduces a thought, deals with any obstacles, before drawing a resolution which then leads to the next thought. The idea of movement in a narrative sermon is also expressed by Larson (1989, p. 71). He likens preaching to a symphony which needs crescendos and diminuendos. The movement in a sermon requires the careful structuring of the main points with moments of increased action and intensity. The skilful use of these structural components can really help the communication of the message. Mitchell (2005, p. 161) encourages preachers to adapt 'vivid language' in which 'the preacher can create images on the screens of listeners' imagination.' He says that one of the strengths of multi-

sensory language is to 'generate effective oral communication and so engage the listener more actively in the communicative act.'

Lowry and Arthurs give useful guidelines for the preparation of a narrative sermon. Arthurs reaffirms that all good stories need to have movement, create suspense, highlight ideas and fulfil expectations (Arthurs, 2007, p. 70). Similarly, Lowry encourages preachers to set the stage, look behind the lines of the text, pay attention to every seemingly insignificant word, look for motives, utilise their senses, but ultimately to be creative, imaginative and to deliver the story plot. He reiterates that 'narrative preaching refers to a sermon that follows the principles of plot – itch to scratch, conflict to resolution' (Lowry, 2001, p. 125). Arthurs and Lowry both suggest that a narrative sermon involves five stages:

1. Lowry (2001, pp. 35-36) argues that Bible students have been wrongly taught to give away the plot at the beginning of their sermon. He compares this form of preaching to a foolish playwright who gets on stage before the drama begins and tells the audience the punchline of the story. He contends that building suspense and intrigue is a better way to keep a congregation engaged in a sermon. Lowry suggests that to do this the preacher needs to first upset the equilibrium. Arthurs (2007, pp. 70-71) recommends the preacher to begin with the background story by giving a brief description to get the action started. Stage 1 involves setting the scene without giving away the ending.

2. Secondly, Arthurs (2007, pp. 70-71) encourages preachers to discover the big issue or problem by asking the question; what is the conflict? Similarly, Lowry (2001, pp. 46-52) advises preachers to ask the question 'why?' and keep on asking it, until they uncover the underlying problems. He describes this process as 'analysing the discrepancy.' He then recommends a second question: How does the gospel resolve this issue? He assures the preacher that ambiguity or hinting at dead-ends, is nothing to be worried about. In fact, it is important to present the full process to the listener and allow them to form questions in their mind which helps to sustain the listener's attention.
3. The third section Arthurs (2007, pp. 70-71) defines as 'rising action' and Lowry as 'disclosing the clue to resolution.' This is the longest section of the sermon and the part when the story really intensifies. Lowry's (2001, pp. 54-62) main purpose in this process centres around the congregation experiencing the 'revelatory clue,' rather than simply knowing it. He advises the use of surprise, the principle of reversal or a sudden shift in the narrative of the sermon (2001, p. 120). He describes the process of reversal like pulling the rug out from under someone. Of course, the rug needs to be laid down before it can be pulled (2001, p. 66). He goes on to state that 'the principle of reversal... is more than just a literary device or good strategy – although it is that. I [He] believe[s] it is rooted in the gospel' (2001, pp. 70-71). To support his point, he uses the example of Jesus, who very often pronounces 'a firm NO to the world's yes and a resounding YES to the world's no.'

4. All the earlier stages are preparing the way for what Arthurs (2007, pp. 70-71) defines as the climax: The moment when the story turns towards its resolution. Lowry (2001, p. 77) simply describes it as experiencing the gospel. He urges the preacher to proclaim the gospel message in an effective and relevant way, ensuring it does what it says. He succinctly points out: 'The cure must always match the disease.'
5. The final stage is the resolution. Arthurs (2007, pp. 70-71) recommends the preacher finishes with the effect of the outcome of the conflict on the climax. Lowry (2001, p. 81) acknowledges that in the sermon plot the "clue to resolution" [stage 3] does not "solve" the issue; it only makes the solution now possible.' The solution invites the listener to 'anticipate the consequences' of the narrative for their life. In the expanded addition of his book he changes this final stage from 'anticipate the consequences' to 'anticipate the future'. His rationale is that when the gospel is proclaimed it should build faith, rather than becoming a weekly guilt trip. In every sermon there needs to be a message of redemptive hope that reveals what God has done and what He is going to do.

However, for Arthurs the plot is not the only key feature of a narrative. Secondly, he emphasizes the importance of correctly depicting the characters in the story (2007, pp. 72-76). He proposes that the character is integral to the flow of the plot and connects the listener into the story, as well as being someone to whom they

can relate. Arthurs (2007, p. 76) stresses that 'when our minds are engaged in the flow of the plot and our feelings are bound to the characters, the values of the story begin to infiltrate our hearts.' The third element that Arthurs (2007, pp. 76-78) highlights is settings. He suggests that the Bible is extremely selective when describing the time and place where the characters are situated. Reading the Bible slowly and carefully in sermon preparation encourages the preacher to take in the settings and location that make up the story and which should ignite their imagination. This careful exegesis of biblical narrative will help the preacher to invite the listener to feel the heat of the day, the noise of the wind and the smell of the perfume. Arthurs' (2007, pp. 78-79) fourth and final feature of biblical narrative is 'point of view'. He uses the analogy of film-making to explain. A film-maker can tell a story by using sweeping panoramas, close-ups, or even a handheld documentary style format. However, it is the film director who makes the decision as to which style (s)he uses to convey his point of view. All biblical writers tell their story from their own paradigm. It is the role of a discerning preacher to uncover this, through the exegesis of the biblical narrative, and convey this to their audience.

Practical use of narrative

The use of narrative, stories and illustrations within sermons is not a new thing. The majority of preachers, who would never describe themselves as narrative preachers, will often use stories and illustration to support their message. The use of stories and imagery can be very helpful to illustrate a point in a sermon, but they do require careful selection. Keller (2015, p. 170) gives an example taken from

Edwards' powerful sermon entitled 'Sinners in the hands of an angry God', where Edwards uses the imagery of a spider's web. Edwards compares the ineffectiveness of a spider's web to prevent a rock from falling to a person's good works saving them from hell. This type of imagery is easily understood by the listener and creates a compelling picture in the hearer's mind. Larsen (1989, p. 126) also emphasises the value of stories, particularly in the conclusion of a sermon. However, he urges the preacher to be cautious, because using the wrong illustration, or even a real tear-jerker, has the potential to destroy the message. Eslinger (2005, p. 175) reports that there has been a change in the type of story being used in sermons. He describes how old stories of 'male and Victorian heroes' of faith, have been replaced by illustrations about 'pop psychology and tales of the underdog.' He questions if the purpose of these illustrations is to invoke congregational guilt to get the message across. Eslinger also believes the use of extended story illustrations gives major problems in the conveying of good homiletical content, stating that the problem is both methodological and theological: He argues that an extended story can leave the listener stranded in the narrative, causing the meaning of the biblical material to be lost. Preachers need to be careful; a long and poorly selected story can be detrimental to preaching, especially illustrations that romanticise on or not on moralise faith. Inappropriate illustrations cause confusion to the listener and are a poor exegesis of Scripture. Eslinger's supporting concern is that biblical and contemporary narrative can end up competing with one another, leaving the listener with a choice to make as to which is the most concrete narrative. He suggests that the vivid contemporary narrative is more often preferable to the more distant biblical story

(Eslinger, 2005, pp. 175-176). Arthurs (2007, p. 92) disagrees and finds benefit in suspending the biblical narrative to use 'purposeful supportive material' that enhances the message. However, he does agree with Eslinger in the need to be careful about using lengthy illustrations. Day (2005, p. 108) shares some of these concerns. Although he believes that stories are a powerful way of preaching, they also give an opportunity for the listener to resist, and even disengage from, the questions the story raises, which, he argues, is their right.

However, narrative preaching is more than the use of a good illustration. Although many preachers may not want to construct every sermon as a narrative plot, those who accurately exegete biblical narrative and respect Scripture cannot overlook the story. Preached well, narrative conveys meaning, truth and doctrine in a way that fully engages the listener. Arthurs (2007, pp. 89-101) and Lowry (2001, pp. 107-115) highlight a few creative ways to deliver a narrative sermon. These include telling the story in first-person narrative or third-person narrative, as well as re-experiencing the text in an imaginative way. Arthurs also recommends the use of personal testimony. In contrast, Eslinger (2005, p. 175) does not encourage the use of first-person narrative, he argues that it does not serve the intended purpose of building a deep connection with the congregation. Brosend (2010, pp. 35-28) is even more averse to the use of first-person narrative and testimony. He states that 'the preacher who prefaces every story with a bit of autobiography dulls the ears of the listener.' He reasons that the use of first-person sermons causes a loss of focus because the congregation ends up seeing things the preacher's way, which may not necessarily be God's way. Day (2005, pp. 30-31) takes a different

approach by encouraging the preacher to 'live the story'. He recommends the use of the 500-year-old method established by Ignatius as a way for preachers to get to grips with biblical narrative. It begins with the assumption that 'biblical narrative is a story' that is historically true, but which needs to be entered into. Day says, 'the first stage is to take time to contemplate the scene in one's mind's eye' and as Ignatius put it: 'to view with the eyes of imagination the synagogues, towns and villages through which Christ our Lord went preaching.' This is the stage of contemplation. The second stage is conversation or dialogue. Day describes how the reader becomes an actor in the scene as if they were present in the biblical scene. It is to 'share a meal with Christ in the pages of the gospel' which should have implications on the way we eat and interact with each other in modern life. There is good reason to believe that the preacher who incorporates this technique into their preaching will create a sermon that can awaken their own imagination as well as that of their congregation. However, Day (2005, pp. 53-54) advises a number of things to avoid when retelling Bible stories. First, resist filling the narrative with endless background research information. Secondly, avoid adding feelings and attitudes that are not in the text and which alter the way the story is heard. Thirdly, do not get so 'caught up' in the story that the message of the sermon gets lost.

Johnston (2001, p. 150) suggests other ways of bringing narrative to life. He encourages preachers to experiment by writing sermons as an 'imaginary conversation' with another person, and which is overheard by the congregation. He advocates the use of suspense and vivid imagery (Johnston, 2001, pp. 159-

160) and even audio-visual, drama and art (Johnston, 2001, pp. 162-166). Johnston (2001, p. 75) also advises preachers to involve the listener in the learning process, demonstrate how the conclusion is reached and to be willing to show vulnerability. He argues that this allows the listener to discover the truth for themselves and keeps them interested. However, no matter how creative the process or radical the idea, the need for effective and clear communication cannot be ignored. Although evangelical preachers will agree on the importance of sound doctrine, there is no guarantee it will be effectively communicated and heard by contemporary churchgoers. Myers (2014, p. 406) suggests the solution 'involves paying closer attention to the experiences of listeners to sermons in addition to the larger contexts in which sermons are heard.' He adds 'Once we understand the communication breakdown, we can remedy this problem by better connecting with our congregants.' Narrative preaching may not be a magic bullet; however, it does provide a creative way of engaging with people from all walks of life. When narrative preaching is used along with other forms of exegetical sermons it is possible to conclude that preaching is still a valuable way of communicating the written message of God. The whole canon of Scripture and the hope it brings is still applicable to every culture and every generation. The use of narrative and storytelling is a vital component for preaching with creativity and variety. Young people today, for whom stories play a significant part of their life and interactions, value relationship and are very "connected". As long as they can develop the skills to engage young people today, preachers have every reason to hope for the future of the church.

Chapter 3. Methodology

The use of modern stories (Arthurs, 2007, p. 92) and personal testimony (Arthurs, 2007, p. 100) in the preaching of biblical narrative can be an effective way to engage the post-modern listener. However, it also raises important questions: Do listeners respond more positively to storytelling and how does their response vary across generations? This research project evaluated how postmodernity has influenced the listener's response to biblical narrative in the context of preaching. It incorporated two talks based on the same biblical text. The communication took the form of preaching. The first sermon consisted of three stories woven together into one sermon, based on the book of Jonah. The three stories were designed to complement each other and reinforce a central message that reveals God to the listener. The second sermon was a control sermon, based on the same narrative of Jonah, but in the form of a three-point sermon without any additional narrative.

The research was centred around three goals. First, to ascertain how different generations relate to the preaching of narrative. Secondly, to discover if narrative affects the listeners' view of the preacher's credibility. Thirdly, to find out if their level of church attendance alters their responses. These findings attempted to show which style of preaching is the most effective for the chosen demographic. There were a number of theoretical and analytical frameworks that underpinned the use of narrative in this project. First, more than half of the Bible is made up of narrative. Secondly, the preacher should avoid only using 'proclaiming propositional truth statements' (Heacock, 2014, p. 1). Thirdly, the importance of engaging with the fundamental cultural narratives of our time (Keller, 2015, p. 115)

(Day, et al., 2005, p. 25). Therefore, for biblical narrative to be preached effectively, the story should not be reduced to the communication of facts, it must also be experienced (Wright, 2000, pp. 251-252). Immink (2019, p. 4) acknowledges that the relationship between God speaking through His word and the listener's experience is a 'never-ending challenge for preachers.' However, he concludes that 'the word of God *becomes alive* in the gathering of the people of God, in the performance of the liturgy, in the hearing of the sermon, in the prayers and in the sacraments.'

Hypothesis

A review of the literature revealed a link between narrative preaching and the level of engagement with the listener, particularly for younger generations. This research project expected to find a similar correlation, hypothesising that the younger participants would respond more positively to the narrative form of preaching than the older generation. However, for research analysis the null hypothesis was that there was no statistically significant difference.

Questions and design of study

The research questionnaire (Appendix 1) was based on four over-arching questions. First, how do different generations relate to narrative preaching? Williamson (1999, p. 19) and Day (2005, pp. 18, 25) argue that story-telling is the most effective way to reach a postmodern audience. The research questions will investigate if this is true for 18-21-year olds and over 45-year olds

Secondly, does regularity of church attendance affect the way people relate to preaching styles? It is important to acknowledge that there are many factors that alter how individuals respond to a sermon. However, it is thought that church attendance is a significant factor that should not be ignored (Allen, 2009, p. 77) (Johnston, 2001, p. 26). Allen suggests a number of factors that affect how an individual interpret biblical text, ranging from race-ethnicity, to gender (including gender orientation), social class, as well as philosophy and theology. It is beyond the remit of this project to evaluate all of these factors. However, it was important to ascertain if the questionnaire respondents were immersed in church culture or not.

Thirdly, how important is it to different generations that biblical narrative is historically true? Allen (2001, p. 47) states that 'the preacher needs to help the congregation have a good sense of what they can trust from God, the gospel, and Christian community.' Living in a culture where absolute truth is questioned, the research will investigate if the preacher credibility is affected by sermon type or the age of the listener (Allen, 2009, p. 25).

Fourthly, do different generations relate differently to personal and third-person stories that are shared in the context of preaching? Craddock (1985, pp. 32-33,38) suggests that a message is authentic when the preacher reveals something of his or her own life. The research will investigate if non-biblical stories alter the listener's connection to the preacher (Myers, 2014, p. 406).

Target groups for questionnaire

Most scholars agree that the move from modernity to post-modernity is linked with the Millennial generation, which covers the years 1981 through to 1994 (Seemiller & Grace, 2019, pp. 9-11). The boundaries have been calculated based on the year 1987 which is the middle year of the millennial generation. The two groups of people who will be selected are set 12 years either side of 1987, not including under 18s. This mean that the younger generation are between 18-21-years old and the older generation are over 45-years old. Therefore, the research will compare the responses of the baby boomers and early generation X (born before and during 1975) with generation Z (born in or after 1999, excluding children for safeguarding reasons).

Participants

The participants were sourced through the local church and Christian Union (CUs) networks with which I connected. It is important to acknowledge that the majority of the participants come from an evangelical background, although invitations were also sent to all the Christian churches in Chester. There was a requirement for the participants to have attended church at least once in the last 12 months and be under the age of 21 or over the age of 45. In order to maximise participation, the original plan was to personally visit churches and CU gatherings to seek volunteers. It was hoped that individuals would stay, watch the video on a big screen and complete the questionnaire in the meeting. However, due to COVID-19 and the ensuing lockdown, this became impossible. The strategy was modified and church leaders, CU leaders and other church connections were emailed and

asked if they would forward a sermon link and questionnaire to members of their congregations.

The responding participants received a welcome email (see appendix 27) with two links:

1. A randomly selected link to either the narrative (see appendix 28) or the control sermon (see appendix 29). The sermons were accessed via YouTube to ensure that there was consistency of content and that the listener had both audio and visual cues (Johnston, 2001, pp. 162-166).
2. A link to the questionnaire. The data was gathered using an online questionnaire via www.smartsurvey.co.uk. A questionnaire was chosen rather than other formats. This decision was made to gather straightforward information, collect standardised data and reach a larger number of people, within the time constraints (Denscombe, 2017, p. 184). Simple quantitative questions were asked to produce appropriate data for statistical analysis (Denscombe, 2017, pp. 301-302), as well as qualitative, open questions to bring richness and detail to the data (Denscombe, 2017, p. 331). The quantitative statements utilised a five-point Likert scale (Denscombe, 2017, pp. 278-282). The qualitative questions required more detailed responses from the listener using their own words. However, before the questionnaires were distributed a construct validity was used to test how well the questions were formulated. Clark (2007), Couch (2009) and Stevenson's (2009) dissertations examining narrative preaching were used as a basis for the modified questions in this project. A small pilot was carried out and a test-retest validity showed very good reliability, producing a Pearson correlation coefficient of 0.87

(Denscombe, 2017, pp. 284-286) (Hobbs, 2016). The questionnaire was kept as short as possible to avoid fatigue (Denscombe, 2017, p. 188).

Research questions

Question one asked the participants to consent to their data being used for the project. Questions two, three and four were demographic questions to establish age and level of church attendance. Questions five to eight were answered using the Likert scale on the following statements.

5. *The theme of the sermon came from the Bible story.*
6. *The Bible text was properly explained.*
7. *The sermon had a clear message.*
8. *Was there anything in the text overlooked that should have been included?*

These four questions investigated the listeners' understanding of the sermon's main theme. They were invited to give an opinion of how effectively the preacher interpreted the biblical text. Although both sermons had the same main message, it was only explicitly stated in the three-point sermon. However, would this be as obvious to the listener in the narrative sermon? Again, questions nine to twelve used the Likert scale.

9. *It is important to me that a story is historically true?*

This question was to examine if there was a generational difference in how people valued truth. The literature suggests that post-modern society believe there is no absolute truth (Allen, 2009). Basharat (2019, p. 112), writing from an Islamic perspective, stated that 'the first and foremost characteristic of postmodernism is

the rejection of absolutism including absolute truth and it propagates relativism in every field as the only possible solution.’ Somerville (2019, p. 52), who examined the ethical implication of living in a ‘post-truth world,’ remarks that it is ‘a serious state of affairs’ if the ‘ethical tone’ of society meant an uncertainty about what was ethical or unethical. She concludes that ‘we are confused in that regard now, and we don’t yet know what we will view as ethical or unethical in the future or how we will decide that.’ The response to this question would evaluate how much that mind-set has infiltrated the church.

10. I found it easy to apply the message to my own life.

11. Having heard the sermon, I understood the Bible story better.

The previous two statements evaluate if the listeners found it easier to connect to the stories in the narrative sermon in comparison to the point-based sermon and if there was a generational difference.

12. Having heard the sermon, I found it easy to relate to the characters.

13. In the sermon which character did you feel personally connected to and why?

The previous two statements investigate if those listening to the narrative sermon related better to the characters in the contemporary stories compared to the Bible characters and if there was a generational effect. Question thirteen required a qualitative response.

Question fourteen and fifteen were to be answered using the Likert scale.

14. The sermon has changed my understanding of God.

This question was attempting to examine how the two different sermons affected the listener from a spiritual perspective in terms of their response to God.

15. Please indicate your feelings about the preacher.

This question was investigating if the different types of sermon have an impact on the listener's perception of the preacher. The listeners were asked to evaluate the preacher's credibility in relation to honesty/authenticity, intelligence, trustworthiness, training and experience.

Analysis

The quantitative results were analysed and evaluated statistically. The mean and standard deviation were calculated for each questions for the four different respondent groups.

1. The over 45-year olds who listened to the narrative sermon (narrative-45).
2. The over 45-year olds who listened to the control sermon: i.e., the three-point sermon (control-45).
3. The 18-21-year olds who listened to the narrative sermon (narrative-18).
4. The 18-21-year olds who listened to the control sermon: i.e., the three-point sermon (control-18).

The initial plan was to conduct a univariate analysis using the chi-square test in order to establish if there were any statistical differences between the four different respondent groups (Cohen, et al., 2017, p. 789). However, in order to provide a valid result, the chi-square test makes the assumption that all cells have expected

counts greater than five (Lund & Lund, 2018, p. 3). Unfortunately, due to the sample size of this project, some cells were populated with a number that was less than five, so it became apparent that alternative tests were needed. A decision was made to initially run 'two-way Analysis of Variance (ANOVA) procedures' in Statistical Package for Social Sciences (SPSS) Statistics to determine if there are any statistically significant differences between the means of the two independent groups and the continuous dependent variables. The 'dependant variables' were the questionnaire responses and the 'fixed factors' were age group and sermon type. A check was made to ensure that the four basic requirements were met. First, that there was independence of observation, secondly that there were no significant outliers, thirdly that there were approximately normal distributions for all the groups and finally that there were homogeneity of variances (Lund & Lund, 2018, p. 6) (Cohen, et al., 2017, p. 777).

The 'homogeneity of variances' was assessed using Levene's test of equality of variances, based on a p -value of 0.05. The test was run in SPSS simultaneously with the two-way ANOVA procedure, but once again there was a complication with the findings. It was assumed that if Levene's test returned a p -value greater than 0.05 (i.e., $p > 0.05$), it indicated that the assumption of homogeneity of variances had been met. However, if the test returned a p -value less than 0.05 ($p < 0.05$), it indicated that the population variances were unequal and the assumption of homogeneity of variances had been violated and the findings were not statistically reliable (Cohen, et al., 2017, pp. 785-788). Unfortunately, this was confirmed to be the case for a small number of the variances tested. Nevertheless, two-way

ANOVA procedures provided valuable analyses for most of the questions, but it also indicated the need for further tests. An independent-samples t-test was selected to fulfil this role.

The assumptions for independent-samples t-tests were very similar to the two-way ANOVA procedures. However, the big difference for independent-samples t-tests occurred when Levene's test returned a p -value less than 0.05 ($p < 0.05$) and the assumption of homogeneity of variances had been violated. The report produced two differently calculated independent-samples t-tests, which meant that a valid result was obtained irrespective of whether the homogeneity of variances was met or violated (Lund & Lund, 2018, p. 7) (Cohen, et al., 2017, pp. 777-778). Lund (2018, p. 15) explains that even 'if your data has violated the assumption of homogeneity of variances, you can still continue with your analysis. However, you will have to interpret the results from a modified t-test that SPSS statistics produces in its output.' Therefore, some of the results in this project were interpreted from the unequal variance t-test; the second row of data labelled, 'equal variances not assumed' (Lund & Lund, 2018, p. 17) (Cohen, et al., 2017, p. 77). The next assumption that there were no significant outliers in the groups was checked using 'explore' in SPSS, which created box-plots of the data (Lund & Lund, 2018, p. 7). The number of outliers was insignificant and were include in the analysis, as they were not expected to 'grievously' affect the results (Lund & Lund, 2018, p. 10). The last assumption to be considered was the approximately normal distribution for all the groups. The Shapiro-Wilk test for normality was run and it was found that the data was not normally distributed (i.e., the assumption of normality was violated),

producing a statistical significance less than 0.05 (i.e., $p < 0.05$) for all the results, see appendix 2 (Lund & Lund, 2018, p. 11). However, Lund (2018, p. 12) states that if there is an 'even fairly skewed distributions' and all the groups are similarly skewed, 'non-normality does not affect Type I error rate substantially and the independent-samples t-test can be considered robust.' A 'Normal Q-Q Plot' was then used to assess normality graphically (Lund & Lund, 2018, p. 1). Visual inspection of the Normal Q-Q plots concluded that the distribution in each of the groups was consistent and therefore sufficient to carry on with the parametric testing. Once the reliability of the tests had been established the variables were analysed for any statically significant differences. The results of the correlational analysis were based on a null hypothesis that there was no immovable significant difference between the four different respondent groups, where p was greater than 0.05 ($p > 0.05$).

The qualitative data was assessed by Computer-Assisted Qualitative Data Analysis Software (CAQDAS). This project utilised the text analysis program within *SmartSurvey*. Cohen, et al. (2017, p. 645) suggested the need to be cautious about moving too quickly into coding. He recommended checking for consistent use of codes to ensure the 'credibility, transferability, dependability and confirmability of the data and the findings.' Although independent, blind parallel coding was not implemented, the clarity of the categories was checked by a second researcher who was given the categories and the raw data and asked to assign the uncoded data, and the results were compared for any discrepancies (Cohen, et al., 2017, p. 645). The computer-assisted software provided a 'word cloud' and 'word list' to

help facilitate the analyses by highlighting the most common words used. This information formed the basis for the category list. The responses were evaluated and coded to the categories, based on key words from their comments. The data that was produced was recorded as a percentage and independent-samples t-tests were run in SPSS statistics.

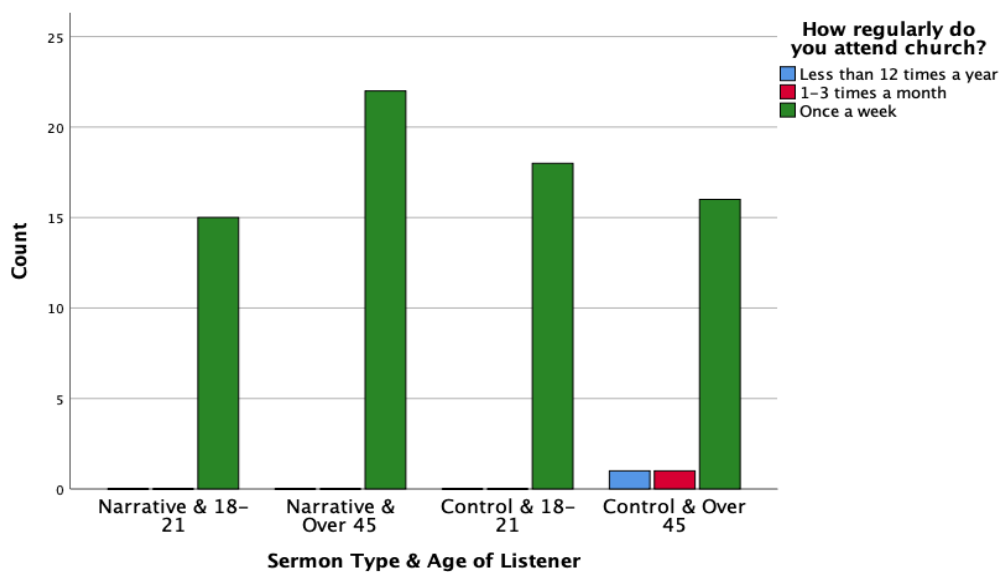
Collection and Use of Data

During this research project there was no need to retain the names and contact details of participants. The only reason that participants' emails were stored was to send a link to the online survey. The email addresses were not be used for any other purpose. The participants' emails were stored securely with password protection on the researcher's computer and were deleted once the project was completed and accepted for submission. Emails were not forwarded to anyone else or used for any other purpose. A University of Chester email account was used for correspondence. The only demographics that were gathered in the questionnaire were the age of the participant and their level of church attendance. The on-line platform provided anonymity and confidentiality as all data was number coded. Before they began, the participants were asked to give consent and were allowed to 'opt out' at any stage. A small number of the participants were friends and colleagues. However, due to the anonymity of the questionnaire, participants were encouraged to express their views freely. The introductory letter reassured participants that all responses were anonymous, and that the researcher would not be able to identify which individuals made which responses.

Chapter 4: Results

For most questions, statistical analyses were used to compare the responses of control-18³ with control-45⁴, narrative-18¹ with narrative-45², control-18³ with narrative-18¹, and control-45⁴ with narrative-45².

Question 3: How regularly do you attend church? (see appendix 3)



¹ The 18-21-year olds who listened to the narrative sermon.

² The over 45-year olds who listened to the narrative sermon.

³ The 18-21-year olds who listened to the control sermon (three-point sermon).

⁴ The over 45-year olds who listened to the control sermon (three-point sermon).

Independent-samples t-tests results (Table 3)

Groups	Mean & SD	t-test for equality of means	t value	Sig.
Control-18	0.00 ± 0.00	0.17 (95% CI, 0.09 to 0.42)	$t(17) = 1.374$	$p = 0.187$
Control-45	2.83 ± 0.51			
Control-45	2.83 ± 0.51	0.17 (95% CI, 0.09 to 0.42)	$t(17) = 1.374$	$p = 0.187$
Narrative-45	0.00 ± 0.00			

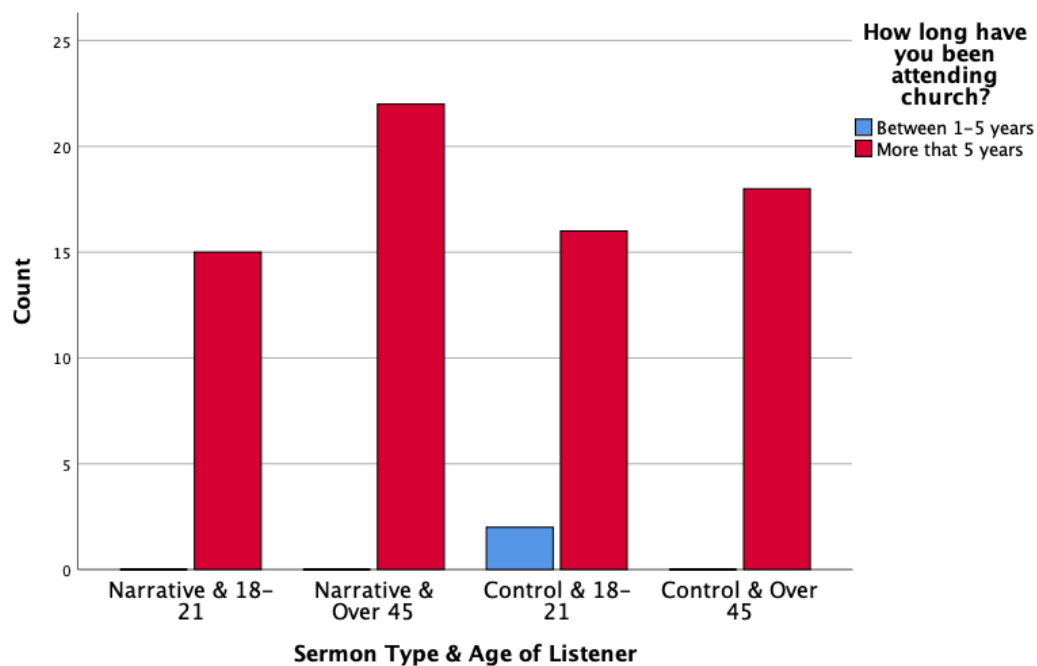
The respondent groups narrative-18¹, narrative-45² and control-18³ had 100% attendance at church every week, but control-45⁴ had 89%. It was not possible to calculate t-values when standard deviations in two groups were 0, so t-tests were run to compare control18³ with control45⁴ and control45⁴ with narrative45¹. Neither statistical test showed any significant difference between the pairs of groups compared.

¹ The 18-21-year olds who listened to the narrative sermon.

² The over 45-year olds who listened to the narrative sermon.

³ The 18-21-year olds who listened to the control sermon (three-point sermon).

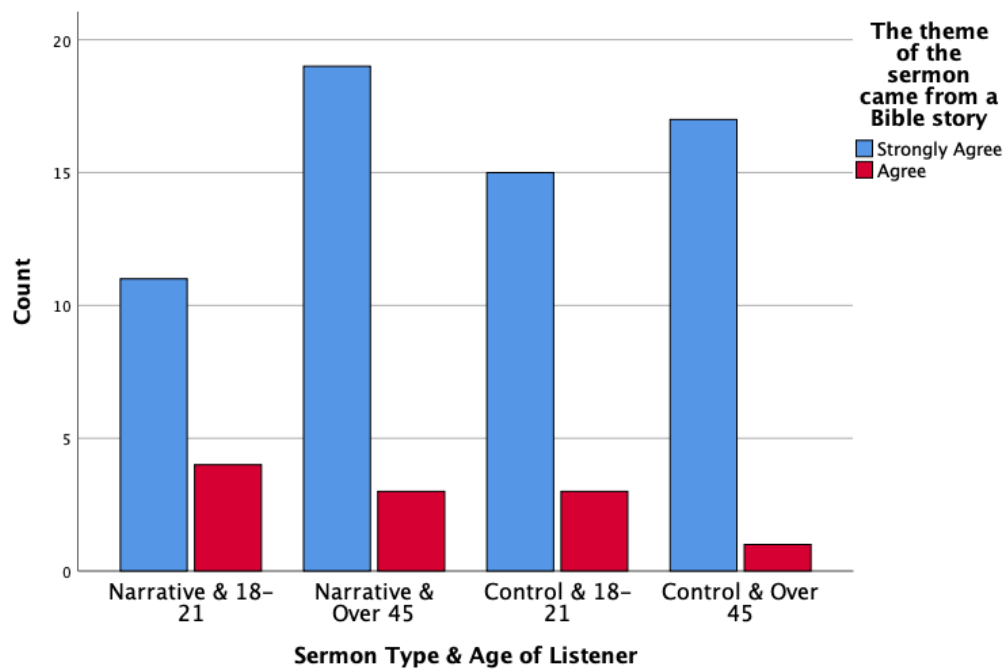
⁴ The over 45-year olds who listened to the control sermon (three-point sermon).

Question 4: How long have you been attending church? (see appendix 4)**Independent-samples t-tests results (Table 4)**

Groups	Mean & SD	t-test for equality of means	T value	Sig.
Control-18	2.89 ± 0.32	0.11 (95% CI, -0.05 to 0.27)	$t(17) = 1.458$	$p = 0.163$
Control-45	0.00 ± 0.00			
Narrative-18	2.89 ± 0.32	-0.11 (95% CI, -0.27 to 0.05)	$t(17) = -1.458$	$p = 0.163$
Control-18	0.00 ± 0.00			

The respondent groups narrative-18**Error! Bookmark not defined.**, narrative-45**Error! Bookmark not defined.** and control-45**Error! Bookmark not defined.** had all attended church for more than five years. It was not possible to calculate t-values when standard deviations in two groups were 0. However, it was possible to run two t-tests. No statistically significant difference was found between the groups.

Question 5: The theme of the sermon came from a Bible story (see appendix 5)



Two-way ANOVA

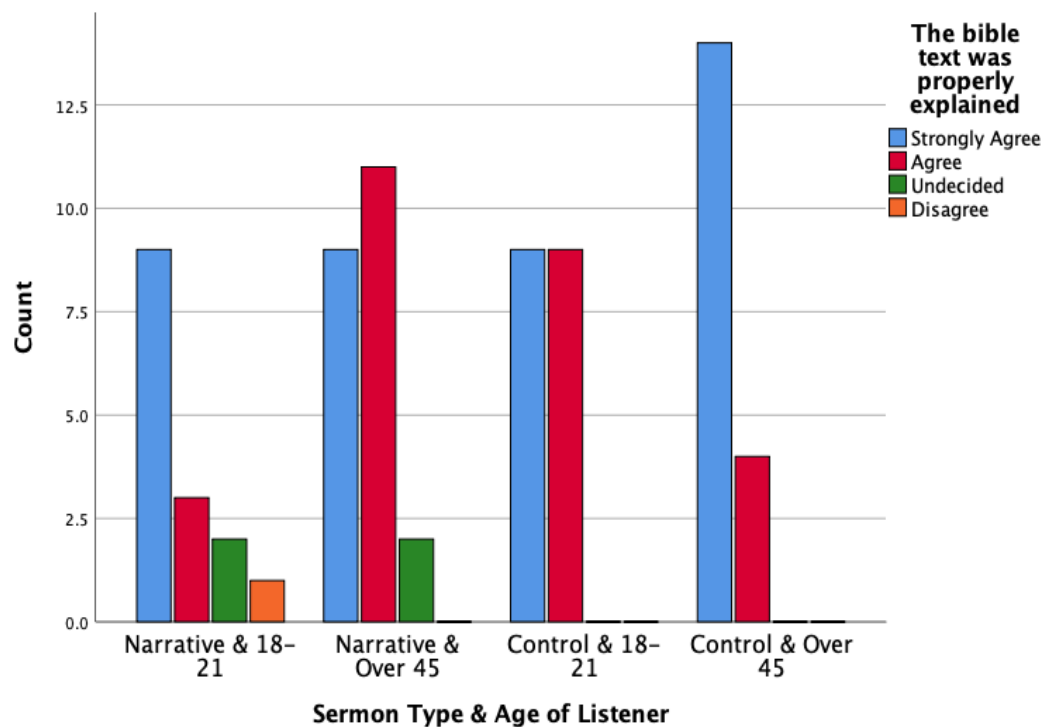
A two-way ANOVA was conducted to compare the responses to question 5 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.42$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.013$, $p = 0.911$, partial $\eta^2 = 0.000$. In fact, there was strong agreement across the groups that the sermons followed the theme of the Bible story.

Independent-samples t-tests results (Table 5)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.14 ± 0.35	0.11 (95% CI, -0.11 to 0.33)	$t(28) = 1.047$	$p = 0.304$
narrative-18	1.27 ± 0.46			
control-18	1.17 ± 0.38	0.13 (95% CI, -0.14 to 0.40)	$t(35) = 0.980$	$p = 0.334$
control-45	1.06 ± 0.24			
narrative-18	1.27 ± 0.46	0.10 (95% CI, -0.20 to 0.40)	$t(31) = 0.683$	$p = 0.500$
control-18	1.17 ± 0.38			
control-45	1.06 ± 0.24	0.08 (95% CI, -0.11 to 0.28)	$t(38) = 0.834$	$p = 0.410$
narrative-45	1.14 ± 0.35			

Four independent-samples t-tests were run to evaluate the different responses to the theme of the sermons. There was no statistically significant difference between any of the pairs of groups.

Question 6: The bible text was properly explained (see appendix 6)



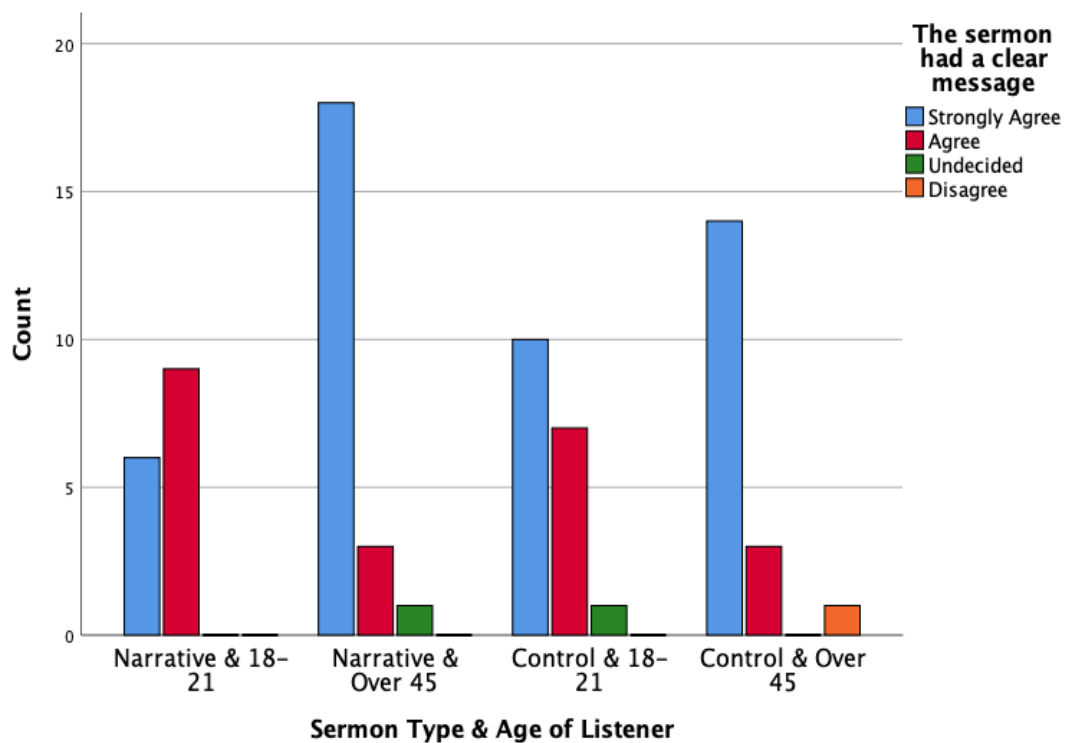
Two-way ANOVA

A two-way ANOVA was conducted to compare the responses to question 6 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.166$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.893$, $p = 0.348$, partial $\eta^2 = 0.013$. However, there were statistically significant differences between the sermon styles $F(1, 69) = 4.079$, $p = 0.047$, partial $\eta^2 = 0.056$. The control sermon provided a better examination of the biblical text, especially for the over 45 age group.

Independent-samples t-tests results (Table 6)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.68 ± 0.65	-0.01 (95% CI, -0.55 to 0.52)	$t(35) = -0.057$	$p = 0.955$
narrative-18	1.67 ± 0.98			
control-18	1.50 ± 0.51	0.28 (95% CI, -0.04 to 0.60)	$t(33) = 0.761$	$p = 0.087$
control-45	1.06 ± 0.24			
narrative-18	1.67 ± 0.98	0.17 (95% CI, -0.42 to 0.75)	$t(20) = 0.596$	$p = 0.558$
control-18	1.50 ± 0.51			
control-45	1.06 ± 0.24	0.46 (95% CI, 0.11 to 0.81)	$t(37) = 2.692$	$p = 0.011$
narrative-45	1.68 ± 0.65			

Four independent-samples t-tests were run to determine how well the listeners thought the biblical text was explained. It was found that control-45 **Error! Bookmark not defined.** (1.22 ± 0.43) thought the preacher explained the biblical text better than narrative-45 **Error! Bookmark not defined.** (1.68 ± 0.65), a statistically significant difference of 0.46 (95% CI, 0.11 to 0.81), $t(37) = 2.692$, $p = 0.011$. No statistically significant differences were found from any of the other results.

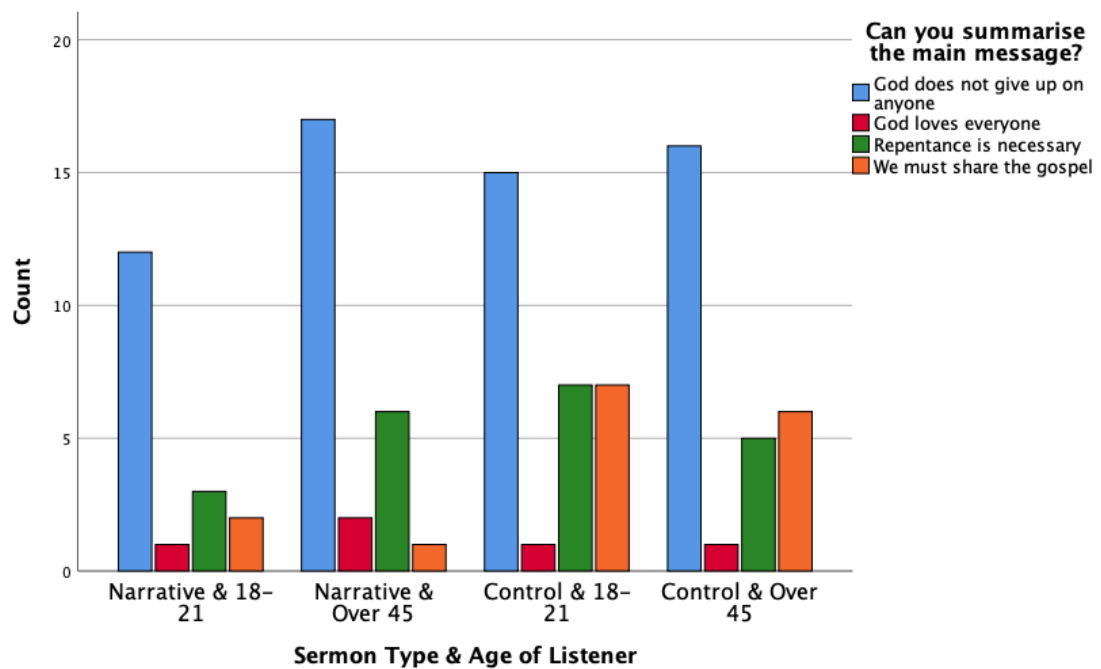
Question 7a: The sermon had a clear message (see appendix 7)**Two-way ANOVA results**

A two-way ANOVA was conducted to compare the responses to question 7 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.56$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.505$, $p = 0.479$, partial $\eta^2 = 0.007$.

Independent-samples t-tests results (Table 7)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.23 ± 0.53	0.37 (95% CI, 0.02 to 0.73)	$t(35) = 2.141$	$p = 0.039$
narrative-18	1.60 ± 0.51			
control-18	1.50 ± 0.62	0.17 (95% CI, -0.30 to 0.64)	$t(34) = 0.718$	$p = 0.478$
control-45	1.33 ± 0.77			
narrative-18	1.60 ± 0.51	0.10 (95% CI, -0.31 to 0.51)	$t(31) = 0.501$	$p = 0.62$
control-18	1.50 ± 0.62			
control-45	1.33 ± 0.77	-0.11 (95% CI, -0.52 to 0.31)	$t(38) = -0.516$	$p = 0.609$
narrative-45	1.23 ± 0.53			

Four independent-samples t-tests were run to evaluate the different responses to the clarity of the sermons. It was found that older age group narrative-45 **Error! Bookmark not defined.** (1.23 ± 0.53) thought the narrative sermon had a clearer message than the younger age group, narrative-18 **Error! Bookmark not defined.** (1.60 ± 0.51), a statistically significant difference of 0.37 (95% CI, 0.02 to 0.73), $t(35) = 2.141$, $p = 0.039$. No statistically significant differences were found for any of the other results.

Question 7b: Can you summarise the main message? (see appendix 8)

This qualitative question explored what the listeners thought the main theme of the sermon to be. CAQDAS analysis uncovered four main responses, which were used to code the questionnaires.

1. God does not give up on anyone.
2. God loves everyone.
3. Repentance is necessary.
4. We must share the gospel.

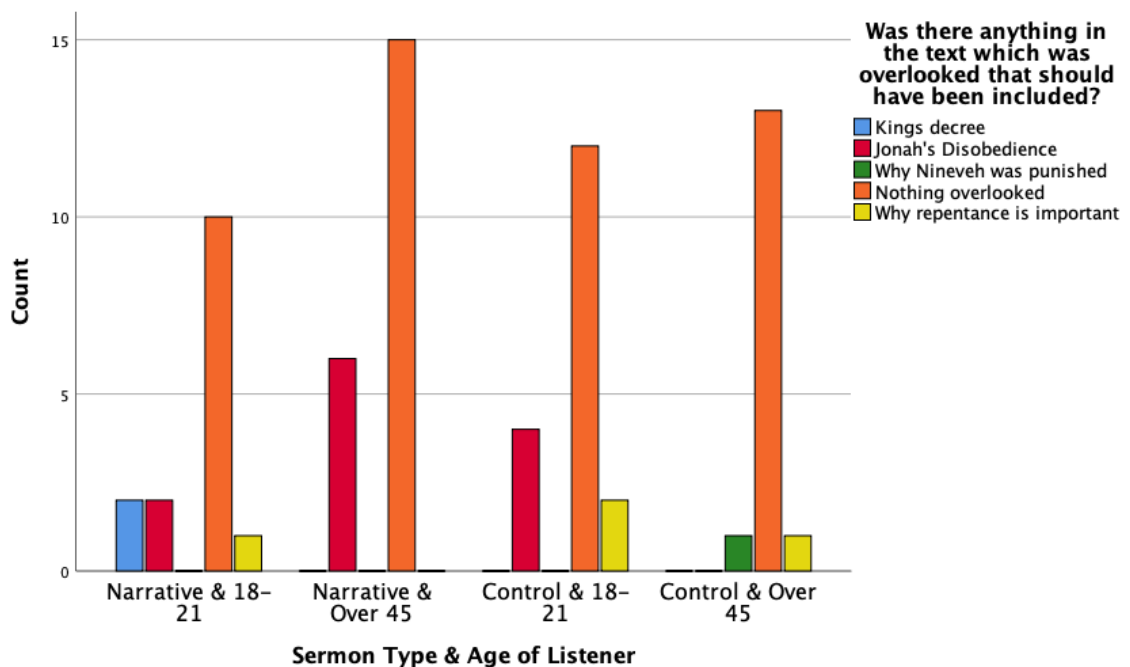
The most significant response across the groups was 'God does not give up on anyone.' More than 50% of each group gave this answer.

Independent-samples t-tests results (Table 7b)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.65 ± 0.98	0.07 (95% CI, -0.58 to 0.71)	$t(42) = 0.214$	$p = 0.831$
narrative-18	1.72 ± 1.23			
control-18	2.20 ± 1.30	0.16 (95% CI, -0.52 to 0.85)	$t(56) = 0.483$	$p = 0.631$
control-45	2.04 ± 1.29			
narrative-18	1.72 ± 1.23	-0.48 (95% CI, -1.22 to 0.26)	$t(46) = -1.295$	$p = 0.202$
control-18	2.20 ± 1.30			
control-45	2.04 ± 1.29	-0.38 (95% CI, -1.00 to 0.24)	$t(50) = -1.231$	$p = 0.224$
narrative-45	1.65 ± 0.98			

Four independent-samples t-tests were run to evaluate the different responses to the main message of the sermon, comparing age and sermon type. There was no statistically significant difference between any of the groups.

Question 8: Was there anything in the text which was overlooked that should have been included? (see appendix 9)



This quantitative question explored if anything in the biblical text had been overlooked by the preacher. CAQDAS analysis uncovered five key responses, which were used to code the questionnaires.

1. The King's decree.
2. Jonah's disobedience.
3. Why Nineveh was punished.
4. Nothing was overlooked.
5. Why repentance is important.

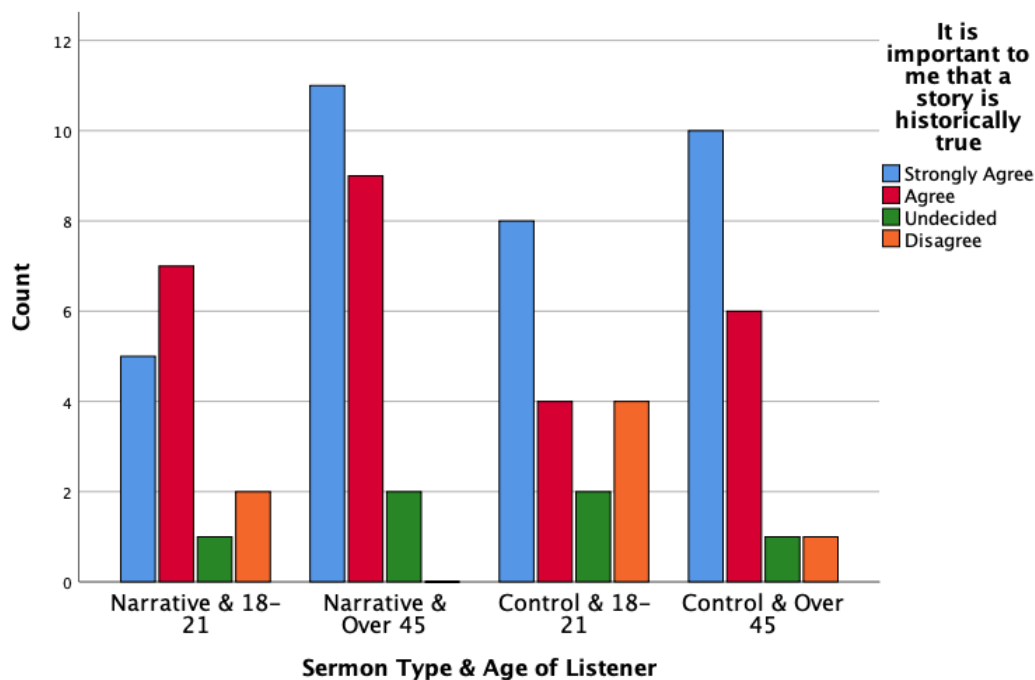
The most significant response across the groups of respondents was; 'Nothing was overlooked.' More than 66% in each group gave this answer.

Independent-samples t-tests results (Table 8)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	3.40 ± 1.24	-0.03 (95% CI, -0.76 to 0.70)	$t(34) = -0.079$	$p = 0.937$
narrative-18	3.43 ± 0.93			
control-18	3.67 ± 0.97	-0.33 (95% CI, -0.85 to 0.18)	$t(23) = -1.341$	$p = 0.193$
control-45	4.00 ± 0.38			
narrative-18	3.43 ± 0.93	-0.48 (95% CI, -1.22 to 0.26)	$t(46) = -1.295$	$p = 0.202$
control-18	3.67 ± 0.97			
control-45	4.00 ± 0.38	-0.26 (95% CI, -1.05 to 0.52)	$t(31) = -0.693$	$p = 0.494$
narrative-45	3.40 ± 1.24			

Four independent-samples t-tests were run to examine if anything in the biblical text had been overlooked by the preacher, comparing age and sermon types. There was no statistically significant difference between any of the groups.

Question 9: It is important to me that a story is historically true (see appendix 10)



Two-way ANOVA

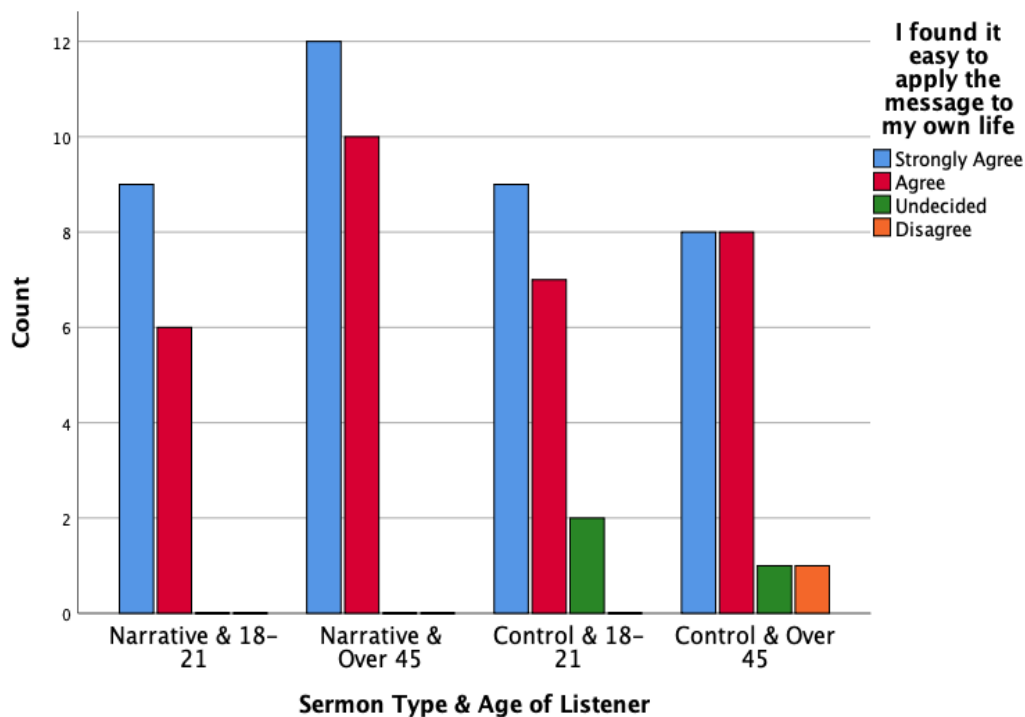
A two-way ANOVA was conducted to compare the responses to question 9 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.204$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.045$, $p = 0.839$, partial $\eta^2 = 0.001$. However, there was evidence that the younger listeners (2.06 ± 0.16) thought it was less important that the biblical story was historically true compared to the older listener (1.6 ± 0.15). The interaction effect between age groups was statistically significant, $F(1, 69) = 4.162$, $p = 0.045$, partial $\eta^2 = 0.057$.

Independent-samples t-tests results (Table 9)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.59 ± 0.67	0.41 (95% CI, -0.15 to 0.96)	$t(35) = 1.497$	$p = 0.143$
narrative-18	2.00 ± 1.00			
control-18	2.11 ± 1.23	0.50 (95% CI, -0.22 to 1.22)	$t(34) = 1.418$	$p = 0.165$
control-45	1.61 ± 0.85			
narrative-18	2.00 ± 1.00	-0.11 (95% CI, -0.92 to 0.70)	$t(31) = -0.281$	$p = 0.781$
control-18	2.11 ± 1.23			
control-45	1.61 ± 0.85	-0.02 (95% CI, -0.50 to 0.46)	$t(38) = -0.084$	$p = 0.933$
narrative-45	1.59 ± 0.67			

Four independent-samples t-tests were run to determine how important historical truth was to the biblical story. There was no statistically significant difference between any of the groups.

Question 10: I found it easy to apply the message to my own life (see appendix 11)



Two-way ANOVA

A two-way ANOVA was conducted to compare the responses to question 10 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.489$). The interaction effect between age and sermon types was not statistically significant, $F(1, 69) = 0.034$, $p = 0.854$, partial $\eta^2 = 0.000$.

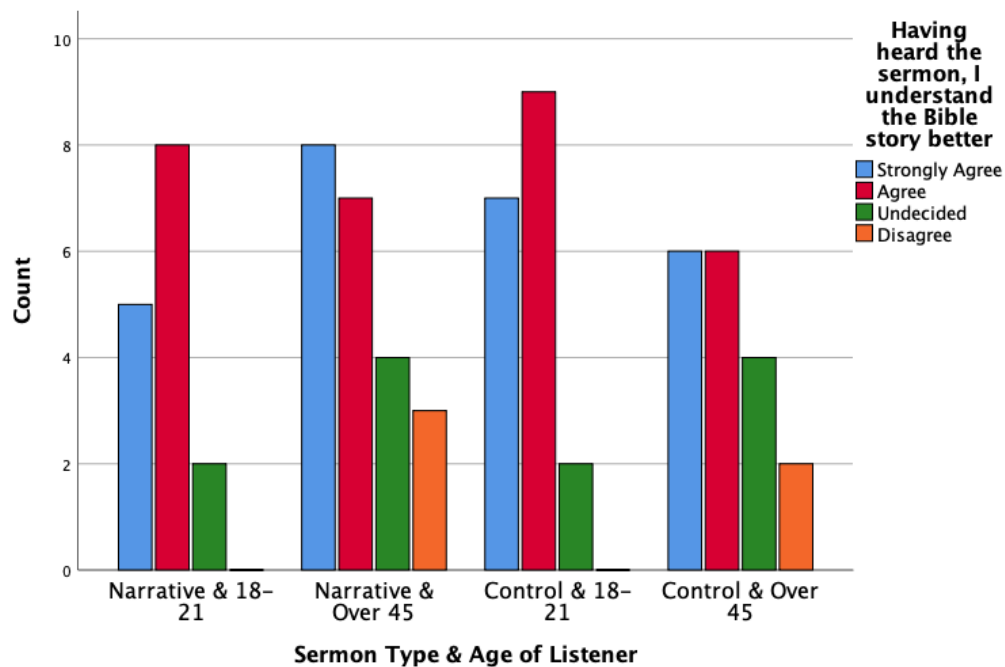
Independent-samples t-tests results (Table 10)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.45 ± 0.51	-0.11 (95% CI, -0.63 to 0.41)	$t(35) = -0.32$	$p = 0.666$
narrative-18	1.40 ± 0.51			
control-18	1.61 ± 0.70	-0.11 (95% CI, -0.63 to 0.41)	$t(34) = -0.426$	$p = 0.666$
control-45	1.72 ± 0.83			
narrative-18	1.40 ± 0.51	-0.21 (95% CI, -0.65 to 0.23)	$t(31) = -0.976$	$p = 0.337$
control-18	1.61 ± 0.70			
control-45	1.72 ± 0.83	-0.27 (95% CI, -0.70 to 0.16)	$t(38) = -1.257$	$p = 0.217$
narrative-45	1.59 ± 0.67			

Four independent-samples t-tests were run to determine if there were any differences in the application of the sermon between the age groups and sermon type. There was no statistically significant difference between any of the groups.

Question 11: Having heard the sermon, I understand the Bible story better

(see appendix 12)



Two-way ANOVA

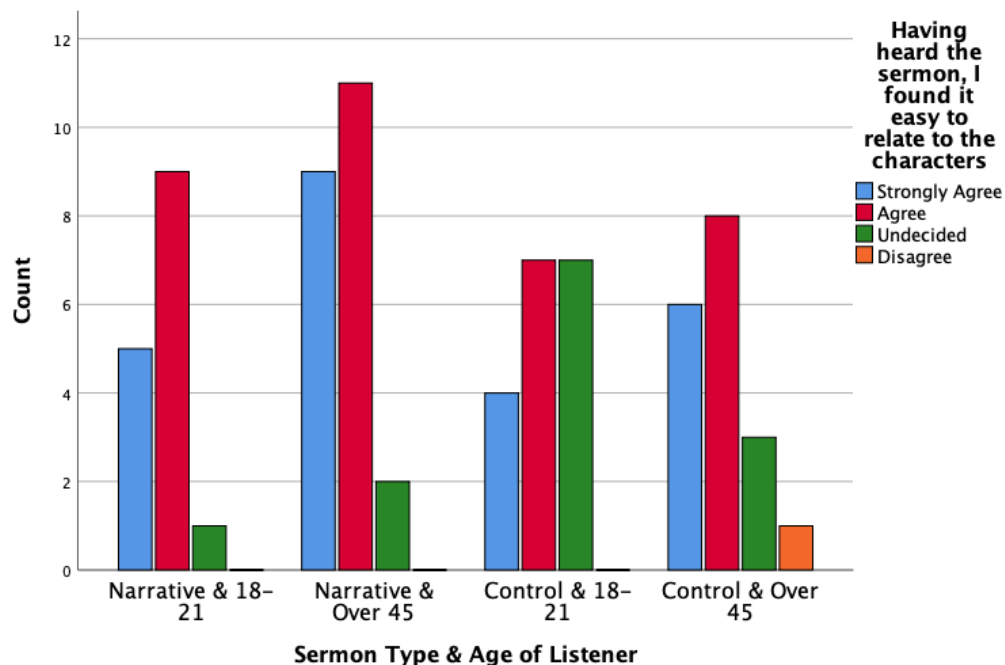
A two-way ANOVA was conducted to compare the responses to question 11 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.175$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.053$, $p = 0.818$, partial $\eta^2 = 0.001$. There was a wide spread of responses across the groups.

Independent-samples t-tests results (Table 11)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	2.09 ± 1.07	-0.29 (95% CI, -0.92 to 0.34)	$t(35) = -0.935$	$p = 0.356$
narrative-18	1.80 ± 0.68			
control-18	1.72 ± 0.67	-0.39 (95% CI, -0.97 to 0.20)	$t(34) = -1.35$	$p = 0.186$
control-45	2.11 ± 1.02			
narrative-18	1.80 ± 0.68	0.78 (95% CI, -0.40 to 0.56)	$t(31) = 0.331$	$p = 0.743$
control-18	1.72 ± 0.67			
control-45	2.11 ± 1.02	-0.02 (95% CI, -0.69 to 0.65)	$t(38) = -0.061$	$p = 0.952$
narrative-45	2.09 ± 1.07			

Four independent-samples t-tests were run to determine if the listener's understanding of the story varied with age or sermon type. It was found that there was no statistically significant difference between any of the groups.

Question 12: Having heard the sermon, I found it easy to relate to the characters (see appendix 13)



Two-way ANOVA

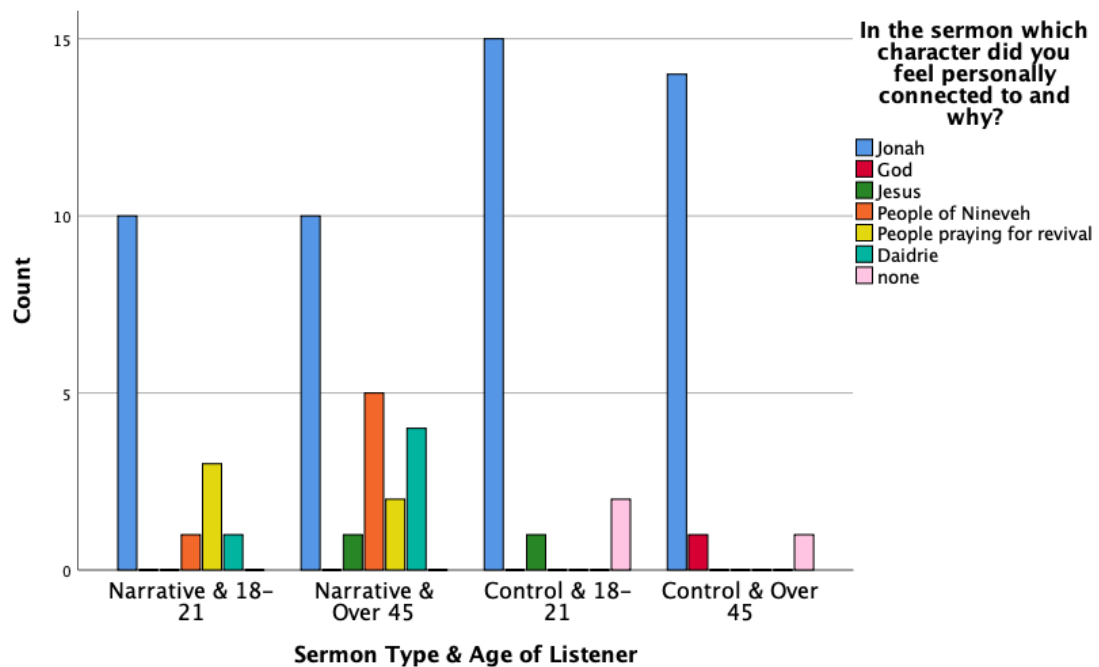
A two-way ANOVA was conducted to compare the responses to question 12 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.62$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.242$, $p = 0.624$, partial $\eta^2 = 0.004$. However, there was a significant difference between the sermon styles $F(1, 69) = 4.030$, $p = 0.049$, partial $\eta^2 = 0.055$. The listeners to the narrative sermon found it easier to relate to the characters than the control sermon.

Independent-samples t-tests results (Table 12)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.68 ± 0.65	0.05 (95% CI, -0.37 to 0.48)	$t(35) = 0.25$	$p = 0.807$
narrative-18	1.73 ± 0.59			
control-18	2.17 ± 0.79	0.22 (95% CI, -0.34 to 0.78)	$t(34) = 0.803$	$p = 0.428$
control-45	1.94 ± 0.87			
narrative-18	1.73 ± 0.59	-0.43 (95% CI, -0.94 to 0.07)	$t(31) = -1.757$	$p = 0.089$
control-18	2.17 ± 0.79			
control-45	1.94 ± 0.87	-0.26 (95% CI, -0.75 to 0.22)	$t(38) = -1.093$	$p = 0.281$
narrative-45	1.68 ± 0.65			

Four independent-samples t-tests were run to determine how the different listeners related to the characters in the sermons. It was found that there was no statistically significant difference between any of the groups.

Question 13a: In the sermon which character did you feel personally connected to and why? (see appendix 14)



This qualitative question explored which characters the listeners felt personally connected to. CAQDAS analysis uncovered seven key responses, which were used to code the questionnaires:

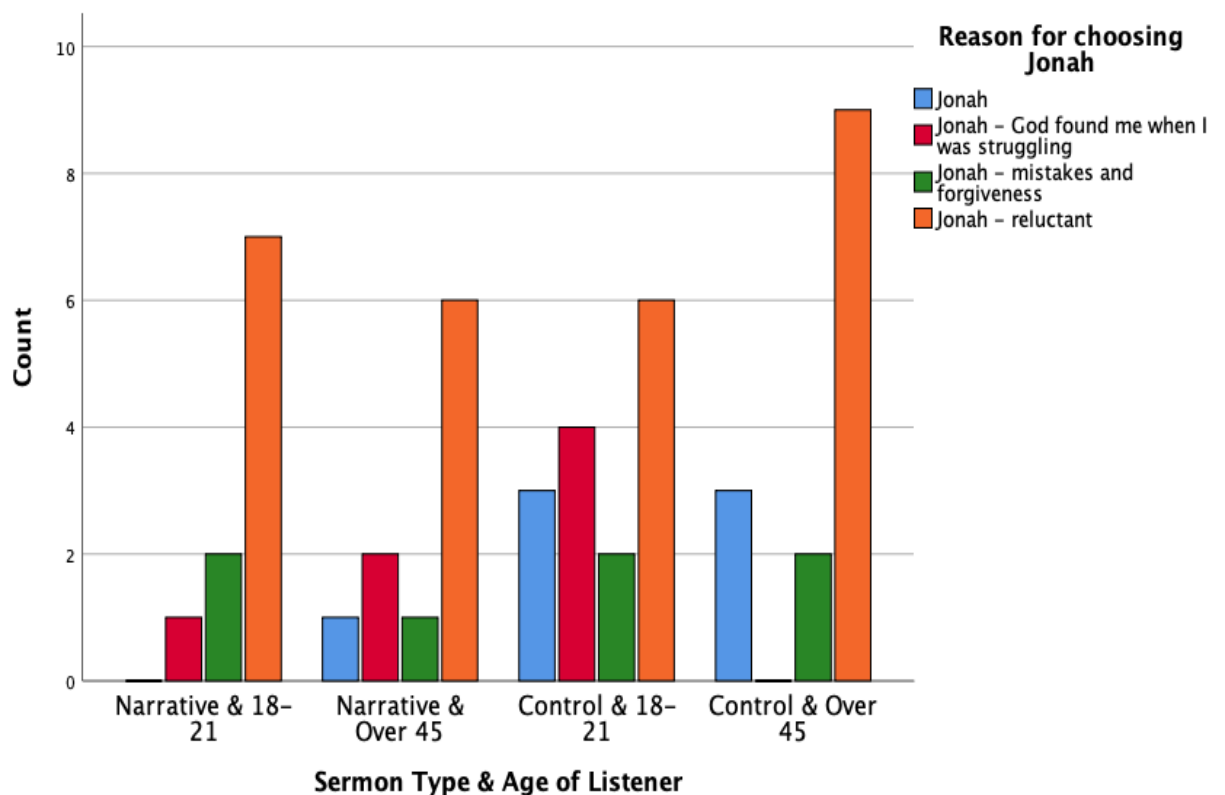
1. Jonah.
2. God.
3. Jesus.
4. People of Nineveh.
5. People praying for revival.
6. Deidre.
7. None.

Jonah was the most popular answer, accounting for more than 66% of the responses in each of the groups.

Independent-samples t-tests results (Table 13)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45 narrative-18	3.05 ± 2.06 2.33 ± 1.99	-0.71 (95% CI, -2.09 to 0.67)	$t(35) = -1.047$	$p = 0.302$
control-18 control-45	1.78 ± 1.96 1.43 ± 1.50	-0.33 (95% CI, -0.85 to 0.18)	$t(23) = -1.341$	$p = 0.193$
narrative-18 control-18	2.33 ± 1.99 1.78 ± 1.96	0.55 (95% CI, -0.85 to 1.96)	$t(31) = 0.806$	$p = 0.426$
control-45 narrative-45	1.43 ± 1.50 3.05 ± 2.06	1.61 (95% CI, 0.44 to 2.78)	$t(36) = 2.782$	$p = 0.009$

Four independent-samples t-tests were run to determine if there were any differences between the characters the listeners felt connected to. It was found that 78% of control45**Error! Bookmark not defined.** (1.43 ± 1.50) connected to Jonah, whereas narrative45**Error! Bookmark not defined.** (3.05 ± 2.06) connected to a greater range of characters. There was a statistically significant difference of 1.61 (95% CI, 0.44 to 2.78), $t(36) = 2.782$, $p = 0.009$. No statistically significant differences were found in any of the other results.

Question 13b: Why did you choose Jonah?

A separate analysis was run to examine the reasons why the listeners choose Jonah as the character they most identified with. CAQDAS analysis uncovered four key responses:

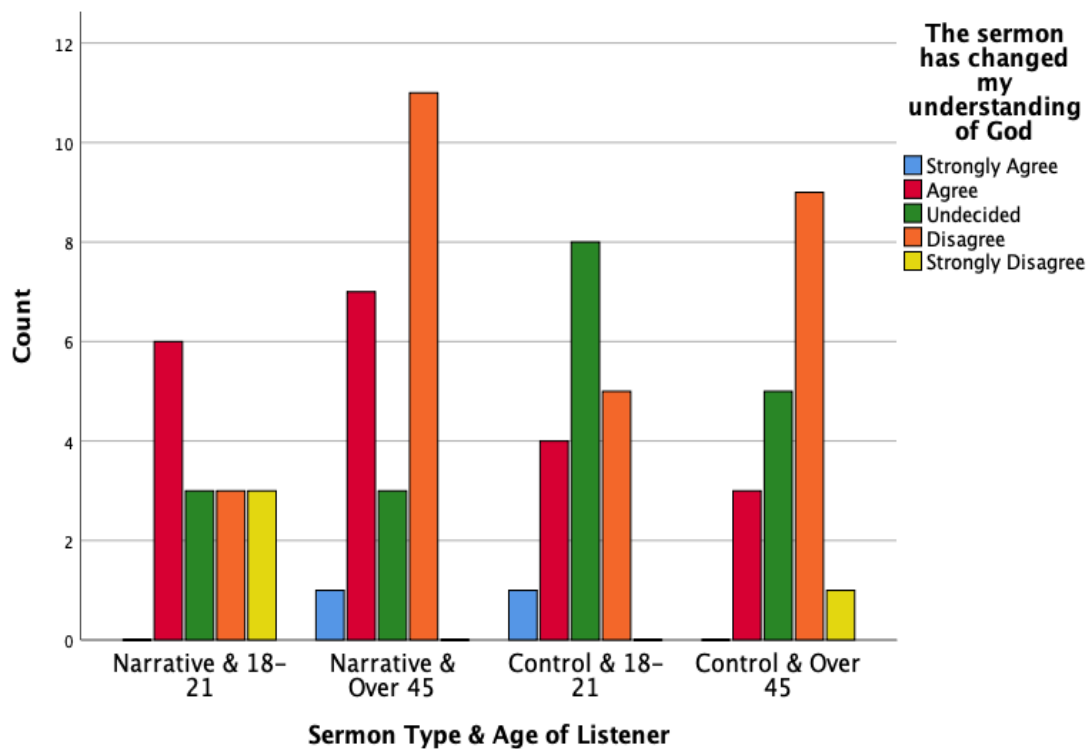
1. No reason given.
2. God found me when I was struggling.
3. They identified with Jonah's mistakes and God's forgiveness.
4. They identified with Jonah's reluctance.

Independent-samples t-tests results (Table 13b)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	3.20 ± 1.14	0.40 (95% CI, -0.49 to 1.29)	$t(18) = 0.949$	$p = 0.355$
narrative-18	3.60 ± 0.70			
control-18	2.73 ± 1.22	-0.48 (95% CI, -1.42 to 0.46)	$t(27) = -1.047$	$p = 0.305$
control-45	3.21 ± 1.25			
narrative-18	3.60 ± 0.70	0.86 (95% CI, 0.07 to 1.66)	$t(23) = 2.248$	$p = 0.035$
control-18	2.73 ± 1.22			
control-45	3.21 ± 1.25	-0.01 (95% CI, -1.05 to 1.02)	$t(22) = -0.029$	$p = 0.977$
narrative-45	3.20 ± 1.14			

Four independent-samples t-tests were run to determine if there were any differences between the groups. It was found that the dominant reason the listeners in narrative-18 **Error! Bookmark not defined.** (3.60 ± 0.70) related to Jonah was his reluctance to obey God, whereas control18 **Error! Bookmark not defined.** (2.73 ± 1.22) gave a wide range of answers. This comparison produced a statistically significant difference of 0.86 (95% CI, 0.07 to 1.66), $t(23) = 2.248$, $p = 0.035$. No statistically significant differences were found from any of the other results.

Question 14a: The sermon has changed my understanding of God (see appendix 15)



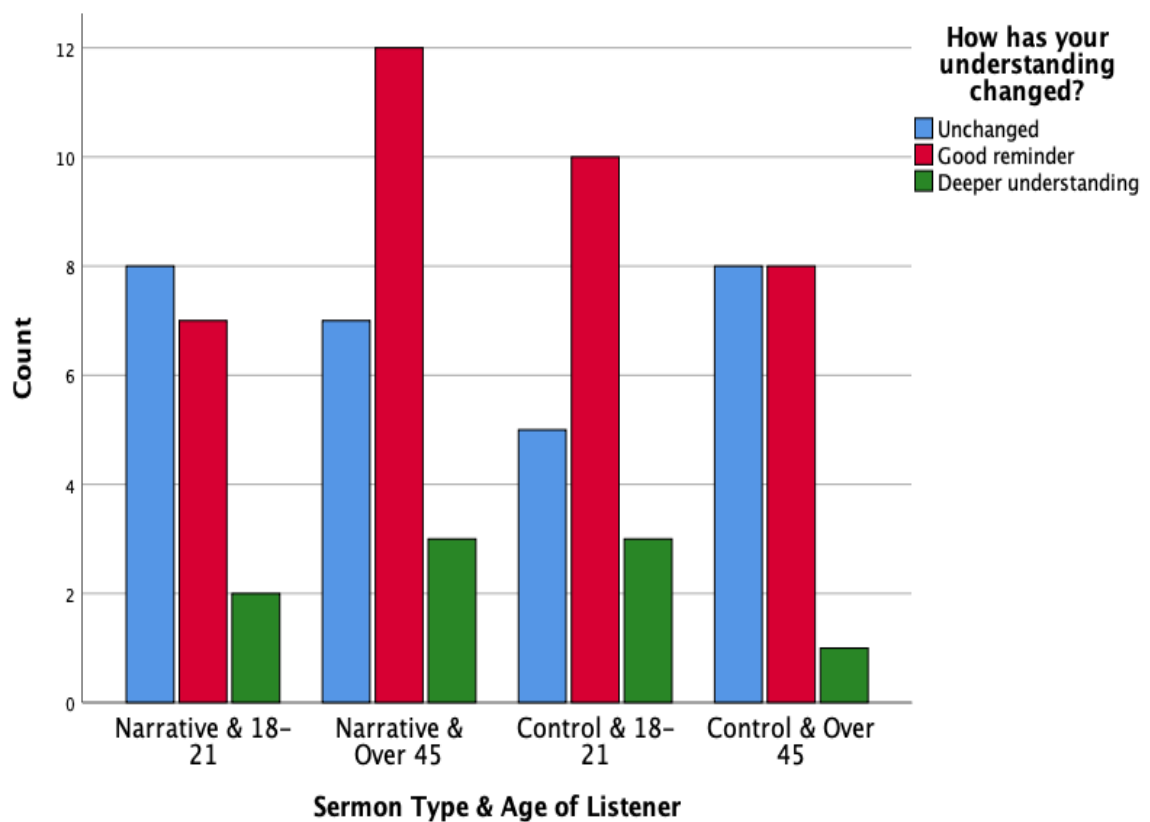
Two-way ANOVA

A two-way ANOVA was conducted to compare the responses to question 14 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.246$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 1.696$, $p = 0.197$, partial $\eta^2 = 0.024$.

Independent-samples t-tests results (Table 14a)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	3.09 ± 1.02	-0.11 (95% CI, -0.64 to 0.86)	$t(35) = 0.297$	$p = 0.768$
narrative-18	3.20 ± 1.21			
control-18	2.94 ± 0.87	-0.50 (95% CI, -1.08 to 0.08)	$t(34) = -1.736$	$p = 0.092$
control-45	3.44 ± 0.86			
narrative-18	3.20 ± 1.21	0.26 (95% CI, -0.51 to 1.02)	$t(25) = -0.684$	$p = 0.500$
control-18	2.94 ± 0.87			
control-45	3.44 ± 0.86	-0.35 (95% CI, -0.96 to 0.26)	$t(38) = 1.17$	$p = 0.249$
narrative-45	3.09 ± 1.02			

Four independent-samples t-tests were run to determine if there were any differences in the listeners' understanding of God between age groups and sermon styles. It was found that there was no statistically significant difference between any of the groups.

Question 14b: How has your understanding changed? (see appendix 16)

This qualitative question explored the reasons behind any change in the listeners' understanding of God? CAQDAS analysis uncovered three key responses, which were used to code the questionnaires:

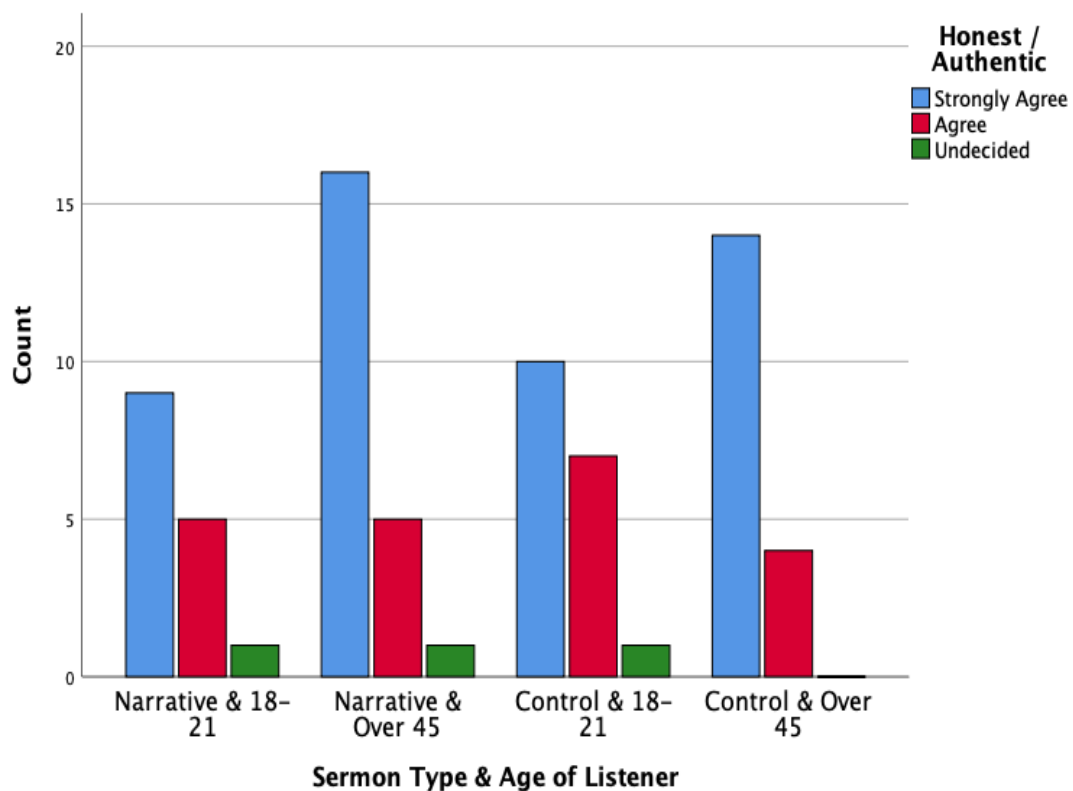
1. No change.
2. A good reminder.
3. A deeper understanding.

Independent-samples t-tests results (Table 14b)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.82 ± 0.66	-0.17 (95% CI, -0.62 to 0.27)	$t(37) = -0.778$	$p = 0.441$
narrative-18	1.65 ± 0.70			
control-18	1.80 ± 0,67	0.30 (95% CI, -0.15 to 0.75)	$t(33) = 1.37$	$p = 0.180$
control-45	1.58 ± 0.61			
narrative-18	1.65 ± 0.70	0.23 (95% CI, -0.72 to 0.23)	$t(33) = -1.038$	$p = 0.307$
control-18	1.80 ± 0,67			
control-45	1.58 ± 0.61	0.23 (95% CI, -0.19 to 0.65)	$t(37) = 1.104$	$p = 0.277$
narrative-45	1.82 ± 0.66			

Four independent-samples t-tests were run to determine if there were any differences between age groups and sermon styles. It was found that there was no statistically significant difference between any of the groups.

Question 15.1: Please indicate your feelings about the preacher: Honest / Authentic. (see appendix 17)



Two-way ANOVA

A two-way ANOVA was conducted to compare the responses to question 15.1 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.430$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.234$, $p = 0.63$, partial $\eta^2 = .003$.

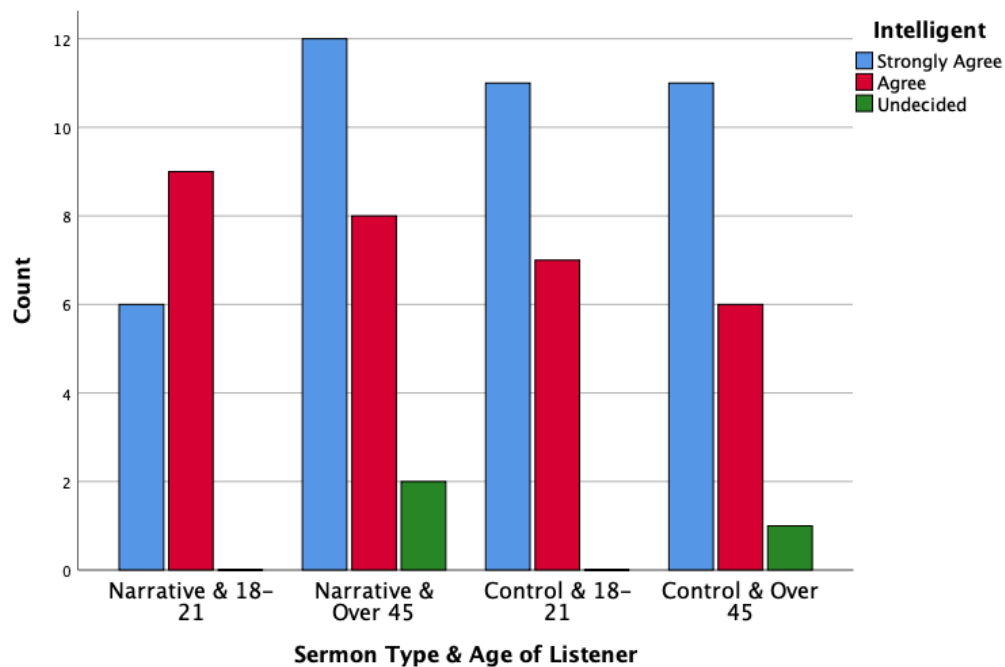
Independent-samples t-tests results (Table 15.1)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.32 ± 0.57	0.15 (95% CI, -0.26 to 0.55)	$t(35) = 0.742$	$p = 0.463$
narrative-18	1.47 ± 0.64			
control-18	1.80 ± 0,67	0.28 (95% CI, -0.08 to 0.64)	$t(30) = 1.567$	$p = 0.127$
control-45	1.58 ± 0.61			
narrative-18	1.47 ± 0.64	-0.03 (95% CI, -0.48 to 0.41)	$t(31) = -0.152$	$p = 0.880$
control-18	1.80 ± 0,67			
control-45	1.58 ± 0.61	0.10 (95% CI, -0.23 to 0.42)	$t(38) = 0.592$	$p = 0.557$
narrative-45	1.32 ± 0.57			

Four independent-samples t-tests were run to determine if there were any differences in how the listeners rated the preacher's honesty/authenticity. It was found that there was no statistically significant difference between any of the groups.

Question 15.2: Please indicate your feelings about the preacher: Intelligent.

(see appendix 18)

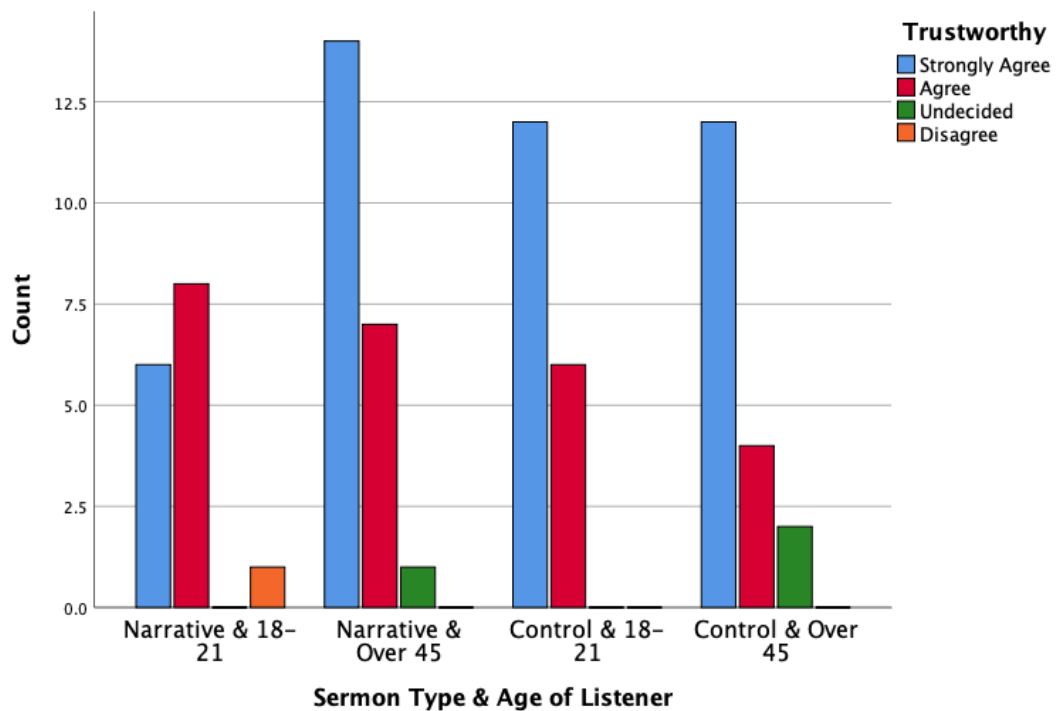
**Two-way ANOVA**

A two-way ANOVA was conducted to compare the responses to question 15.2 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.829$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.158$, $p = 0.693$, partial $\eta^2 = .002$.

Independent-samples t-tests results (Table 15.2)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.55 ± 0.67	0.05 (95% CI, -0.36 to 0.47)	$t(35) = 0.267$	$p = 0.791$
narrative-18	1.60 ± 0.51			
control-18	1.39 ± 0.50	0.06 (95% CI, -0.44 to 0.32)	$t(34) = -0.30$	$p = 0.768$
control-45	1.44 ± 0.61			
narrative-18	1.60 ± 0.51	0.24 (95% CI, -0.15 to 0.57)	$t(31) = -0.198$	$p = 0.240$
control-18	1.39 ± 0.50			
control-45	1.44 ± 0.61	0.10 (95% CI, -0.31 to 0.52)	$t(38) = 0.491$	$p = 0.626$
narrative-45	1.55 ± 0.67			

Four independent-samples t-tests were run to determine if there were any differences in how the listeners rated the preacher's intelligence. It was found that there was no statistically significant difference between any of the groups.

Question 15.3: Please indicate your feelings about the preacher:**Trustworthy** (see appendix 19)**Two-way ANOVA**

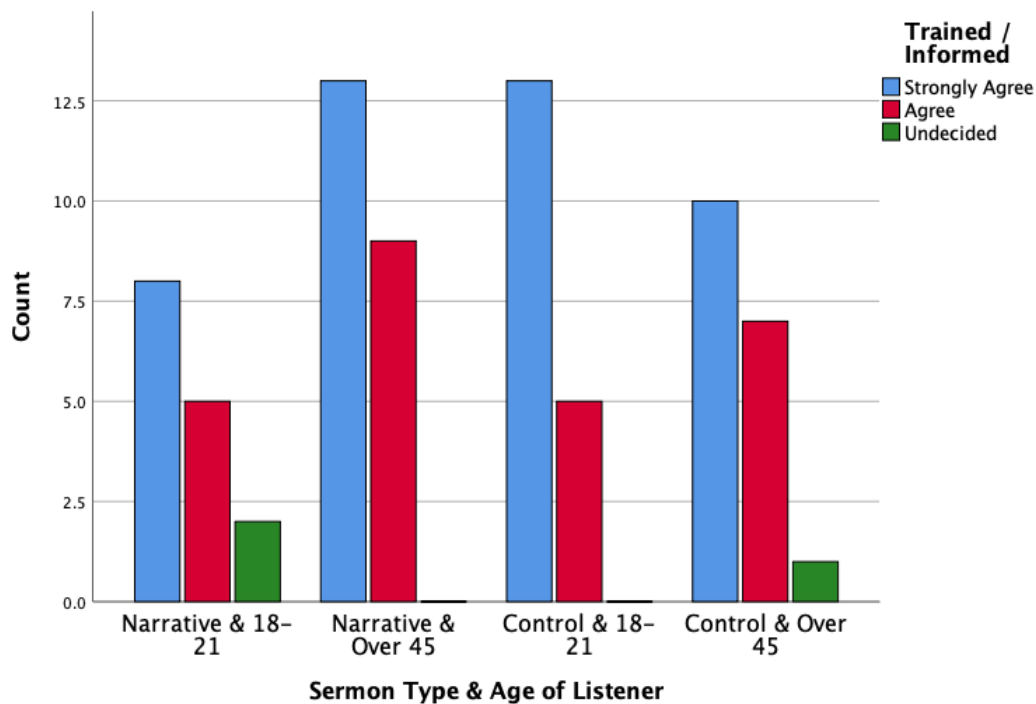
A two-way ANOVA was conducted to compare the responses to question 15.3 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.821$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 2.042$, $p = 0.158$, partial $\eta^2 = .029$.

Independent-samples t-tests results (Table 15.3)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.41 ± 0.59	0.32 (95% CI, -0.14 to 0.79)	$t(35) = 1.421$	$p = 0.164$
narrative-18	1.73 ± 0.80			
control-18	1.33 ± 0.48	-0.11 (95% CI, -0.52 to 0.30)	$t(34) = -0.30$	$p = 0.585$
control-45	1.44 ± 0.70			
narrative-18	1.73 ± 0.80	0.40 (95% CI, -0.06 to 0.86)	$t(31) = 1.771$	$p = 0.086$
control-18	1.33 ± 0.48			
control-45	1.44 ± 0.70	-0.03 (95% CI, -0.45 to 0.38)	$t(38) = -0.173$	$p = 0.864$
narrative-45	1.41 ± 0.59			

Four independent-samples t-tests were run to determine if there were any differences in how the listeners rated the preacher's trustworthiness. It was found that there was no statistically significant difference between any of the groups.

Question 15.4: Please indicate your feelings about the preacher: Trained / Informed. (see appendix 20)



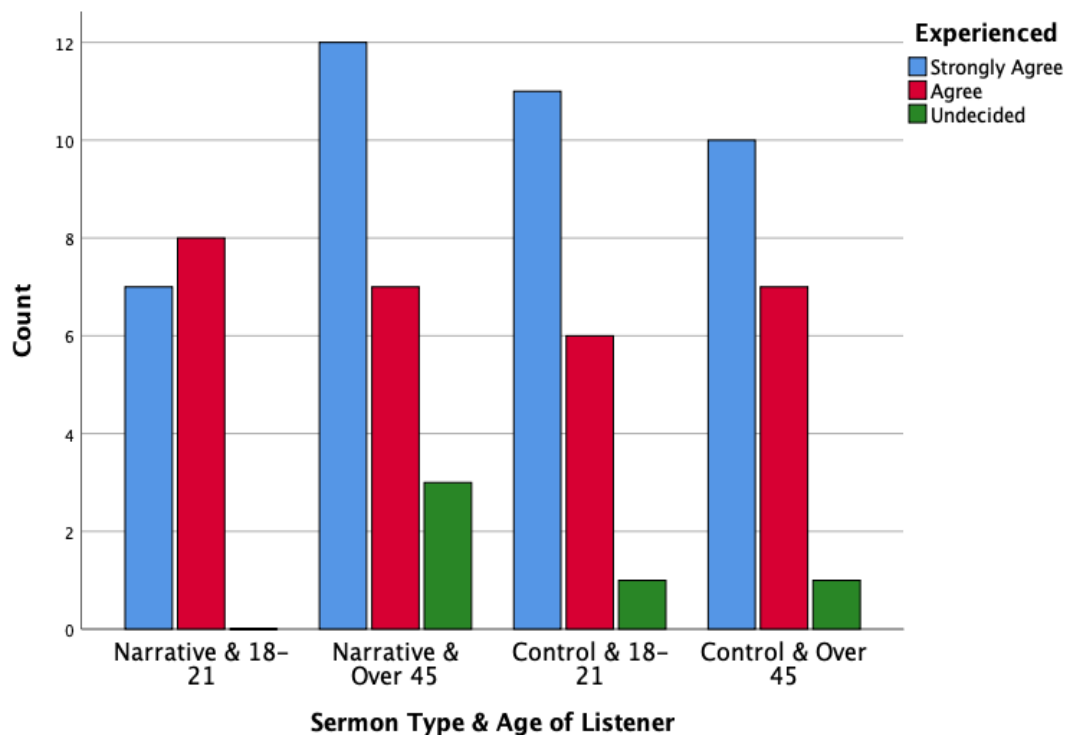
Two-way ANOVA

A two-way ANOVA was conducted to compare the responses to question 15.4 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.426$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 2.291$, $p = 0.135$, partial $\eta^2 = .032$.

Independent-samples t-tests results (Table 15.4)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.41 ± 0.50	0.19 (95% CI, -0.26 to 0.64)	$t(23) = 0.874$	$p = 0.391$
narrative-18	1.60 ± 0.74			
control-18	1.28 ± 0.46	-0.11 (95% CI, -0.52 to 0.30)	$t(34) = -0.30$	$p = 0.585$
control-45	1.50 ± 0.62			
narrative-18	1.60 ± 0.74	0.32 (95% CI, -0.13 to 0.78)	$t(23) = 1.471$	$p = 0.155$
control-18	1.28 ± 0.46			
control-45	1.50 ± 0.62	-0.09 (95% CI, -0.45 to 0.27)	$t(38) = -0.513$	$p = 0.611$
narrative-45	1.41 ± 0.50			

Four independent-samples t-tests were run to determine if there were any differences in how the listeners rated the preacher's training. It was found that there was no statistically significant difference between any of the groups.

Question 15.5: Please indicate your feelings about the preacher:**Experience.** (see appendix 21)**Two-way ANOVA**

A two-way ANOVA was conducted to compare the responses to question 15.5 in relation to age and sermon type. Outliers were assessed by inspection of a box-plot. Normality scores were assessed by visual inspection of Normal Q-Q Plots, which were normally distributed. Homogeneity of variances was assessed by Levene's test, and there was homogeneity of variances ($p = 0.892$). The interaction effect between age and sermon type was not statistically significant, $F(1, 69) = 0.000$, $p = 0.995$, partial $\eta^2 = .000$. Instead there was a statistically significant correlation ($p = 0.005$) between the age and sermon type in the respondent groups.

Independent-samples t-tests results (Table 15.5)

Groups	Mean & SD	t-test for equality of means	T value	Sig.
narrative-45	1.59 ± 0.73	-0.06 (95% CI, -0.50 to 0.39)	$t(35) = -0.262$	$p = 0.795$
narrative-18	1.53 ± 0.52			
control-18	1.44 ± 0.62	-0.06 (95% CI, -0.47 to 0.36)	$t(34) = 0.882$	$p = 0.789$
control-45	1.50 ± 0.62			
narrative-18	1.53 ± 0.52	0.09 (95% CI, -0.32 to 0.50)	$t(31) = 0.505$	$p = 0.444$
control-18	1.44 ± 0.62			
control-45	1.50 ± 0.62	0.09 (95% CI, -0.35 to 0.53)	$t(38) = 0.334$	$p = 0.679$
narrative-45	1.59 ± 0.73			

Four independent-samples t-tests were run to determine if there were any differences in how the listeners rated the preacher's experience. It was found that there was no statistically significant difference between any of the groups.

Chapter 5: Reflection

The purpose of this research project was to investigate how two different generations respond to sermons, with a particular focus on narrative preaching. This chapter considers the research results and provides some application for preachers. These reflections will be dealt with under the ambit of six questions that have been raised during this project.

1. How do different generations relate to preaching?

The questionnaire responses show a remarkable level of uniformity in both age groups and sermon styles. The responses to the narrative sermon and the three-point sermon were positive, with the large majority of listeners either agreeing or strongly agreeing with the statements. For example, when the listeners were asked if the theme of the sermon came from a Bible story, the statement was universally affirmed, irrespective of generation. These findings seem to contradict the suggestion that preaching in a post-modern setting is outdated (Williamson, 1999, p. 19) (Allen, 2009, p. 54) (Myers, 2014, p. 402). Generation Z responded extremely positively to preaching.

There was also consistency across the generations. When asked quantitative questions, such as, how they would 'summarised the main message' and what was 'overlooked by the preacher,' both generations were able to connect with both preaching styles and engage with the biblical text. In fact, when asked if the Bible text was properly explained in the narrative sermon, the younger and older

generations showed a statistically significant correlation ($p = 0.045$) in their responses.

However, there were some generational differences. When the 18-21-year olds were asked if the sermon 'changed their understanding of God', those who listened to the three-point sermon indicated a greater 'change' compared to the over 45-year olds. Although, this was not statistically significant ($p = 0.092$), it was noteworthy. A number of factors may have contributed to this positive outcome in the 18-21-year olds understanding of God. First, the older generation had undoubtedly heard the story of Jonah preached many times and were very familiar with it. Secondly, the use of YouTube for the transmission of the sermons was a format more familiar to the younger generation. However, there was also one factor that all the age groups shared, they were predominantly from evangelical churches and were accustomed to expository preaching. This supports Lose's (2010, p. 2) finding that consistent preaching of biblical truth can still be a powerful way of counteracting the cultural pressures of a postmodern world. The results also endorse Keller's (2015, p. 103) assumption that preaching still has a valid role in the 21st century and refutes the idea that preaching should be "dumbed-down" for young people.

This research provides evidence that preaching is still valued in spite of generational and technological challenges (Seemiller & Grace, 2019, p. 68). Nevertheless, preachers should not underestimate the influence of the technological revolution (Smith, 2019, p. 106). This thesis has been written during

the COVID-19 crisis which has forced preachers to embrace technology like never before. YouTube, Facebook Live and Zoom have become essential communication tools for almost all pastor/preachers. Consequently, the Church has become accessible to greater numbers of people (Mills, 2020). When technology is used well it enhances preaching. However, although it cannot replace the non-verbal communication cues of face-to-face preaching that holds attention and builds trust between the listener and preacher (Arthurs & Gurevich, 2000, p. 216), there is real value in having a strong digital presence.

2. Does regularity of church attendance affect the way people relate to preaching styles?

One of the objectives of this study was to examine whether church attendance was a factor in how people related to preaching. Unfortunately, due to the small numbers of subjects whose church attendance was under five years (2/73) and less than once a week (2/73), it is beyond the remit of this study to comment further. However, it does raise another question around church culture and preaching: Would similar responses arise from a largely unchurched audience? Future investigations could examine the responses of regular church attenders compared with intermittent and non-attenders. It would be particularly interesting to evaluate the responses of generation Z in relation to narrative and propositional preaching. Nevertheless, evangelical preachers can take some reassurance from the 18-21-year olds in this research, who not only engaged, but responded enthusiastically to both narrative and propositional styles of preaching. However,

Stetzer and MacDonald (2020, pp. 174-175) warn that God's word needs to be communicated 'clearly in a broad, Bible-sized way, not in sound-bite approaches from the past that assumed biblical knowledge.' Despite the challenges of a pluralistic world, there are opportunities and evidence that comprehensive teaching of Scripture will ground young people in the gospel (Lowry, 2001, p. 11).

3. How important is it to different generations that biblical narrative is historically true?

The importance of truth in biblical context has been widely debated for many years. Martin (2017, p. 247) and Williamson's (1999, p. 16) insistence that 'there are no theological statements that are true in all and every sense, only "in a sense"', highlights the pervasive view that absolute truth does not exist (Boyd, 2018, p. 109). In contrast are the words of Jesus in John 14:6 who claims he is 'the way, and the truth, and the life' (ESV). The cultural pressure to question truth exists for every Christian. but is undoubtedly greater for younger generations. This study confirms that assumption. In response to the statement; 'It is important to me that a story is historically true,' it was found that historical truth was statistically, less important to generation Z ($p = 0.045$). Although the t-test analysis was less compelling than the ANOVA procedure, it produced a similar conclusion.

This finding may not be surprising as young people are bombarded continually through social media, entertainment and education to conform to cultural norms. However, it is still worth considering how individuals were reading the question. For example, the narrative sermon contained more than just biblical stories,

producing some ambiguity as to which story the listener was responding too. The solely biblical story provides greater clarity, but actually reinforces the original finding that 18-21-year olds find historical truth to be less important. Their rejection of historical truth was greater in the solely biblical story. This leads to a second consideration. Gupta (2019, p. 3) highlighted the need for authenticity when communicating with generation Z, which may be a reason why the contemporary stories in the narrative sermon had a more positive response to truth. This should rouse some concerns for pastor/preachers as it raises the possibility that some Christian young people are craving authenticity at the expense of truth. However, more research in this area needs to be undertaken before any firm conclusions can be made.

Another factor that may have influenced responses was the decision to use the book of Jonah, which has widely been debated amongst scholars. Oancea (2018, p. 2) comments that, 'most scholars see in the book of Jonah a story with a didactic point, although they have used different terms to define it: as a parable, a midrash, a novella, [or] a didactic story.' Whilst most conservative evangelicals will agree with Stott (1992, p. 24) and Arthurs' (2007, p. 64) stance that the story of Jonah is historically true, this view is not held by everyone. There will almost certainly have been respondents who believe that the story of Jonah can be metaphorical, without undermining the message (Oancea, 2018, p. 8). It is important for preachers to recognise the implications of this, because they must not assume that the listener's understanding of biblical truth is the same as theirs, especially when they are speaking to younger audiences. Notwithstanding potential challenges to biblical

truth, this study does not portray a church devoid of truth. Overall, the results show that, for both generations, historical truth is important in biblical story-telling. However, there is no room for complacency for the preacher who desires to uphold biblical truth in an increasingly secular world.

4. Do generations relate differently to personal and third person stories that are shared in the context of preaching?

The inclusion of illustrations and stories can be an extremely valuable way of supporting the main message (Arthurs, 2007, p. 92) and the reason for the addition of modern stories to the narrative sermon. The expectation at the onset of this study was that younger listeners would show a stronger connection to the personal stories compared to the older listeners. This rationale was based on research done by Quicke (2003, pp. 78-81) and Seemiller & Grace (2019, p. 68), who describe the re-emergence of storytelling for younger generations. However, the results of the questionnaire reveal no significant difference between the generations, but do uncover other interesting observations.

First, there was a statistically significant difference ($p = 0.009$) in the over 45 age group between the narrative sermon and the three-point sermon; 78% of the listeners to the three-point sermon identified most with Jonah, compared to 45% in the narrative sermon. It is important to acknowledge that there were more choices in the narrative sermon. However, this does not explain why 23% of the narrative listeners cited 'the people of Nineveh', present in both sermons, as the character they most identified with. There are two possible explanations for this

result; either the additional stories opened up the biblical narrative for this audience or, more likely, the story-telling arrangement aided greater affinity to the biblical characters. In contrast, these results were not replicated for the 18-21-year olds. It is difficult to explain this result, but it might be related to the delivery method of the sermons. One of the challenges of preaching via YouTube is the lack of control over the environment. There are many distractions in a home, for example, background television noise or social media interjections, but when these are combined with Quicke's (2003, p. 43) suggestion that the attention span for recent generations is only about 3 minutes, it raises the question: Did the younger respondents select the obvious character of Jonah rather than thinking more deeply? Although this is possible for some of the participants, the indisputable quality of many of the replies contradict this idea. Their clear carefully crafted responses and showed real engagement with the sermon. One participant's explanation for identifying with Jonah was: 'In my own life I thought I was too far gone into mental health problems to ever get through another day... I cried out to God and he sent me help after help... And within the past 9 months he has completely healed my mind.' Preachers should be encouraged by these findings. The evidence suggests that Generation Z easily engaged with the biblical text and formed a coherent interpretation and application of the message. This contrasts with the conclusion of Allen (2009, p. 77) who believes that in postmodernity there is seldom agreement on the proper meaning of the biblical text and confirms Arthurs' (2007, p. 66) suggestion that preaching brings a revelation of God that prompts a response from the listener, irrespective of generation.

The second observation also relates to Jonah. The predominant reason for identifying with Jonah was his 'reluctance to obey God'. However, the only statistically significant result ($p = 0.035$) was found in the 18-21 age group who listened to the narrative sermon. By comparison, the three-point sermon showed a greater spread of responses. Although it is difficult to draw any firm conclusions, one possible reason is that the modern stories in the narrative caused the listener to identify more with a 'reluctance to obey God'. The dramatic story from the Hebridean revival, and to a lesser extent the personal story of multiple salvations in the workplace, may have been beyond the younger audience's experience. Kwok (2016, p. 203) explains that in 'the postmodern perspective... individuals need to tell their own stories,' rather than being categorised by another. Therefore, it is feasible that this could prompt a feeling of inadequacy, leading to reluctance, comparable to that of Jonah. When this supposition is combined with another key response from the three-point sermon, that 'God found me when I was struggling', it may demonstrate a level of openness in young people that is not always apparent with older generations, and emphasises how important authenticity is for generation Z (Gupta, 2019, p. 3). Although most preachers will embrace greater levels of openness from their congregation, this will not be fully realised unless it is reciprocated by the preacher. As the majority of preachers are generation X, they will need to overcome their reservations and display a level of vulnerability that many will find challenging (Shellnutt, 2017).

The above observations highlight some advantages in using narrative in sermons. For both generations, albeit for different reasons, narrative appears to build

stronger personal connections between the listener, the biblical text and the preacher. Narrative can be included in many different ways, ranging from Lowry (2001, pp. 35-36) and Arthurs' (2007, pp. 70-71) idea of developing plot-building suspense, to preaching first person narrative, and everything in between. Clearly, stories are a powerful way to connect with listeners, show vulnerability and a simple addition that every preacher should use creatively in communicating the message of their sermons.

5. Does the sermon style affect the listeners' view of the preacher's credibility?

Erkel (n.d.) states that Preaching needs to be more than a monologue. However, for effective dialogue to occur, a relationship must be built between preacher and listener (Hussey, 2018, p. 8). Craddock (1985, p. 23) believes that self-disclosure by the preacher is an important part of this relationship. However, there is a need for caution. Hussey (2018, pp. 10-12) urges preachers to 'practice self-care and mitigate many of the risks by exercising wisdom in six areas: timing, intensity, accumulation, intentionality, safety and demographics.' Preachers need to aware that there are repercussions for themselves and their family when they share personal information. Therefore, it is essential for a preacher to have an effective plan to evaluate and reflect on their communication skills (Amulya, 2004, p. 1). Whether this is done as a questionnaire or verbal feedback, it can be a vulnerable activity but is very beneficial to both preacher and congregation.

In this study the purpose in evaluating the preacher was to uncover any significant differences in responses to different sermon styles by listeners of different ages. However, no significant difference was found in any category. Conversely, there were high levels of correlation between the groups. For example, when asked about the preacher's experience, a statistically significant correlation ($p = 0.005$) was found. These findings are not unexpected considering the continuity of the preacher. Therefore, despite differences in teaching styles, locations and posture (i.e. the narrative sermon was delivered sitting on a sofa at home, whereas the control sermon was delivered standing in church), it can be assumed that some of the verbal and the majority of non-verbal communication, such as facial expressions and body language, remained unchanged. Quicke (2003, pp. 38-40) emphasises how preaching affects all our senses and captures our head, heart, intellect, emotions, will and imagination. Likewise, Buttrick's (1998, pp. 99-100) opinion that preachers are 'pulpit poets, with a kind of holy artistry' may seem ostentatious, but he makes a valid point. The message is inseparable from the messenger, so presentation matters. Communicating effectively in a post-modern setting requires preachers to invest time and effort, not only in thorough exegesis of Scripture, but also in the presentation of the message. This involves a willingness to embrace technology, which is why graphics and text as visual aids were included in the presentation of both sermons (Quicke, 2003, pp. 78-81) (Vanhoozer, et al., 2007, p. 204). The use of creative visual aids in preaching will particularly help the so-called 'smart phone' generation to engage, but the reality is that every generation is becoming increasingly reliant on digital technology.

6. Is narrative preaching the best way to engage with a post-modern listener?

An initial objective of this study was to identify the most effective way for preachers to communicate with their congregations, whilst being aware of the cultural and generational challenges (Quicke, 2003, p. 68). Mohler (2016, p. 8) urges preachers to 'realise that the culture no longer shares our worldview and as a result the very language we use may mean something entirely different in the ears of our listeners than what we intend.' There were three statistically significant responses that provide interesting observations in this area. First, question six investigated the listener's response to the explanation of the biblical text, which produced one of the most statistically significant results of this study in the over 45 age group. A two-way ANOVA procedure ($p = 0.047$) and an independent-samples t-test ($p = 0.011$) suggests that these participants statistically preferred the explanation in the 'traditional' three-point sermon. A similar result was found between the older and younger generations. Although not statistically significant ($p = 0.087$), it was notable that the over 45-year olds, in contrast to the 18-21-year olds, favoured the three-point sermon. However, these findings cannot be extrapolated to assume that the 18-21-year olds had a preference for the narrative sermon's explanation. It was found that there were no significant differences between the narrative and three-point sermons in the younger age group.

Secondly, when the participants were asked to respond to the statement; 'the sermon has a clear message.' A statistically significant result ($p = 0.039$) was found in response to the narrative sermon. The over 45-year olds reported that 'the

message was clearer' compared to the 18-21-year olds. However, when the clarity of the narrative and three-point sermon were analysed in the over 45 age group, no significant difference was found. Although the older generation preferred the explanation in the traditional sermon, it was reassuring to discover that they also appreciated the clarity of the narrative sermon. It seems reasonable to conclude that a more structured traditional style of preaching appeals to this generation. A possible explanation for this outcome may be the priority most evangelical churches place on expository preaching (Zimmerman, 2018, p. 36), and therefore, participants simply responded positively to a familiar style. However, what was surprising was the consistency in responses between the sermon styles in the younger generation, which maybe suggests a greater openness to change.

The final piece of evidence from this study that provides insight into how preachers should engage with post-modern listeners comes from the statement; 'I find it easy to relate to the characters.' A two-way ANOVA revealed a statistically significant difference between the narrative and three-point sermons ($p = 0.049$). In both age groups the listeners to the narrative sermon found it easier to relate to the characters compared to the three-point sermon. This suggests that the use of story improves the relational connections for all the listeners, which endorses Edwards' (2007, p. 11) view that narrative helps the listener connect to the biblical characters. T-tests provided additional information, indicating that the connections were greater in the 18-21 age group, supporting Flippin's (2017, pp. 12-13) findings that generation Z ranked relationships at the top of their list of values.

How should these findings be applied to the preaching of God's word in a pluralistic setting? The research indicates that the older generation prefers a more traditional sermon, valuing the clarity of the narrative sermon. However, using narrative builds relational connections with the audience, which is extremely valuable to postmodern listeners. Therefore, a simple way for expository preachers to improve the engagement of their listeners is by incorporating stories, illustrations and generally embracing narrative in their sermons. However, the main conclusion of this study is that there is no 'right way' to preach. Different people and different generations listen and learn in different ways. As Price (2019, p. 78) attests, preaching is 'more than the regurgitation of exegetical titbits about a biblical text.' Heacock (2014, p. 4) states that 'the forms of preaching should be as varied as the forms of literature located in the Bible.' While narrative is a powerful and underused educational tool (Edwards, 2007, p. 8), it is not the complete answer. The findings of this study point firmly to the need for variety in preaching. The preacher who wants to keep the audience engaged, old or young, needs to embrace diversity in their preaching (Chapell, 2006, p. 26). Hollinger (2007, p. 35) suggests that the preacher must appeal to the listener's mind, heart and hands. He argues that preaching to the mind involves the careful exposition of Scripture. Preaching to the heart provides emotional connection, which includes the use of imagery, story and personal vulnerability. Preaching to the hands should motivate the listener to serve God in the world. So what is the best way to preach? Preach the word, preach with passion and variety, preach with creativity and courage, use stories, and be assured that as you do, you are raising the next generation to love God's word and apply it to their lives.

Chapter 6: Conclusion

This study's primary purpose was to determine how different generations relate to narrative preaching. However, the findings provide application for all preaching. First, preaching is still an effective way to communicate with all generations. The initial assumption that the younger generation would show a greater preference for narrative preaching was not statistically proven. Although there was some indication that the 18-21-year olds marginally favoured narrative preaching, they also related to the three-point sermon. In contrast, although the 45-year olds preferred the traditional three-point sermon style, they still enjoyed the narrative sermon. The results provide reassurances for preachers in a postmodern society that both forms of preaching are received well by both generations of listeners. Preachers do not need to become defensive, instead they must deliver God's word courageously (Johnston, 2001, p. 77).

Secondly, preachers should not become complacent. This study uncovered some challenges, particularly in relation to the truth and the historical accuracy of Scripture. The influence of secular society appears to have some impact on Christian young people. Although not a pervasive problem, there was evidence that the authority of Scripture, which many evangelical preachers still affirm (Merrick, et al., 2013, p. 33), was not necessarily held by generation Z. This finding has important implications for evangelical preachers. It highlights the need to teach, apply and model a belief that Scripture is absolutely trustworthy.

Thirdly, preachers need to be authentic. A preacher who understands their community and shows vulnerability, commonality and accountability will earn the trust of the listener (Johnston, 2001, pp. 84-85). A preacher must be a person of 'faith, passion, authority, and grace,' because the message will not be believable if the messenger is not believable (Craddock, 1985, p. 24).

Fourthly, preachers should preach with variety. They should consider the creative use of audio-visual aids, drama, art, humour, personal stories and vivid imagery, and also the use of social media (Johnston, 2001, pp. 159-169).

Fifthly, preachers should embrace narrative. The role of the preacher is to convey God's word in a way that is relevant, creative and imaginative (Keller, 2015, p. 157). Narrative is one of the best tools at the preacher's disposal, but how it is used will depend on the biblical text. Storytelling can be used to construct the entire message or to simply illustrate a point. Whatever the case, variety is key if preachers are to engage their listeners (Watson, 2017, pp. 69-74). In postmodernity the use of cultural references can be a great way to engage the listener and reinforce biblical truth (Keller, 2015, pp. 155-156). Story-based preaching styles help to open dialogue with the audience (Johnston, 2001, p. 150).

Finally, even the most skilful preacher must never forget the work of God's Spirit in the application of His word. Haddon (2014, p. 18) states that when preachers 'fail to preach the Scriptures, they abandon their authority.' He goes on to say that 'most modern preaching evokes little more than a wide yawn' if it is attempted

without the power of God. The Holy Spirit is active in the preparation and delivery of His story and in the life of the listener and preacher (1 Corinthians 2:23 (ESV)) (Craddock, 1985, p. 135) (Johnston, 2001, p. 75). It is 'only by holistic engagement with Scripture, energised by Holy Spirit power' that produces genuine passion and transforms lives in every generation (Quicke, 2003, pp. 40-41).

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Appendix 1

Preaching Questionnaire

1. Consent Form Title of Project: The examination of how different generations respond to biblical narrative in the context of preaching *

Agree

I confirm that I have read and understood the participant information sheet for this study, and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected. I understand that for anonymous questionnaire studies, once I have completed the study and submitted my answers, the data cannot be withdrawn. I agree to take part in the above study

☐☐☐☐

2. What age are you? *

☐ 18-21

☐ Over 45

3. How regularly do you attend church? *

☐ Once a week

☐ 1-3 times a month

☐ Less than 12 times a year

4. How long have you been attending church? *

☐ More than 5 years

☐ Between 1-5 years

☐ Less than a year

5. The theme of the sermon came from a Bible story *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

6. The bible text was properly explained *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

7. The sermon had a clear message *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

Can you summarise the main message?

8. Was there anything in the text which was overlooked that should have been included? *

9. It is important to me that a story is historically true *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

10. I found it easy to apply the message to my own life *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

11. Having heard the sermon, I understand the Bible story better *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

12. Having heard the sermon, I found it easy to relate to the characters *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

13. In the sermon which character did you feel personally connected to and why? *

14. The sermon has changed my understanding of God *

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

How has your understanding changed?

15. Please indicate your feelings about the preacher.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
Honest / Authentic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trustworthy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trained / Informed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Experienced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

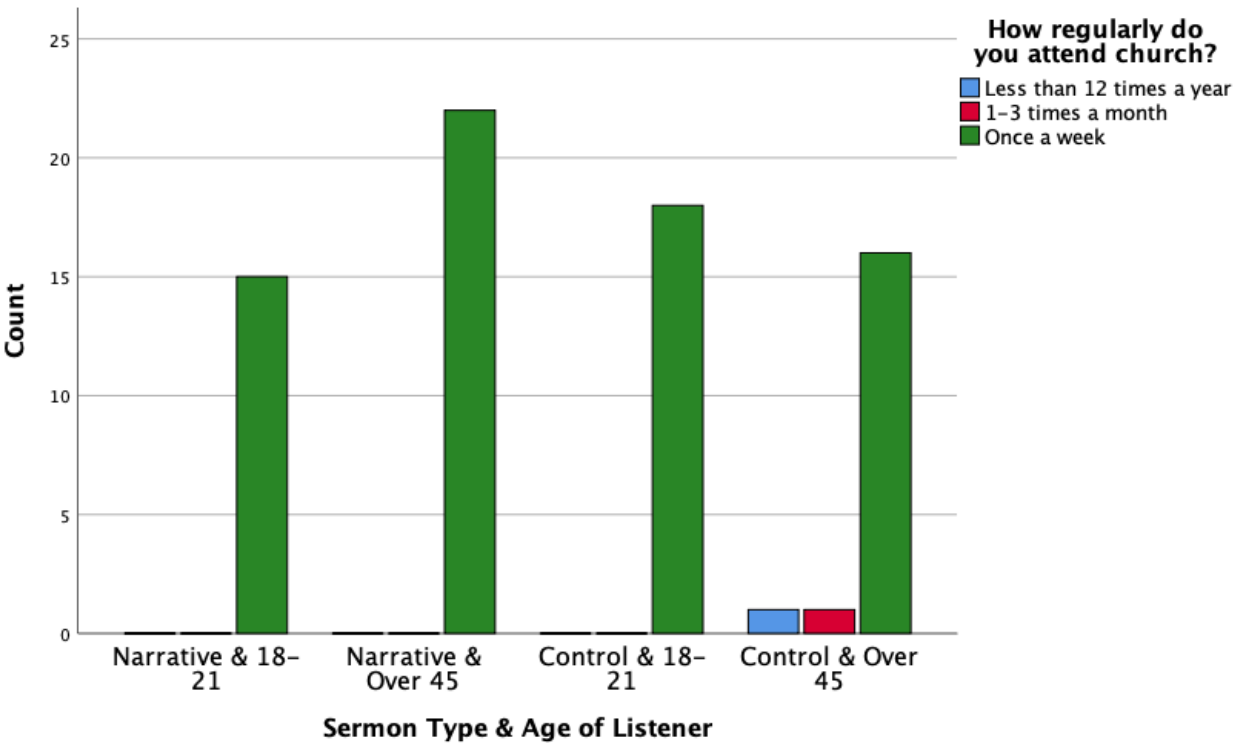
Appendix 2

Tests of Normality (Shapiro-Wilk)

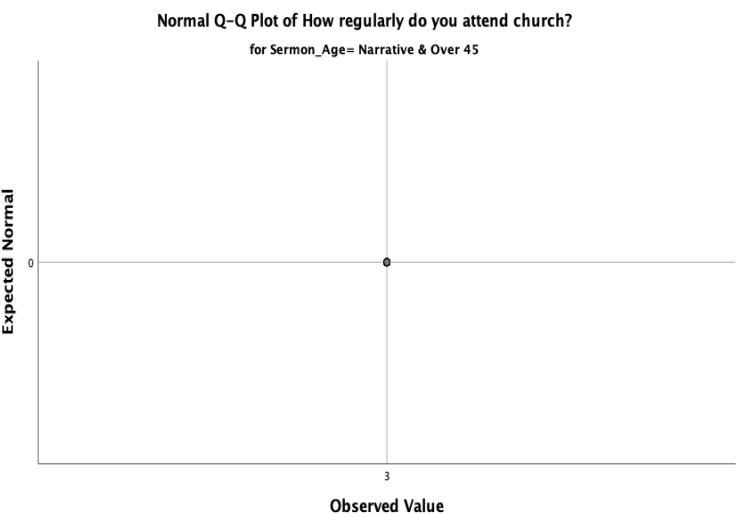
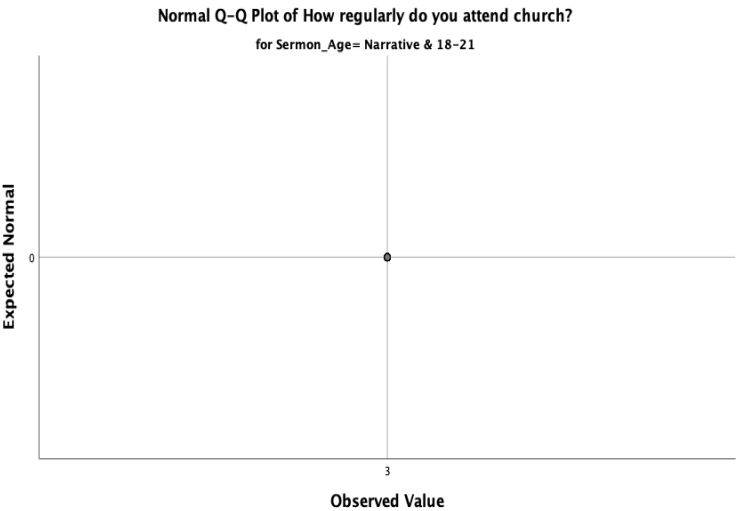
	Sermon Type & Age of Listener	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
How regularly do you attend church?	Narrative & 18-21	.	15	.	.	15	.
	Narrative & Over 45	.	22	.	.	22	.
	Control & 18-21	.	18	.	.	18	.
	Control & Over 45	.516	18	.000	.377	18	.000
How long have you been attending church?	Narrative & 18-21	.	15	.	.	15	.
	Narrative & Over 45	.	22	.	.	22	.
	Control & 18-21	.523	18	.000	.373	18	.000
	Control & Over 45	.	18	.	.	18	.
The theme of the sermon came from a Bible story	Narrative & 18-21	.453	15	.000	.561	15	.000
	Narrative & Over 45	.515	22	.000	.412	22	.000
	Control & 18-21	.501	18	.000	.457	18	.000
	Control & Over 45	.538	18	.000	.253	18	.000
The bible text was properly explained	Narrative & 18-21	.353	15	.000	.728	15	.001
	Narrative & Over 45	.280	22	.000	.773	22	.000
	Control & 18-21	.334	18	.000	.642	18	.000
	Control & Over 45	.476	18	.000	.520	18	.000
The sermon had a clear message	Narrative & 18-21	.385	15	.000	.630	15	.000
	Narrative & Over 45	.485	22	.000	.496	22	.000
	Control & 18-21	.346	18	.000	.726	18	.000
	Control & Over 45	.446	18	.000	.506	18	.000
It is important to me that a story is historically true	Narrative & 18-21	.300	15	.001	.806	15	.004
	Narrative & Over 45	.312	22	.000	.756	22	.000
	Control & 18-21	.261	18	.002	.787	18	.001
	Control & Over 45	.320	18	.000	.726	18	.000
I found it easy to apply the message to my own life	Narrative & 18-21	.385	15	.000	.630	15	.000
	Narrative & Over 45	.359	22	.000	.637	22	.000
	Control & 18-21	.309	18	.000	.764	18	.000
	Control & Over 45	.257	18	.003	.768	18	.001
Having heard the sermon, I understand the Bible story better	Narrative & 18-21	.283	15	.002	.801	15	.004
	Narrative & Over 45	.216	22	.009	.842	22	.002
	Control & 18-21	.272	18	.001	.788	18	.001
	Control & Over 45	.210	18	.035	.862	18	.013
Having heard the sermon, I found it	Narrative & 18-21	.340	15	.000	.758	15	.001
	Narrative & Over 45	.280	22	.000	.773	22	.000
	Control & 18-21	.244	18	.006	.804	18	.002

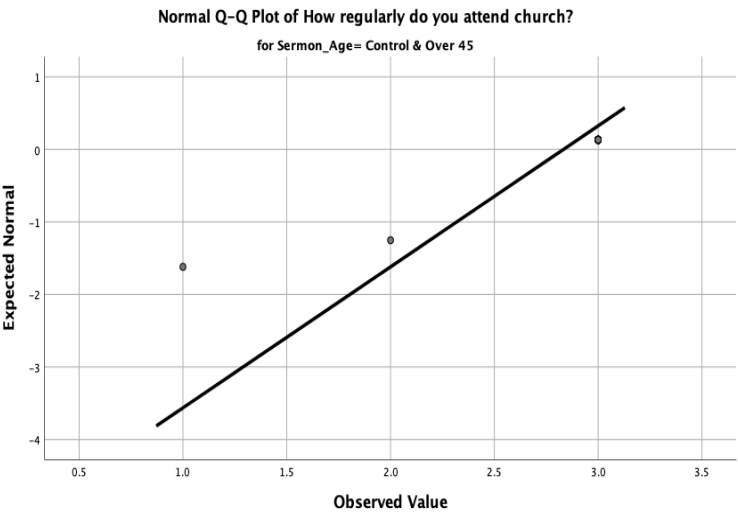
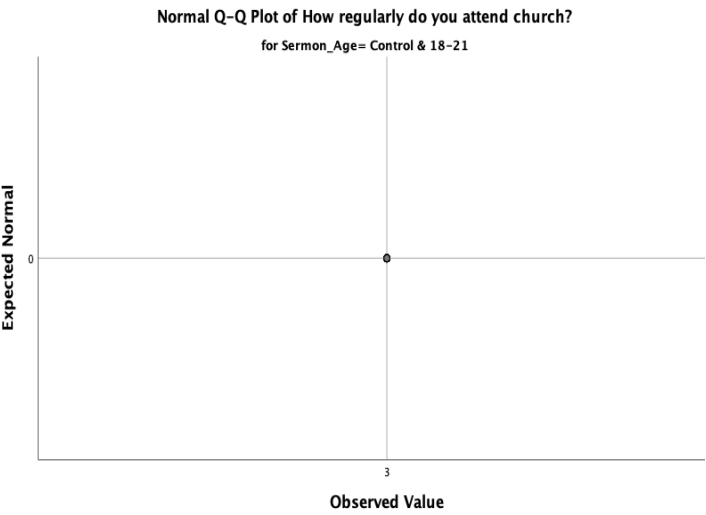
easy to relate to the Control & Over 45 characters		.252	18	.004	.846	18	.007
The sermon has changed my understanding of God	Narrative & 18-21	.240	15	.020	.827	15	.008
	Narrative & Over 45	.314	22	.000	.771	22	.000
	Control & 18-21	.248	18	.005	.866	18	.016
	Control & Over 45	.297	18	.000	.844	18	.007
Honest / Authentic	Narrative & 18-21	.367	15	.000	.713	15	.000
	Narrative & Over 45	.440	22	.000	.605	22	.000
	Control & 18-21	.346	18	.000	.726	18	.000
	Control & Over 45	.476	18	.000	.520	18	.000
Intelligent	Narrative & 18-21	.385	15	.000	.630	15	.000
	Narrative & Over 45	.337	22	.000	.738	22	.000
	Control & 18-21	.392	18	.000	.624	18	.000
	Control & Over 45	.376	18	.000	.699	18	.000
Trustworthy	Narrative & 18-21	.303	15	.001	.720	15	.000
	Narrative & Over 45	.392	22	.000	.677	22	.000
	Control & 18-21	.421	18	.000	.601	18	.000
	Control & Over 45	.403	18	.000	.662	18	.000
Trained / Informed	Narrative & 18-21	.326	15	.000	.755	15	.001
	Narrative & Over 45	.383	22	.000	.628	22	.000
	Control & 18-21	.449	18	.000	.566	18	.000
	Control & Over 45	.346	18	.000	.726	18	.000
Experienced	Narrative & 18-21	.350	15	.000	.643	15	.000
	Narrative & Over 45	.335	22	.000	.742	22	.000
	Control & 18-21	.376	18	.000	.699	18	.000
	Control & Over 45	.346	18	.000	.726	18	.000

Appendix 3: How regularly do you attend church? (Q3)



Normal Q-Q Plot (Q3)





T-Test

Group Statistics					
Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
How regularly do you attend church?	Control & 18-21	18	3.00	.000	.000
	Control & Over 45	18	2.83	.514	.121

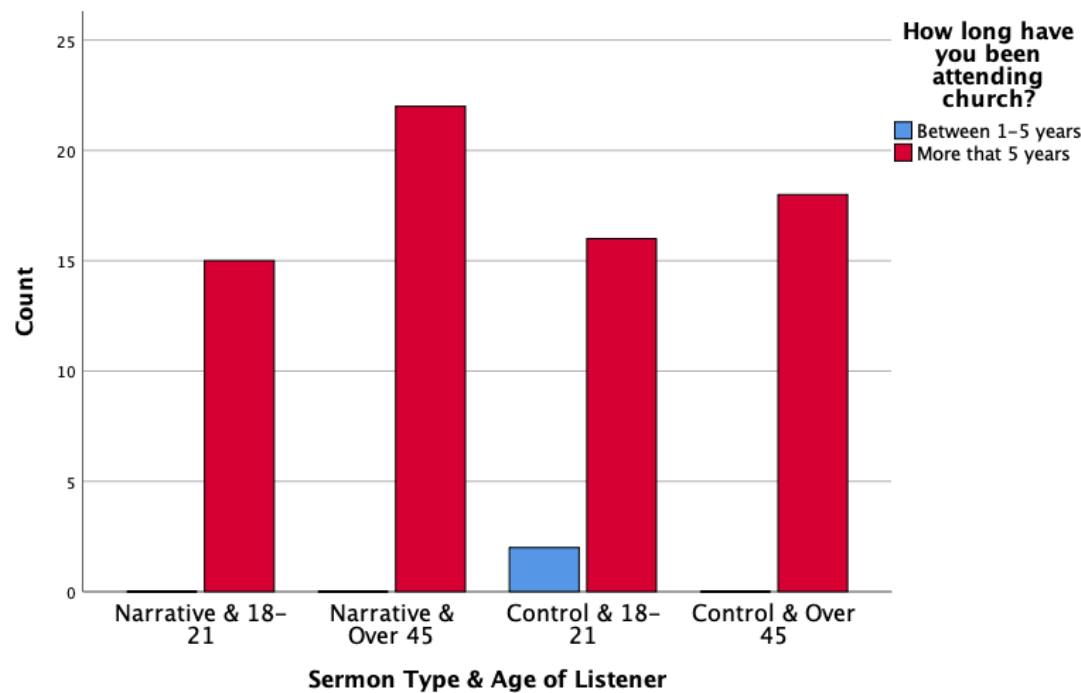
Independent Samples Test										
Levene's Test for Equality of Variances				t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How regularly do you attend church?	Equal variances assumed	9.201	.005	1.374	34	.178	.167	.121	-.080	.413
	Equal variances not assumed			1.374	17.000	.187	.167	.121	-.089	.423

T-Test

Group Statistics					
Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
How regularly do you attend church?	Narrative & Over 45	22	3.00	.000	.000
	Control & Over 45	18	2.83	.514	.121

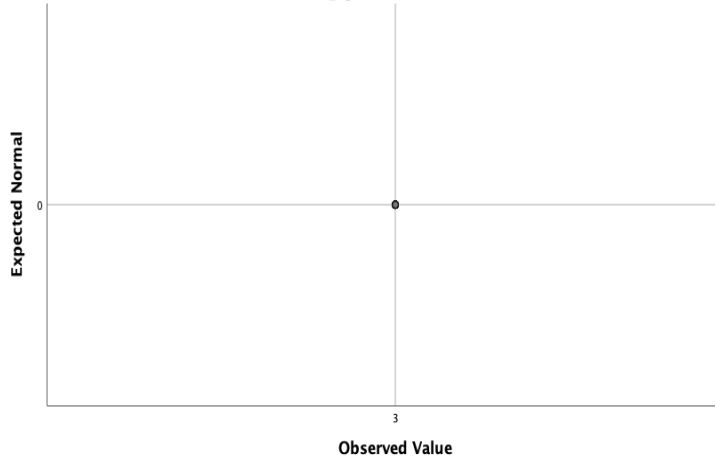
Independent Samples Test										
Levene's Test for Equality of Variances				t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How regularly do you attend church?	Equal variances assumed	11.312	.002	1.524	38	.136	.167	.109	-.055	.388
	Equal variances not assumed			1.374	17.000	.187	.167	.121	-.089	.423

Appendix 4: How long have you been attending church? (Q4)

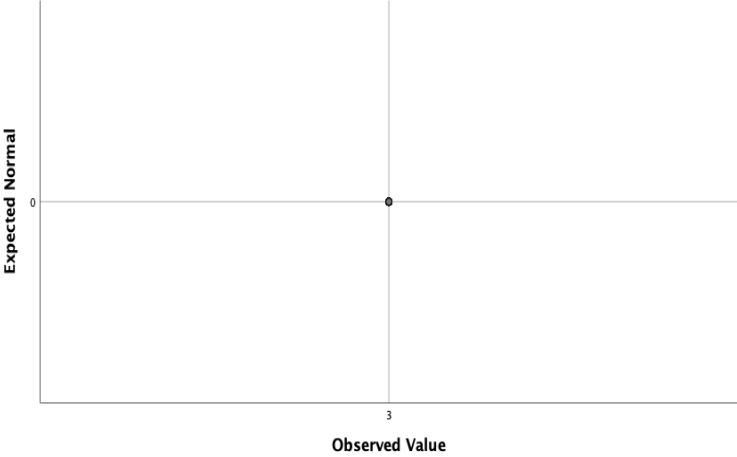


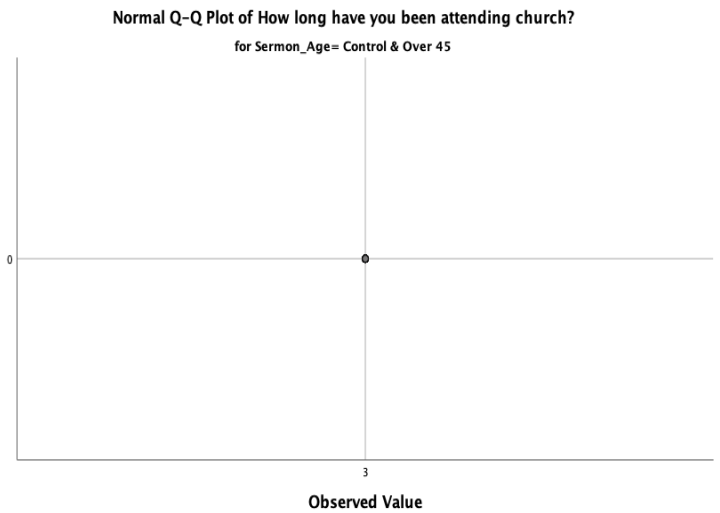
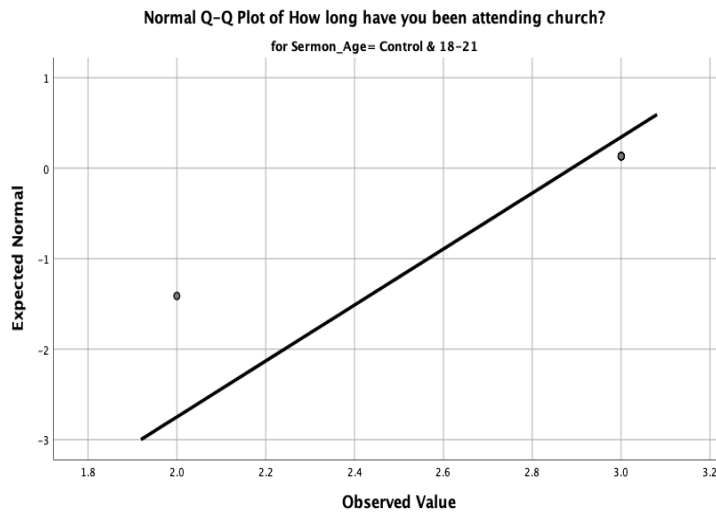
Normal Q-Q Plot (Q4)

Normal Q-Q Plot of How long have you been attending church?
for Sermon_Age= Narrative & 18-21



Normal Q-Q Plot of How long have you been attending church?
for Sermon_Age= Narrative & Over 45





T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
How long have you been attending church?	Control & 18-21	18	2.89	.323	.076
	Control & Over 45	18	3.00	.000	.000

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How long have you been attending church?	Equal variances assumed	11.102	.002	-1.458	34	.154	-.111	.076	-.266	.044
	Equal variances not assumed			-1.458	17.000	.163	-.111	.076	-.272	.050

T-Test

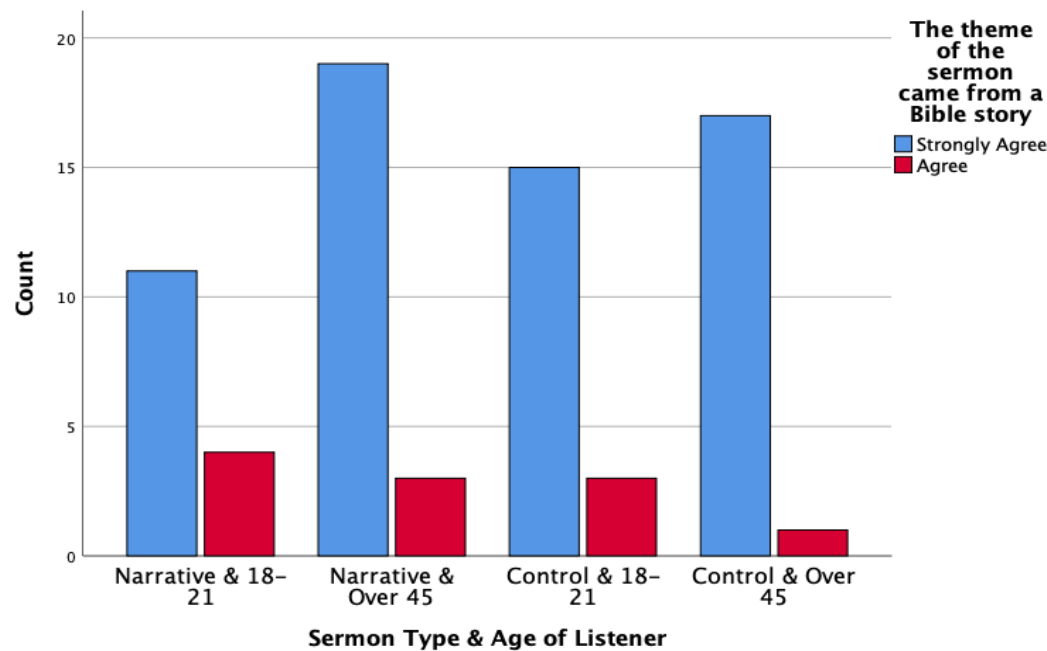
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
How long have you been attending church?	Narrative & 18-21	15	3.00	.000	.000
	Control & 18-21	18	2.89	.323	.076

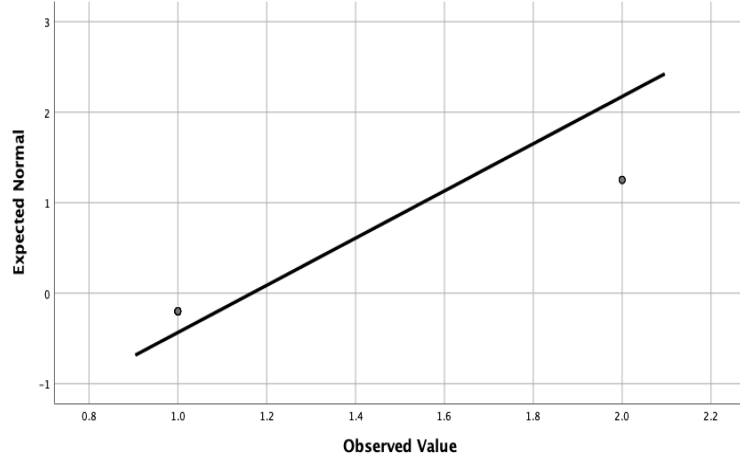
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How long have you been attending church?	Equal variances assumed	9.202	.005	1.327	31	.194	.111	.084	-.060	.282
	Equal variances not assumed			1.458	17.000	.163	.111	.076	-.050	.272

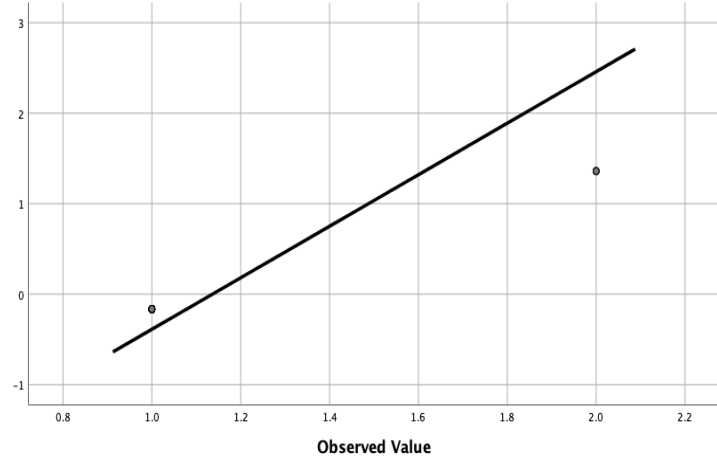
Appendix 5: The theme of the sermon came from a Bible story (Q5)



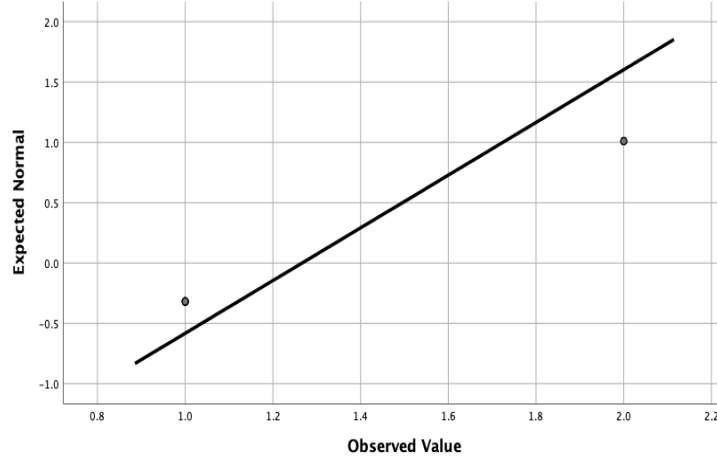
Normal Q-Q Plot of The theme of the sermon came from a Bible story
for Sermon_Age= Control & 18-21



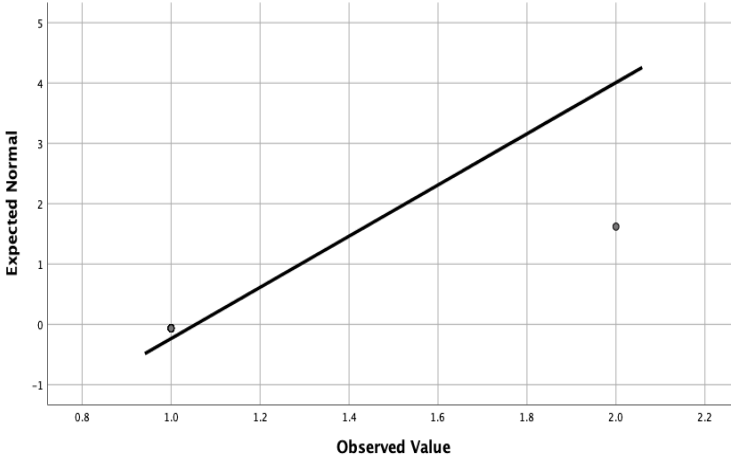
Normal Q-Q Plot of The theme of the sermon came from a Bible story
for Sermon_Age= Narrative & Over 45



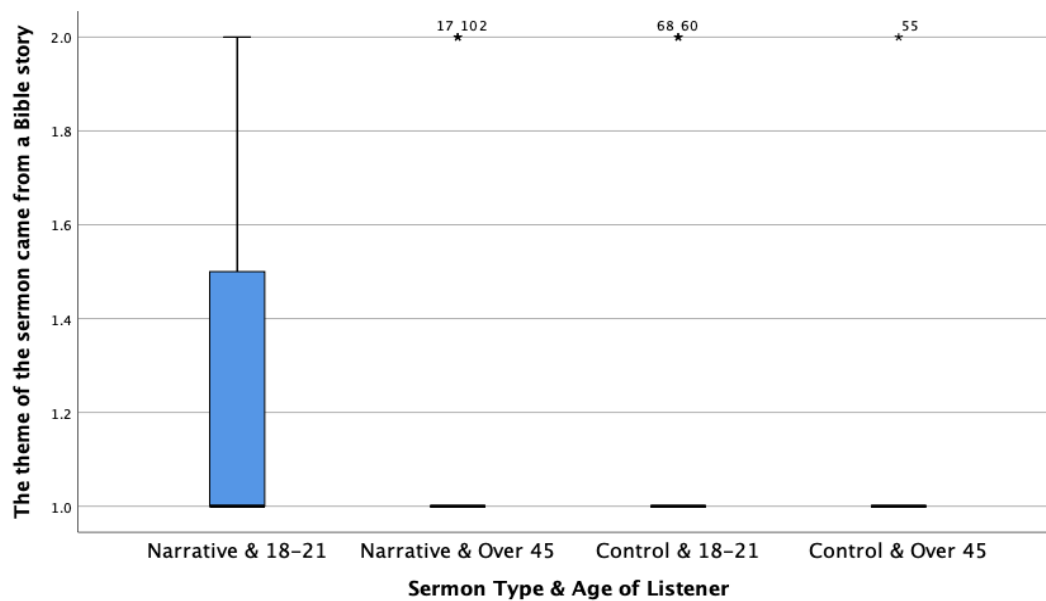
Normal Q-Q Plot of The theme of the sermon came from a Bible story
for Sermon_Age= Narrative & 18-21



Normal Q-Q Plot of The theme of the sermon came from a Bible story
for Sermon_Age= Control & Over 45



Bar Plot



Two - Way ANOVA test

Between-Subjects Factors

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: The theme of the sermon came from a Bible story

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.14	.351	22
	18-21	1.27	.458	15

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
The theme of the sermon came from a Bible story	Based on Mean	4.132	3	69	.009
	Based on Median	.959	3	69	.417
	Based on Median and with adjusted df	.959	3	59.391	.418
	Based on trimmed mean	4.132	3	69	.009

Tests of Between-Subjects Effects

Dependent Variable: The theme of the sermon came from a Bible story

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	.374 ^a	3	.125	.959	.417	.040
Intercept	95.833	1	95.833	737.283	.000	.914
Sermon	.146	1	.146	1.127	.292	.016
Age	.261	1	.261	2.009	.161	.028
Sermon * Age	.002	1	.002	.013	.911	.000
Error	8.969	69	.130			
Total	106.000	73				
Corrected Total	9.342	72				

Estimated Marginal Means**1. Sermon Type**

Dependent Variable: The theme of the sermon came from a Bible story

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.202	.060	1.081	1.322
Control	1.111	.060	.991	1.231

2. What age are you

Dependent Variable: The theme of the sermon came from a Bible story

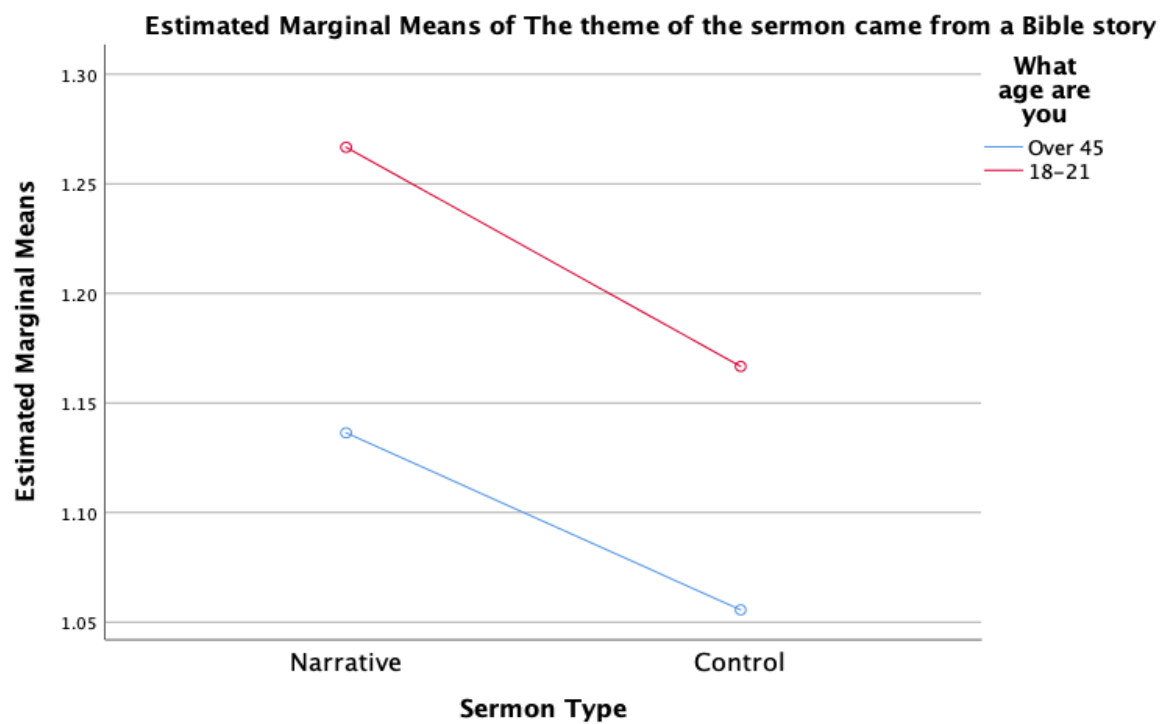
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.096	.057	.982	1.210
18-21	1.217	.063	1.091	1.342

3. Sermon Type * What age are you

Dependent Variable: The theme of the sermon came from a Bible story

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.136	.077	.983	1.290
	18-21	1.267	.093	1.081	1.452
Control	Over 45	1.056	.085	.886	1.225
	18-21	1.167	.085	.997	1.336

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
The theme of the sermon came from a Bible story	Narrative & 18-21	15	1.27	.458	.118
	Narrative & Over 45	22	1.14	.351	.075

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The theme of the sermon came from a Bible story	Equal variances assumed	3.760	.061	.980	35	.334	.130	.133	-.140	.400
	Equal variances not assumed			.931	24.830	.361	.130	.140	-.158	.419

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The theme of the sermon came from a Bible story	Control & 18-21	18	1.17	.383	.090
	Control & Over 45	18	1.06	.236	.056

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The theme of the sermon came from a Bible story	Equal variances assumed	4.922	.033	1.047	34	.302	.111	.106	-.105	.327
	Equal variances not assumed			1.047	28.240	.304	.111	.106	-.106	.328

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The theme of the sermon came from a Bible story	Narrative & Over 45	22	1.14	.351	.075
	Control & Over 45	18	1.06	.236	.056

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The theme of the sermon came from a Bible story	Equal variances assumed	3.031	.090	.834	38	.410	.081	.097	-.115	.277
	Equal variances not assumed			.867	36.732	.392	.081	.093	-.108	.270

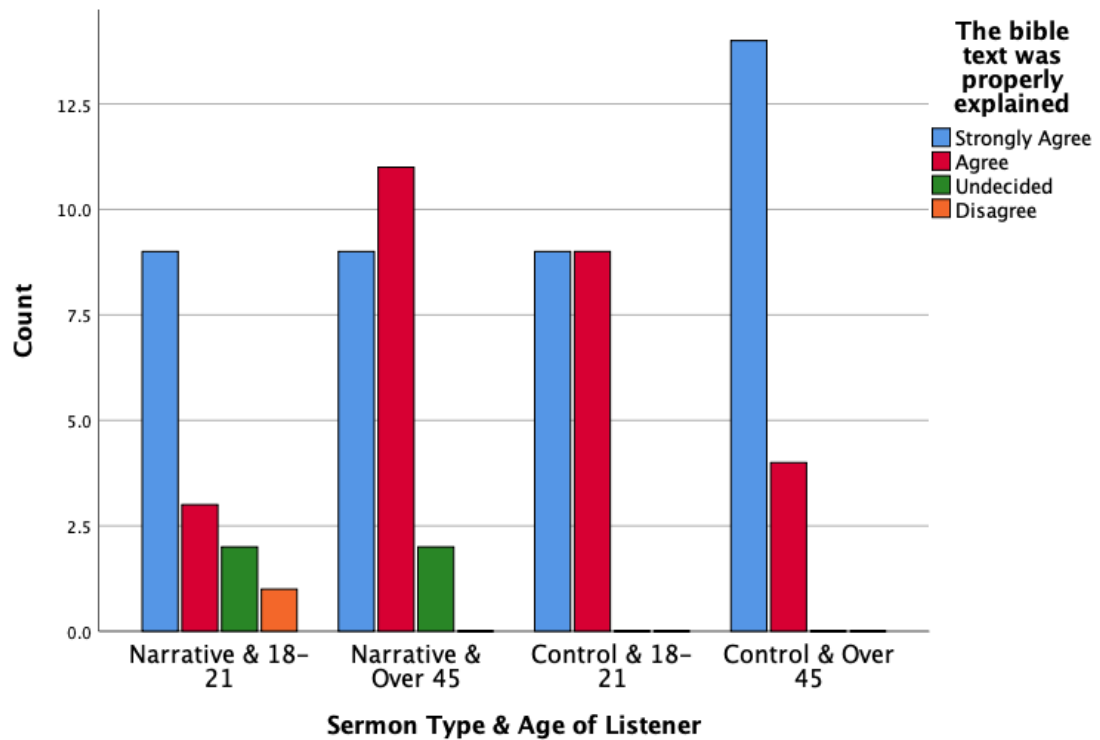
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The theme of the sermon came from a Bible story	Narrative & 18-21	15	1.27	.458	.118
	Control & 18-21	18	1.17	.383	.090

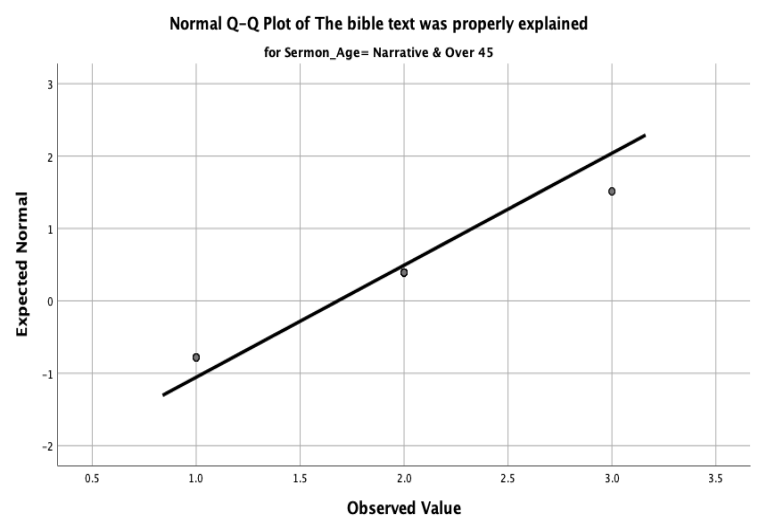
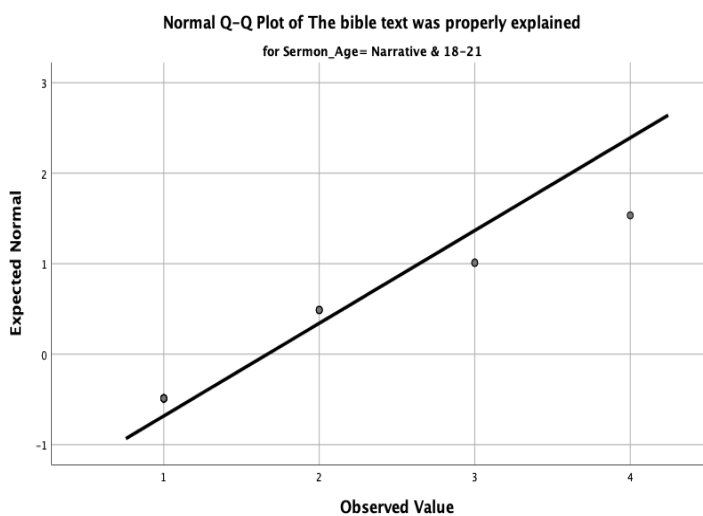
Independent Samples Test

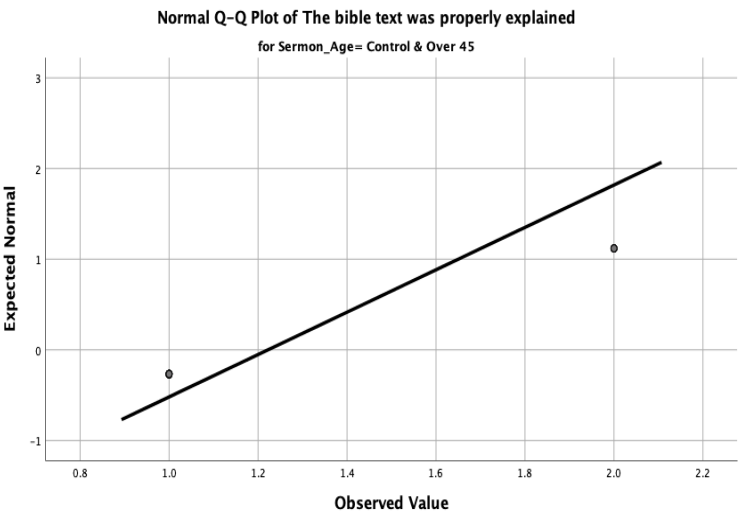
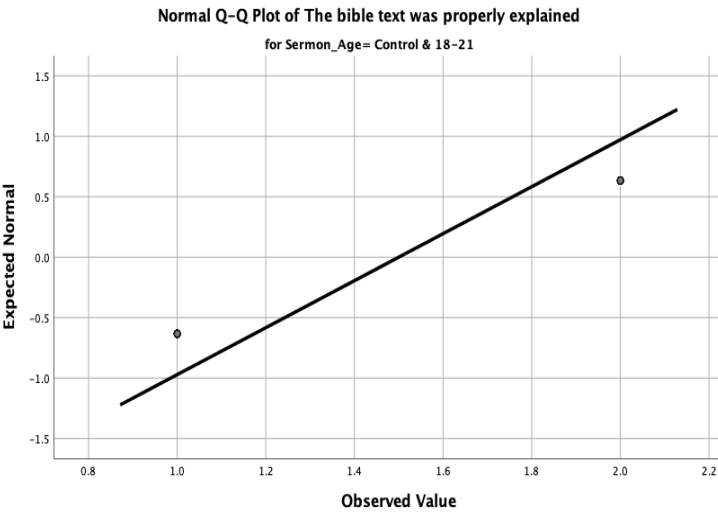
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The theme of the sermon came from a Bible story	Equal variances assumed	1.862	.182	.683	31	.500	.100	.146	-.199	.399
	Equal variances not assumed			.672	27.437	.507	.100	.149	-.205	.405

Appendix 6: The Bible text was properly explained (Q6)

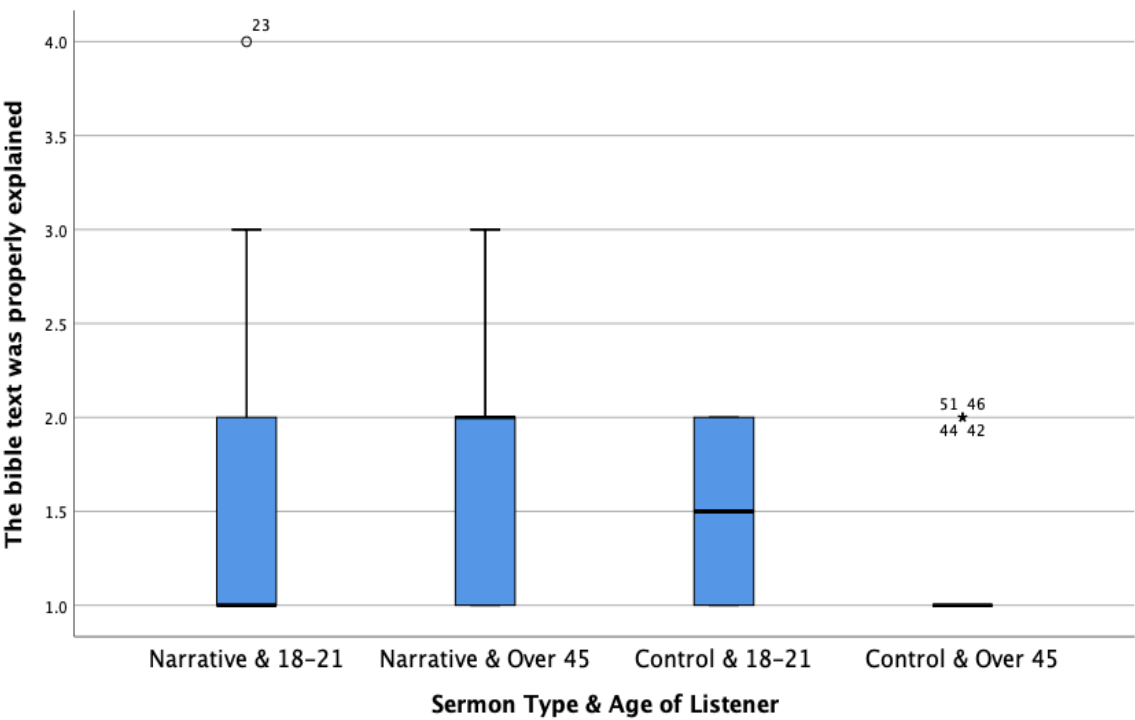


Normal Q-Q Plot (Q6)





Bar Plot



Two - Way ANOVA test

Between-Subjects Factors

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: The Bible text was properly explained

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.68	.646	22
	18-21	1.67	.976	15
	Total	1.68	.784	37
Control	Over 45	1.22	.428	18
	18-21	1.50	.514	18
	Total	1.36	.487	36
Total	Over 45	1.47	.599	40
	18-21	1.58	.751	33
	Total	1.52	.669	73

Levene's Test of Equality of Error Variances

		Levene Statistic	df1	df2	Sig.
The bible text was properly explained	Based on Mean	6.009	3	69	.001
	Based on Median	1.803	3	69	.155
	Based on Median and with adjusted df	1.803	3	32.741	.166
	Based on trimmed mean	5.431	3	69	.002

Tests the null hypothesis that the error variance of the dependent variable is equal across groups

a. Dependent variable: The bible text was properly explained

b. Design: Intercept + Sermon + Age + Sermon * Age

Tests of Between-Subjects Effects

Dependent Variable: The bible text was properly explained

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	2.502 ^a	3	.834	1.936	.132	.078
Intercept	165.090	1	165.090	383.321	.000	.847
Sermon	1.757	1	1.757	4.079	.047	.056
Age	.309	1	.309	.717	.400	.010
Sermon * Age	.384	1	.384	.893	.348	.013
Error	29.717	69	.431			
Total	201.000	73				
Corrected Total	32.219	72				

R Squared = .078 (Adjusted R Squared = .038)

Estimated Marginal Means

1. Sermon Type

Dependent Variable: The bible text was properly explained

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.674	.110	1.455	1.893
Control	1.361	.109	1.143	1.579

2. What age are you

Dependent Variable: The bible text was properly explained

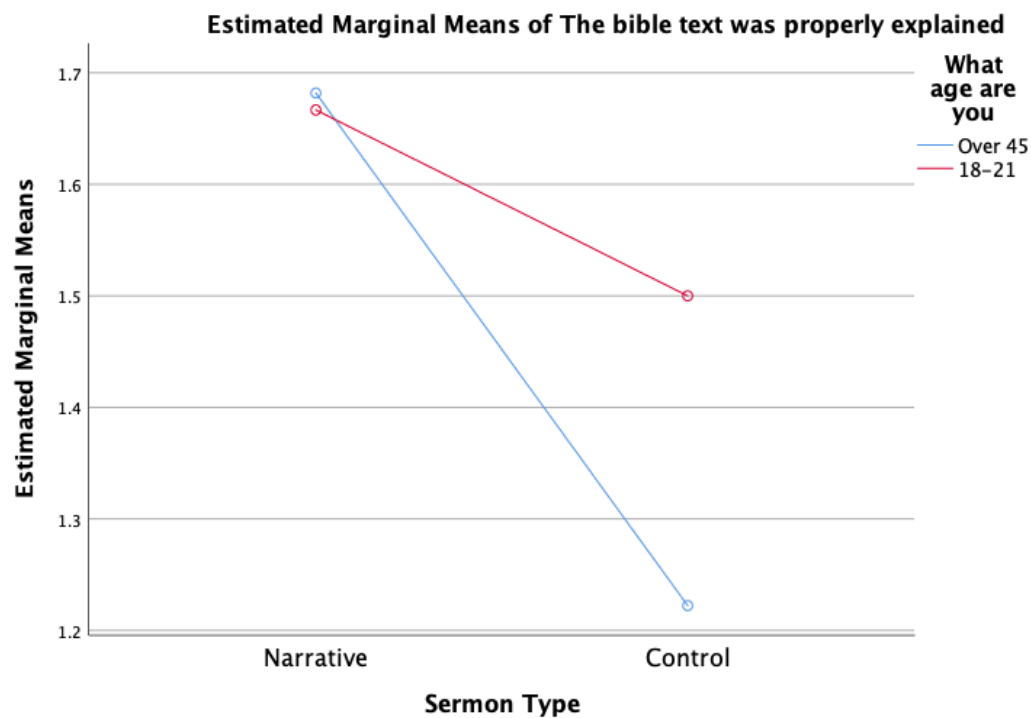
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.452	.104	1.244	1.660
18-21	1.583	.115	1.354	1.812

3. Sermon Type * What age are you

Dependent Variable: The bible text was properly explained

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.682	.140	1.403	1.961
	18-21	1.667	.169	1.329	2.005
Control	Over 45	1.222	.155	.914	1.531
	18-21	1.500	.155	1.191	1.809

Profile Plots



T-Test

Comparing Narrative & Over 45 against Control & Over 45

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
The bible text was properly explained	Narrative & Over 45	22	1.68	.646	.138
	Control & Over 45	18	1.22	.428	.101

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The bible text was properly explained	Equal variances assumed	5.867	.020	2.586	38	.014	.460	.178	.100	.819
	Equal variances not assumed			2.692	36.561	.011	.460	.171	.113	.806

Comparing Narrative & 18-21 against Control & 18-21

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The bible text was properly explained	Narrative & 18-21	15	1.67	.976	.252
	Control & 18-21	18	1.50	.514	.121

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The bible text was properly explained	Equal variances assumed	6.114	.019	.629	31	.534	.167	.265	-.374	.707
	Equal variances not assumed			.596	20.338	.558	.167	.280	-.416	.749

Comparing Narrative & 18-21 against Narrative & Over 45

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The bible text was properly explained	Narrative & 18-21	15	1.67	.976	.252
	Narrative & Over 45	22	1.68	.646	.138

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The bible text was properly explained	Equal variances assumed	3.234	.081	-.057	35	.955	-.015	.266	-.555	.525
	Equal variances not assumed			-.053	22.297	.958	-.015	.287	-.610	.580

Comparing Control & 18-21 against Control & Over 45

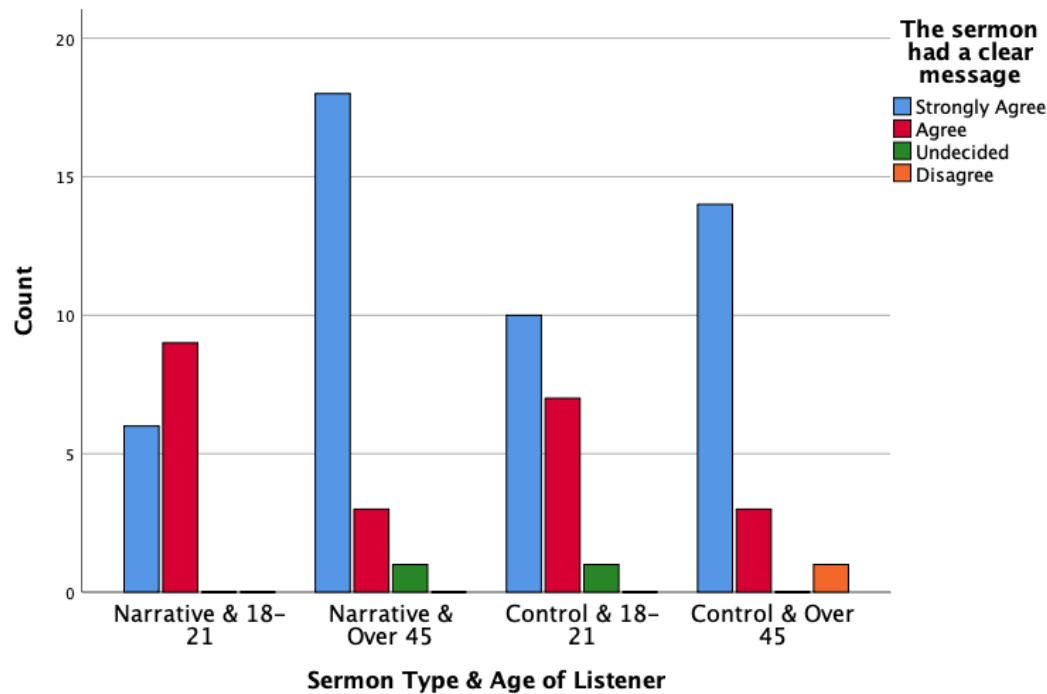
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The bible text was properly explained	Control & 18-21	18	1.50	.514	.121
	Control & Over 45	18	1.22	.428	.101

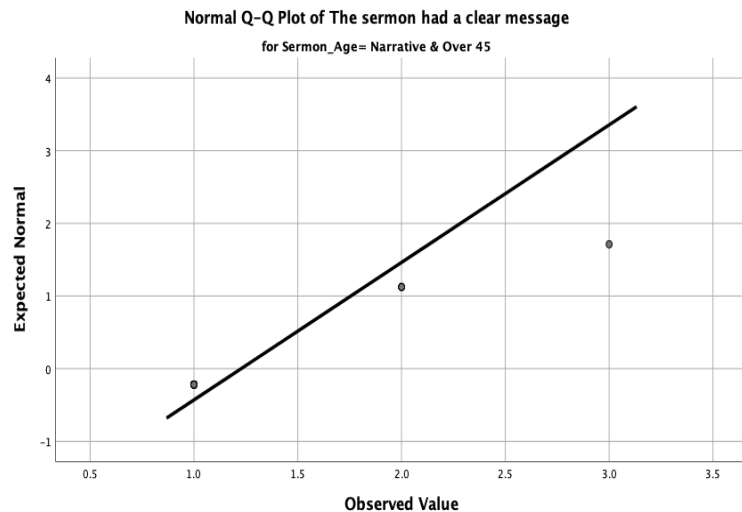
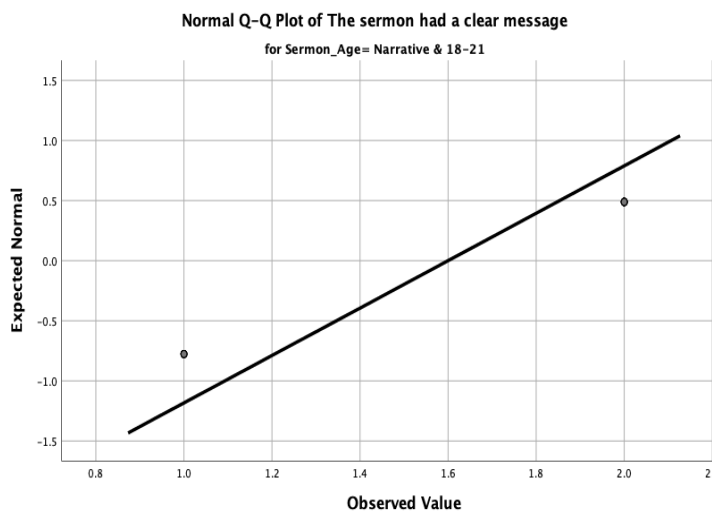
Independent Samples Test

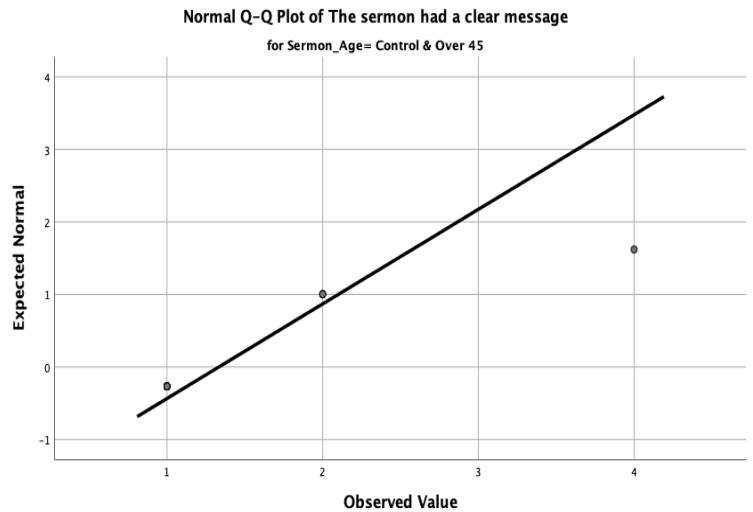
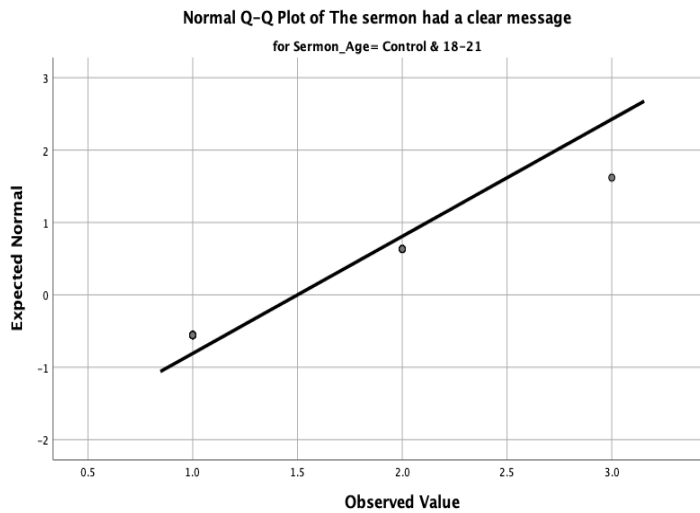
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The bible text was properly explained	Equal variances assumed	7.589	.009	1.761	34	.087	.278	.158	-.043	.598
	Equal variances not assumed			1.761	32.904	.087	.278	.158	-.043	.599

Appendix 7: The sermon had a clear message (Q7)

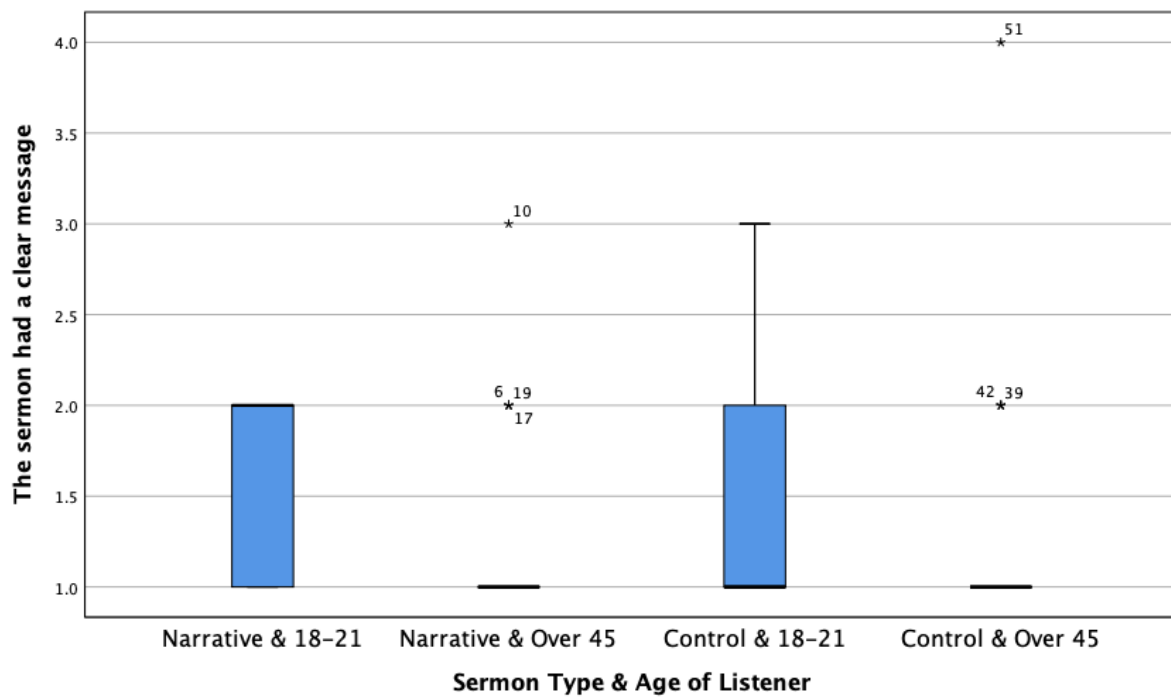


Normal Q-Q Plot (Q7)





Bar Plot



Two - Way ANOVA test

Between-Subjects Factors

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: The sermon had a clear message

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.23	.528	22
	18-21	1.60	.507	15
	Total	1.38	.545	37
Control	Over 45	1.33	.767	18
	18-21	1.50	.618	18
	Total	1.42	.692	36
Total	Over 45	1.28	.640	40
	18-21	1.55	.564	33
	Total	1.40	.618	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
The sermon had a clear message	Based on Mean	.977	3	69	.409
	Based on Median	.688	3	69	.563
	Based on Median and with adjusted df	.688	3	61.672	.563
	Based on trimmed mean	1.079	3	69	.364

Tests of Between-Subjects Effects

Dependent Variable: The sermon had a clear message

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	1.516 ^a	3	.505	1.343	.268	.055
Intercept	143.539	1	143.539	381.463	.000	.847
Sermon	.000	1	.000	.000	.983	.000
Age	1.303	1	1.303	3.464	.067	.048

Sermon * Age	.190	1	.190	.505	.479	.007
Error	25.964	69	.376			
Total	170.000	73				
Corrected Total	27.479	72				

Estimated Marginal Means

1. Sermon Type

Dependent Variable: The sermon had a clear message

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.414	.103	1.209	1.619
Control	1.417	.102	1.213	1.621

2. What age are you

Dependent Variable: The sermon had a clear message

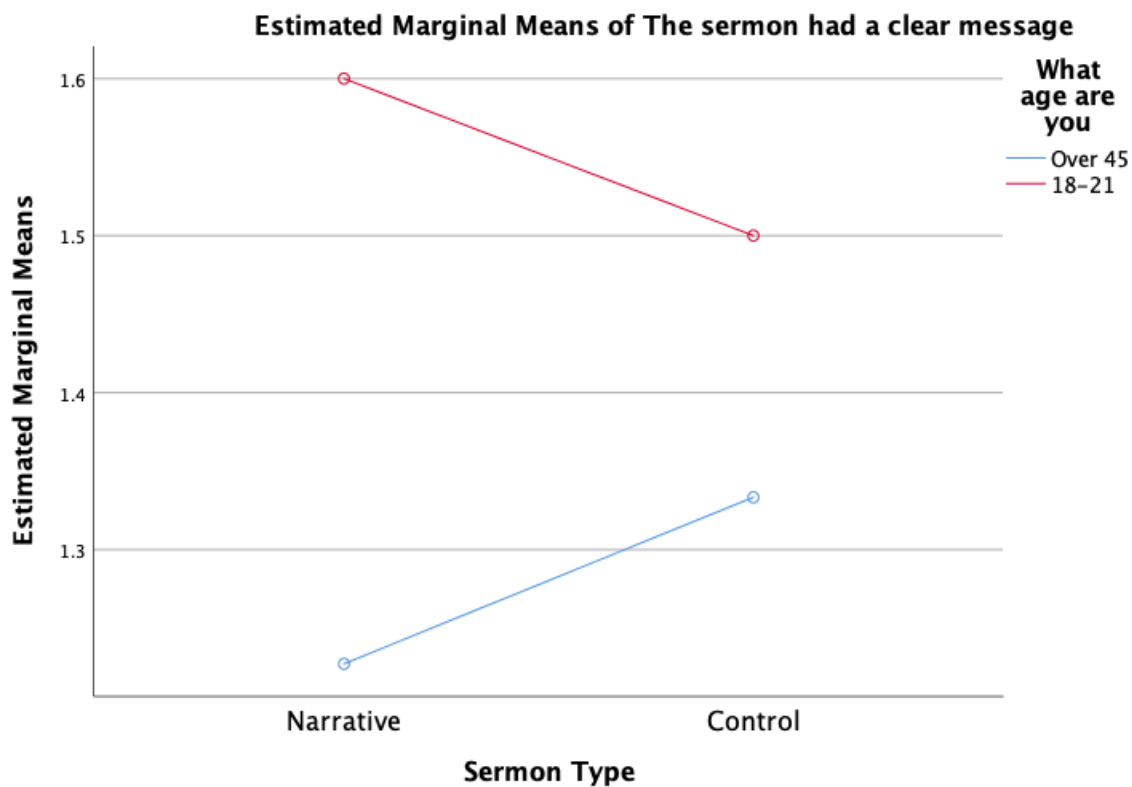
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.280	.097	1.086	1.475
18-21	1.550	.107	1.336	1.764

3. Sermon Type * What age are you

Dependent Variable: The sermon had a clear message

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.227	.131	.966	1.488
	18-21	1.600	.158	1.284	1.916
Control	Over 45	1.333	.145	1.045	1.622
	18-21	1.500	.145	1.212	1.788

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
The sermon had a clear message	Control & 18-21	18	1.50	.618	.146
	Control & Over 45	18	1.33	.767	.181

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The sermon had a clear message	Equal variances assumed	.069	.795	.718	34	.478	.167	.232	-.305	.639
	Equal variances not assumed			.718	32.536	.478	.167	.232	-.306	.639

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The sermon had a clear message	Narrative & 18-21	15	1.60	.507	.131
	Narrative & Over 45	22	1.23	.528	.113

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The sermon had a clear message	Equal variances assumed	1.230	.275	2.141	35	.039	.373	.174	.019	.726
	Equal variances not assumed			2.158	31.056	.039	.373	.173	.020	.725

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The sermon had a clear message	Narrative & 18-21	15	1.60	.507	.131
	Control & 18-21	18	1.50	.618	.146

Independent Samples Test

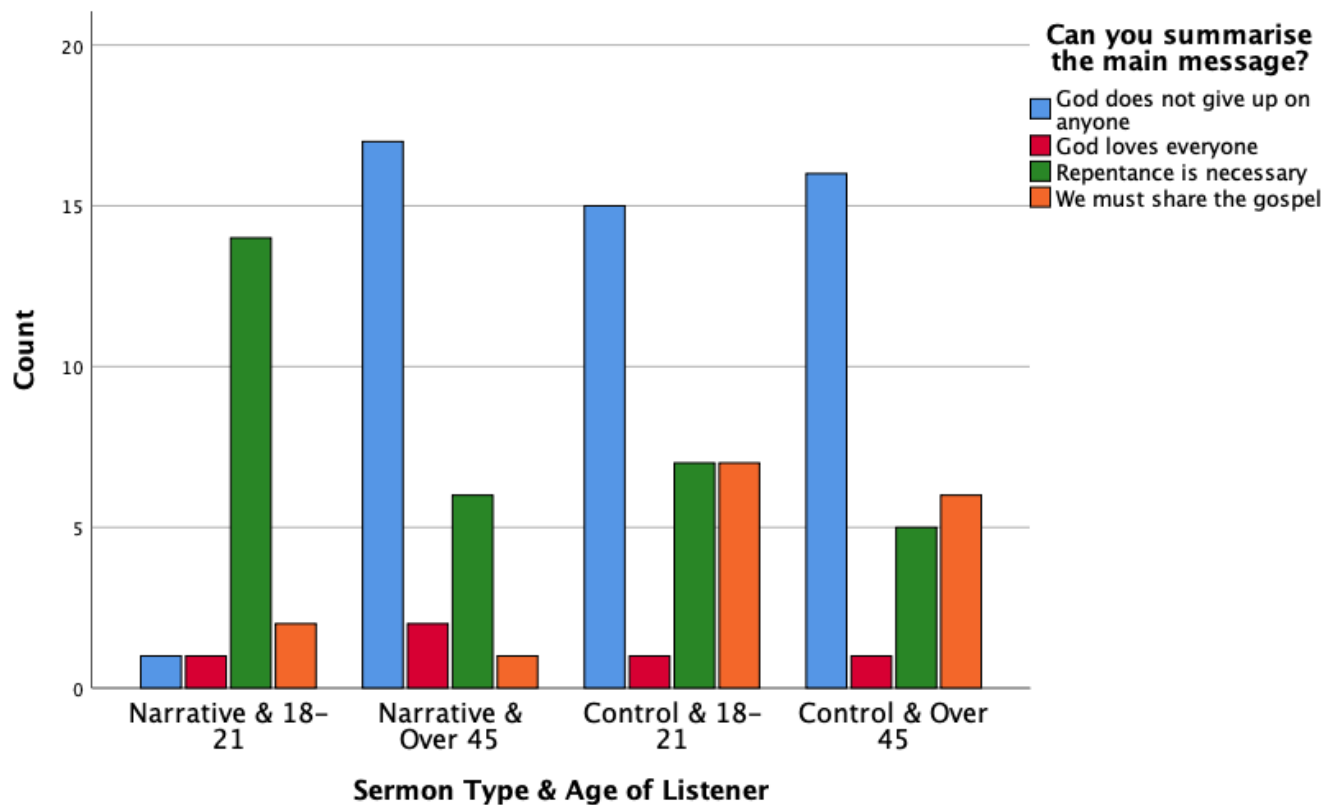
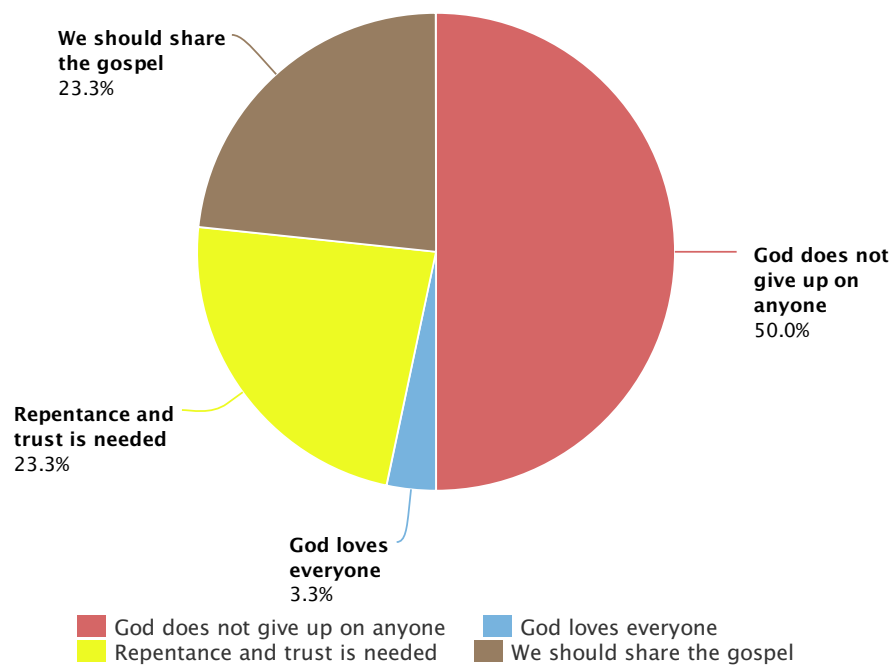
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The sermon had a clear message	Equal variances assumed	1.330	.258	.501	31	.620	.100	.200	-.307	.507
	Equal variances not assumed			.510	30.997	.613	.100	.196	-.300	.500

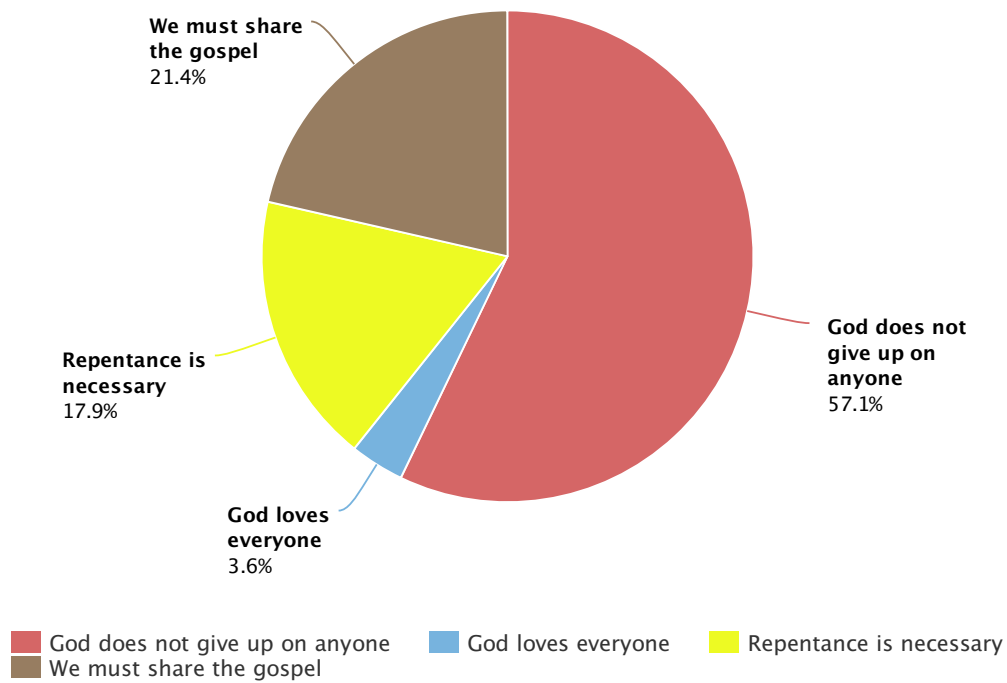
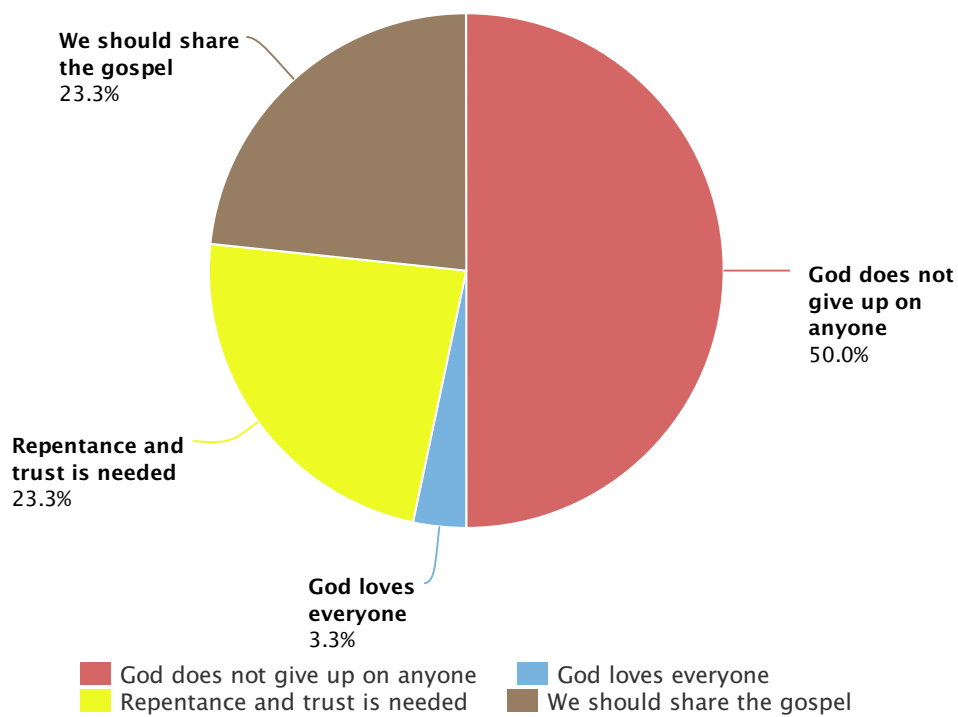
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The sermon had a clear message	Narrative & Over 45	22	1.23	.528	.113
	Control & Over 45	18	1.33	.767	.181

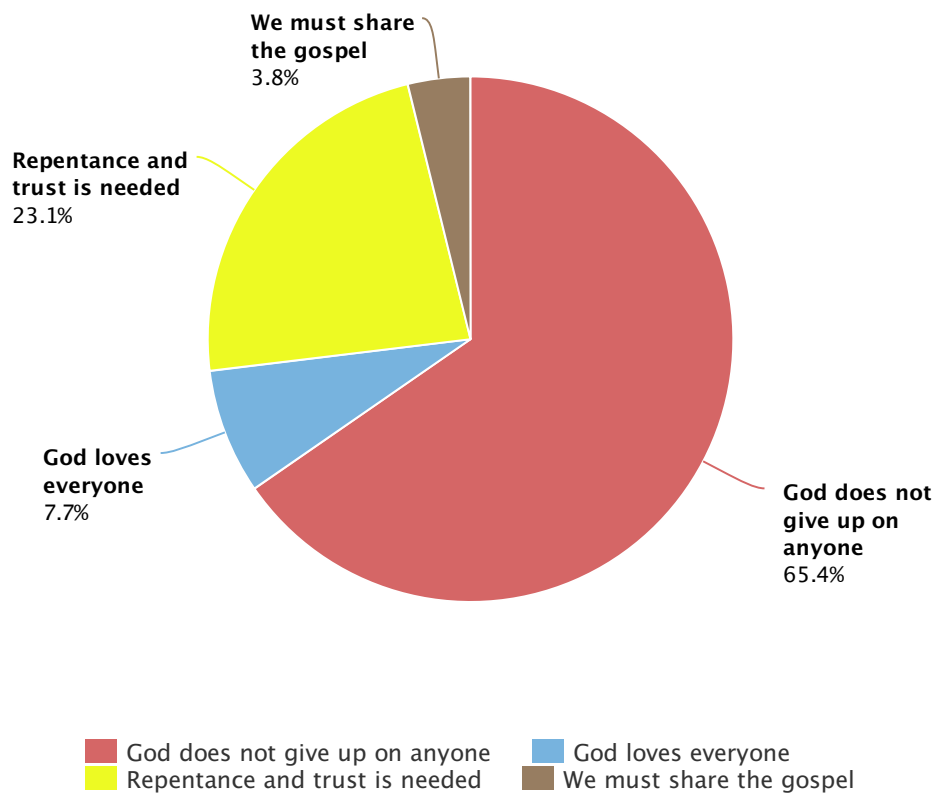
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The sermon had a clear message	Equal variances assumed	1.013	.320	-.516	38	.609	-.106	.205	-.522	.310
	Equal variances not assumed			-.498	29.203	.622	-.106	.213	-.542	.329

Appendix 8: Can you summarise the main message? (Q7b)**Control 18-21 age group**

Control 45 and over age group**Narrative 18-21 age group**

Narrative 45 and over age group



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Can you summarise the main message?	Narrative & 18-21	18	1.7222	1.12749	.26575
	Narrative & Over 45	26	1.6538	.97744	.19169

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
Can you summarise the main message?	Equal variances assumed	.531	.470	.214	42	.831	.06838	.31913	Lower: -.57565 Upper: .71240
	Equal variances not assumed			.209	33.184	.836	.06838	.32767	Lower: -.59814 Upper: .73489

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Can you summarise the main message?	Control & 18-21	30	2.2000	1.29721	.23684
	Control & Over 45	28	2.0357	1.29048	.24388

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Can you summarise the main message?	Equal variances assumed	.058	.810	.483	56	.631	.16429	.34002	-.51685	.84542
	Equal variances not assumed			.483	55.764	.631	.16429	.33995	-.51679	.84536

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Can you summarise the main message?	Narrative & 18-21	18	1.7222	1.12749	.26575
	Control & 18-21	30	2.2000	1.29721	.23684

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Can you summarise the main message?	Equal variances assumed	3.395	.072	-1.295	46	.202	-.47778	.36886	-1.22026	.26471
	Equal variances not assumed			-1.342	39.953	.187	-.47778	.35597	-1.19725	.24170

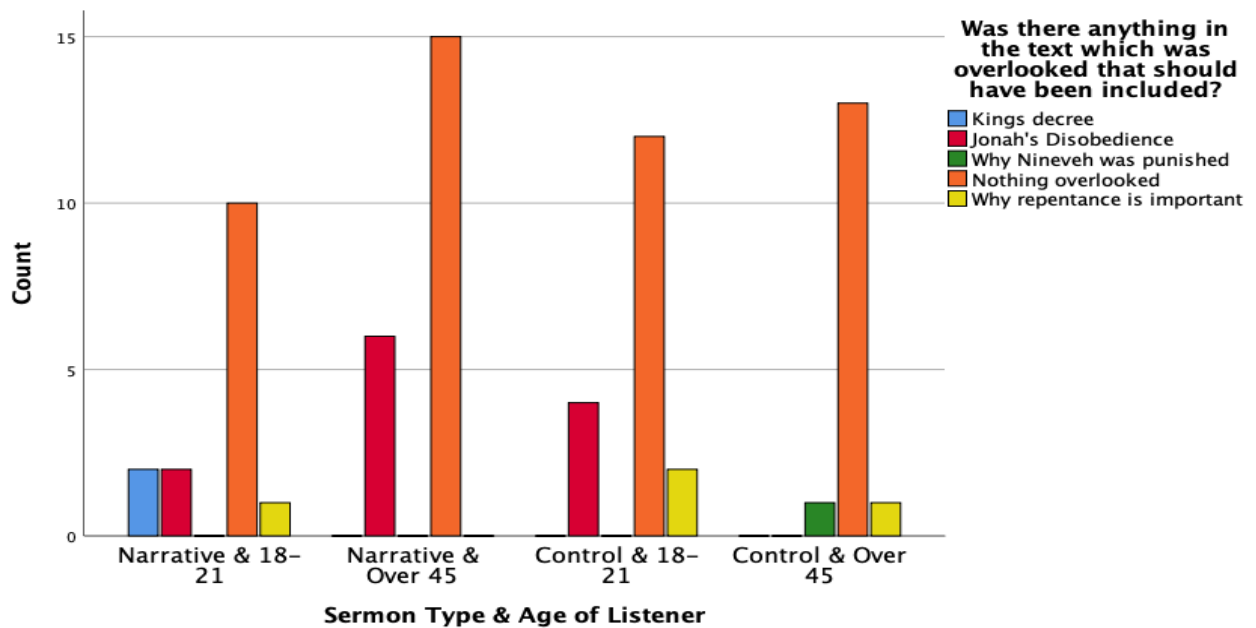
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Can you summarise the main message?	Narrative & Over 45	26	1.6538	.97744	.19169
	Control & Over 45	28	2.0357	1.29048	.24388

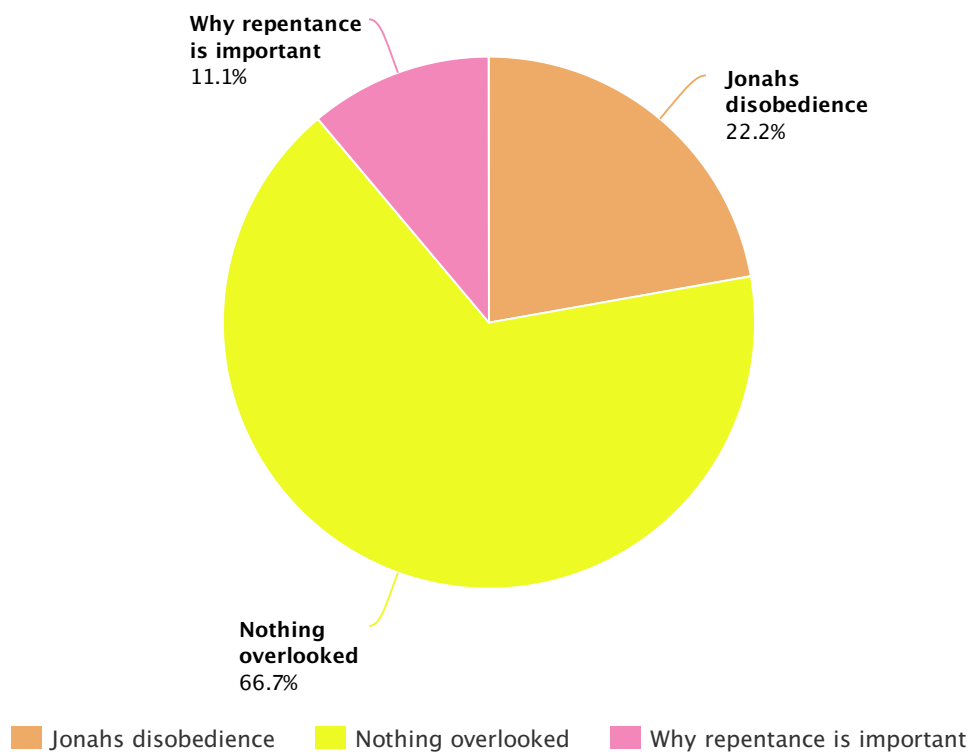
Independent Samples Test

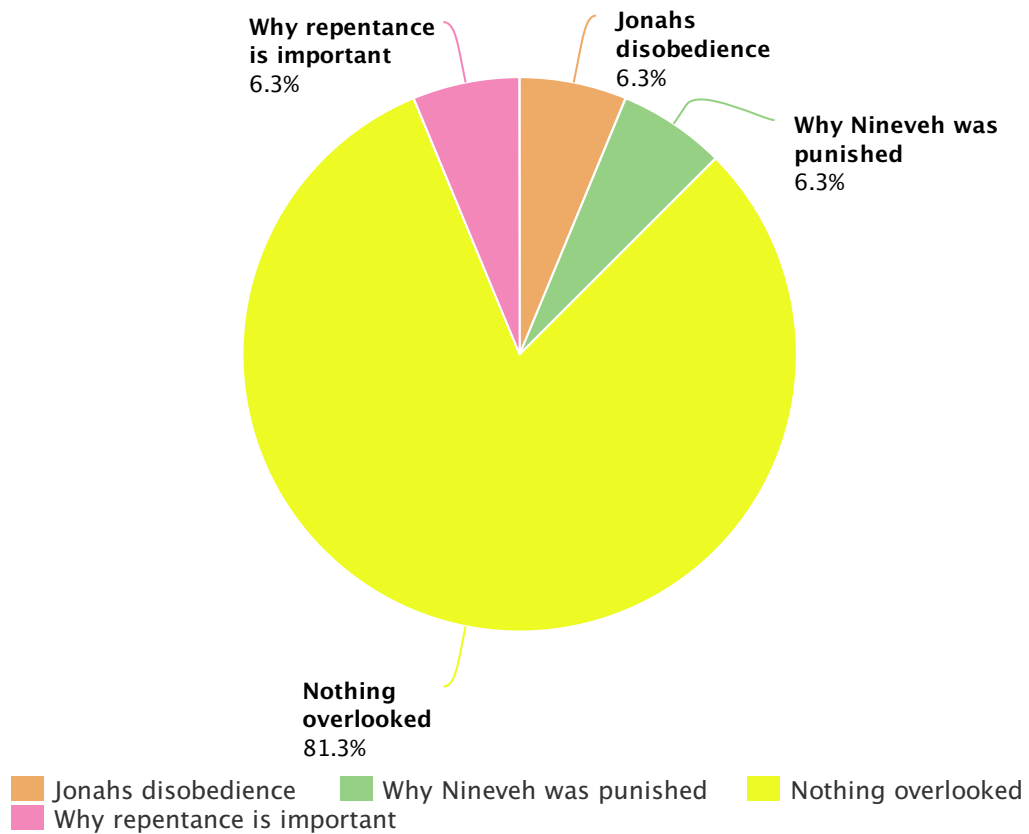
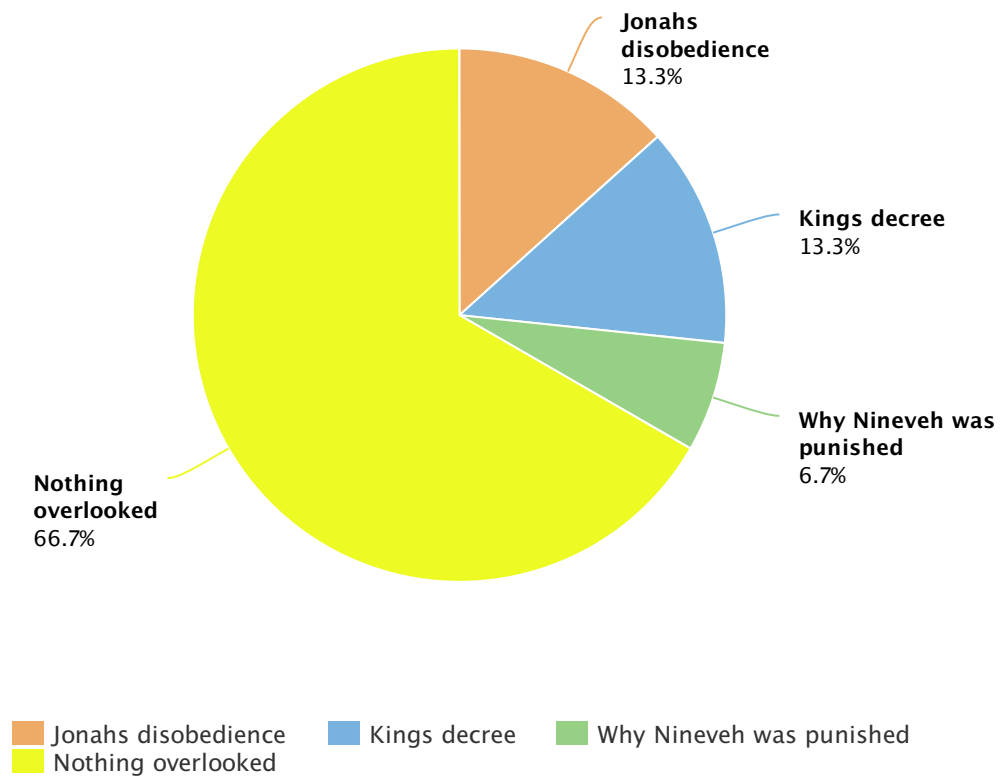
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Can you summarise the main message?	Equal variances assumed	7.365	.009	-1.219	52	.229	-.38187	.31338	-1.01072	.24698
	Equal variances not assumed			-1.231	50.040	.224	-.38187	.31020	-1.00490	.24117

Appendix 9: Was there anything in the text which was overlooked that should have been included? (Q8)

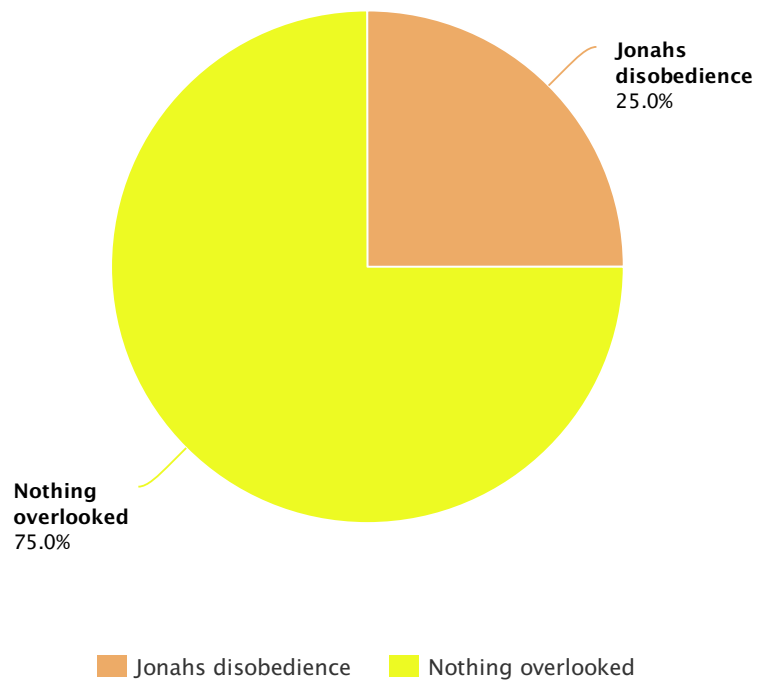


Control 18-21 age group



Control 45 and over age group**Narrative 18-21 age group**

Narrative 45 and over age group



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Was there anything in the text which was overlooked that should have been included?	Narrative & 18-21	15	3.4000	1.24212	.32071
	Narrative & Over 45	21	3.4286	.92582	.20203

Independent Samples Test

Levene's Test for Equality of Variances			t-test for Equality of Means								
			F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
										Lower	Upper
Was there anything in the text which was overlooked that should have been included?	Equal variances assumed		1.235	.274	-.079	34	.937	-.02857	.36087	-.76195	.70481
	Equal variances not assumed				-.075	24.604	.941	-.02857	.37904	-.80986	.75272

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Was there anything in the text which was overlooked that should have been included?	Control & 18–21	18	3.6667	.97014	.22866
	Control & Over 45	15	4.0000	.37796	.09759

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Was there anything in the text which was overlooked that should have been included?	Equal variances assumed	11.910	.002	-1.251	31	.220	-.33333	.26640	-.87666	.20999
	Equal variances not assumed			-1.341	22.837	.193	-.33333	.24862	-.84784	.18118

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Was there anything in the text which was overlooked that should have been included?	Narrative & 18–21	15	3.4000	1.24212	.32071
	Control & 18–21	18	3.6667	.97014	.22866

Independent Samples Test

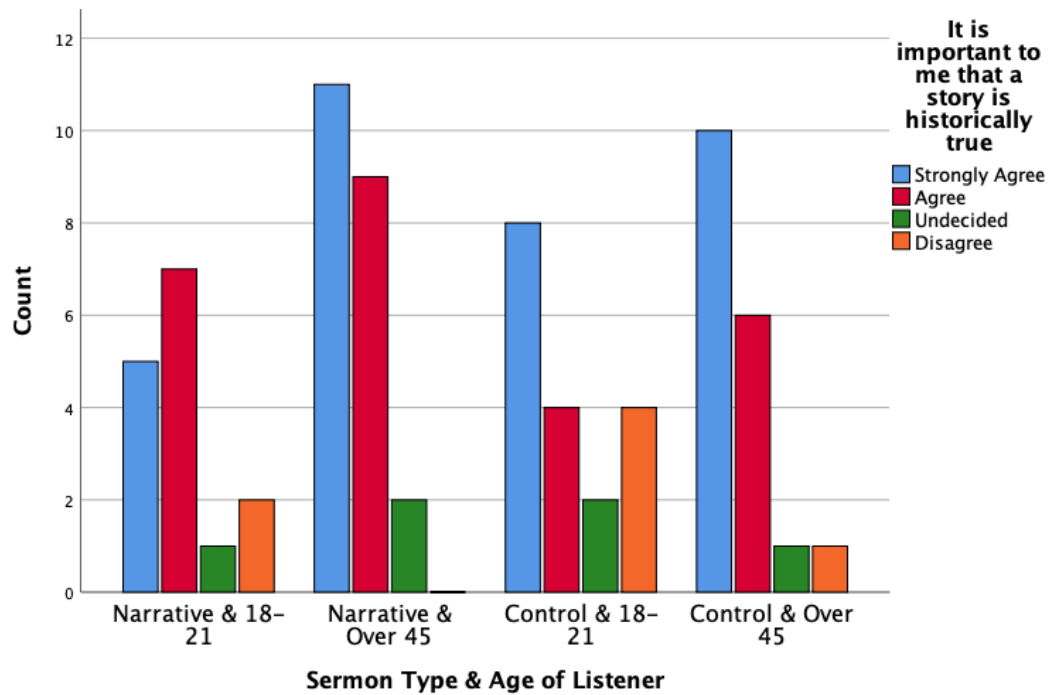
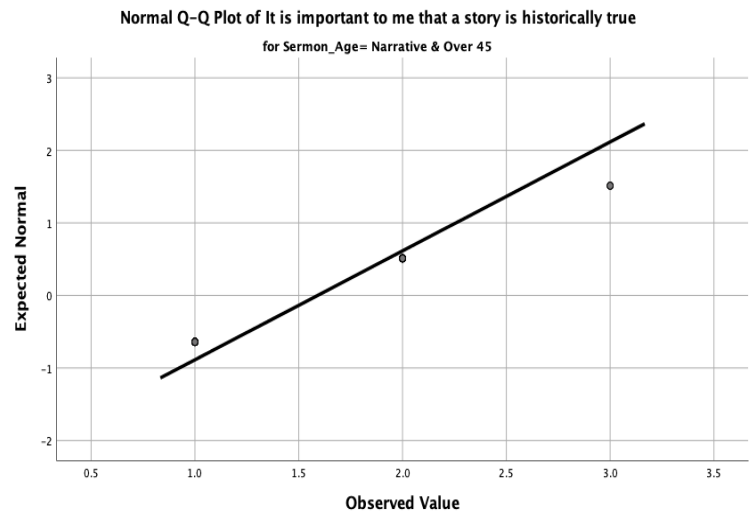
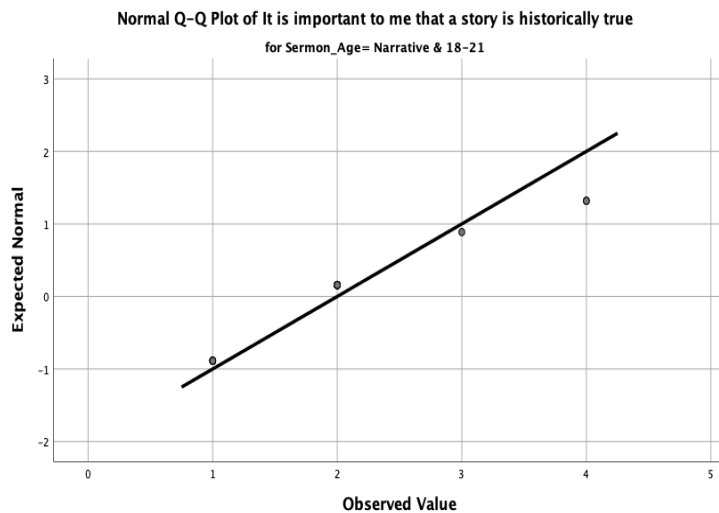
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Was there anything in the text which was overlooked that should have been included?	Equal variances assumed	1.530	.225	-.693	31	.494	-.26667	.38502	-1.05193	.51860
	Equal variances not assumed			-.677	26.263	.504	-.26667	.39388	-1.07591	.54258

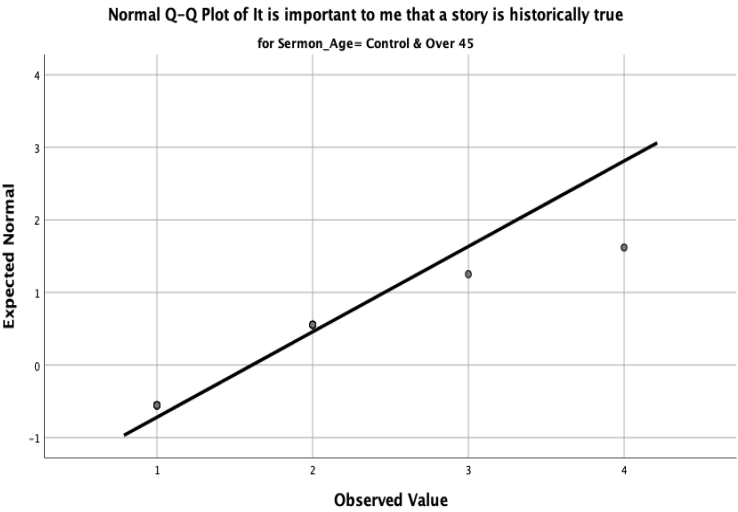
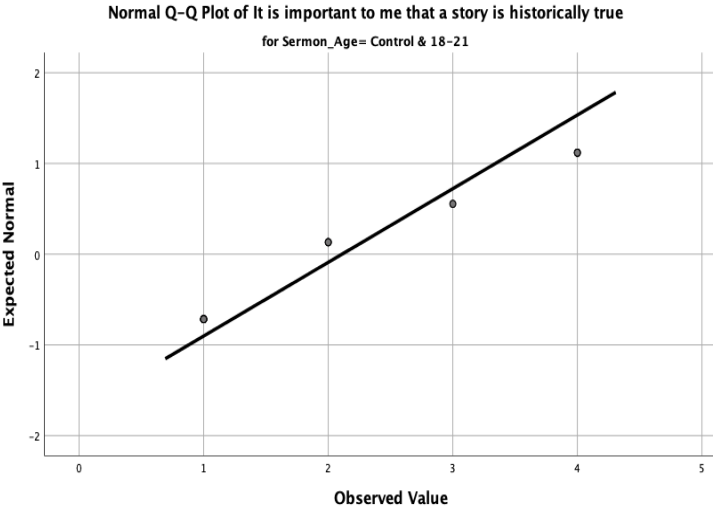
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Was there anything in the text which was overlooked that should have been included?	Narrative & Over 45	21	3.4286	.92582	.20203
	Control & Over 45	15	4.0000	.37796	.09759

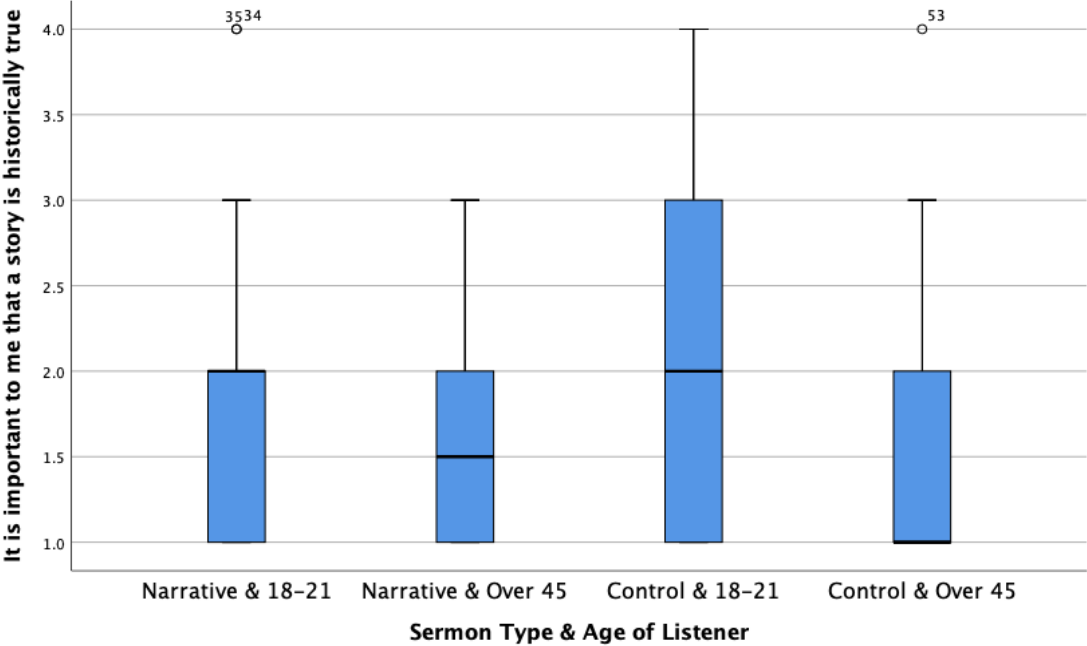
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Was there anything in the text which was overlooked that should have been included?	Equal variances assumed	28.426	.000	-2.253	34	.031	-.57143	.25366	-1.08694	-.05592
	Equal variances not assumed			-2.547	28.227	.017	-.57143	.22437	-1.03086	-.11200

Appendix 10: It is important to me that a story is historically true (Q9).**Normal Q-Q Plot (Q10)**



Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: It is important to me that a story is historically true

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.59	.666	22
	18-21	2.00	1.000	15
	Total	1.76	.830	37
Control	Over 45	1.61	.850	18
	18-21	2.11	1.231	18
	Total	1.86	1.073	36
Total	Over 45	1.60	.744	40
	18-21	2.06	1.116	33
	Total	1.81	.952	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
It is important to me that a story is historically true	Based on Mean	2.642	3	69	.056
	Based on Median	1.586	3	69	.201
	Based on Median and with adjusted df	1.586	3	52.077	.204
	Based on trimmed mean	2.362	3	69	.079

Tests of Between-Subjects Effects

Dependent Variable: It is important to me that a story is historically true

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	3.941 ^a	3	1.314	1.477	.228	.060
Intercept	239.580	1	239.580	269.350	.000	.796
Sermon	.077	1	.077	.087	.769	.001
Age	3.702	1	3.702	4.162	.045	.057
Sermon * Age	.037	1	.037	.042	.839	.001
Error	61.374	69	.889			
Total	304.000	73				
Corrected Total	65.315	72				

a. R Squared = .060 (Adjusted R Squared = .019)

Estimated Marginal Means

1. Sermon Type

Dependent Variable: It is important to me that a story is historically true

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.795	.158	1.480	2.110
Control	1.861	.157	1.548	2.175

2. What age are you

Dependent Variable: It is important to me that a story is historically true

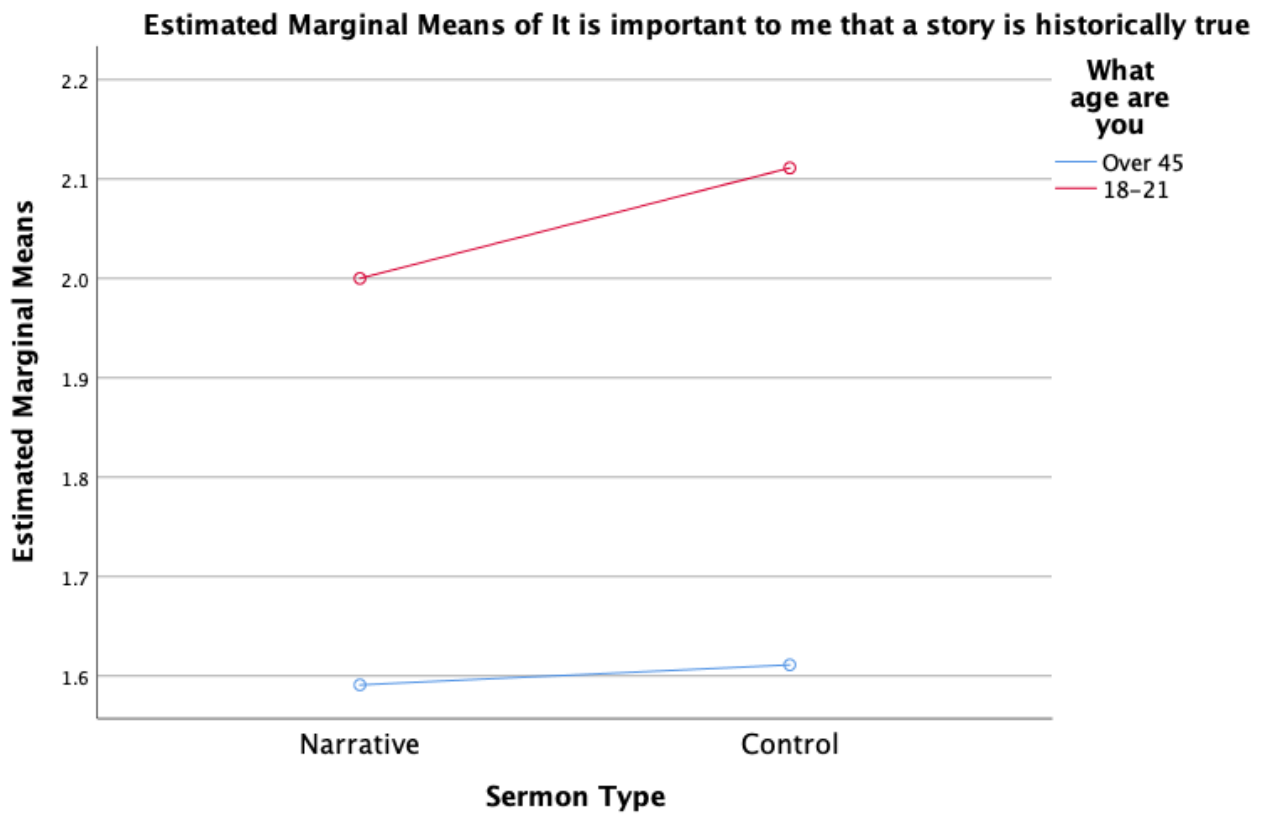
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.601	.150	1.302	1.900
18-21	2.056	.165	1.727	2.384

3. Sermon Type * What age are you

Dependent Variable: It is important to me that a story is historically true

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.591	.201	1.190	1.992
	18-21	2.000	.244	1.514	2.486
Control	Over 45	1.611	.222	1.168	2.055
	18-21	2.111	.222	1.668	2.555

Profile Plots



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
It is important to me that a story is historically true	Narrative & 18-21	15	2.00	1.000	.258
	Narrative & Over 45	22	1.59	.666	.142

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
It is important to me that a story is historically true	Equal variances assumed	.200	.658	1.497	35	.143	.409	.273	-.146	.964
	Equal variances not assumed			1.388	22.386	.179	.409	.295	-.201	1.020

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
It is important to me that a story is historically true	Control & 18-21	18	2.11	1.231	.290
	Control & Over 45	18	1.61	.850	.200

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
It is important to me that a story is historically true	Equal variances assumed	3.772	.060	1.418	34	.165	.500	.353	-.217	1.217
	Equal variances not assumed			1.418	30.200	.166	.500	.353	-.220	1.220

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
It is important to me that a story is historically true	Narrative & 18-21	15	2.00	1.000	.258
	Control & 18-21	18	2.11	1.231	.290

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
It is important to me that a story is historically true	Equal variances assumed	2.530	.122	-.281	31	.781	-.111	.396	-.919	.697
	Equal variances not assumed			-.286	30.988	.777	-.111	.388	-.903	.681

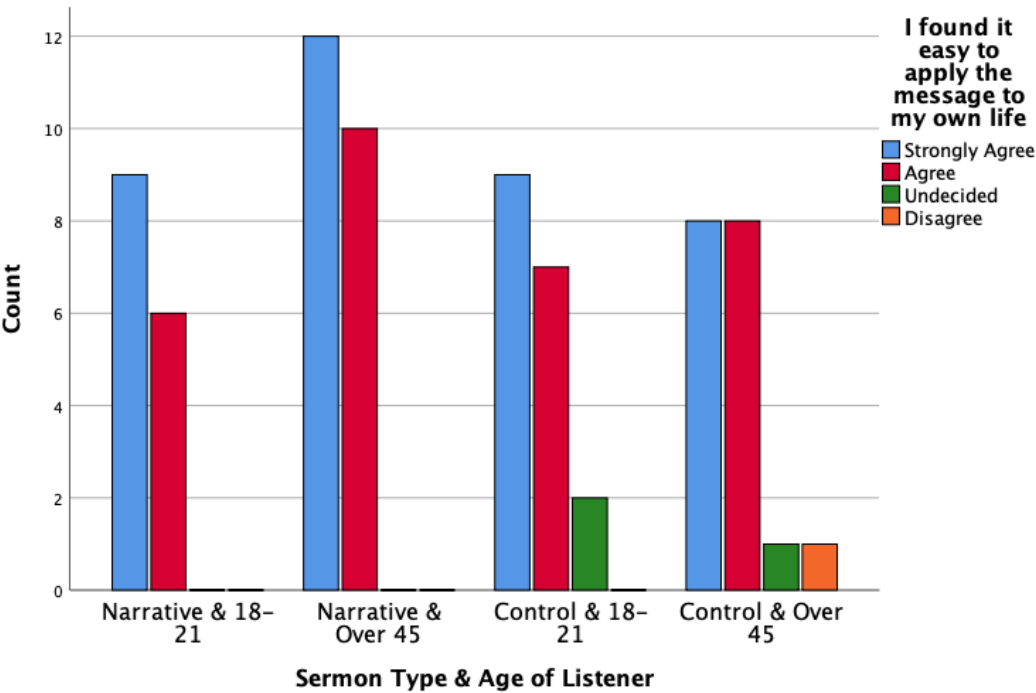
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
It is important to me that a story is historically true	Narrative & Over 45	22	1.59	.666	.142
	Control & Over 45	18	1.61	.850	.200

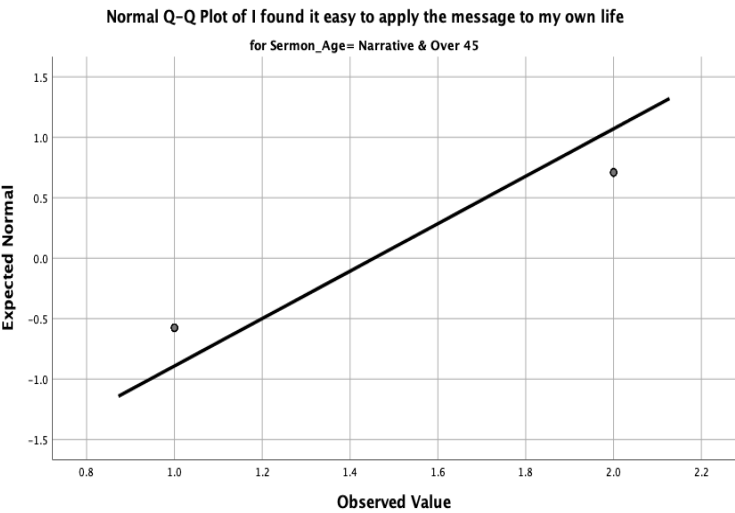
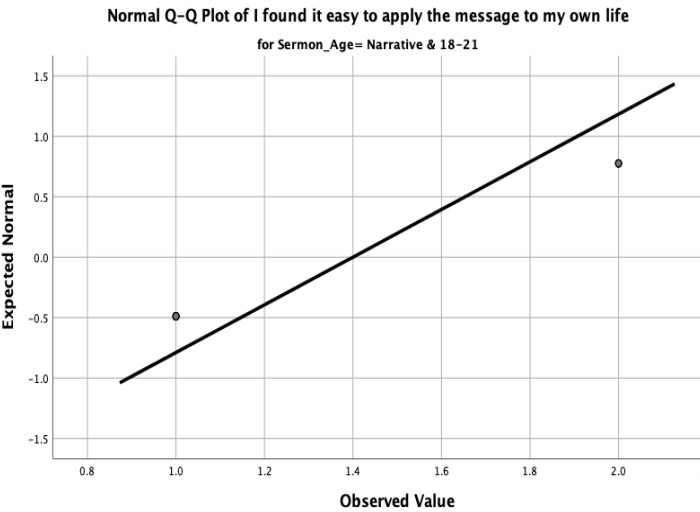
Independent Samples Test

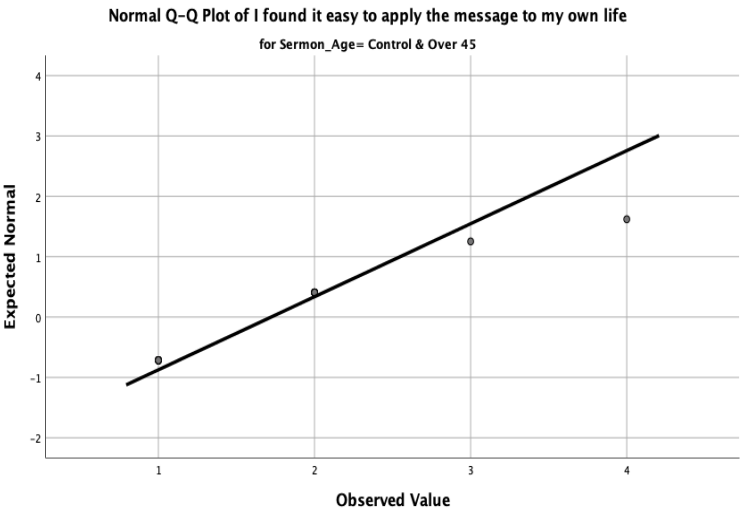
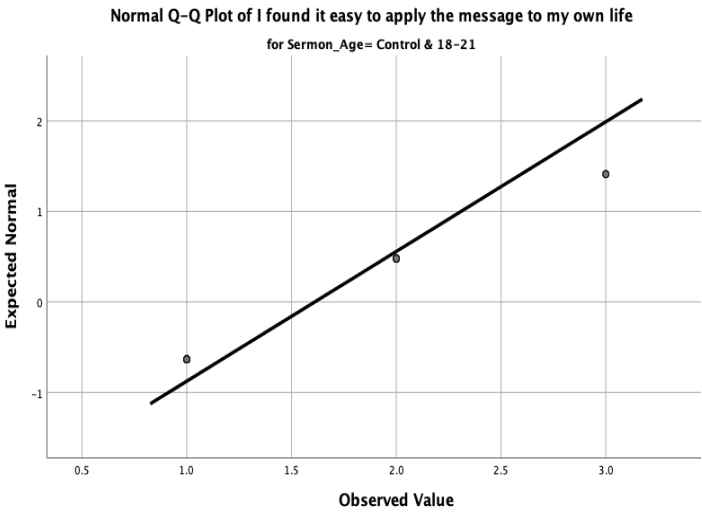
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
It is important to me that a story is historically true	Equal variances assumed	.520	.475	-.084	38	.933	-.020	.240	-.505	.465
	Equal variances not assumed			-.082	31.868	.935	-.020	.246	-.520	.480

Appendix 11: I found it easy to apply the message to my own life (Q10)

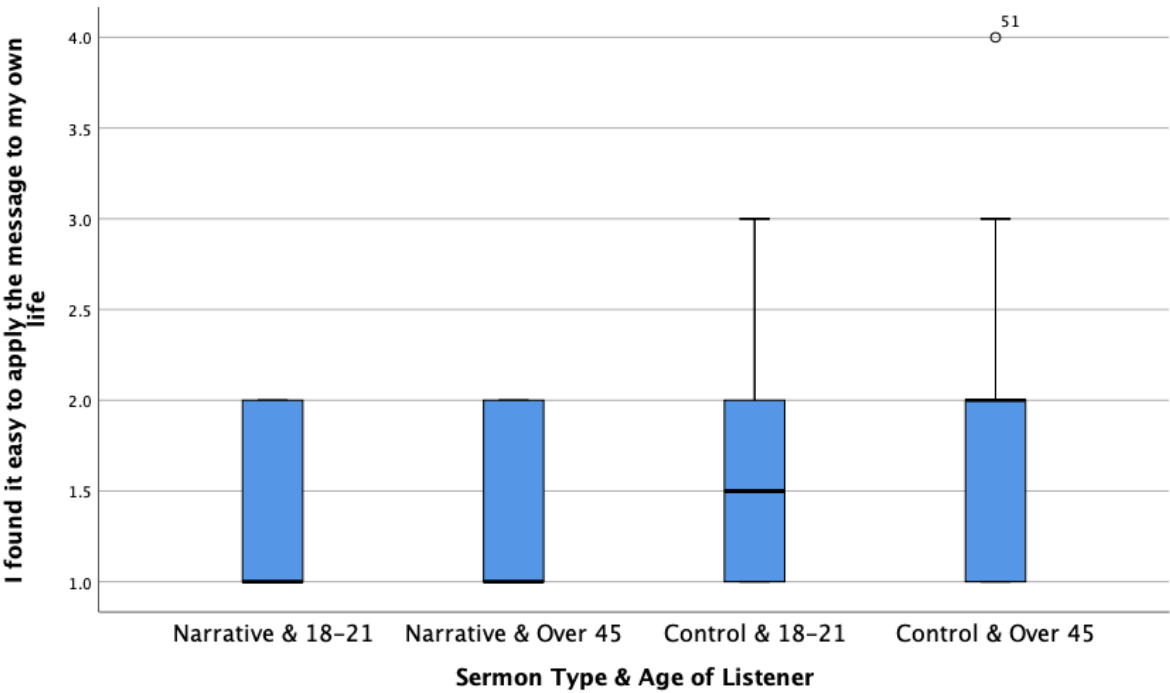


Normal Q-Q Plot (Q10)





Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: I found it easy to apply the message to my own life

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.45	.510	22
	18-21	1.40	.507	15
	Total	1.43	.502	37
Control	Over 45	1.72	.826	18
	18-21	1.61	.698	18
	Total	1.67	.756	36
Total	Over 45	1.58	.675	40
	18-21	1.52	.619	33
	Total	1.55	.646	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
I found it easy to apply the message to my own life	Based on Mean	1.371	3	69	.259
	Based on Median	.819	3	69	.488
	Based on Median and with adjusted df	.819	3	60.404	.489
	Based on trimmed mean	1.518	3	69	.218

Tests of Between-Subjects Effects

Dependent Variable: I found it easy to apply the message to my own life

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	1.139 ^a	3	.380	.905	.443	.038
Intercept	171.525	1	171.525	408.908	.000	.856
Sermon	1.027	1	1.027	2.448	.122	.034
Age	.123	1	.123	.293	.590	.004
Sermon * Age	.014	1	.014	.034	.854	.000
Error	28.943	69	.419			
Total	205.000	73				
Corrected Total	30.082	72				

a. R Squared = .038 (Adjusted R Squared = -.004)

Estimated Marginal Means

1. Sermon Type

Dependent Variable: I found it easy to apply the message to my own life

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.427	.108	1.211	1.644
Control	1.667	.108	1.451	1.882

1. What age are you

Dependent Variable: I found it easy to apply the message to my own life

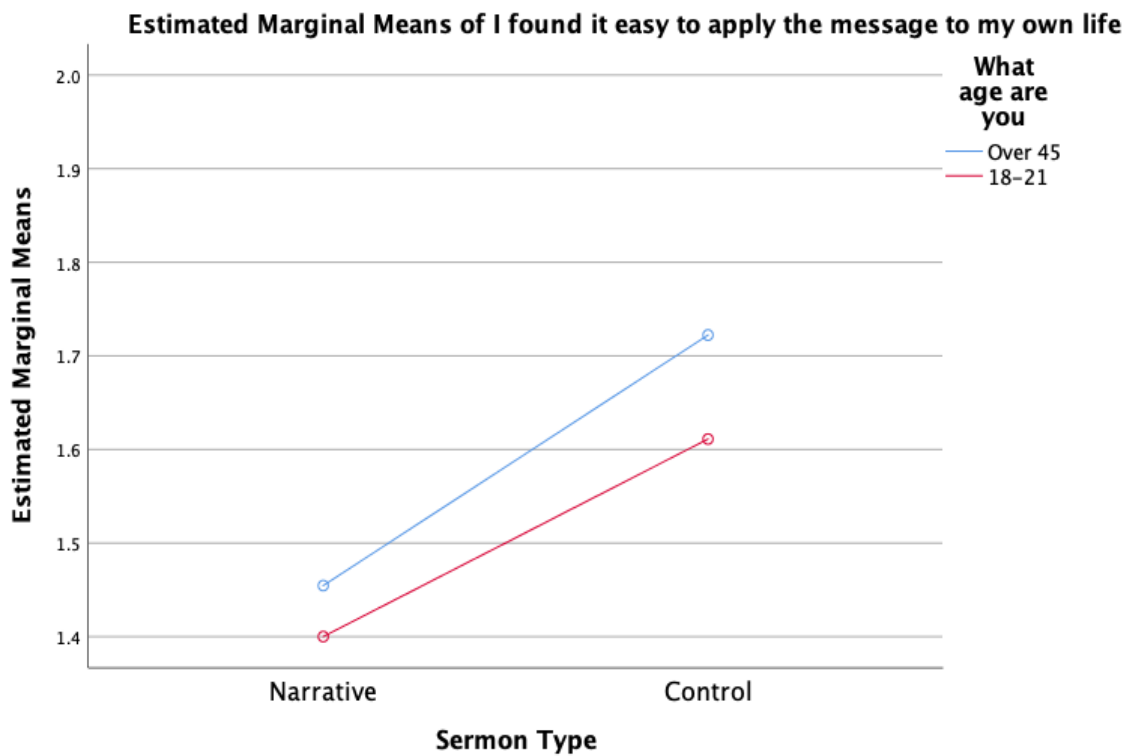
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.588	.103	1.383	1.794
18-21	1.506	.113	1.280	1.731

3. Sermon Type * What age are you

Dependent Variable: I found it easy to apply the message to my own life

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.455	.138	1.179	1.730
	18-21	1.400	.167	1.066	1.734
Control	Over 45	1.722	.153	1.418	2.027
	18-21	1.611	.153	1.307	1.916

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
I found it easy to apply the message to my own life	Narrative & 18-21	15	1.40	.507	.131
	Narrative & Over 45	22	1.45	.510	.109

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
I found it easy to apply the message to my own life	Equal variances assumed	.416	.523	-.320	35	.751	-.055	.170	-.400	.291
	Equal variances not assumed			-.321	30.333	.751	-.055	.170	-.402	.293

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
I found it easy to apply the message to my own life	Control & 18-21	18	1.61	.698	.164
	Control & Over 45	18	1.72	.826	.195

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
I found it easy to apply the message to my own life	Equal variances assumed	.051	.823	-.436	34	.666	-.111	.255	-.629	.407
	Equal variances not assumed			-.436	33.071	.666	-.111	.255	-.630	.408

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
I found it easy to apply the message to my own life	Narrative & 18-21	15	1.40	.507	.131
	Control & 18-21	18	1.61	.698	.164

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
I found it easy to apply the message to my own life	Equal variances assumed	2.565	.119	-.976	31	.337	-.211	.216	-.652	.230
	Equal variances not assumed			-1.004	30.500	.323	-.211	.210	-.640	.218

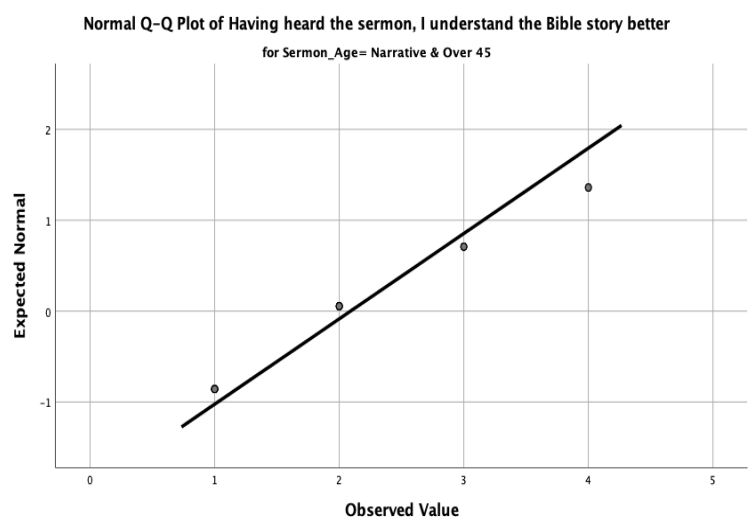
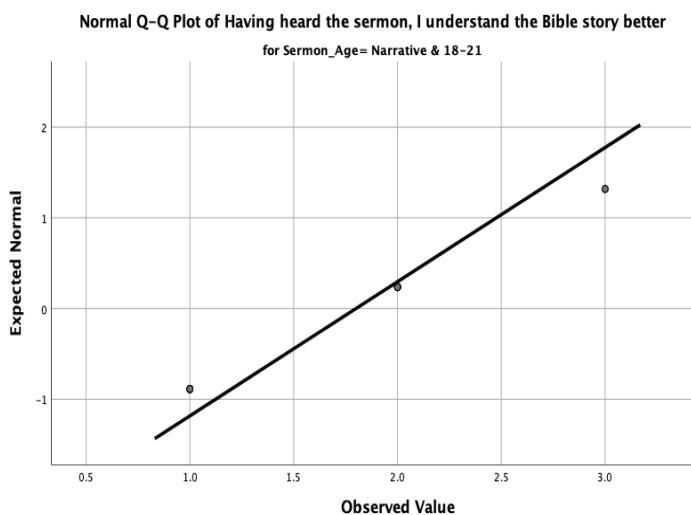
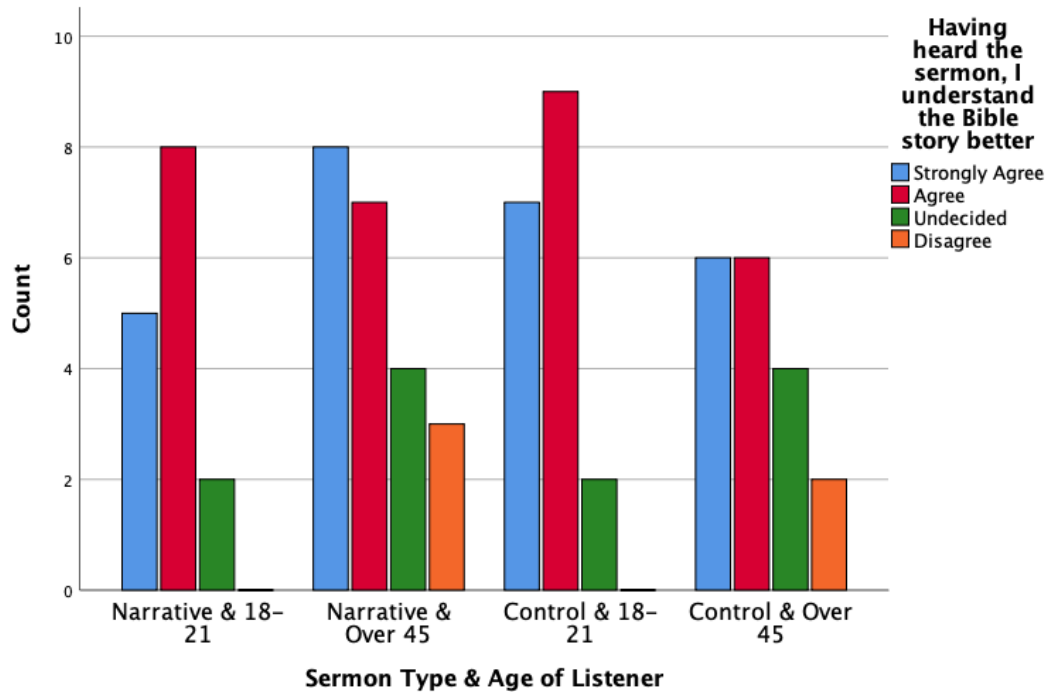
Group Statistics

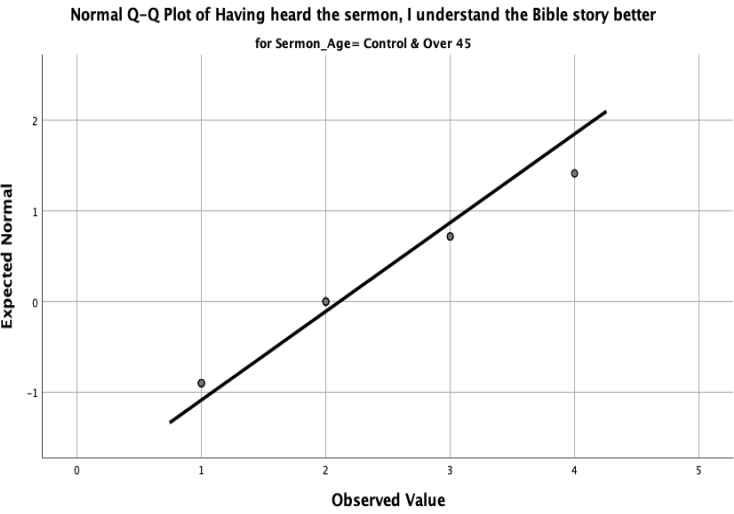
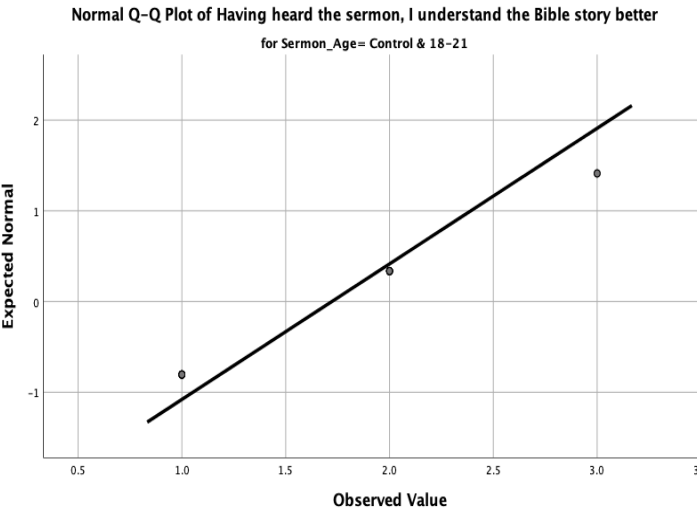
	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
I found it easy to apply the message to my own life	Narrative & Over 45	22	1.45	.510	.109
	Control & Over 45	18	1.72	.826	.195

Independent Samples Test

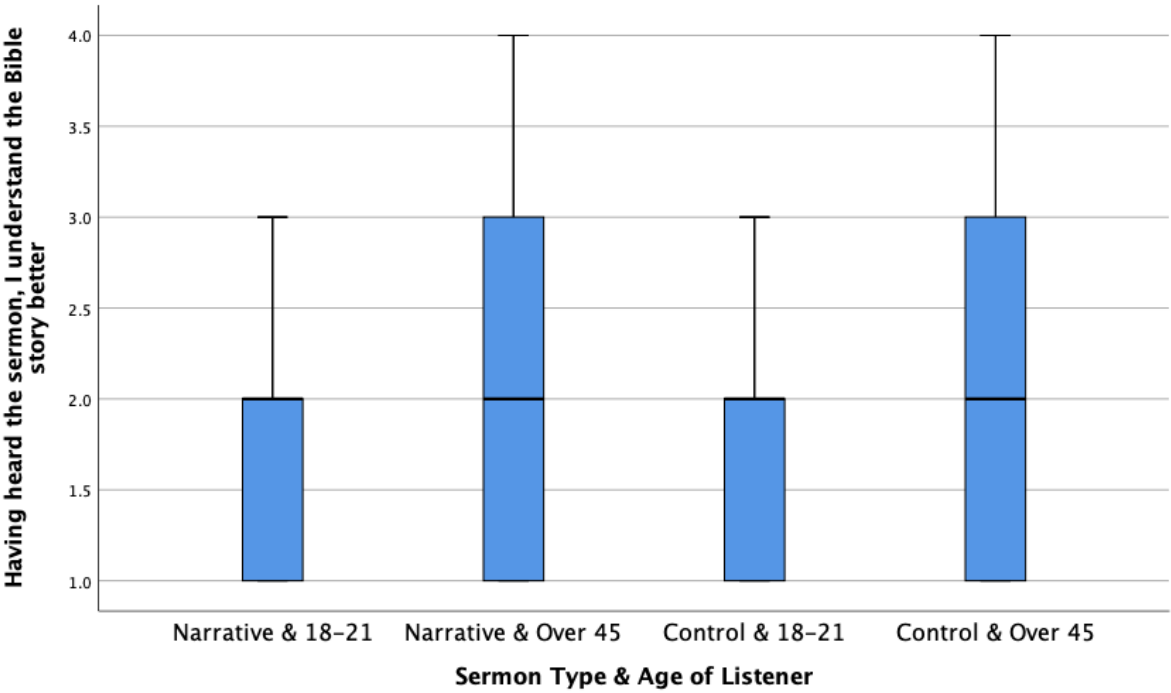
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
I found it easy to apply the message to my own life	Equal variances assumed	1.895	.177	-1.257	38	.217	-.268	.213	-.699	.163
	Equal variances not assumed			-1.200	27.101	.240	-.268	.223	-.725	.190

Appendix 12: Having heard the sermon, I understand the Bible story better (Q11).





Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Having heard the sermon, I understand the Bible story better

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	2.09	1.065	22
	18-21	1.80	.676	15
	Total	1.97	.928	37
Control	Over 45	2.11	1.023	18
	18-21	1.72	.669	18
	Total	1.92	.874	36
Total	Over 45	2.10	1.033	40
	18-21	1.76	.663	33
	Total	1.95	.896	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Having heard the sermon, I understand the Bible story better	Based on Mean	1.940	3	69	.131
	Based on Median	1.702	3	69	.175
	Based on Median and with adjusted df	1.702	3	65.473	.175
	Based on trimmed mean	1.569	3	69	.205

Tests of Between-Subjects Effects

Dependent Variable: Having heard the sermon, I understand the Bible story better

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	2.174 ^a	3	.725	.899	.446	.038
Intercept	267.273	1	267.273	331.645	.000	.828
Sermon	.015	1	.015	.018	.892	.000
Age	2.070	1	2.070	2.569	.114	.036
Sermon * Age	.043	1	.043	.053	.818	.001
Error	55.607	69	.806			
Total	334.000	73				
Corrected Total	57.781	72				

Estimated Marginal Means**1. Sermon Type**

Dependent Variable: Having heard the sermon, I understand the Bible story better

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.945	.150	1.646	2.245
Control	1.917	.150	1.618	2.215

2. What age are you

Dependent Variable: Having heard the sermon, I understand the Bible story better

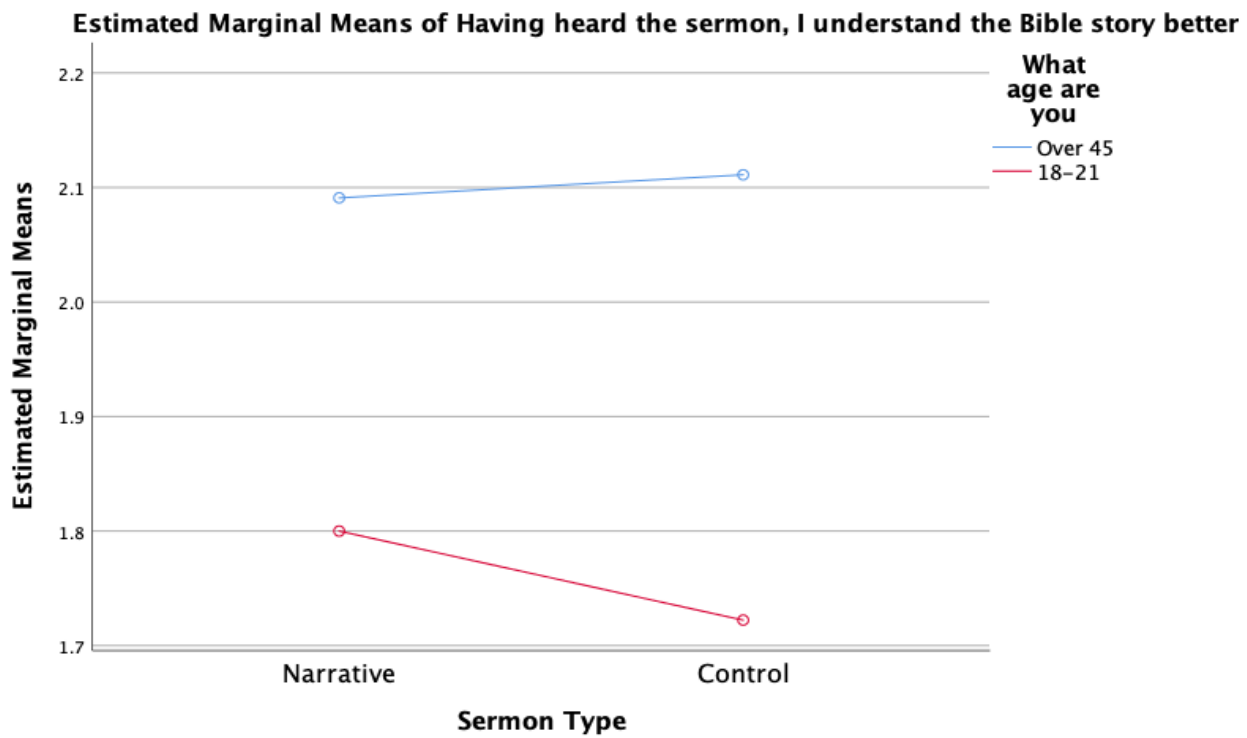
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	2.101	.143	1.816	2.386
18-21	1.761	.157	1.448	2.074

3. Sermon Type * What age are you

Dependent Variable: Having heard the sermon, I understand the Bible story better

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	2.091	.191	1.709	2.473
	18-21	1.800	.232	1.338	2.262
Control	Over 45	2.111	.212	1.689	2.533
	18-21	1.722	.212	1.300	2.144

Profile Plots



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I understand the Bible story better	Control & 18-21	18	1.72	.669	.158
	Control & Over 45	18	2.11	1.023	.241

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I understand the Bible story better	Equal variances assumed	2.526	.121	-1.350	34	.186	-.389	.288	-.974	.196
	Equal variances not assumed			-1.350	29.301	.187	-.389	.288	-.978	.200

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I understand the Bible story better	Narrative & 18-21	15	1.80	.676	.175
	Narrative & Over 45	22	2.09	1.065	.227

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I understand the Bible story better	Equal variances assumed	3.152	.085	-.935	35	.356	-.291	.311	-.923	.341
	Equal variances not assumed			-1.016	34.882	.317	-.291	.286	-.872	.291

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I understand the Bible story better	Narrative & 18-21	15	1.80	.676	.175
	Control & 18-21	18	1.72	.669	.158

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I understand the Bible story better	Equal variances assumed	.050	.824	.331	31	.743	.078	.235	-.402	.557
	Equal variances not assumed			.331	29.820	.743	.078	.235	-.403	.558

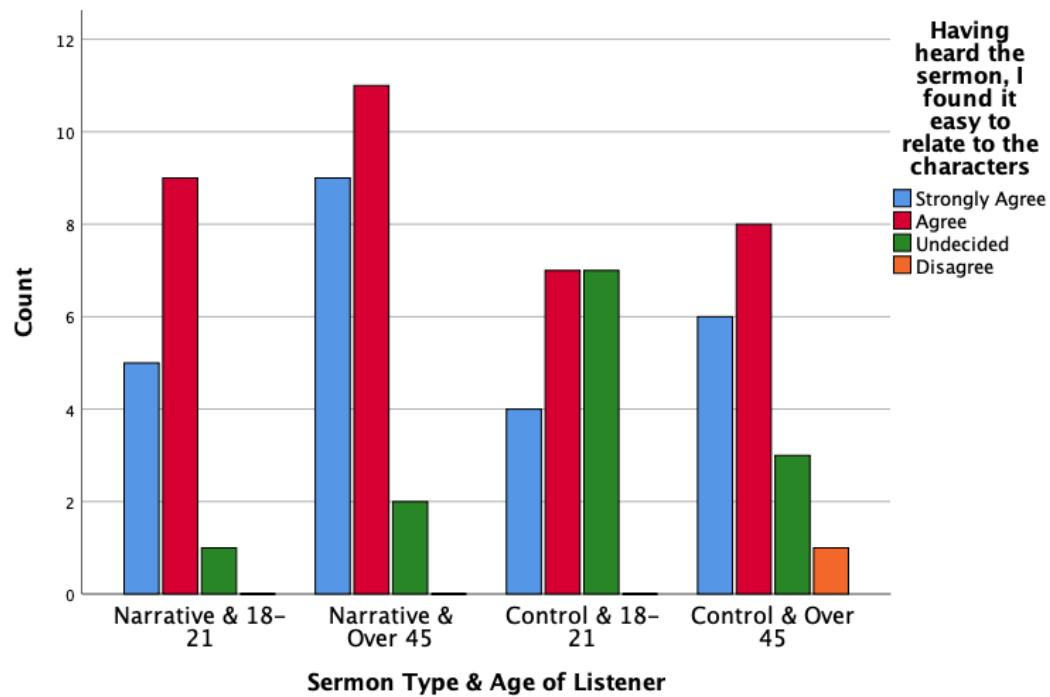
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I understand the Bible story better	Narrative & Over 45	22	2.09	1.065	.227
	Control & Over 45	18	2.11	1.023	.241

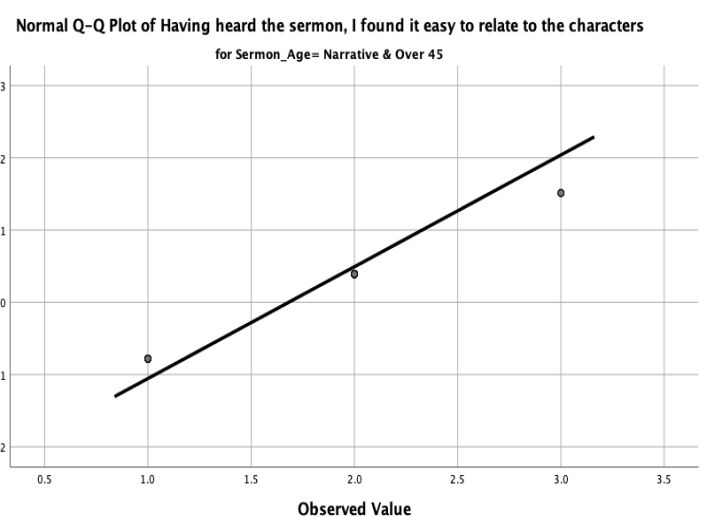
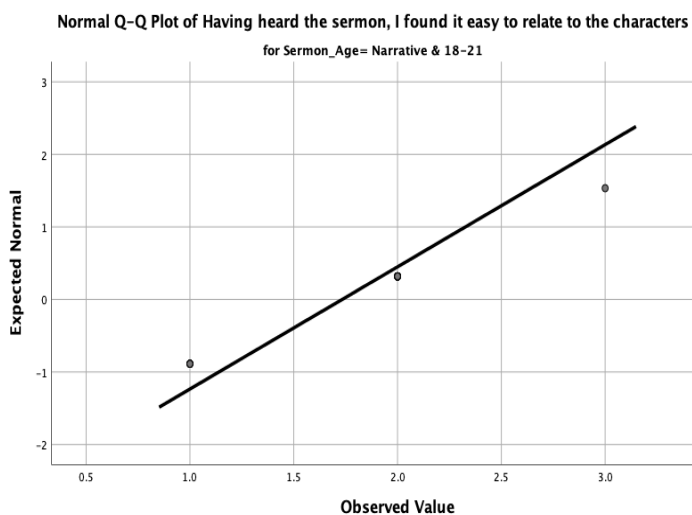
Independent Samples Test

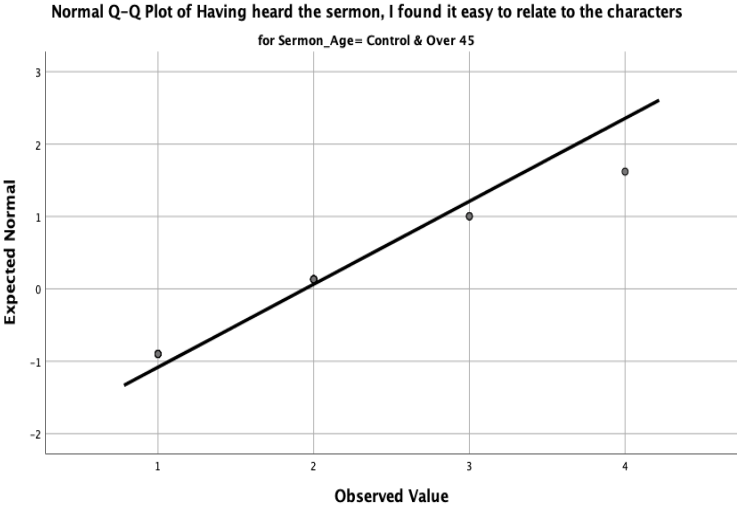
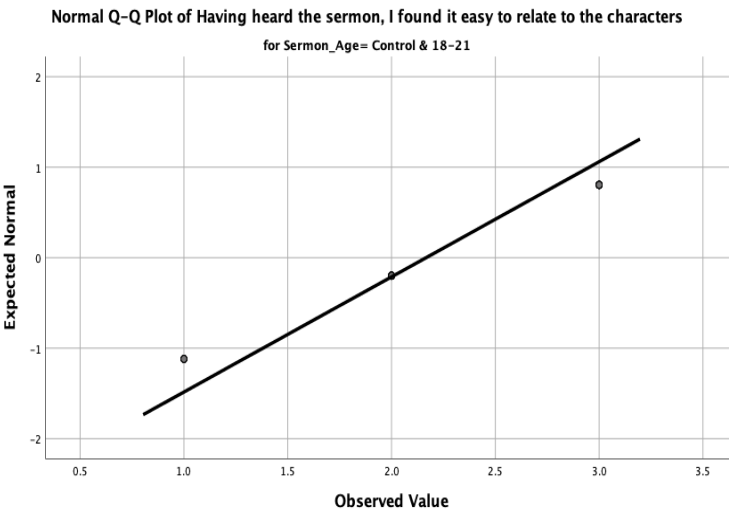
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I understand the Bible story better	Equal variances assumed	.036	.850	-.061	38	.952	-.020	.333	-.693	.653
	Equal variances not assumed			-.061	36.983	.952	-.020	.331	-.691	.651

Appendix 13: Having heard the sermon, I found it easy to relate to the characters (Q12).

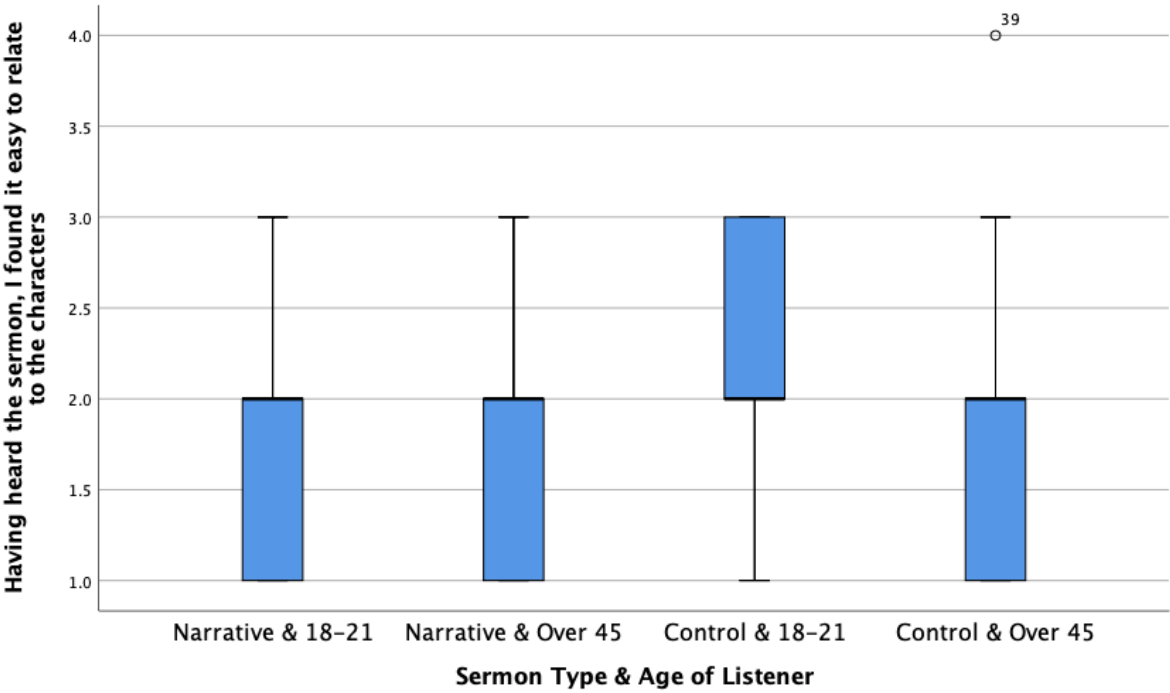


Normal Q-Q Plot (Q12)





Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Having heard the sermon, I found it easy to relate to the characters

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.68	.646	22
	18-21	1.73	.594	15
	Total	1.70	.618	37
Control	Over 45	1.94	.873	18
	18-21	2.17	.786	18
	Total	2.06	.826	36
Total	Over 45	1.80	.758	40
	18-21	1.97	.728	33
	Total	1.88	.744	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Having heard the sermon, I found it easy to relate to the characters	Based on Mean	.502	3	69	.682
	Based on Median	.595	3	69	.620
	Based on Median and with adjusted df	.595	3	67.063	.620
	Based on trimmed mean	.558	3	69	.644

Tests of Between-Subjects Effects

Dependent Variable: Having heard the sermon, I found it easy to relate to the characters

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	2.740 ^a	3	.913	1.696	.176	.069
Intercept	253.747	1	253.747	471.288	.000	.872
Sermon	2.170	1	2.170	4.030	.049	.055
Age	.336	1	.336	.623	.432	.009
Sermon * Age	.131	1	.131	.242	.624	.004
Error	37.151	69	.538			
Total	297.000	73				
Corrected Total	39.890	72				

Estimated Marginal Means

1. Sermon Type

Dependent Variable: Having heard the sermon, I found it easy to relate to the characters

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.708	.123	1.462	1.953
Control	2.056	.122	1.812	2.300

2. What age are you

Dependent Variable: Having heard the sermon, I found it easy to relate to the characters

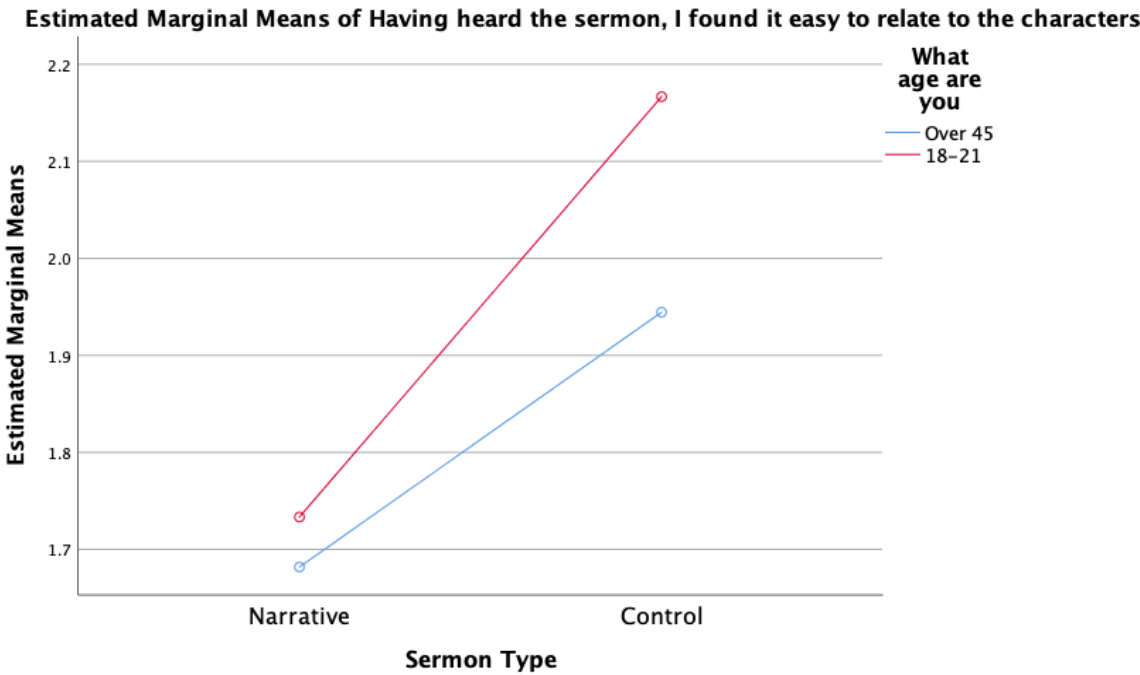
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.813	.117	1.581	2.046
18-21	1.950	.128	1.694	2.206

3. Sermon Type * What age are you

Dependent Variable: Having heard the sermon, I found it easy to relate to the characters

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.682	.156	1.370	1.994
	18-21	1.733	.189	1.355	2.111
Control	Over 45	1.944	.173	1.599	2.289
	18-21	2.167	.173	1.822	2.512

Profile Plots



T-Text

Group Statistics					
Having heard the sermon, I found it easy to relate to the characters	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
	Narrative & 18-21	15	1.73	.594	.153
	Narrative & Over 45	22	1.68	.646	.138

Independent Samples Test										
Having heard the sermon, I found it easy to relate to the characters	Equal variances assumed	Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
	Equal variances assumed	.453	.505	.246	35	.807	.052	.210	-.374	.477
	Equal variances not assumed			.250	31.889	.804	.052	.206	-.368	.471

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I found it easy to relate to the characters	Control & 18-21	18	2.17	.786	.185
	Control & Over 45	18	1.94	.873	.206

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I found it easy to relate to the characters	Equal variances assumed	.012	.913	.803	34	.428	.222	.277	-.340	.785
	Equal variances not assumed			.803	33.634	.428	.222	.277	-.341	.785

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I found it easy to relate to the characters	Narrative & 18-21	15	1.73	.594	.153
	Control & 18-21	18	2.17	.786	.185

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I found it easy to relate to the characters	Equal variances assumed	1.501	.230	-1.757	31	.089	-.433	.247	-.936	.070
	Equal variances not assumed			-1.802	30.746	.081	-.433	.240	-.924	.057

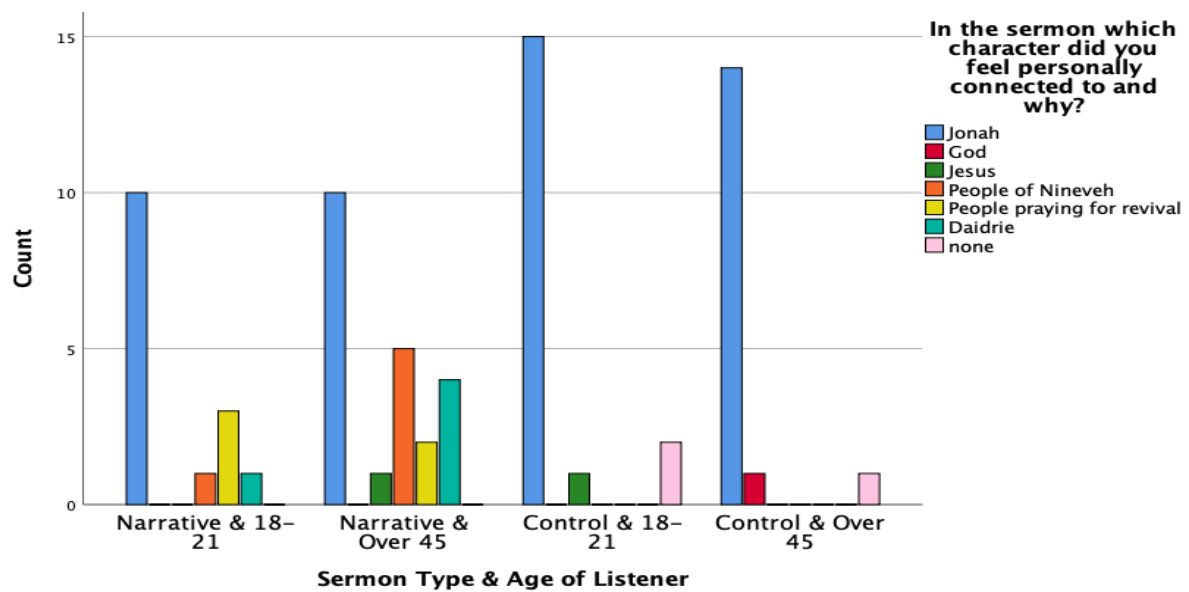
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Having heard the sermon, I found it easy to relate to the characters	Narrative & Over 45	22	1.68	.646	.138
	Control & Over 45	18	1.94	.873	.206

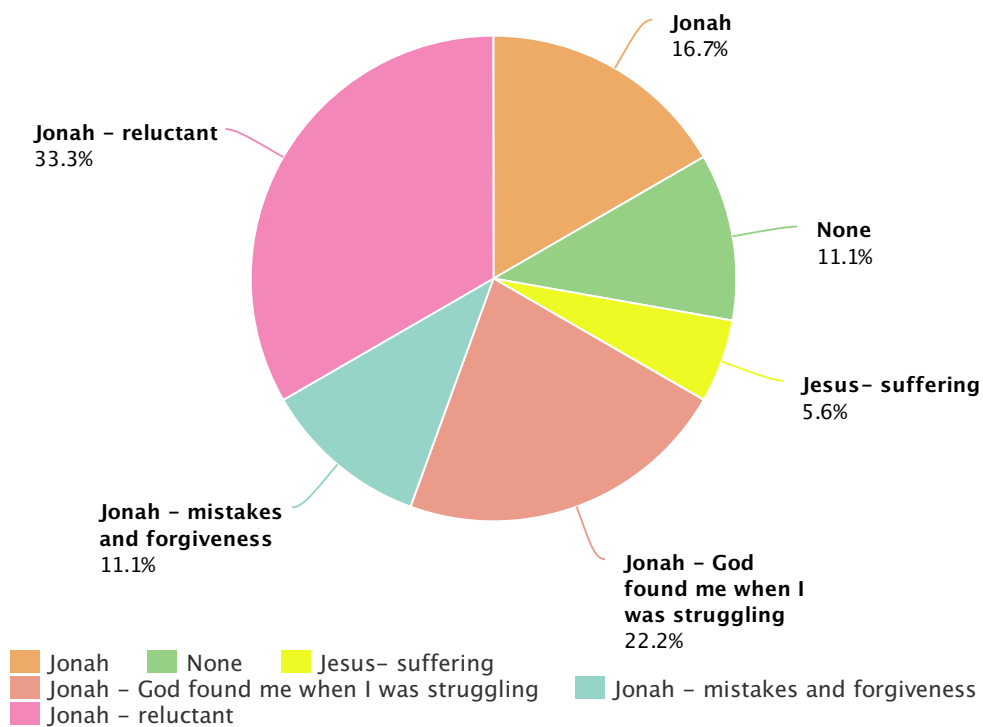
Independent Samples Test

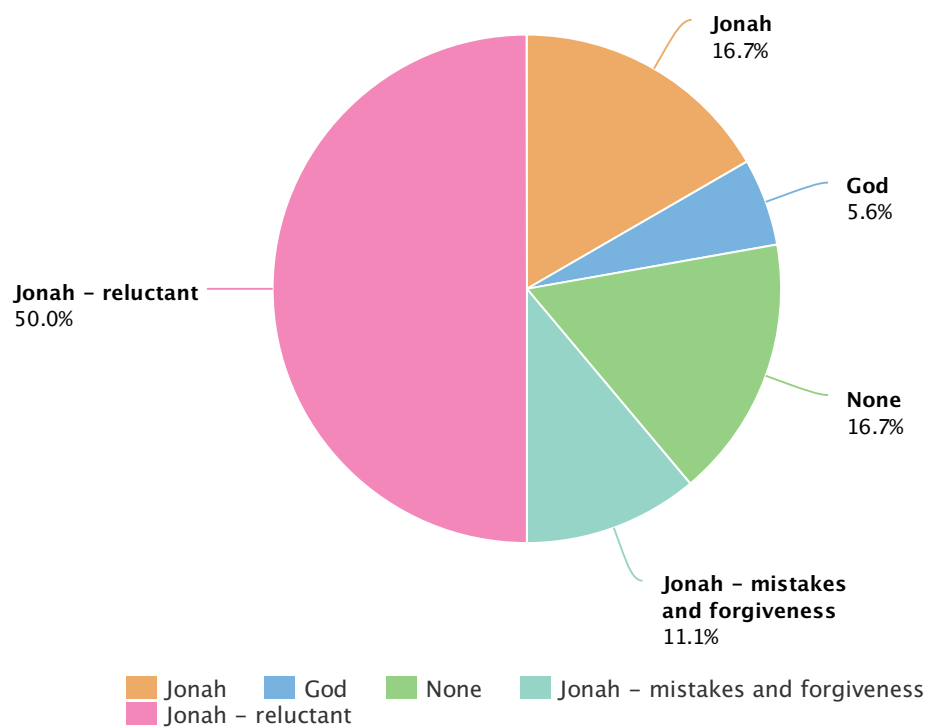
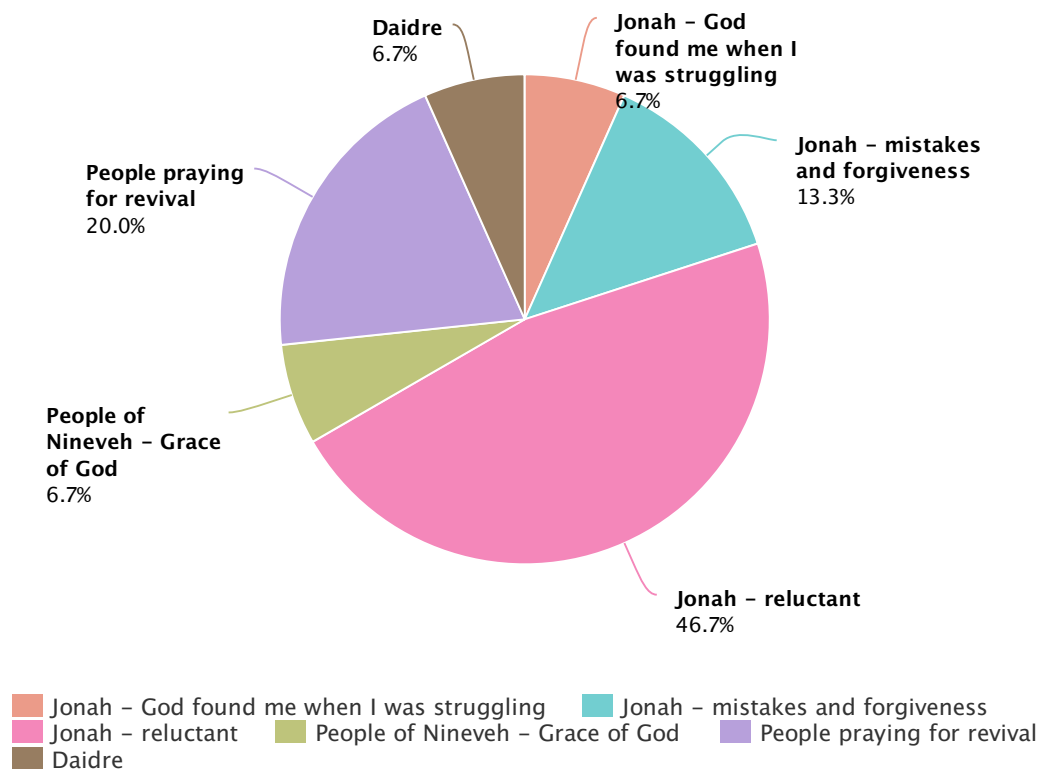
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Having heard the sermon, I found it easy to relate to the characters	Equal variances assumed	.251	.620	-1.093	38	.281	-.263	.240	-.749	.224
	Equal variances not assumed			-1.061	30.683	.297	-.263	.248	-.768	.243

Appendix 14: In the sermon which character did you feel personally connected to and why? (Q13)

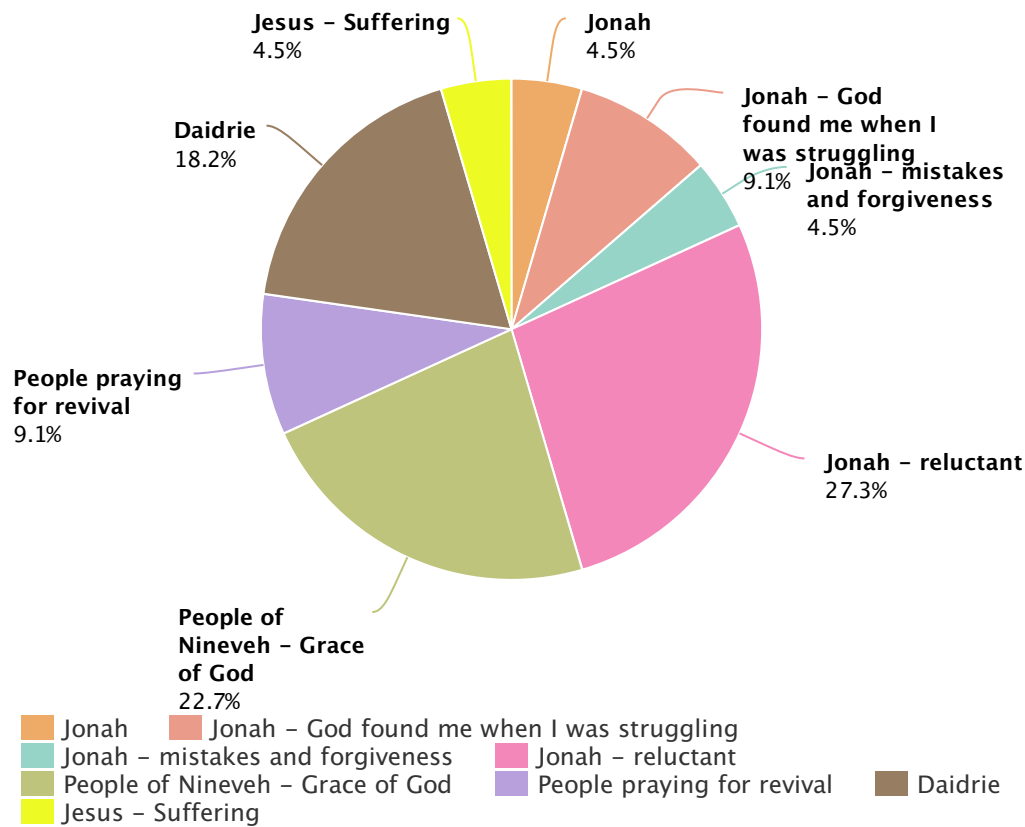


Control 18-21 age group



Control 45 and over age group**Narrative 18-21 age group**

Narrative 45 and over age group



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
In the sermon which character did you feel personally connected to and why?	Narrative & 18-21	15	2.3333	1.98806	.51331
	Narrative & Over 45	22	3.0455	2.05814	.43880

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
In the sermon which character did you feel personally connected to and why?	Equal variances assumed	.112	.739	-1.047	35	.302	-.71212	.67987	-2.09233 .66808
	Equal variances not assumed			-1.055	30.927	.300	-.71212	.67530	-2.08954 .66530

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
In the sermon which character did you feel personally connected to and why?	Control & 18–21	18	1.7778	1.95706	.46128
	Control & Over 45	16	1.4375	1.50416	.37604

Independent Samples Test

		Levene's Test for Equality of Variances				t-test for Equality of Means			95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
In the sermon which character did you feel personally connected to and why?	Equal variances assumed	1.285	.265	.563	32	.577	.34028	.60449	-.89104	1.57159
	Equal variances not assumed			.572	31.391	.572	.34028	.59514	-.87290	1.55345

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
In the sermon which character did you feel personally connected to and why?	Narrative & 18–21	15	2.3333	1.98806	.51331
	Control & 18–21	18	1.7778	1.95706	.46128

Independent Samples Test

		Levene's Test for Equality of Variances				t-test for Equality of Means			95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
In the sermon which character did you feel personally connected to and why?	Equal variances assumed	1.374	.250	.806	31	.426	.55556	.68911	-.84989	1.96100
	Equal variances not assumed			.805	29.759	.427	.55556	.69013	-.85435	1.96546

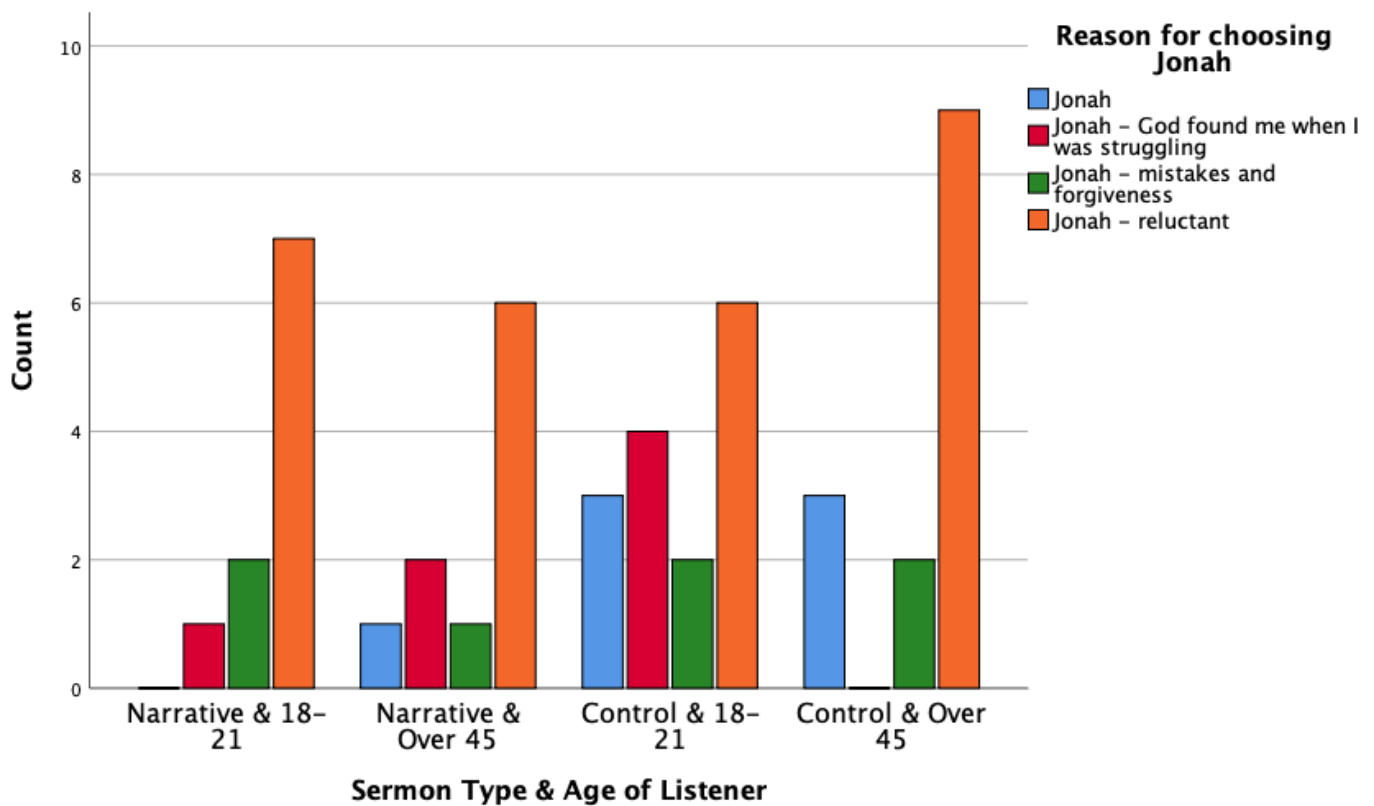
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
In the sermon which character did you feel personally connected to and why?	Narrative & Over 45	22	3.0455	2.05814	.43880
	Control & Over 45	16	1.4375	1.50416	.37604

Independent Samples Test

		Levene's Test for Equality of Variances				t-test for Equality of Means			95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
In the sermon which character did you feel personally connected to and why?	Equal variances assumed	10.836	.002	2.649	36	.012	1.60795	.60706	.37678	2.83913
	Equal variances not assumed			2.782	35.993	.009	1.60795	.57788	.43595	2.77996

Reason for choosing Jonah



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Reason for choosing Jonah	Narrative & 18-21	10	3.6000	.69921	.22111
	Narrative & Over 45	10	3.2000	1.13529	.35901

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
Reason for choosing Jonah		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Reason for choosing Jonah	Equal variances assumed	3.947	.062	.949	18	.355	.40000	.42164	-.48583	1.28583
	Equal variances not assumed			.949	14.969	.358	.40000	.42164	-.49886	1.29886

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Reason for choosing Jonah	Control & 18-21	15	2.7333	1.22280	.31573
	Control & Over 45	14	3.2143	1.25137	.33444

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Reason for choosing Jonah	Equal variances assumed	.115	.737	-1.047	27	.305	-.48095	.45955	-1.42387	.46197
	Equal variances not assumed			-1.046	26.760	.305	-.48095	.45993	-1.42504	.46314

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Reason for choosing Jonah	Narrative & 18-21	10	3.6000	.69921	.22111
	Control & 18-21	15	2.7333	1.22280	.31573

Independent Samples Test

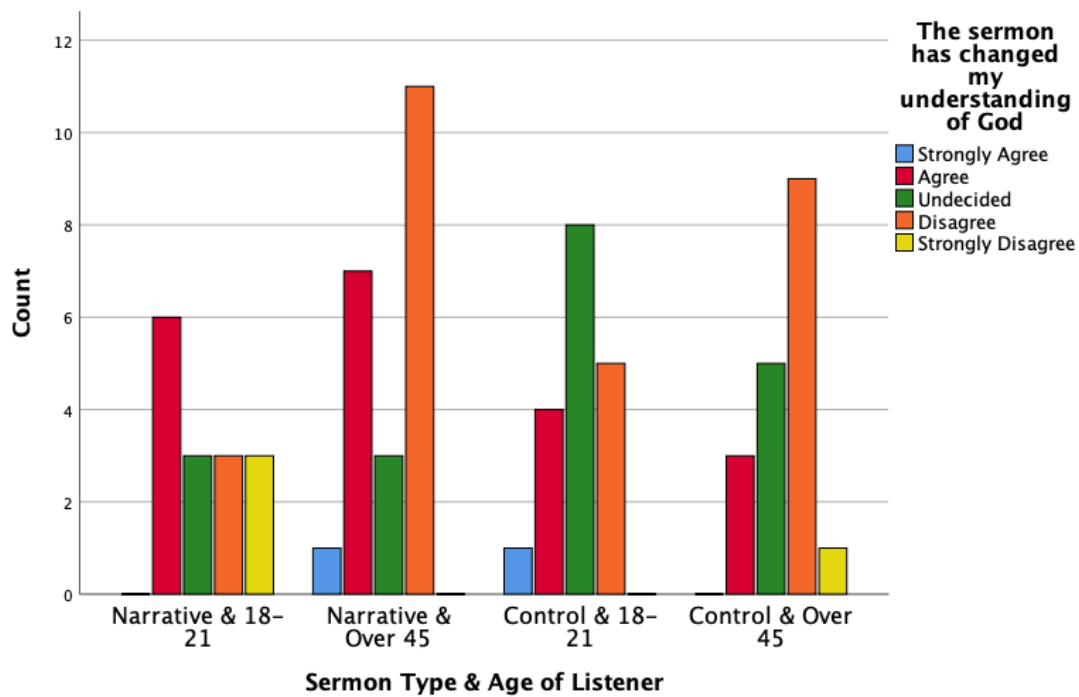
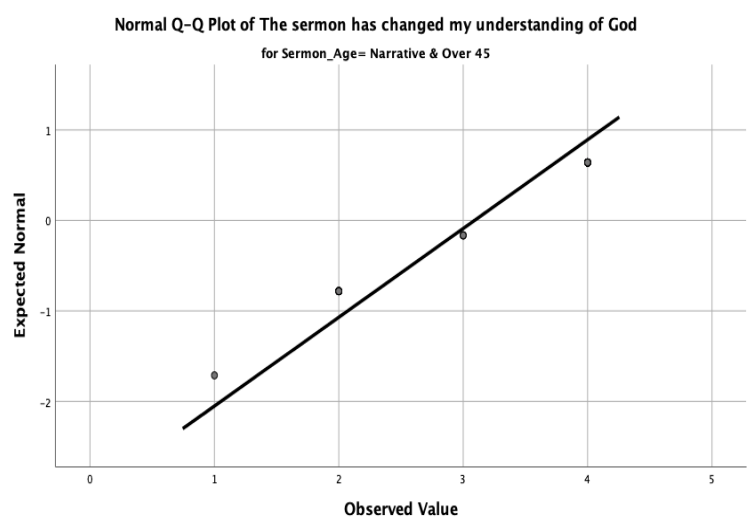
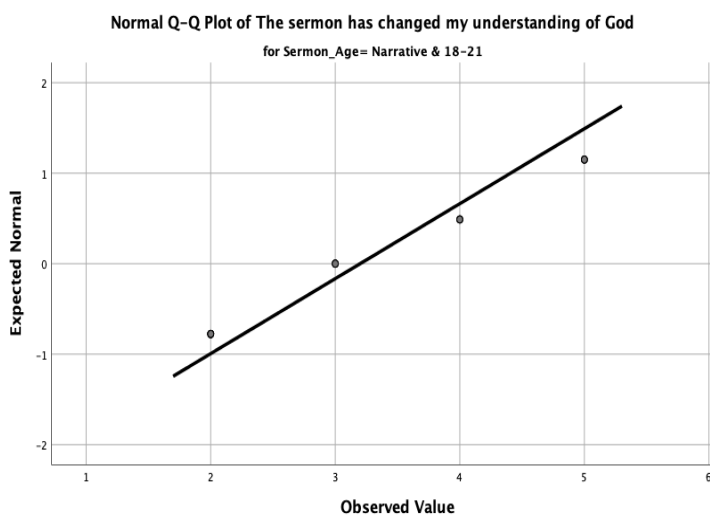
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Reason for choosing Jonah	Equal variances assumed	8.329	.008	2.023	23	.055	.86667	.42846	-.01966	1.75300
	Equal variances not assumed			2.248	22.632	.035	.86667	.38545	.06859	1.66475

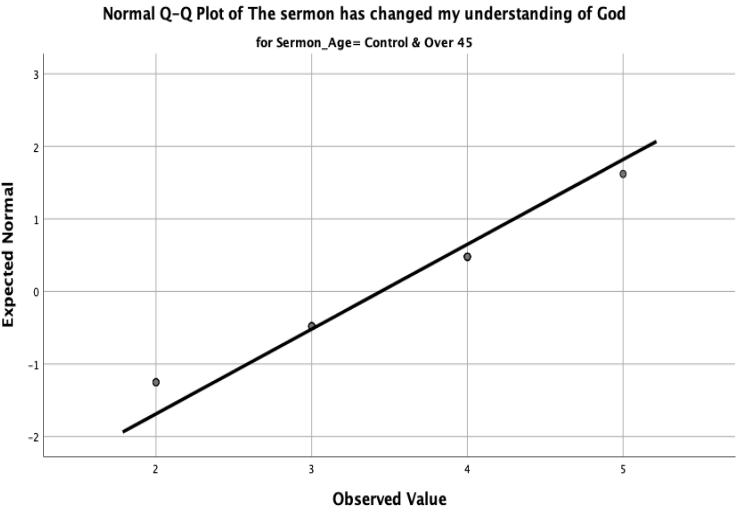
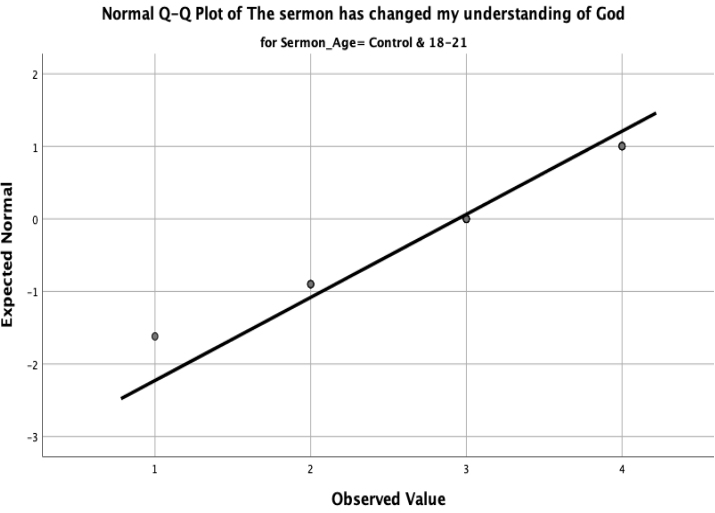
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
Reason for choosing Jonah	Narrative & Over 45	10	3.2000	1.13529	.35901
	Control & Over 45	14	3.2143	1.25137	.33444

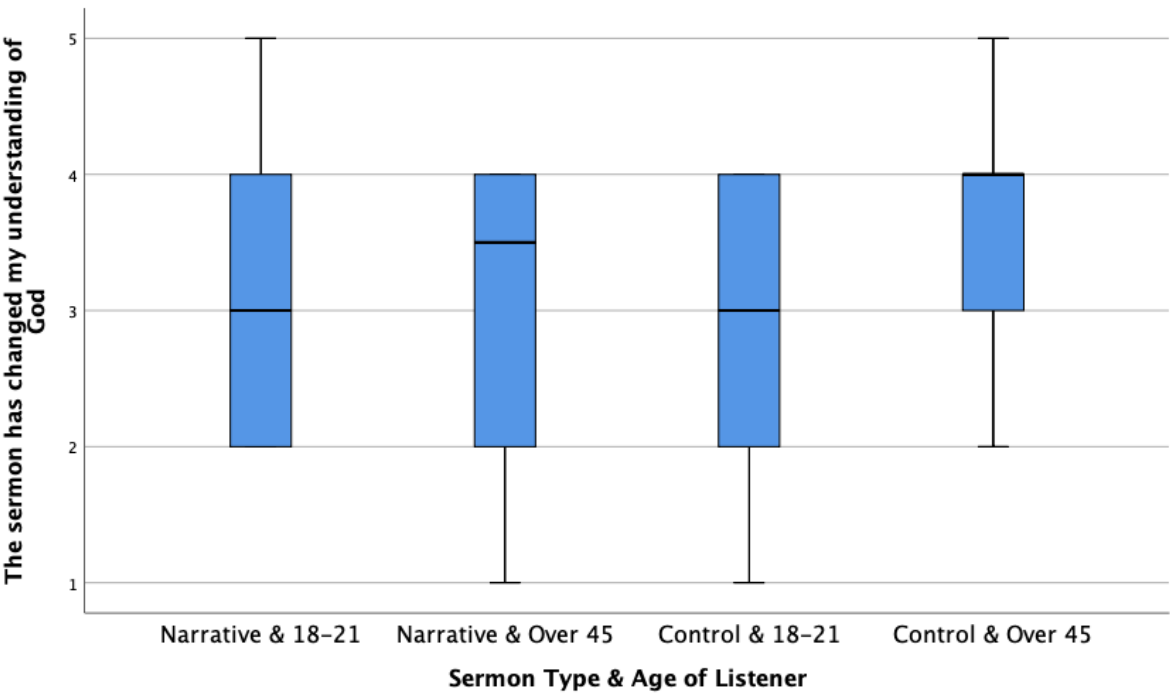
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Reason for choosing Jonah	Equal variances assumed	.038	.847	-.029	22	.977	-.01429	.49902	-1.04918	1.02061
	Equal variances not assumed			-.029	20.638	.977	-.01429	.49065	-1.03575	1.00718

Appendix 15: The sermon has changed my understanding of God (Q14a)**Normal Q-Q Plot (Q14a)**



Bar Plot



Two – Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: The sermon has changed my understanding of God

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	3.09	1.019	22
	18-21	3.20	1.207	15
	Total	3.14	1.084	37
Control	Over 45	3.44	.856	18
	18-21	2.94	.873	18
	Total	3.19	.889	36
Total	Over 45	3.25	.954	40
	18-21	3.06	1.029	33
	Total	3.16	.986	73

Levene's Test of Equality of Error Variances

		Levene Statistic	df1	df2	Sig.
The sermon has changed my understanding of God	Based on Mean	2.333	3	69	.082
	Based on Median	1.416	3	69	.246
	Based on Median and with adjusted df	1.416	3	65.748	.246
	Based on trimmed mean	2.368	3	69	.078

Tests of Between-Subjects Effects

Dependent Variable: The sermon has changed my understanding of God

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	2.420 ^a	3	.807	.823	.485	.035
Intercept	720.224	1	720.224	735.063	.000	.914
Sermon	.043	1	.043	.044	.835	.001
Age	.685	1	.685	.699	.406	.010
Sermon * Age	1.662	1	1.662	1.696	.197	.024
Error	67.607	69	.980			
Total	801.000	73				
Corrected Total	70.027	72				

Estimated Marginal Means

1. Sermon Type

Dependent Variable: The sermon has changed my understanding of God

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	3.145	.166	2.815	3.476
Control	3.194	.165	2.865	3.524

2. What age are you

Dependent Variable: The sermon has changed my understanding of God

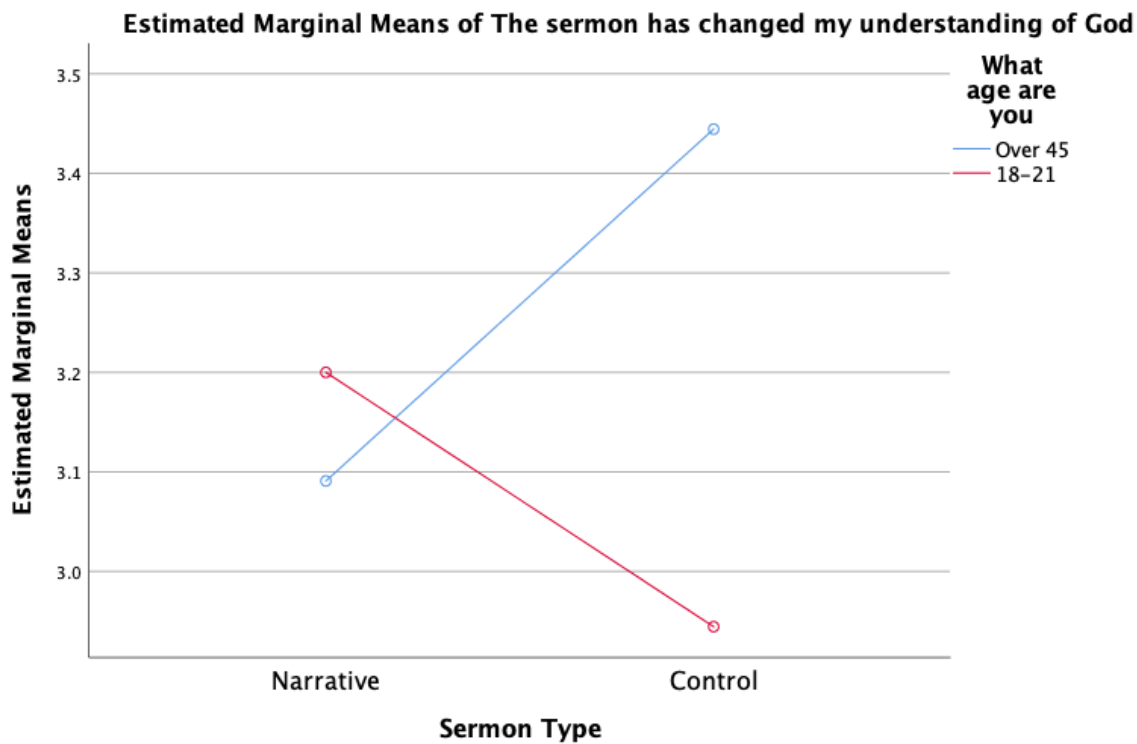
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	3.268	.157	2.954	3.581
18-21	3.072	.173	2.727	3.417

3. Sermon Type * What age are you

Dependent Variable: The sermon has changed my understanding of God

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	3.091	.211	2.670	3.512
	18-21	3.200	.256	2.690	3.710
Control	Over 45	3.444	.233	2.979	3.910
	18-21	2.944	.233	2.479	3.410

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
The sermon has changed my understanding of God	Narrative & 18-21	15	3.20	1.207	.312
	Narrative & Over 45	22	3.09	1.019	.217

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
The sermon has changed my understanding of God	Equal variances assumed	.685	.414	.297	35	.768	.109	.368	-.637	.856
	Equal variances not assumed			.287	26.712	.776	.109	.380	-.671	.889

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The sermon has changed my understanding of God	Control & 18-21	18	2.94	.873	.206
	Control & Over 45	18	3.44	.856	.202

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
The sermon has changed my understanding of God	Equal variances assumed	.306	.584	-1.736	34	.092	-.500	.288	-1.085	.085
	Equal variances not assumed			-1.736	33.987	.092	-.500	.288	-1.085	.085

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The sermon has changed my understanding of God	Narrative & 18-21	15	3.20	1.207	.312
	Control & 18-21	18	2.94	.873	.206

Independent Samples Test

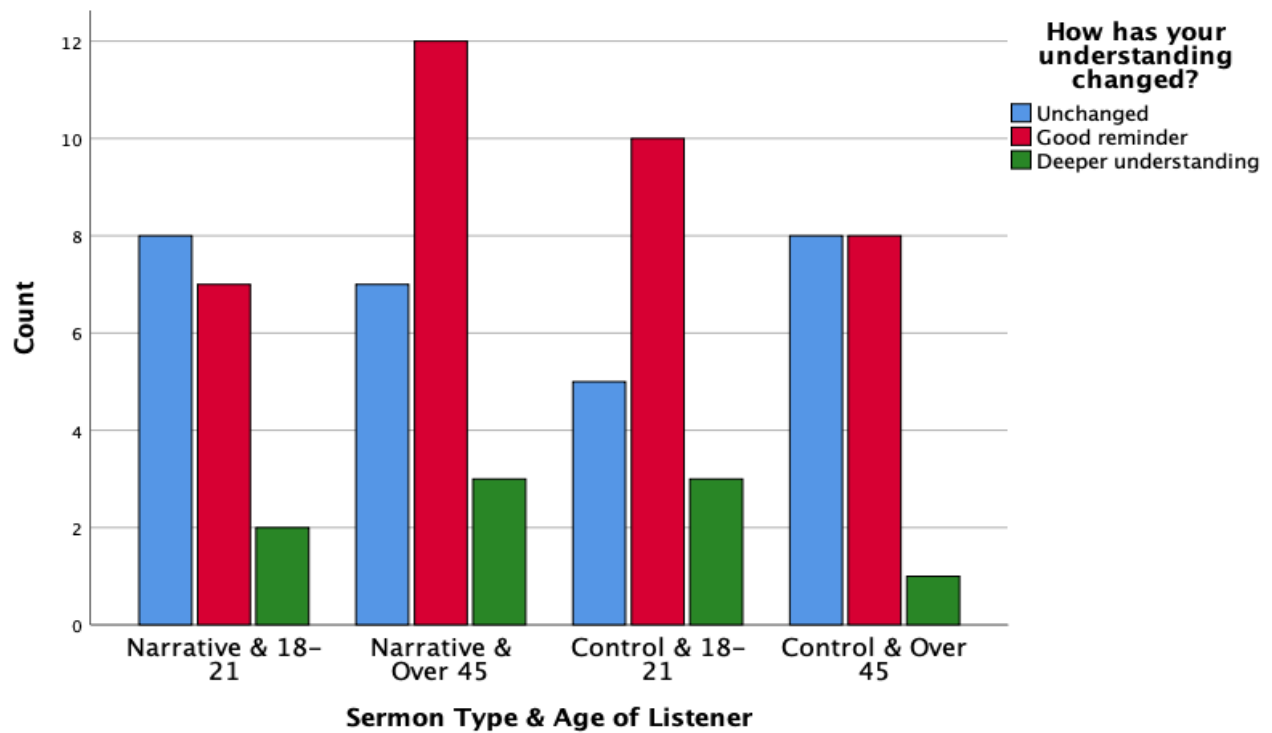
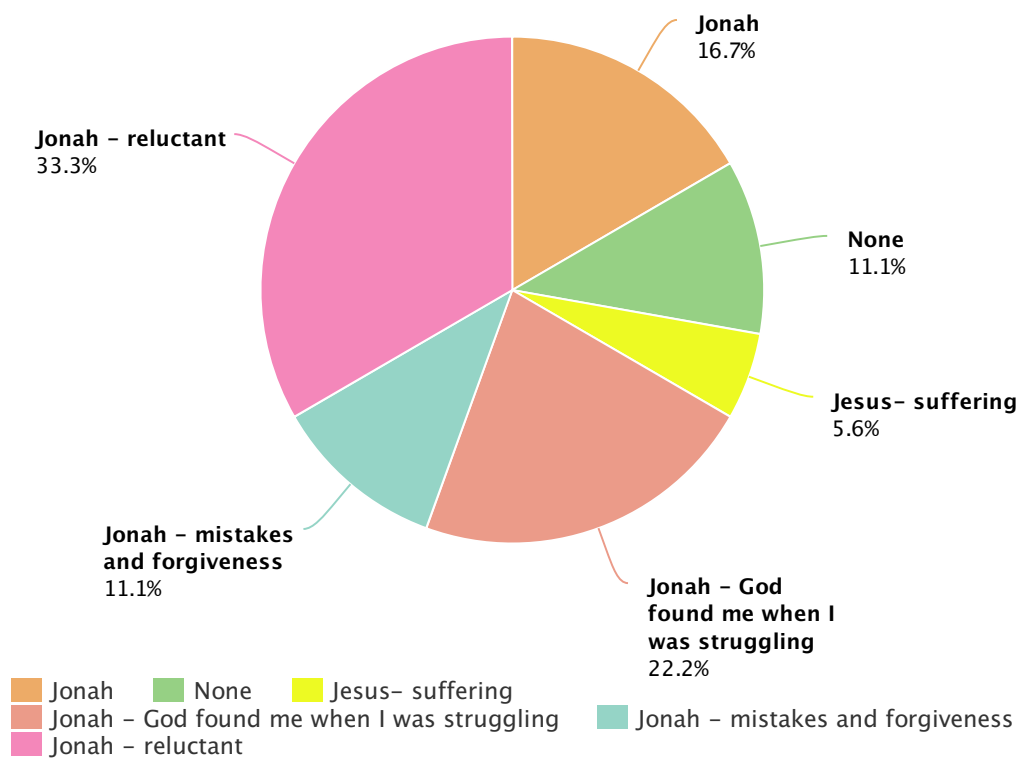
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
The sermon has changed my understanding of God	Equal variances assumed	4.209	.049	.705	31	.486	.256	.363	-.484	.995
	Equal variances not assumed			.684	24.951	.500	.256	.373	-.514	1.025

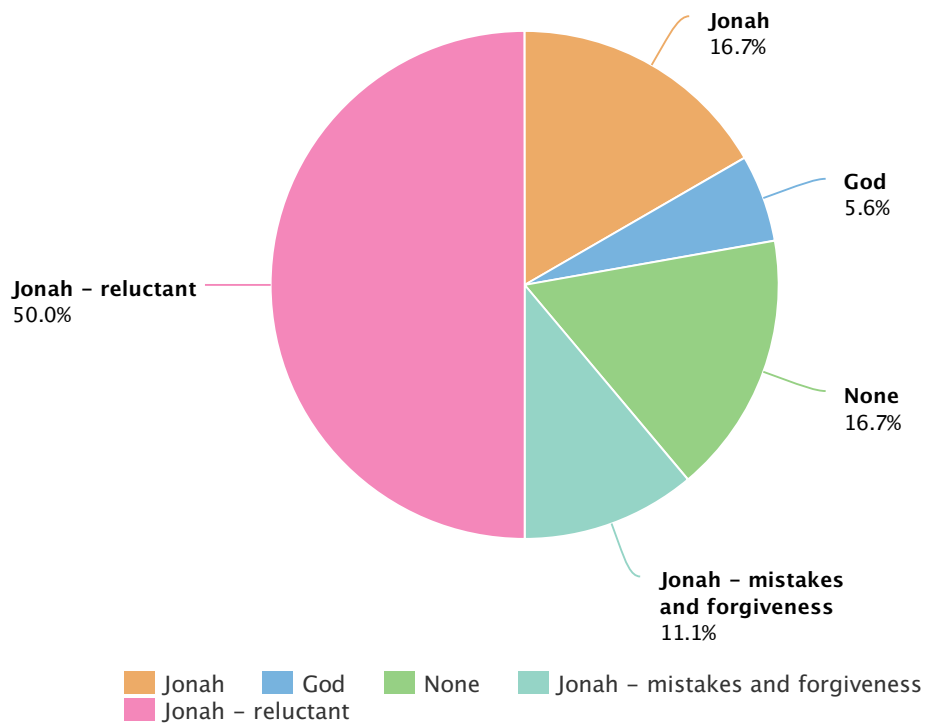
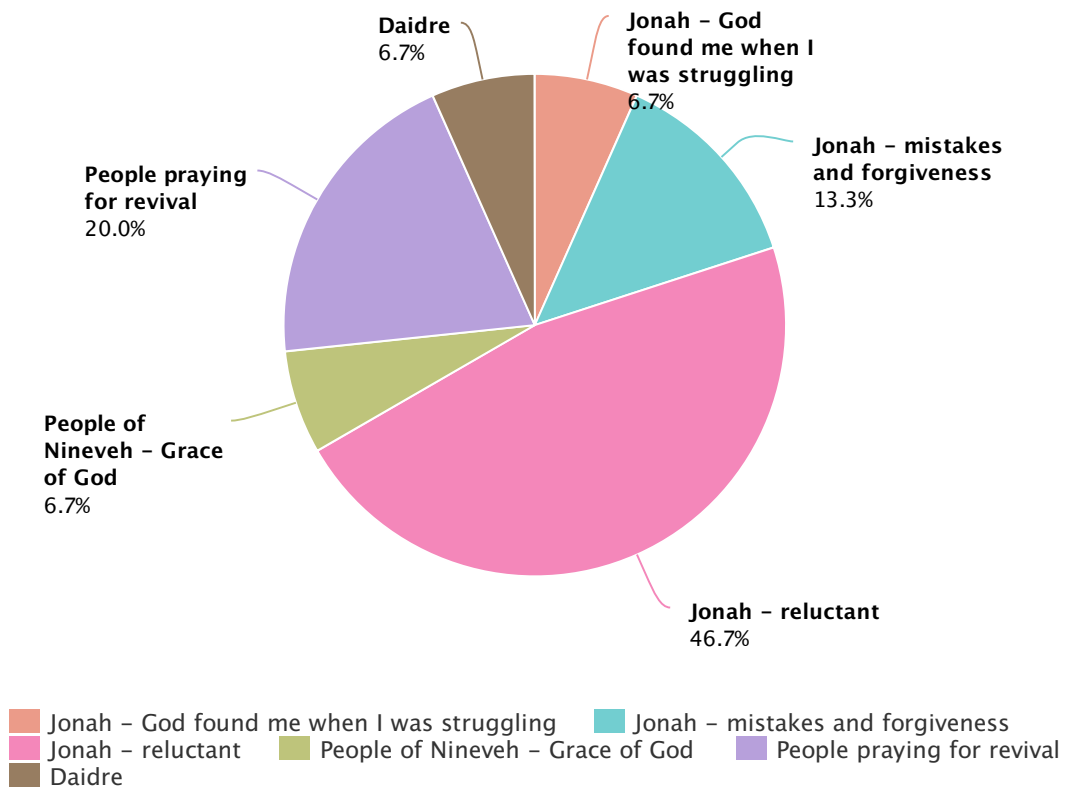
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
The sermon has changed my understanding of God	Narrative & Over 45	22	3.09	1.019	.217
	Control & Over 45	18	3.44	.856	.202

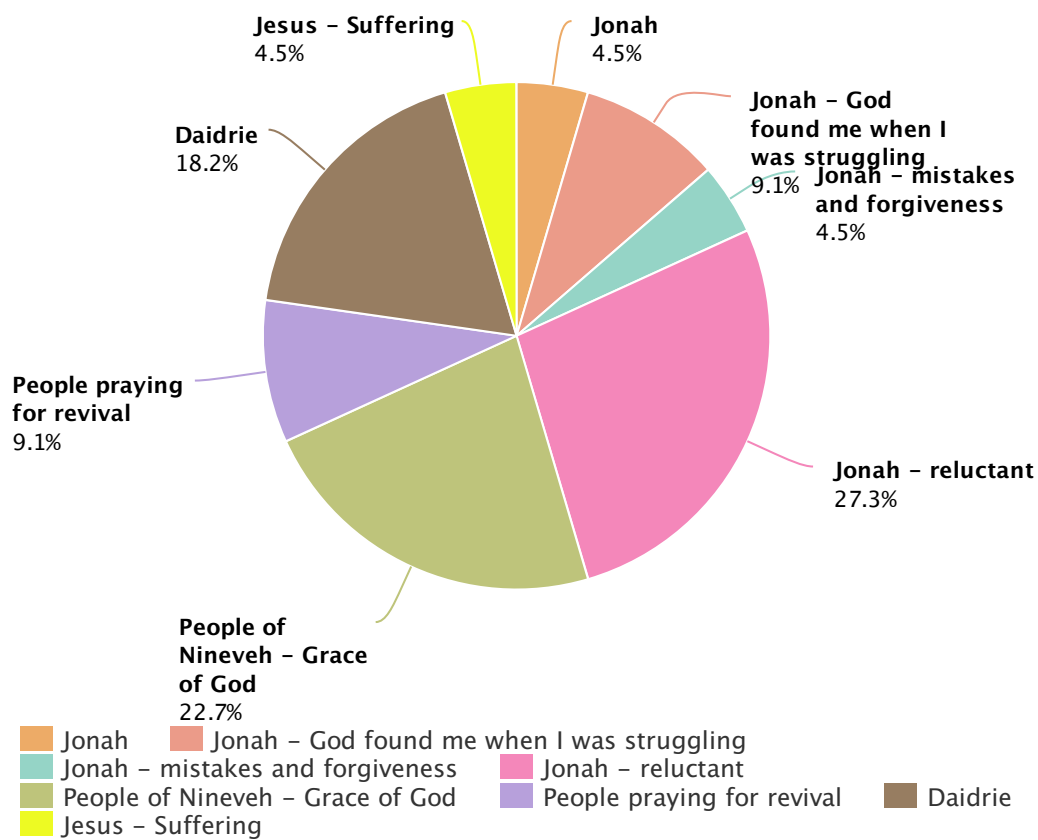
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
The sermon has changed my understanding of God	Equal variances assumed	1.881	.178	-1.171	38	.249	-.354	.302	-.964	.257
	Equal variances not assumed			-1.192	37.964	.240	-.354	.296	-.954	.247

Appendix 16: The sermon has changed my understanding of God (Q14b)**Control 18-21 age group**

Control 45 and over age group**Narrative 18-21 age group**

Narrative 45 and over age group



T-Test

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
How has your understanding changed?	Narrative & 18-21	17	1.6471	.70189	.17023
	Narrative & Over 45	22	1.8182	.66450	.14167

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How has your understanding changed?	Equal variances assumed	.567	.456	-.778	37	.441	-.17112	.21988	-.61665	.27440
	Equal variances not assumed			-.773	33.569	.445	-.17112	.22147	-.62142	.27918

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
How has your understanding changed?	Control & 18-21	18	1.8889	.67640	.15943
	Control & Over 45	17	1.5882	.61835	.14997

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How has your understanding changed?	Equal variances assumed	.240	.627	1.370	33	.180	.30065	.21946	-.14584	.74715
	Equal variances not assumed			1.374	32.969	.179	.30065	.21888	-.14468	.74599

Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
How has your understanding changed?	Narrative & 18-21	17	1.6471	.70189	.17023
	Control & 18-21	18	1.8889	.67640	.15943

Independent Samples Test

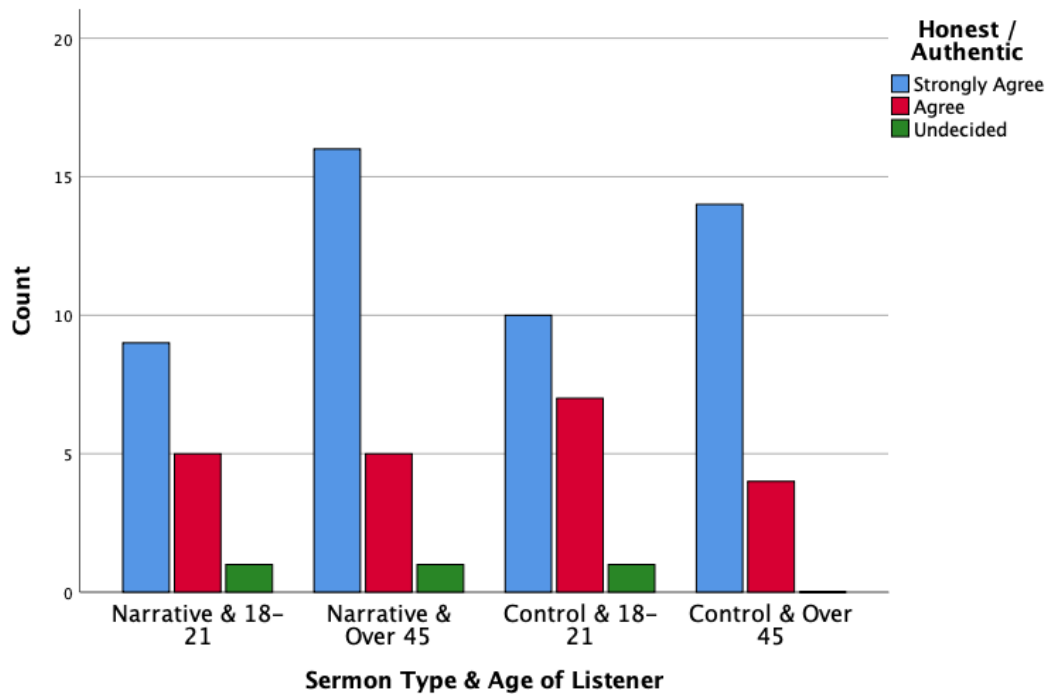
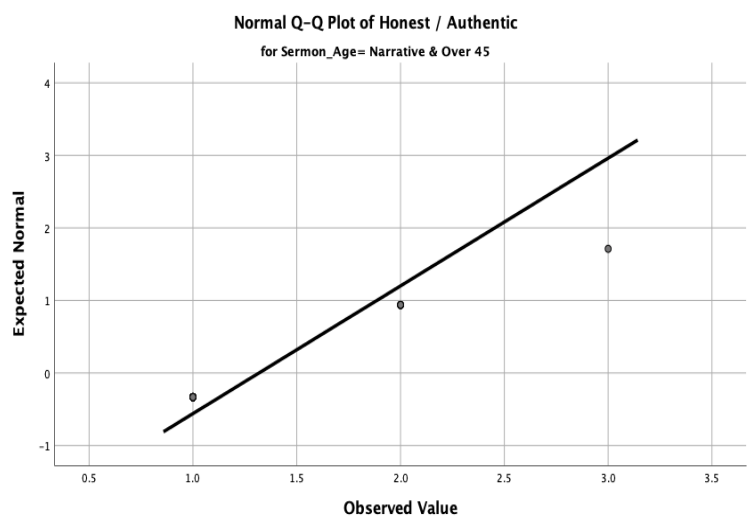
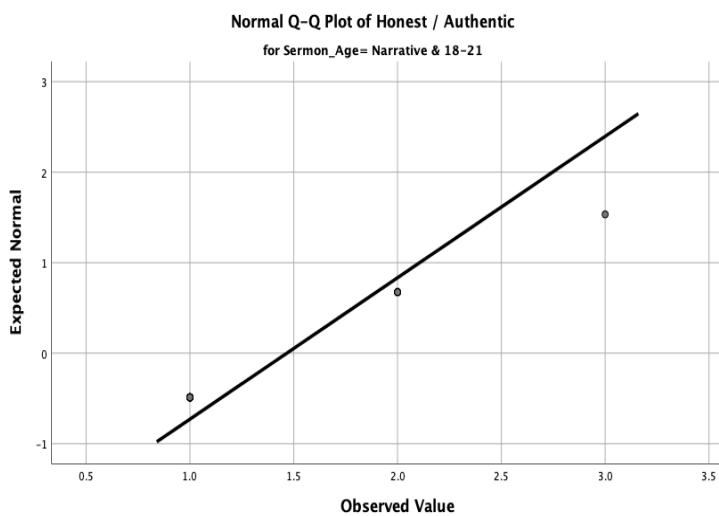
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How has your understanding changed?	Equal variances assumed	.771	.386	-1.038	33	.307	-.24183	.23298	-.71583	.23217
	Equal variances not assumed			-1.037	32.700	.307	-.24183	.23323	-.71651	.23285

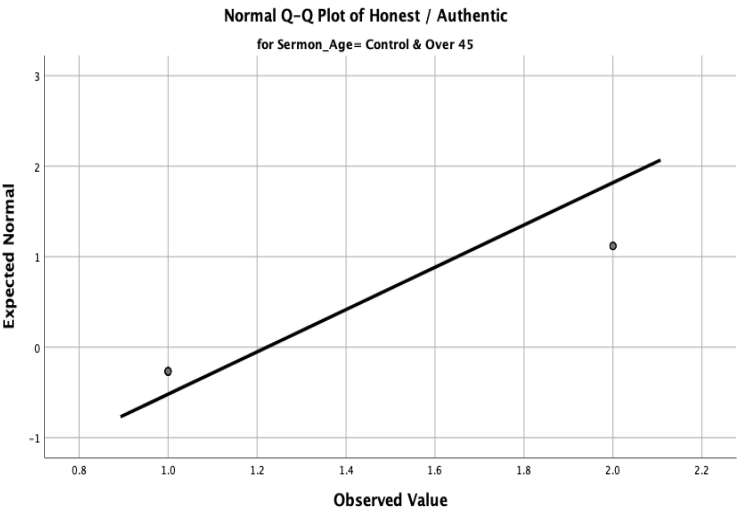
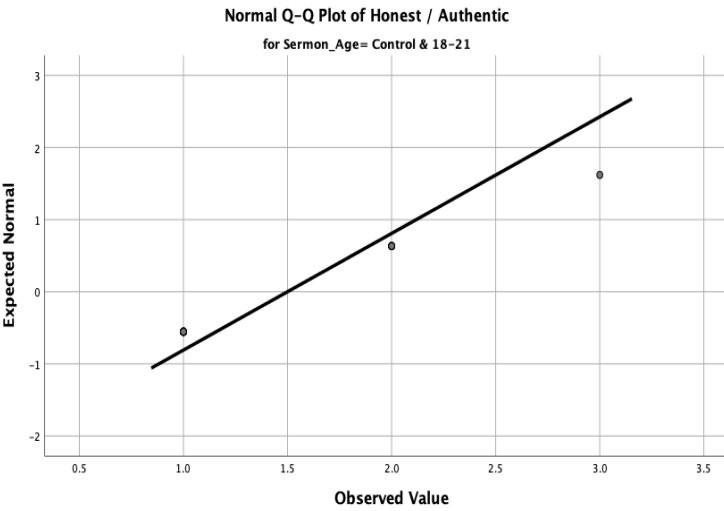
Group Statistics

	Sermon Type & Age of Listener	N	Mean	Std. Deviation	Std. Error Mean
How has your understanding changed?	Narrative & Over 45	22	1.8182	.66450	.14167
	Control & Over 45	17	1.5882	.61835	.14997

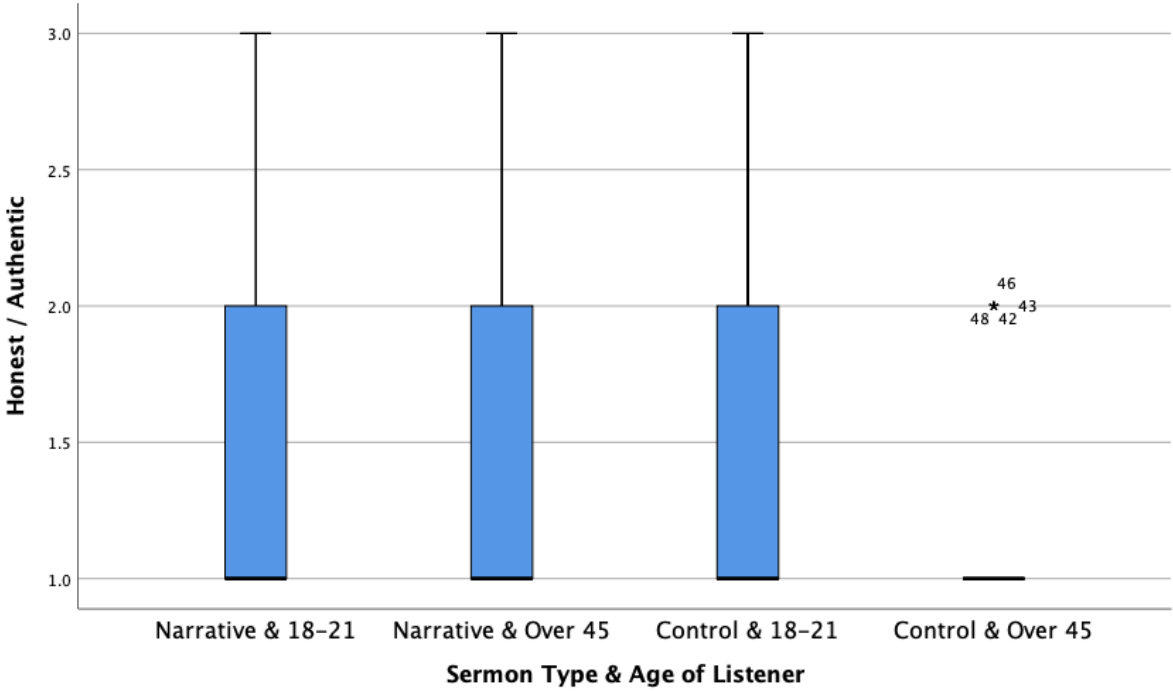
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
How has your understanding changed?	Equal variances assumed	.092	.764	1.104	37	.277	.22995	.20827	-.19204	.65194
	Equal variances not assumed			1.115	35.661	.272	.22995	.20631	-.18860	.64849

Appendix 17: Please indicate your feelings about the preacher:**Honest and Authentic (Q15.1)****Normal Q-Q Plot**



Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Honest / Authentic

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.32	.568	22
	18-21	1.47	.640	15
	Total	1.38	.594	37
Control	Over 45	1.22	.428	18
	18-21	1.50	.618	18
	Total	1.36	.543	36
Total	Over 45	1.28	.506	40
	18-21	1.48	.619	33
	Total	1.37	.565	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Honest / Authentic	Based on Mean	2.437	3	69	.072
	Based on Median	.932	3	69	.430
	Based on Median and with adjusted df	.932	3	64.476	.430
	Based on trimmed mean	2.125	3	69	.105

Tests of Between-Subjects Effects

Dependent Variable: Honest / Authentic

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	.897 ^a	3	.299	.932	.430	.039
Intercept	135.858	1	135.858	423.842	.000	.860
Sermon	.018	1	.018	.055	.816	.001
Age	.814	1	.814	2.539	.116	.035
Sermon * Age	.075	1	.075	.234	.630	.003
Error	22.117	69	.321			
Total	160.000	73				
Corrected Total	23.014	72				

a. R Squared = .039 (Adjusted R Squared = -.003)

Estimated Marginal Means

1. Sermon Type

Dependent Variable: Honest / Authentic

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.392	.095	1.203	1.582
Control	1.361	.094	1.173	1.549

2. What age are you

Dependent Variable: Honest / Authentic

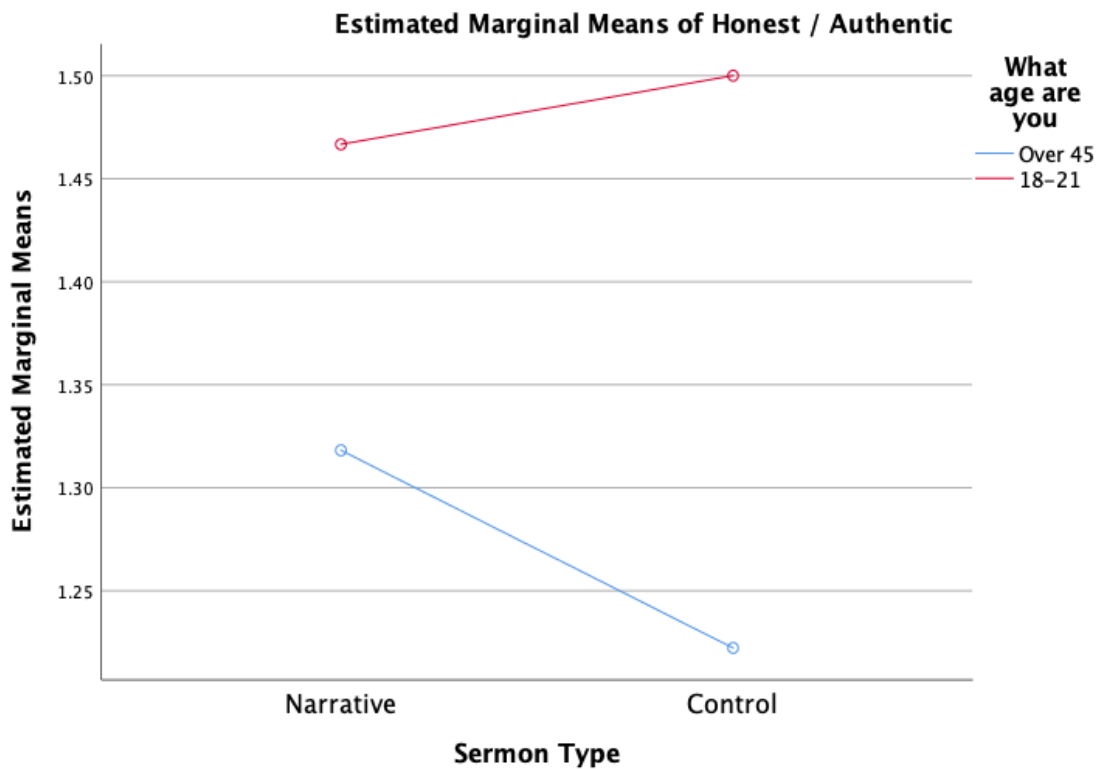
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.270	.090	1.091	1.450
18-21	1.483	.099	1.286	1.681

3. Sermon Type * What age are you

Dependent Variable: Honest / Authentic

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.318	.121	1.077	1.559
	18-21	1.467	.146	1.175	1.758
Control	Over 45	1.222	.133	.956	1.488
	18-21	1.500	.133	1.234	1.766

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Honest / Authentic	Narrative & 18-21	15	1.47	.640	.165
	Narrative & Over 45	22	1.32	.568	.121

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference Lower Upper
Honest / Authentic	Equal variances assumed	.954	.335	.742	35	.463	.148	.200	-.258 .555
	Equal variances not assumed			.725	27.739	.475	.148	.205	-.271 .568

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Honest / Authentic	Control & 18–21	18	1.50	.618	.146
	Control & Over 45	18	1.22	.428	.101

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Honest / Authentic	Equal variances assumed	7.077	.012	1.567	34	.126	.278	.177	-.082	.638
	Equal variances not assumed			1.567	30.240	.127	.278	.177	-.084	.640

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Honest / Authentic	Narrative & 18–21	15	1.47	.640	.165
	Control & 18–21	18	1.50	.618	.146

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Honest / Authentic	Equal variances assumed	.003	.960	-.152	31	.880	-.033	.220	-.481	.415
	Equal variances not assumed			-.151	29.536	.881	-.033	.220	-.484	.417

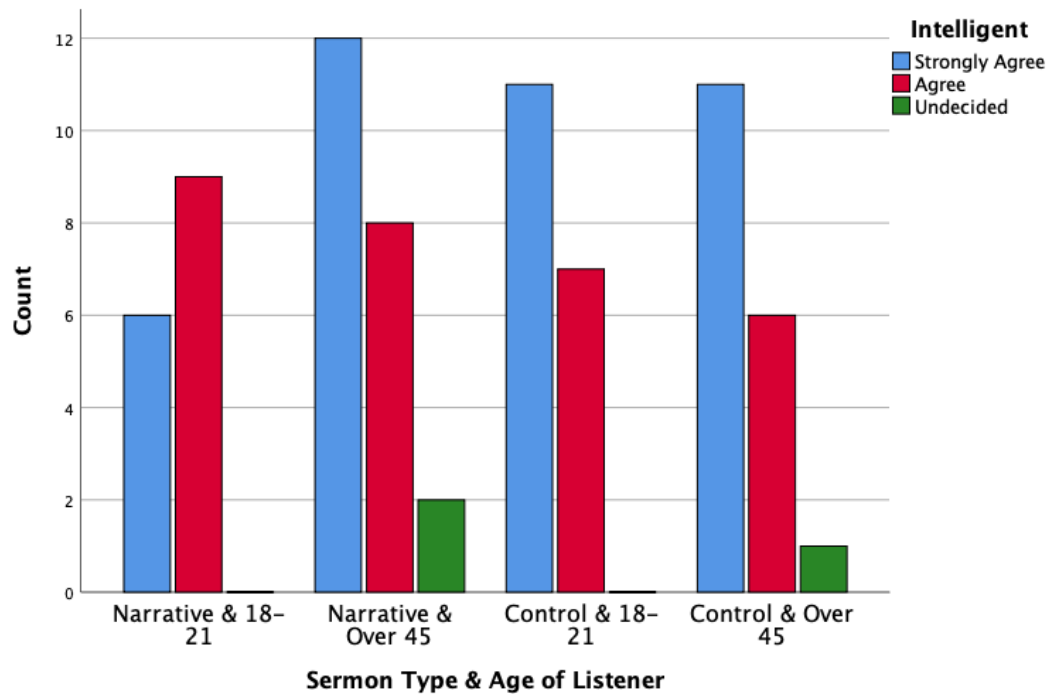
Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Honest / Authentic	Narrative & Over 45	22	1.32	.568	.121
	Control & Over 45	18	1.22	.428	.101

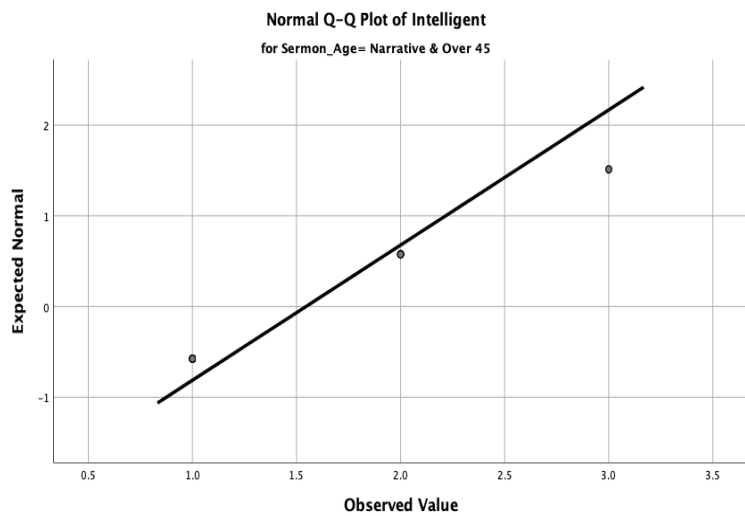
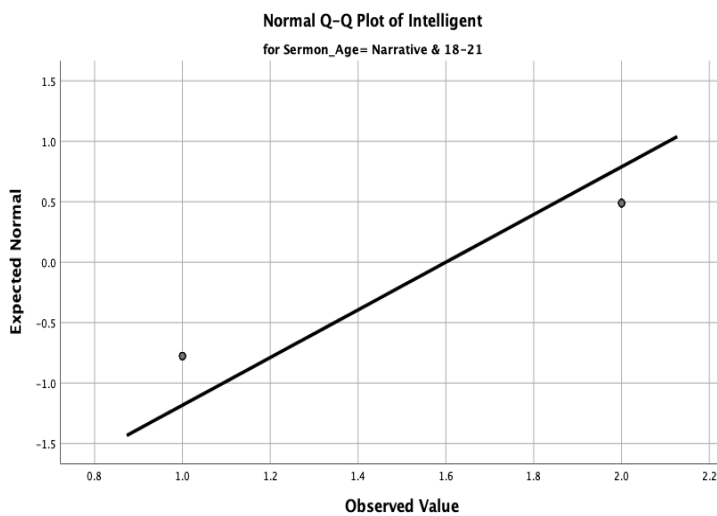
Independent Samples Test

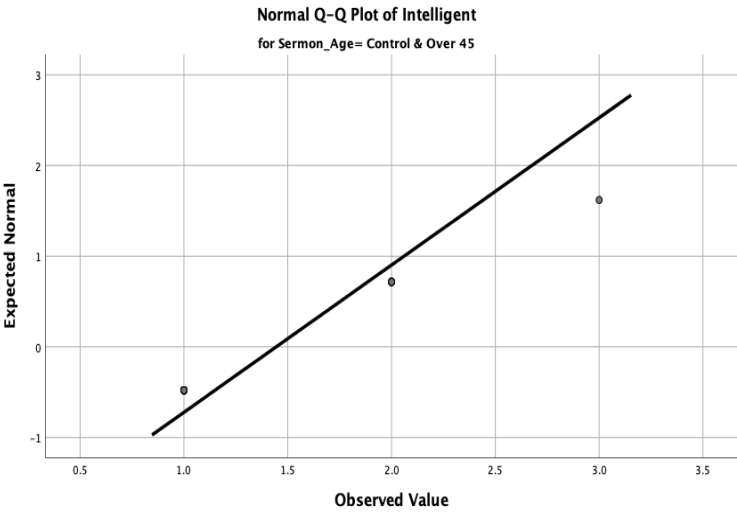
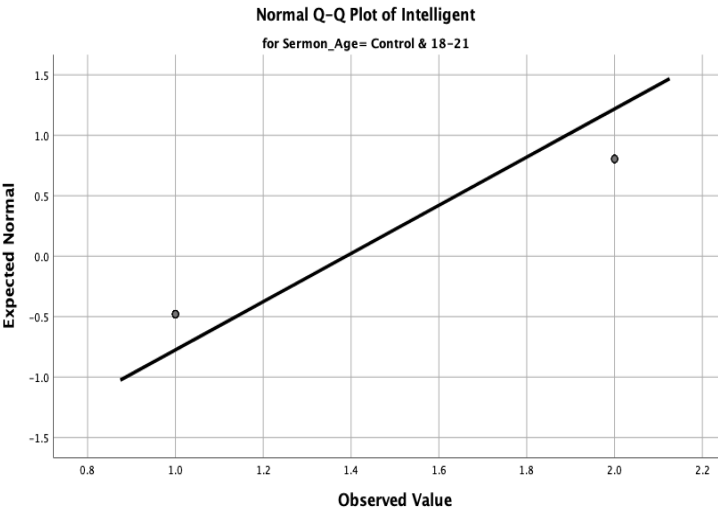
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Honest / Authentic	Equal variances assumed	1.709	.199	.592	38	.557	.096	.162	-.232	.424
	Equal variances not assumed			.609	37.781	.546	.096	.158	-.223	.415

Appendix 18: Please indicate your feelings about the preacher: Intelligent (Q15.2)

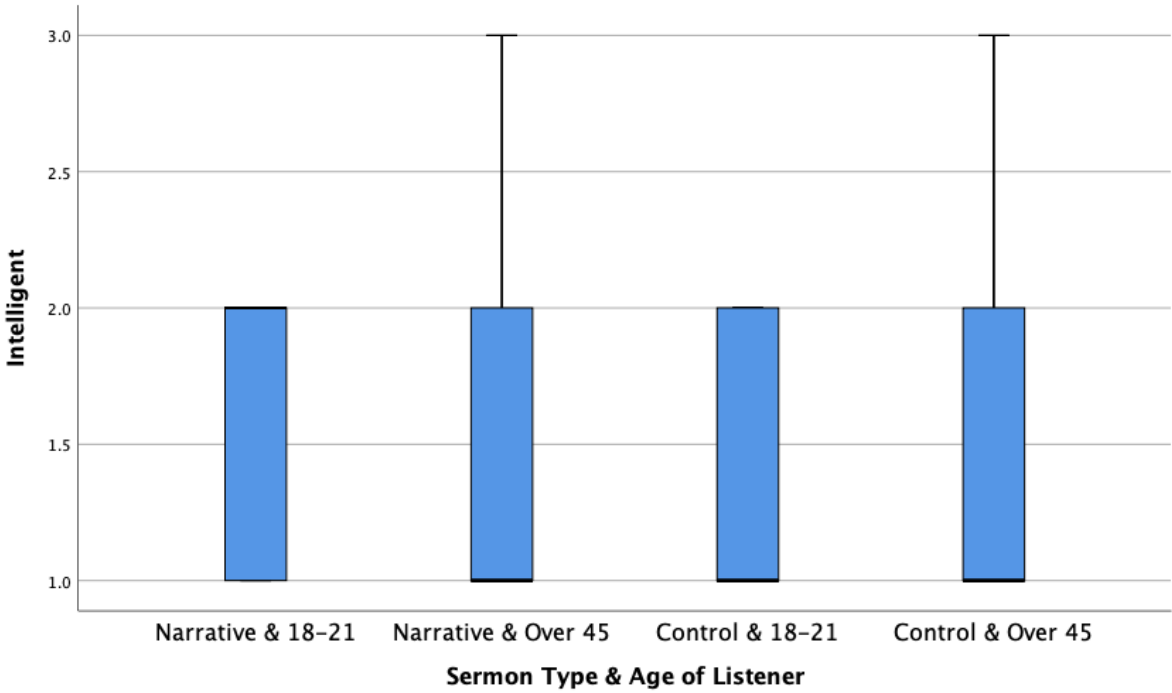


Normal Q-Q Plot





Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Intelligent

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.55	.671	22
	18-21	1.60	.507	15
	Total	1.57	.603	37
Control	Over 45	1.44	.616	18
	18-21	1.39	.502	18
	Total	1.42	.554	36
Total	Over 45	1.50	.641	40
	18-21	1.48	.508	33
	Total	1.49	.580	73

Tests of Between-Subjects Effects

Dependent Variable: Intelligent

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	.470 ^a	3	.157	.454	.715	.019
Intercept	160.129	1	160.129	464.692	.000	.871
Sermon	.436	1	.436	1.266	.264	.018
Age	4.571E-6	1	4.571E-6	.000	.997	.000
Sermon * Age	.054	1	.054	.158	.693	.002
Error	23.777	69	.345			
Total	187.000	73				
Corrected Total	24.247	72				

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Intelligent	Based on Mean	1.368	3	69	.260
	Based on Median	.295	3	69	.829
	Based on Median and with adjusted df	.295	3	64.968	.829
	Based on trimmed mean	1.089	3	69	.360

Estimated Marginal Means

1. Sermon Type

Dependent Variable: Intelligent

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.573	.098	1.377	1.769
Control	1.417	.098	1.221	1.612

2. What age are you

Dependent Variable: Intelligent

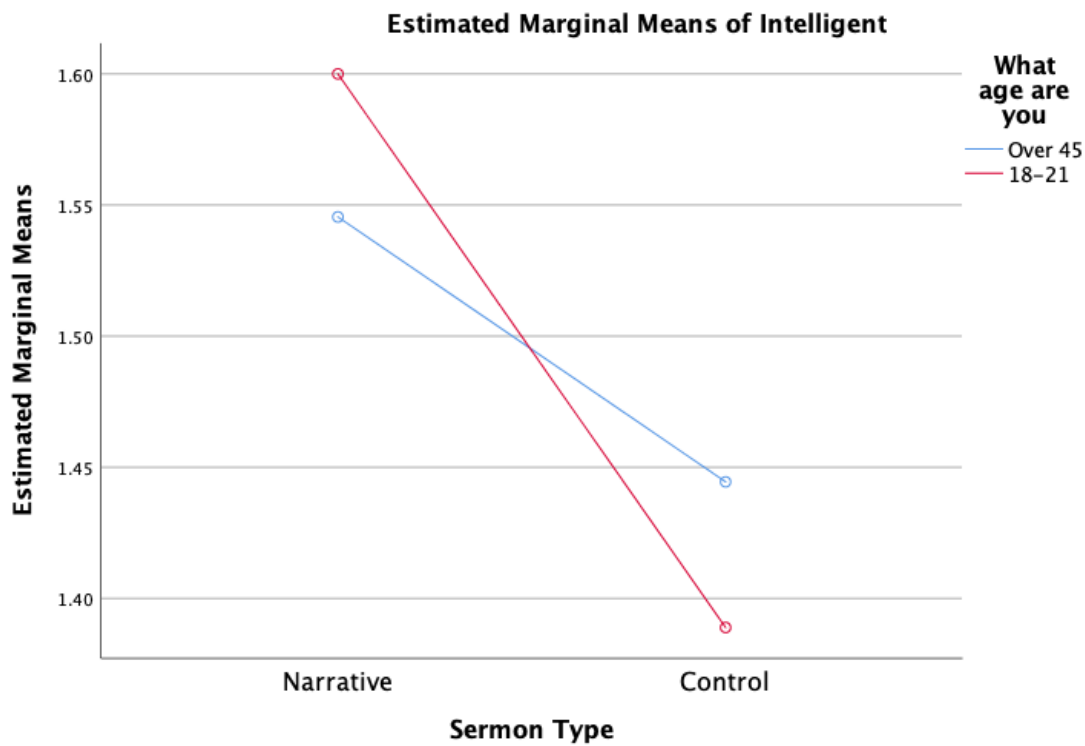
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.495	.093	1.309	1.681
18-21	1.494	.103	1.290	1.699

3. Sermon Type * What age are you

Dependent Variable: Intelligent

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.545	.125	1.296	1.795
	18-21	1.600	.152	1.298	1.902
Control	Over 45	1.444	.138	1.168	1.720
	18-21	1.389	.138	1.113	1.665

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Intelligent	Narrative & 18-21	15	1.60	.507	.131
	Narrative & Over 45	22	1.55	.671	.143

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference Lower Upper
Intelligent	Equal variances assumed	2.284	.140	.267	35	.791	.055	.204	-.361 .470
	Equal variances not assumed			.281	34.551	.780	.055	.194	-.339 .448

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Intelligent	Control & 18-21	18	1.39	.502	.118
	Control & Over 45	18	1.44	.616	.145

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Intelligent	Equal variances assumed	1.049	.313	-.297	34	.768	-.056	.187	-.436	.325
	Equal variances not assumed			-.297	32.666	.769	-.056	.187	-.437	.325

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Intelligent	Narrative & 18-21	15	1.60	.507	.131
	Control & 18-21	18	1.39	.502	.118

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Intelligent	Equal variances assumed	.016	.901	1.198	31	.240	.211	.176	-.148	.571
	Equal variances not assumed			1.197	29.815	.241	.211	.176	-.149	.571

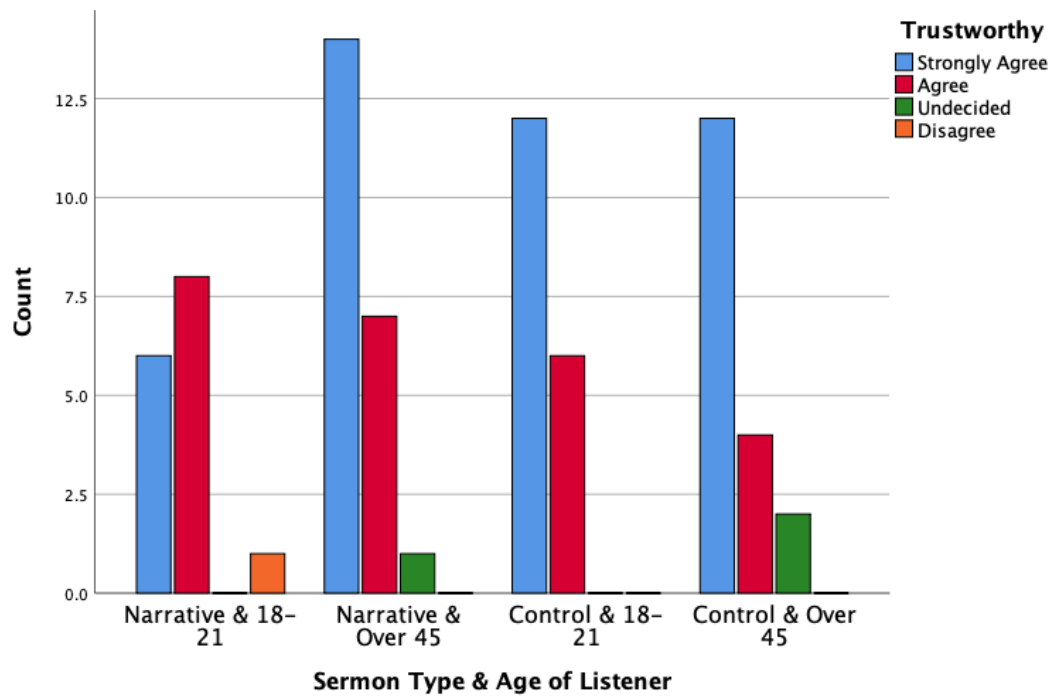
Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Intelligent	Narrative & Over 45	22	1.55	.671	.143
	Control & Over 45	18	1.44	.616	.145

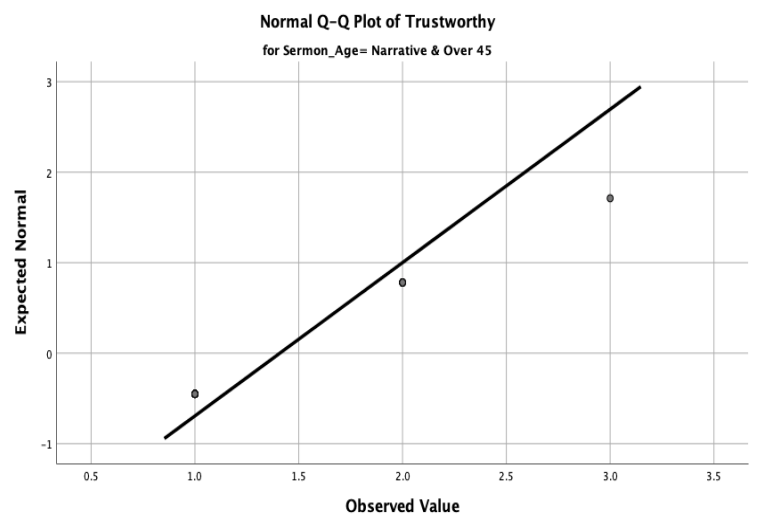
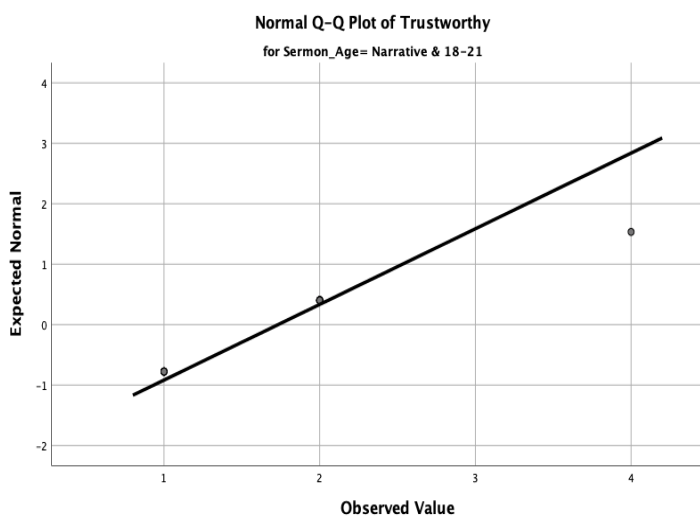
Independent Samples Test

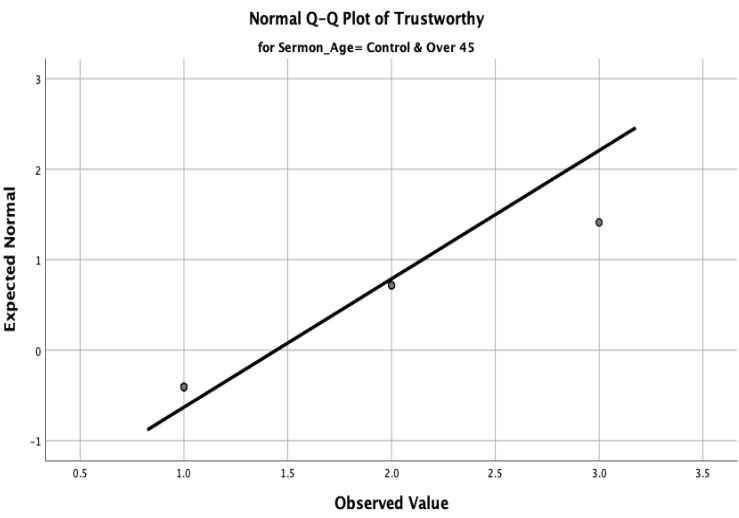
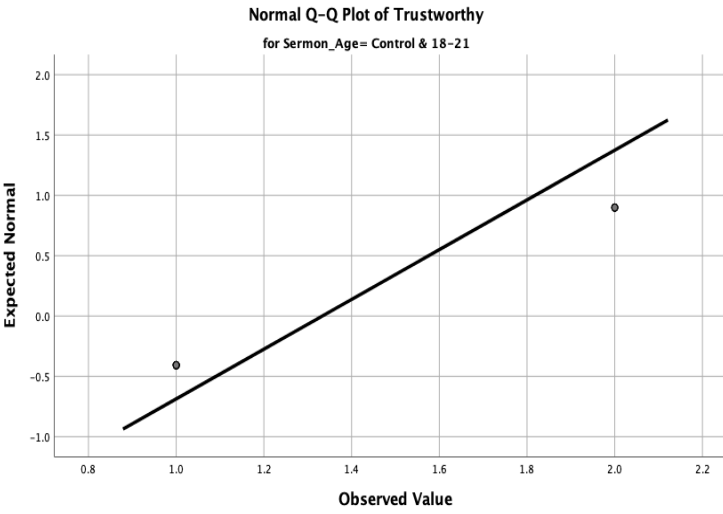
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Intelligent	Equal variances assumed	.361	.551	.491	38	.626	.101	.206	-.315	.517
	Equal variances not assumed			.496	37.458	.623	.101	.204	-.312	.514

Appendix 19: Please indicate your feelings about the preacher: Trustworthy (Q15.3).

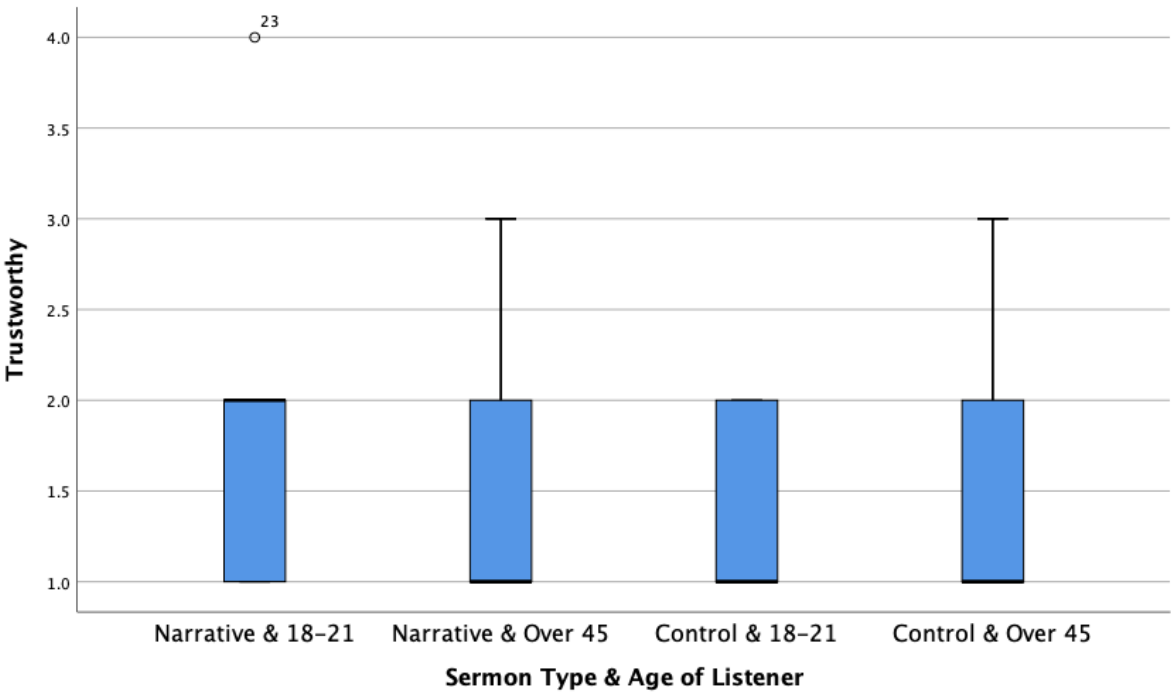


Normal Q-Q Plot





Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Trustworthy

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.41	.590	22
	18-21	1.73	.799	15
	Total	1.54	.691	37
Control	Over 45	1.44	.705	18
	18-21	1.33	.485	18
	Total	1.39	.599	36
Total	Over 45	1.43	.636	40
	18-21	1.52	.667	33
	Total	1.47	.647	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Trustworthy	Based on Mean	.752	3	69	.525
	Based on Median	.306	3	69	.821
	Based on Median and with adjusted df	.306	3	64.784	.821
	Based on trimmed mean	.747	3	69	.528

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.^{a,b}

a. Dependent variable: Trustworthy

b. Design: Intercept + Sermon + Age + Sermon * Age

Tests of Between-Subjects Effects

Dependent Variable: Trustworthy

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	1.468 ^a	3	.489	1.177	.325	.049
Intercept	157.006	1	157.006	377.524	.000	.845
Sermon	.596	1	.596	1.432	.235	.020
Age	.203	1	.203	.489	.487	.007
Sermon * Age	.849	1	.849	2.042	.158	.029
Error	28.696	69	.416			
Total	187.000	73				
Corrected Total	30.164	72				

a. R Squared = .049 (Adjusted R Squared = .007)

Estimated Marginal Means

1. Sermon Type

Dependent Variable: Trustworthy

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.571	.108	1.356	1.787
Control	1.389	.107	1.174	1.603

2. What age are you

Dependent Variable: Trustworthy

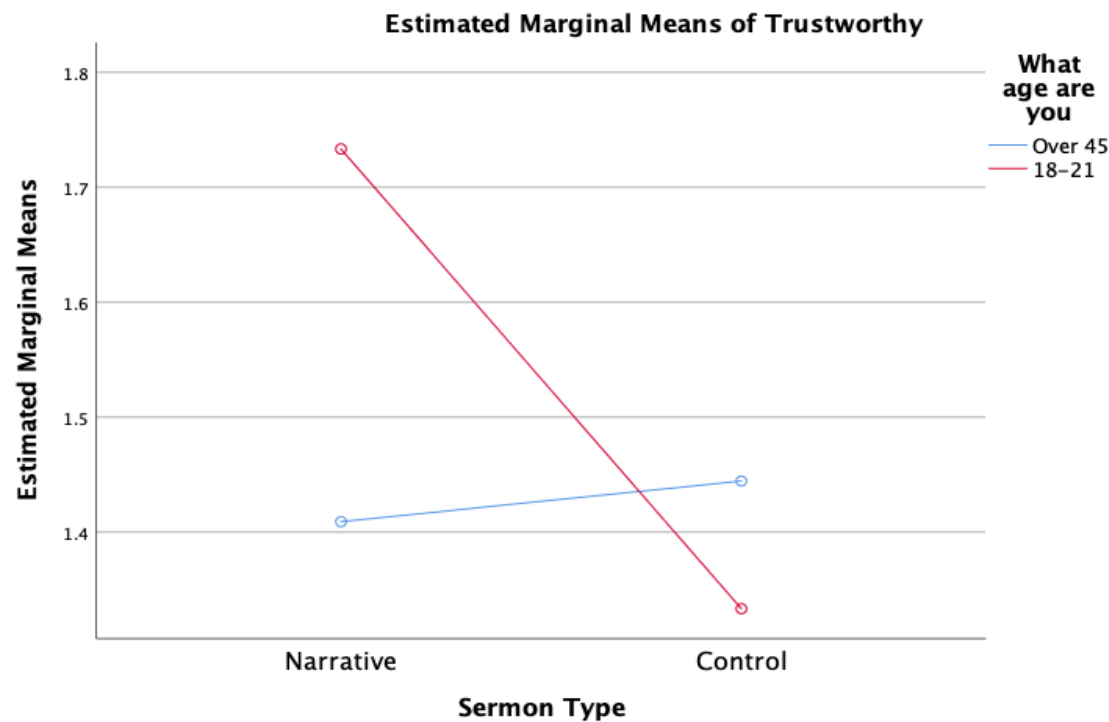
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.427	.102	1.222	1.631
18-21	1.533	.113	1.308	1.758

3. Sermon Type * What age are you

Dependent Variable: Trustworthy

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.409	.137	1.135	1.683
	18-21	1.733	.167	1.401	2.066
Control	Over 45	1.444	.152	1.141	1.748
	18-21	1.333	.152	1.030	1.637

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trustworthy	Narrative & 18-21	15	1.73	.799	.206
	Narrative & Over 45	22	1.41	.590	.126

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trustworthy	Equal variances assumed	.265	.610	1.421	35	.164	.324	.228	-.139	.787
	Equal variances not assumed			1.342	24.136	.192	.324	.242	-.174	.823

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trustworthy	Control & 18-21	18	1.33	.485	.114
	Control & Over 45	18	1.44	.705	.166

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trustworthy	Equal variances assumed	2.615	.115	-.551	34	.585	-.111	.202	-.521	.299
	Equal variances not assumed			-.551	30.154	.586	-.111	.202	-.523	.301

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trustworthy	Narrative & 18-21	15	1.73	.799	.206
	Control & 18-21	18	1.33	.485	.114

Independent Samples Test

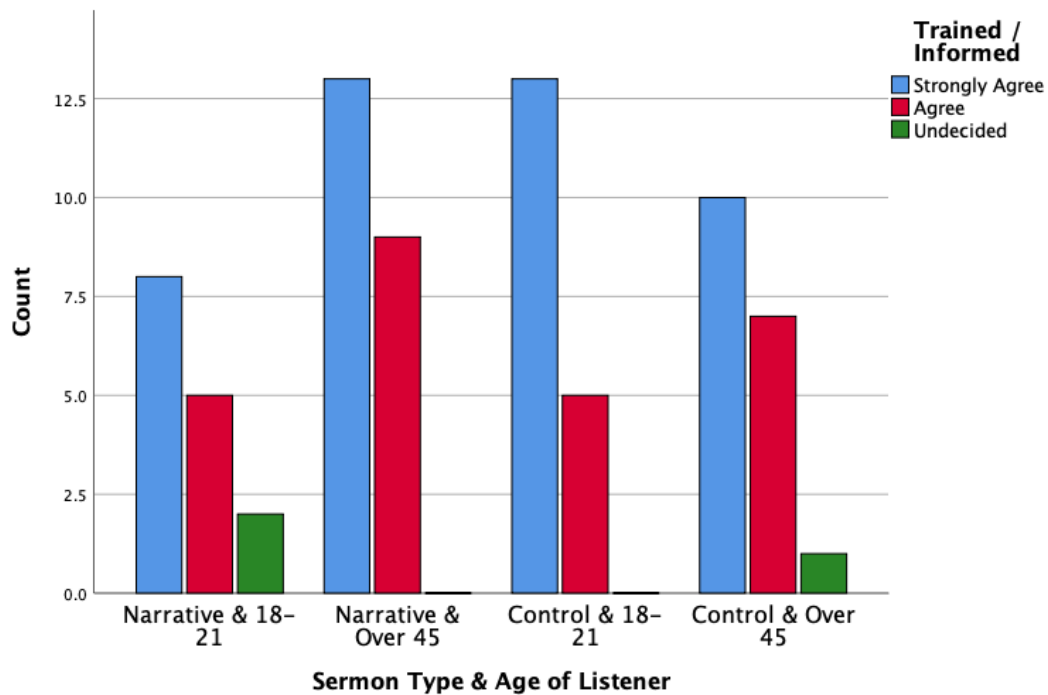
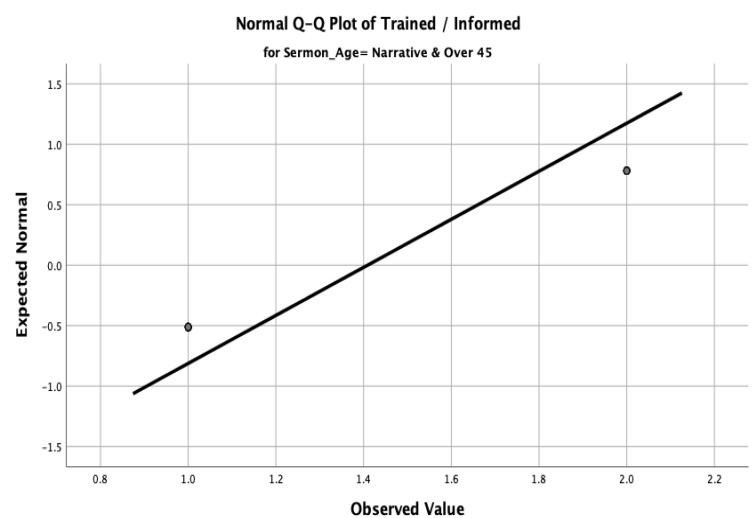
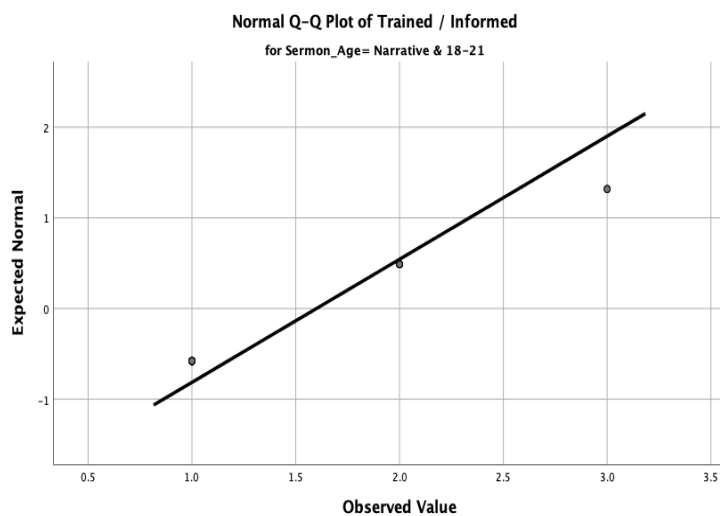
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trustworthy	Equal variances assumed	1.217	.278	1.771	31	.086	.400	.226	-.061	.861
	Equal variances not assumed			1.696	22.200	.104	.400	.236	-.089	.889

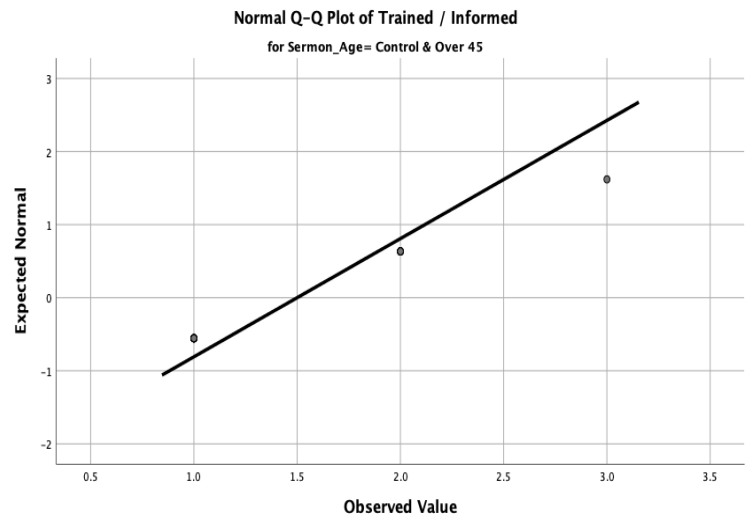
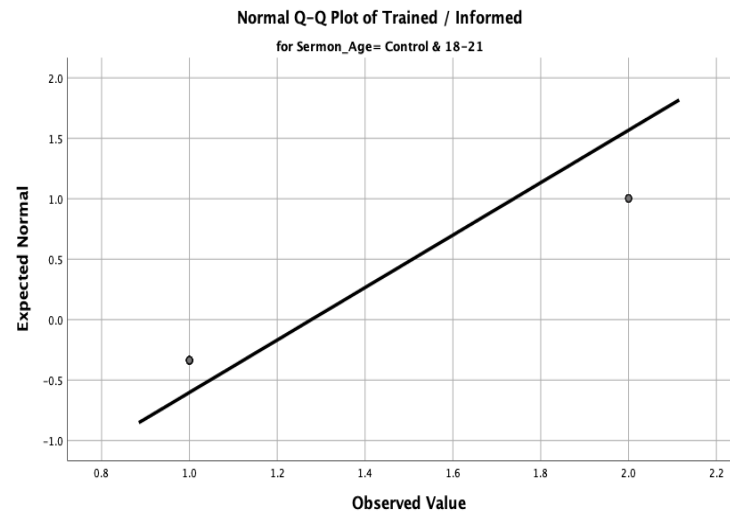
Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trustworthy	Narrative & Over 45	22	1.41	.590	.126
	Control & Over 45	18	1.44	.705	.166

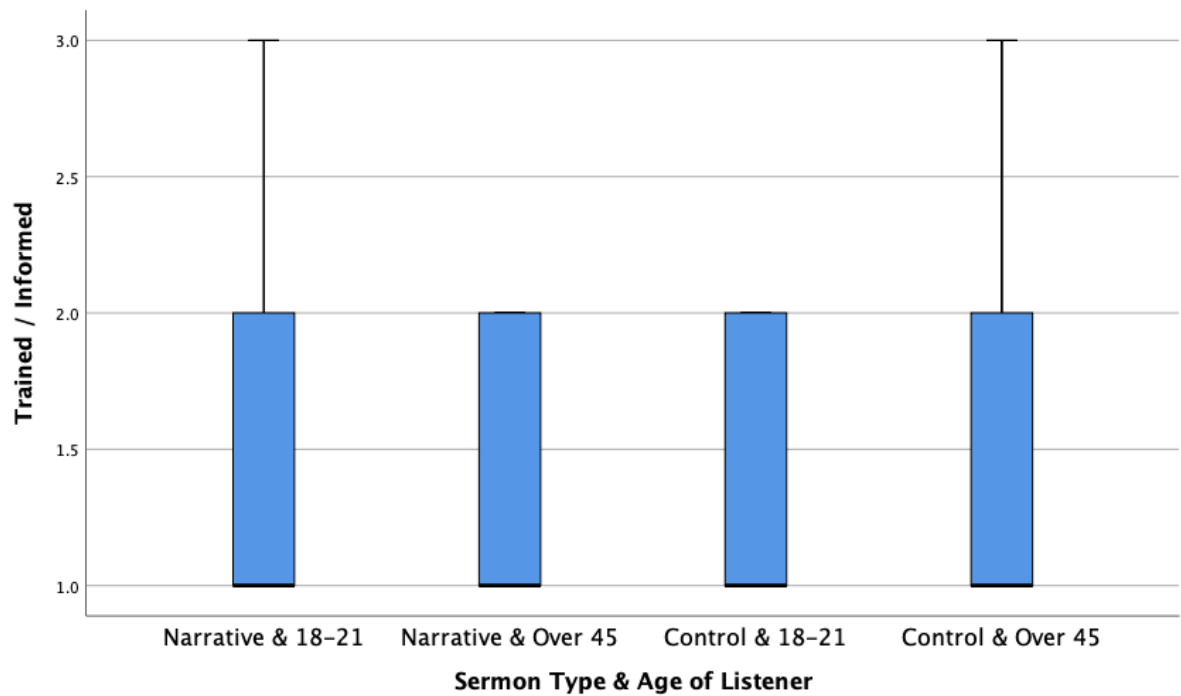
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trustworthy	Equal variances assumed	.560	.459	-.173	38	.864	-.035	.205	-.450	.379
	Equal variances not assumed			-.170	33.249	.866	-.035	.208	-.459	.389

Appendix 20: Please indicate your feelings about the preacher:**Trained and Informed (Q15.4)****Normal Q-Q Plot**



Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Trained / Informed

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.41	.503	22
	18-21	1.60	.737	15
	Total	1.49	.607	37
Control	Over 45	1.50	.618	18
	18-21	1.28	.461	18
	Total	1.39	.549	36
Total	Over 45	1.45	.552	40
	18-21	1.42	.614	33
	Total	1.44	.577	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Trained / Informed	Based on Mean	3.626	3	69	.017
	Based on Median	.942	3	69	.425
	Based on Median and with adjusted df	.942	3	60.786	.426
	Based on trimmed mean	3.334	3	69	.024

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.^{a,b}

a. Dependent variable: Trained / Informed

b. Design: Intercept + Sermon + Age + Sermon * Age

Tests of Between-Subjects Effects

Dependent Variable: Trained / Informed

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	.943 ^a	3	.314	.942	.425	.039
Intercept	150.013	1	150.013	449.468	.000	.867
Sermon	.240	1	.240	.718	.400	.010
Age	.004	1	.004	.013	.909	.000
Sermon * Age	.765	1	.765	2.291	.135	.032
Error	23.029	69	.334			
Total	175.000	73				
Corrected Total	23.973	72				

a. R Squared = .039 (Adjusted R Squared = -.002)

Estimated Marginal Means

1. Sermon Type

Dependent Variable: Trained / Informed

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.505	.097	1.312	1.698
Control	1.389	.096	1.197	1.581

2. What age are you

Dependent Variable: Trained / Informed

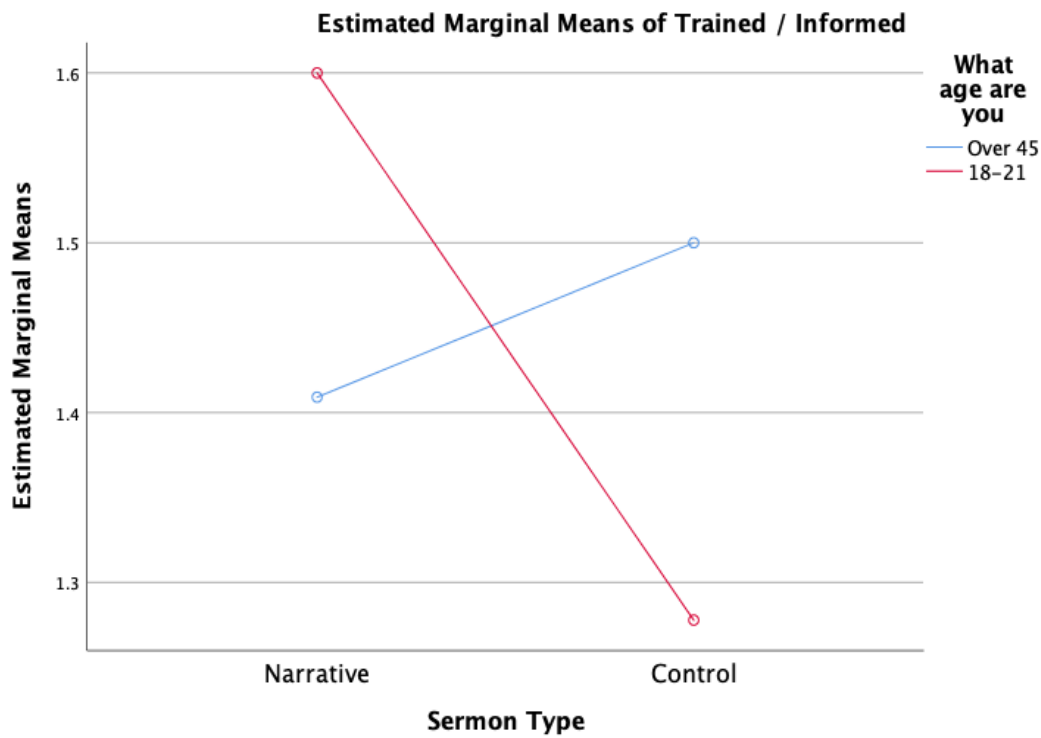
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.455	.092	1.271	1.638
18-21	1.439	.101	1.237	1.640

3. Sermon Type * What age are you

Dependent Variable: Trained / Informed

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.409	.123	1.163	1.655
	18-21	1.600	.149	1.302	1.898
Control	Over 45	1.500	.136	1.228	1.772
	18-21	1.278	.136	1.006	1.549

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trained / Informed	Narrative & 18-21	15	1.60	.737	.190
	Narrative & Over 45	22	1.41	.503	.107

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trained / Informed	Equal variances assumed	4.687	.037	.938	35	.354	.191	.203	-.222	.604
	Equal variances not assumed			.874	22.786	.391	.191	.218	-.261	.643

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trained / Informed	Control & 18-21	18	1.28	.461	.109
	Control & Over 45	18	1.50	.618	.146

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trained / Informed	Equal variances assumed	4.396	.044	-1.222	34	.230	-.222	.182	-.592	.147
	Equal variances not assumed			-1.222	31.434	.231	-.222	.182	-.593	.148

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trained / Informed	Narrative & 18-21	15	1.60	.737	.190
	Control & 18-21	18	1.28	.461	.109

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trained / Informed	Equal variances assumed	6.666	.015	1.533	31	.136	.322	.210	-.107	.751
	Equal variances not assumed			1.471	22.637	.155	.322	.219	-.131	.776

Group Statistics

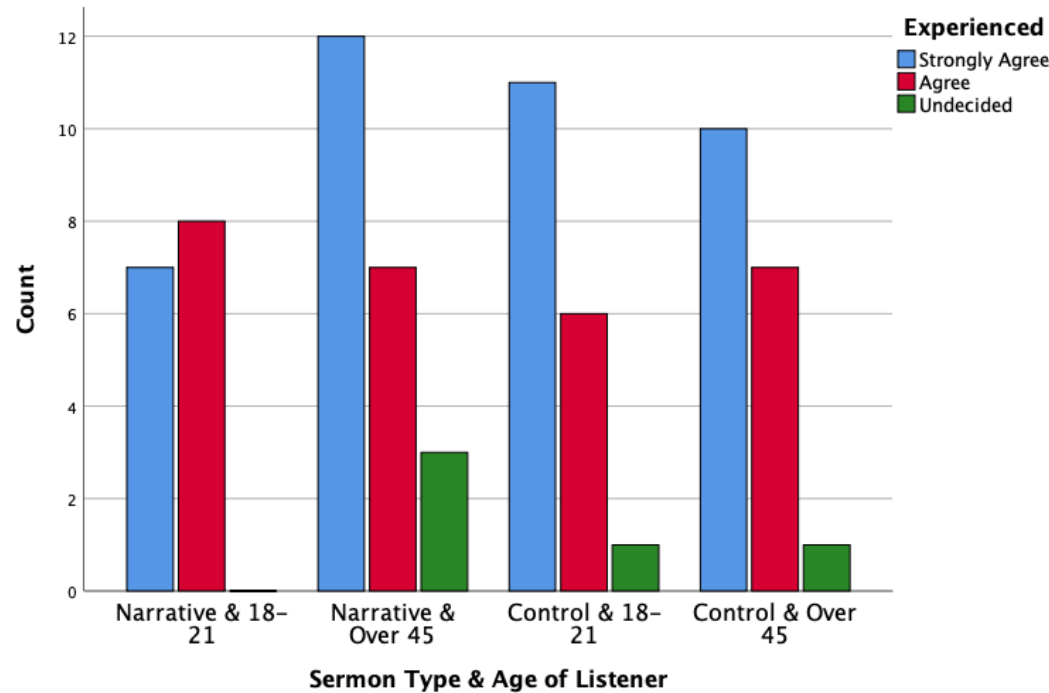
Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Trained / Informed	Narrative & Over 45	22	1.41	.503	.107
	Control & Over 45	18	1.50	.618	.146

Independent Samples Test

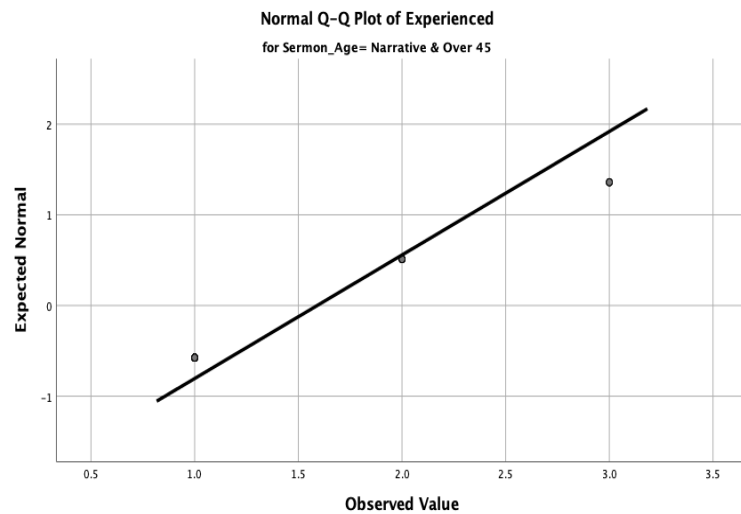
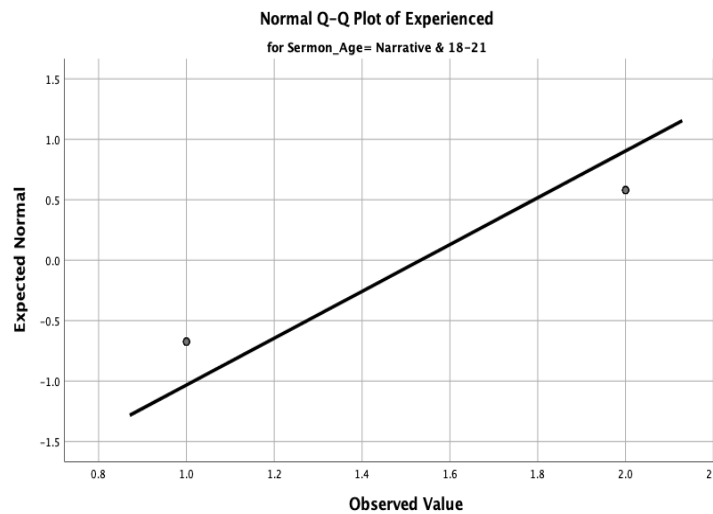
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Trained / Informed	Equal variances assumed	1.745	.194	-.513	38	.611	-.091	.177	-.450	.268
	Equal variances not assumed			-.502	32.654	.619	-.091	.181	-.459	.277

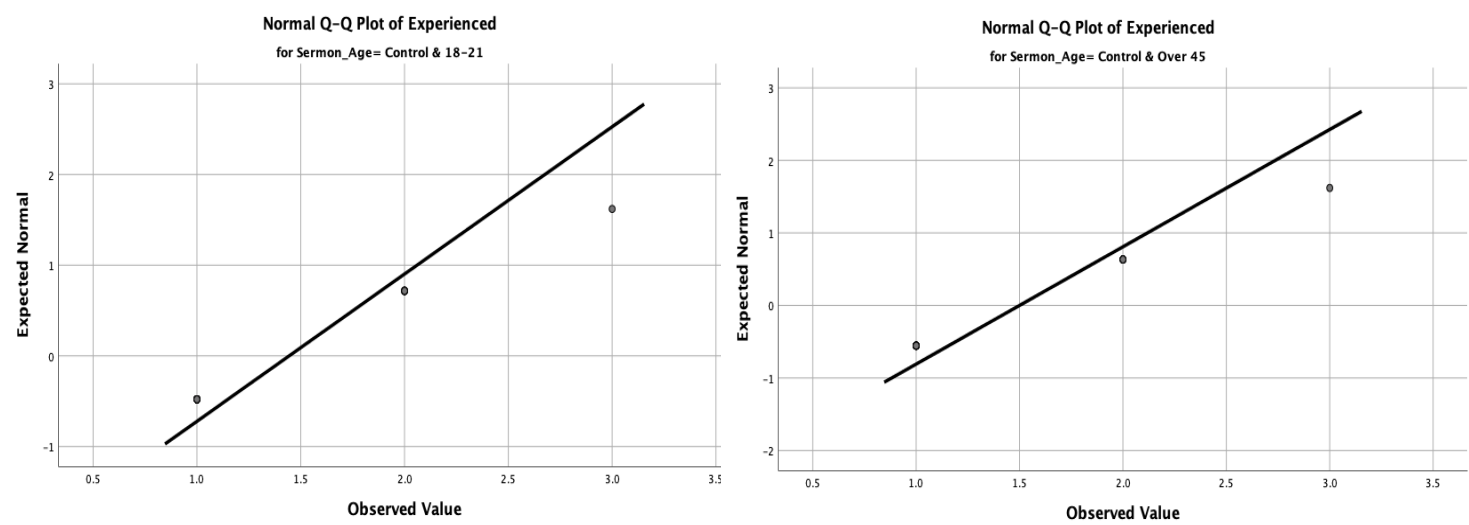
Appendix 21: Please indicate your feelings about the preacher:

Experienced (Q15.5)

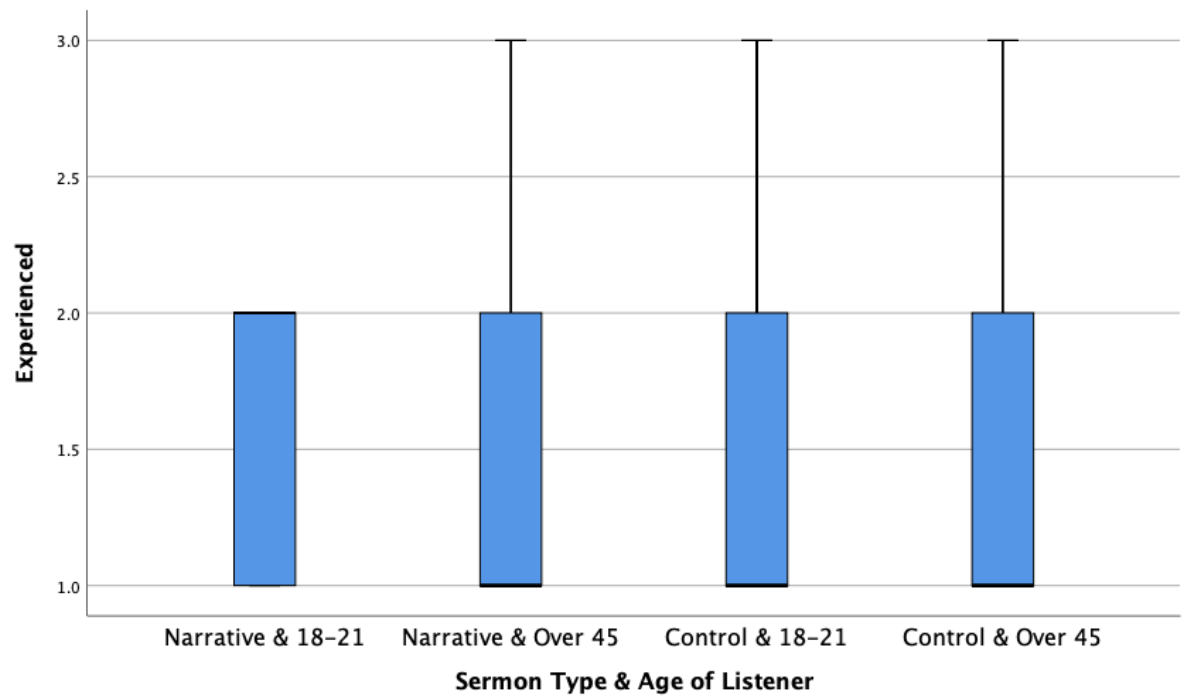


Normal Q-Q Plot





Bar Plot



Two - Way ANOVA test**Between-Subjects Factors**

		Value Label	N
Sermon Type	1	Narrative	37
	2	Control	36
What age are you	1	Over 45	40
	2	18-21	33

Descriptive Statistics

Dependent Variable: Experienced

Sermon Type	What age are you	Mean	Std. Deviation	N
Narrative	Over 45	1.59	.734	22
	18-21	1.53	.516	15
	Total	1.57	.647	37
Control	Over 45	1.50	.618	18
	18-21	1.44	.616	18
	Total	1.47	.609	36
Total	Over 45	1.55	.677	40
	18-21	1.48	.566	33
	Total	1.52	.626	73

Levene's Test of Equality of Error Variances^{a,b}

		Levene Statistic	df1	df2	Sig.
Experienced	Based on Mean	1.169	3	69	.328
	Based on Median	.206	3	69	.892
	Based on Median and with adjusted df	.206	3	65.185	.892
	Based on trimmed mean	1.021	3	69	.389

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.^{a,b}

a. Dependent variable: Experienced

b. Design: Intercept + Sermon + Age + Sermon * Age

Tests of Between-Subjects Effects

Dependent Variable: Experienced

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	.223 ^a	3	.074	.183	.907	.008
Intercept	164.980	1	164.980	406.618	.000	.855
Sermon	.145	1	.145	.357	.552	.005
Age	.057	1	.057	.141	.708	.002
Sermon * Age	1.828E-5	1	1.828E-5	.000	.995	.000
Error	27.996	69	.406			
Total	197.000	73				
Corrected Total	28.219	72				

a. R Squared = .008 (Adjusted R Squared = -.035)

Estimated Marginal Means**1. Sermon Type**

Dependent Variable: Experienced

Sermon Type	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Narrative	1.562	.107	1.349	1.775
Control	1.472	.106	1.260	1.684

2. What age are you

Dependent Variable: Experienced

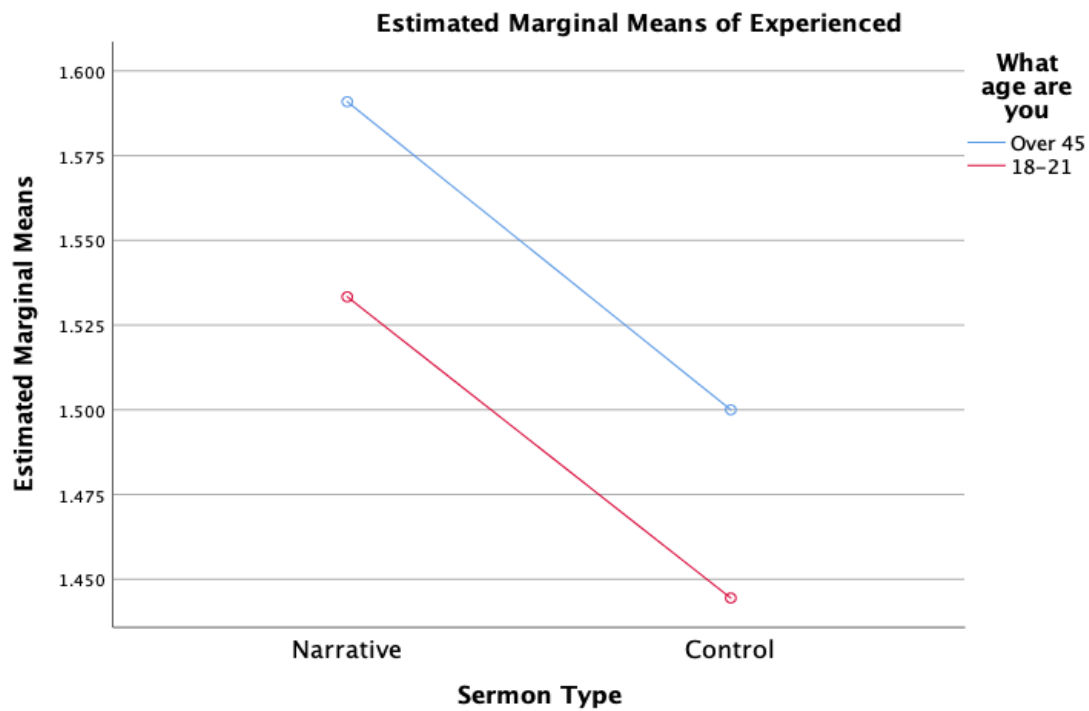
What age are you	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Over 45	1.545	.101	1.344	1.747
18-21	1.489	.111	1.267	1.711

3. Sermon Type * What age are you

Dependent Variable: Experienced

Sermon Type	What age are you	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Narrative	Over 45	1.591	.136	1.320	1.862
	18-21	1.533	.164	1.205	1.861
Control	Over 45	1.500	.150	1.200	1.800
	18-21	1.444	.150	1.145	1.744

Profile Plots



T-Test

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Experienced	Narrative & 18-21	15	1.53	.516	.133
	Narrative & Over 45	22	1.59	.734	.157

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Experienced	Equal variances assumed	3.070	.089	-.262	35	.795	-.058	.220	-.503	.388
	Equal variances not assumed			-.280	34.939	.781	-.058	.206	-.475	.360

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Experienced	Control & 18-21	18	1.44	.616	.145
	Control & Over 45	18	1.50	.618	.146

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Experienced	Equal variances assumed	.022	.882	-.270	34	.789	-.056	.206	-.474	.362
	Equal variances not assumed			-.270	33.999	.789	-.056	.206	-.474	.362

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Experienced	Narrative & 18-21	15	1.53	.516	.133
	Control & 18-21	18	1.44	.616	.145

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Experienced	Equal variances assumed	.455	.505	.444	31	.660	.089	.200	-.320	.497
	Equal variances not assumed			.451	30.995	.655	.089	.197	-.313	.491

Group Statistics

Sermon Type & Age of Listener		N	Mean	Std. Deviation	Std. Error Mean
Experienced	Narrative & Over 45	22	1.59	.734	.157
	Control & Over 45	18	1.50	.618	.146

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Experienced	Equal variances assumed	.956	.334	.418	38	.679	.091	.218	-.350	.531
	Equal variances not assumed			.425	37.955	.673	.091	.214	-.342	.524

Appendix 22: Raw Data

Preaching Questionnaire: Control Sermon & Over 45 Year Olds



1. Consent Form Title of Project: The examination of how different generations respond to biblical narrative in the context of preaching		
	Agree	Response Total
I confirm that I have read and understood the participant information sheet for this study, and have had the opportunity to ask questions.	100.0% (18)	18
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected.	100.0% (18)	18
I understand that for anonymous questionnaire studies, once I have completed the study and submitted my answers, the data cannot be withdrawn.	100.0% (18)	18
I agree to take part in the above study	100.0% (18)	18
	answered	18
	skipped	-18

2. What age are you?				
			Response Percent	Response Total
1	18-21		0.00%	0
2	Over 45		100.00%	18
			answered	18
			skipped	-18






3. How regularly do you attend church?				
			Response Percent	Response Total
1	Once a week		88.89%	16
2	1-3 times a month		5.56%	1
3	Less than 12 times a year		5.56%	1
			answered	18
			skipped	-18

4. How long have you been attending church?				
			Response Percent	Response Total
1	More that 5 years		100.00%	18
2	Between 1-5 years		0.00%	0
3	Less than a year		0.00%	0
			answered	18
			skipped	-18

5. The theme of the sermon came from a Bible story				
			Response Percent	Response Total
1	Strongly Agree		94.44%	17
2	Agree		5.56%	1
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18

6. The bible text was properly explained				
			Response Percent	Response Total
1	Strongly Agree		77.78%	14
2	Agree		22.22%	4
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18

7. The sermon had a clear message

			Response Percent	Response Total
1	Strongly Agree		77.78%	14
2	Agree		16.67%	3
3	Undecided		0.00%	0
4	Disagree		5.56%	1
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18

Can you summarise the main message? (18)

1	30/03/2020 17:08 PM ID: 138359255	God loves humanity and by His spirit - not by human effort - can save an entire nation, even a hostile enemy nation that we feel doesn't deserve His love. We should pray for revival today. On an individual level Jesus made salvation possible by His substitutionary death on the cross.
2	31/03/2020 10:39 AM ID: 138383817	God cares and loves everyone no matter what mess we get into
3	31/03/2020 18:35 PM ID: 138413679	As God did not give up on Jonah so he has not given up on you. Through Christ's horrific death we can be forgiven of our sins.
4	31/03/2020 20:16 PM ID: 138417447	God does not give up on any of us. We as Christians are told to share our faith with others
5	01/04/2020 10:45 AM ID: 138431610	Yes - no time to do that now though
6	02/04/2020 12:10 PM ID: 138499583	God never gives up on his people
7	05/04/2020 12:54 PM ID: 138618960	God does not give up on the individual and that includes me.

7. The sermon had a clear message

			Response Percent	Response Total
8	05/04/2020 12:57 PM ID: 138618932	we are sinful and disobedient prefer to go our own way even as Christians. God always forgives and seeks to restore us and still wants to use us. We can be used by God relying on the Holy Spirit to tell people Gods salvation plan .		
9	09/04/2020 21:30 PM ID: 138829452	God hasn't given up on you		
10	09/04/2020 21:39 PM ID: 138829564	The people of Nineveh were extremely wicked & godless, if the God of the Bible goes to extreme lengths to preach a message of repentance we can be sure he can reach the foulest of sinners still today.		
11	11/04/2020 08:31 AM ID: 138874318	God asked Jonah to go to Nineveh, Jonah disobeyed God and ended up being swallowed by a fish. Jonah cried out to God and He heard him. God had not given up on Jonah (and does not give up on us). Jonah was rescued from the stomach of the fish and (reluctantly carried out God's order.). God can use us and move by His Spirit to convict people of their sin. The people if Nineveh repented. If people repent God will forgive. Jesus took the punishment for our sin, He loves us and wants a relationship with us		
12	13/04/2020 18:18 PM ID: 138964939	No-one, even those 'far from God' is beyond the grace of God to save		
13	15/04/2020 07:55 AM ID: 139017696	God does not give on people and that all can be saved.		
14	16/04/2020 06:23 AM ID: 139075594	It felt like there were several themes... God doesn't give up on you... God doesn't give up on anyone... We have a responsibility to preach the gospel... We need to pray for revival... We need to repent of sin and give our lives to Jesus.		
15	16/04/2020 14:33 PM ID: 139102159	God does not give up on Jonah, Ninevah and the world. He always reconciles any person who comes to true repentance. The only way we		

7. The sermon had a clear message





			Response Percent	Response Total
		can be forgiven for our sin is through the death and resurrection of Jesus. It is just as true today as it has ever been and it requires action .		
16	23/04/2020 11:16 AM ID: 139372076	God never gives up on us. Jonah had a second chance and reluctantly obeyed God this time thus taking the message to the people of Nineveh who hated the Isrelites. The Holy Spirit convicted the people through Jonah, and then the King, and were brought to repentance and fear of God. Jesus died on the cross and took our sin on himself so that we might have forgiveness and hope of eternal life. A message we too must take to the people.		
17	23/04/2020 20:53 PM ID: 139408911	God can work through anyone, through His Holy Spirit. Nobody is beyond the reach of salvation. Salvation is from God by the power of the Holy Spirit, and only by the Holy Spirit through the work of Jesus Christ		
18	23/04/2020 21:33 PM ID: 139410286	God can save anyone, and he can use anyone who is willing and obedient to him, in the process of bringing that salvation, through his son Jesus Christ.		

8. Was there anything in the text which was overlooked that should have been included?





			Response Percent	Response Total
1	Open-Ended Question		100.00%	18
1	30/03/2020 17:08 PM ID: 138359255	No.		
2	31/03/2020 10:39 AM ID: 138383817	No		




8. Was there anything in the text which was overlooked that should have been included?			
			Response Percent
			Response Total
3	31/03/2020 18:35 PM ID: 138413679	I do believe it was all included from the text with additional scripture from other parts of the Bible reinforcing the message	
4	31/03/2020 20:16 PM ID: 138417447	No	
5	01/04/2020 10:45 AM ID: 138431610	Text wasn't actually read - just a brief summary. Fifteen minutes on the story of Jonah is unable to cover everything in the text - even briefly	
6	02/04/2020 12:10 PM ID: 138499583	No	
7	05/04/2020 12:54 PM ID: 138618960	No	
8	05/04/2020 12:57 PM ID: 138618932	no	
9	09/04/2020 21:30 PM ID: 138829452	the talk missed the fact that God relented and didn't destroy Nineveh	
10	09/04/2020 21:39 PM ID: 138829564	A very minor point concerning historical dates & having lived in South Wales, the revival was 1904 not 1905.	
11	11/04/2020 08:31 AM ID: 138874318	Not that I can think off	
12	13/04/2020 18:18 PM ID: 138964939	The element of Nineveh being the Assyrian capital; Assyria being a bitter Jewish enemy/oppressor; Jonah struggling with the fact that God wants even 'his people's enemies' to find grace and peace from God	
13	15/04/2020 07:55 AM ID: 139017696	Not that I noticed.	

8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
14	16/04/2020 06:23 AM ID: 139075594	I think, although the context was clearly explained, the sermon assumed a fairly comprehensive grasp of the story of Jonah. It might have been helpful to include God's initial call to him.			
15	16/04/2020 14:33 PM ID: 139102159	No			
16	23/04/2020 11:16 AM ID: 139372076	no			
17	23/04/2020 20:53 PM ID: 139408911	No, there was good supporting texts around the main text which were relevant and helpful.			
18	23/04/2020 21:33 PM ID: 139410286	The point of the sermon was explained well through the text.			
				answered	18
				skipped	-18


9. It is important to me that a story is historically true					Response Percent	Response Total
1	Strongly Agree				55.56%	10
2	Agree				33.33%	6
3	Undecided				5.56%	1
4	Disagree				5.56%	1

9. It is important to me that a story is historically true				
			Response Percent	Response Total
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18





10. I found it easy to apply the message to my own life				
			Response Percent	Response Total
1	Strongly Agree		44.44%	8
2	Agree		44.44%	8
3	Undecided		5.56%	1
4	Disagree		5.56%	1
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18

11. Having heard the sermon, I understand the Bible story better				
			Response Percent	Response Total
1	Strongly Agree		33.33%	6
2	Agree		33.33%	6
3	Undecided		22.22%	4

11. Having heard the sermon, I understand the Bible story better

			Response Percent	Response Total
4	Disagree		11.11%	2
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18

12. Having heard the sermon, I found it easy to relate to the characters

			Response Percent	Response Total
1	Strongly Agree		33.33%	6
2	Agree		44.44%	8
3	Undecided		16.67%	3
4	Disagree		5.56%	1
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	-18


13. In the sermon which character did you feel personally connected to and why?




			Response Percent	Response Total
1	Open-Ended Question		100.00%	18
	1	30/03/2020 17:08 PM ID: 138359255	Jonah - his sheer humanity is very relatable. He is a sinner like us, and yet God still in His grace uses him!.	

13. In the sermon which character did you feel personally connected to and why?

				Response Percent	Response Total
2	31/03/2020 10:39 AM ID: 138383817	God!			
3	31/03/2020 18:35 PM ID: 138413679	I can understand Jonah's view as there can be a wish that enemies get what they deserve.			
4	31/03/2020 20:16 PM ID: 138417447	Jonah as given the circumstances I may well have acted as he did			
5	01/04/2020 10:45 AM ID: 138431610	Jonah			
6	02/04/2020 12:10 PM ID: 138499583	Jonna			
7	05/04/2020 12:54 PM ID: 138618960	Jonah. I have a tendency to not want to do things that I may find difficult but which God's Word tells me to do.. e.g. Love my enemy!			
8	05/04/2020 12:57 PM ID: 138618932	Jonah, i know the reluctance and disobedience of my own heart but take hope that i can still be used by him.			
9	09/04/2020 21:30 PM ID: 138829452	non really			
10	09/04/2020 21:39 PM ID: 138829564	Jonah, I often feel that like Jonah I'm on a boat going in the wrong direction, but also encouraged that God can turn the boat around & bring me to the place He wants me to be.			
11	11/04/2020 08:31 AM ID: 138874318	Jonah as I sometimes want to do what I want rather than what God wants me to do.			
12	13/04/2020 18:18 PM ID: 138964939	Jonah, understanding that we are called and called again for the the sake of the Gospel to reach out to those who do not know God			
13	15/04/2020 07:55 AM ID: 139017696	Jonah. He had to stop running away from God's call and consider seriously what was required of him. He went to Ninevah, but not full of joy and hope.			

13. In the sermon which character did you feel personally connected to and why?				
			Response Percent	Response Total
			He went because that was what was required of him. He preached because he had to and not because his heart ached for the Assyrians.	
14	16/04/2020 06:23 AM ID: 139075594	Didn't really feel connected to any character		
15	16/04/2020 14:33 PM ID: 139102159	Jonah, who reminds me of myself because he thinks he knows better than God.		
16	23/04/2020 11:16 AM ID: 139372076	To Jonah because I find it difficult to obey God when he calls and often disregard what he is asking me to do. When he has prompted me more than once I listen and reluctantly obey but find when I do God does some miraculous things. I am not an evangelist but God will bring people to me and I find I get prompted to speak out. So yes I can identify with Jonah.		
17	23/04/2020 20:53 PM ID: 139408911	No in particular, because my wife will not let me say "the fish"!		
18	23/04/2020 21:33 PM ID: 139410286	Jonah, because of his reluctance to do what God wanted him to do, especially because of his previous understanding of the nature of these enemies of God, and their history with Israel.		
			answered	18
			skipped	-18

14. The sermon has changed my understanding of God				
			Response Percent	Response Total
1	Strongly Agree		0.00%	0
2	Agree		16.67%	3

14. The sermon has changed my understanding of God				
			Response Percent	Response Total
3	Undecided		27.78%	5
4	Disagree		50.00%	9
5	Strongly Disagree		5.56%	1
			answered	18
			skipped	-18
How has your understanding changed? (18)				
1	30/03/2020 17:08 PM ID: 138359255	A good reminder that it is "not by might nor by power but by my Spirit" (Zech 4:6) that people are turned to God.		
2	31/03/2020 10:39 AM ID: 138383817	I said it hadn't so nothing to say here!		
3	31/03/2020 18:35 PM ID: 138413679	The sermon has not changed my understanding of God, I am aware he is rich in mercy		
4	31/03/2020 20:16 PM ID: 138417447	It has just reinforced my view of God		
5	01/04/2020 10:45 AM ID: 138431610	It hasn't		
6	02/04/2020 12:10 PM ID: 138499583	No difference		
7	05/04/2020 12:54 PM ID: 138618960	Not really as I already knew from experience that God loves me and will never give up on me		
8	05/04/2020 12:57 PM ID: 138618932	reinforced my understanding		
9	09/04/2020 21:30 PM ID: 138829452	It hasn't changed my understanding of God		


14. The sermon has changed my understanding of God			
			Response Percent
			Response Total
10	09/04/2020 21:39 PM ID: 138829564	I have been a practicing Christian for about 30 years, there isn't that much I've not heard before or personally read in my own devotions.	
11	11/04/2020 08:31 AM ID: 138874318	Have been a Christian many years so agreed with what was said but it did not change my understanding of God	
12	13/04/2020 18:18 PM ID: 138964939	I don't think it has changed but is a good reminder of how God wants all men to come to salvation and doesn't want anyone to perish	
13	15/04/2020 07:55 AM ID: 139017696	The sermon increased my conviction that God is for people and does not give up on them.	
14	16/04/2020 06:23 AM ID: 139075594	It hasn't really changed.	
15	16/04/2020 14:33 PM ID: 139102159	It has not changed, but reinforces what I already understand that to obey God is always the best way. God usually brings one to a point of deciding to do his will.	
16	23/04/2020 11:16 AM ID: 139372076	I already understand this story and its message but it has reinforced in me the need to listen more and obey the promptings. The story is a good picture of Gods grace and mercy towards us and will never give up on us.	
17	23/04/2020 20:53 PM ID: 139408911	I know the story well and it was well delivered, but did not bring fresh revelation. It is always good to be reminded of God's love and grace to us.	
18	23/04/2020 21:33 PM ID: 139410286	It is always good to be reminded of the amazing, lavish grace of God, but I have been aware of this for a very long time now.	


15. Please indicate your feelings about the preacher.						
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Response Total
Honest / Authentic	77.8% (14)	22.2% (4)	0.0% (0)	0.0% (0)	0.0% (0)	18
Intelligent	61.1% (11)	33.3% (6)	5.6% (1)	0.0% (0)	0.0% (0)	18
Trustworthy	66.7% (12)	22.2% (4)	11.1% (2)	0.0% (0)	0.0% (0)	18
Trained / Informed	55.6% (10)	38.9% (7)	5.6% (1)	0.0% (0)	0.0% (0)	18
Experienced	55.6% (10)	38.9% (7)	5.6% (1)	0.0% (0)	0.0% (0)	18
					answered	18
					skipped	-18



Appendix 23: Raw Data

Preaching Questionnaire: Control Sermon & 18-21 Year Olds



1. Consent Form Title of Project: The examination of how different generations respond to biblical narrative in the context of preaching		
	Agree	Response Total
I confirm that I have read and understood the participant information sheet for this study, and have had the opportunity to ask questions.	100.0% (18)	18
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected.	100.0% (18)	18
I understand that for anonymous questionnaire studies, once I have completed the study and submitted my answers, the data cannot be withdrawn.	100.0% (18)	18
I agree to take part in the above study	100.0% (18)	18
	answered	18
	skipped	0

2. What age are you?				
			Response Percent	Response Total
1	18-21		100.00%	18
2	Over 45		0.00%	0
			answered	18
			skipped	0



3. How regularly do you attend church?				
			Response Percent	Response Total
1	Once a week		100.00%	18
2	1-3 times a month		0.00%	0
3	Less than 12 times a year		0.00%	0
			answered	18
			skipped	0

4. How long have you been attending church?				
			Response Percent	Response Total
1	More that 5 years		88.89%	16
2	Between 1-5 years		11.11%	2
3	Less than a year		0.00%	0
			answered	18
			skipped	0




5. The theme of the sermon came from a Bible story

			Response Percent	Response Total
1	Strongly Agree		83.33%	15
2	Agree		16.67%	3
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

6. The bible text was properly explained

			Response Percent	Response Total
1	Strongly Agree		50.00%	9
2	Agree		50.00%	9
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

7. The sermon had a clear message

			Response Percent	Response Total
1	Strongly Agree		55.56%	10
2	Agree		38.89%	7
3	Undecided		5.56%	1
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

Can you summarise the main message? (18)

1	25/03/2020 14:56 PM ID: 138086151	God does not give up on anyone, everyone needs to hear about this and no one is too far gone for his forgiveness - he redeems is through Jesus' death.
2	26/03/2020 18:21 PM ID: 138151403	To preach to everyone the good news of Jesus Chris as to create a revival. The story of Jonah gives Christians hope as God did not give up on Jonah and he will not give up on "you". We must repent of our sins and pick up our cross.
3	09/04/2020 11:14 AM ID: 138792879	God doesn't give up. He didn't give up on Jonah, or Nineveh. He didn't give up on us so he sent his Son, and we should share this.
4	13/04/2020 10:40 AM ID: 138948719	God never gives up
5	13/04/2020 19:28 PM ID: 138966557	That we have to cry out to God when we make mistakes as we have sinned and that God will never give up on us.
6	13/04/2020 21:25 PM ID: 138969030	The sermon was about trusting in God and doing what is difficult

7. The sermon had a clear message

			Response	Response
			Percent	Total
7	14/04/2020 10:07 AM ID: 138979818	Jesus died on the cross to save our sins , useful context from the Jonah story and how he saved Nineveh.		
8	17/04/2020 01:08 AM ID: 139127218	Even in the depths of the oceans God heard Jonah's cries for forgiveness, revival came quickly to the wicked city of Ninevah after a terrible sermon through the power of the Spirit... And just like Jonah and the ninevites, we are never too far gone to receive forgiveness and salvation because Jesus endured the pain of our sins in our place... All we have to do is ask, believe and turn from our old ways		
9	17/04/2020 17:38 PM ID: 139166092	The message was that God didn't give up on Jonah for being disobedient and stubborn or give up on the city of Nineveh for being so immoral, so he won't give up on us either. Except we have to accept forgiveness and live for God first, and as the story of Jonah and Nineveh shows, no one is too far gone for God's salvation.		
10	17/04/2020 17:59 PM ID: 139167621	Just like God never gave up om Jonah and Ninevah, he never gives up on you.		
11	18/04/2020 10:47 AM ID: 139182205	The message was about repentance and bringing others to God. And how God can use us to bring others to him		
12	18/04/2020 10:50 AM ID: 139182216	We can be saved through Gods mercy just as the people of ninevah were and this means we also need to be sharing Gods word so others can be saved		
13	18/04/2020 12:15 PM ID: 139184250	God doesn't give up on us; just as he didn't give up on Jonah and the Ninevites. There is no-one God's salvation cannot reach. We must remember when we are contending for and preaching to our friends who don't know Christ. God's salvation can bring revival to everyone and we can stand and celebrate that.		
14	18/04/2020 12:47 PM ID: 139185083	God's love is for everyone and he will never give up on us.		

7. The sermon had a clear message

			Response Percent	Response Total
15	18/04/2020 19:56 PM ID: 139193112	God does not give up on me		
16	19/04/2020 15:16 PM ID: 139206807	That God did not give up on Jonah spreading the word of God and God does not give up on us either as we are to spread his word. We are to pray to create a new revival today as Jonah did in Nineveh back then. As through all Jesus did for us dying on the cross he took the pain for us and our sins so that we could have eternal life and so that we now should spread the gospel as he commissioned us to do so. The resurrection of Jesus destroyed death and defeated the enemy so that we could live and have eternal life. The hope and victory we have is because God has never given up on us and no one is every to far away from God.		
17	20/04/2020 10:09 AM ID: 139223602	God will not give up on you and He won't give up on others- no one is out of His reach		
18	21/04/2020 15:06 PM ID: 139294456	That no matter how far gone a person may appear to be they are never far enough from God. He will always be the one who sacrificed his son for their sin and he will always take them back and forgive them if they repent.		





8. Was there anything in the text which was overlooked that should have been included?

			Response Percent	Response Total
1	Open-Ended Question		100.00%	18
1	25/03/2020 14:56 PM ID: 138086151	Don't think so		
2	26/03/2020 18:21 PM ID: 138151403	Use the text more to make a more coherent argument about why we must repent of our sins. There was bit of a jump from the message of creating a		




8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
			revival to repent. Use the bible to explain why as Christians we must repent. Jesus's love shows us how sinful we are. Then make the logical conclusion that such good news about our salvation must be shared to all nations.		
3	09/04/2020 11:14 AM ID: 138792879		Maybe could have reflected on Jonah's lack of repentance later in the story when all of Nineveh had repented.		
4	13/04/2020 10:40 AM ID: 138948719		No		
5	13/04/2020 19:28 PM ID: 138966557		I don't think so.		
6	13/04/2020 21:25 PM ID: 138969030		I don't think so		
7	14/04/2020 10:07 AM ID: 138979818		N/a		
8	17/04/2020 01:08 AM ID: 139127218		Nothing that comes to mind, the main points of the Chapter and more were covered thoroughly and relatively quickly		
9	17/04/2020 17:38 PM ID: 139166092		Could have expanded on why Nineveh needed to repent and who Jonah was.		
10	17/04/2020 17:59 PM ID: 139167621		no		
11	18/04/2020 10:47 AM ID: 139182205		No		
12	18/04/2020 10:50 AM ID: 139182216		Not that I can think of		

8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
13	18/04/2020 12:15 PM ID: 139184250	Perhaps a bit more context and acknowledging the steps that led to Jonah obediently going to preach to Ninevah. It took a lot of running away and arguing with God before Jonah eventually came to obey God.			
14	18/04/2020 12:47 PM ID: 139185083	No I Think it was dealt with well in order to deliver the message clearly.			
15	18/04/2020 19:56 PM ID: 139193112	I don't think so.			
16	19/04/2020 15:16 PM ID: 139206807	The state that Nineveh was truly in and the reasons behind truly why Jonah didn't want to go there potentially being because of the travel and long journey he was to make to get there. And that he felt like he was alone in going there and how scared he was.			
17	20/04/2020 10:09 AM ID: 139223602	why he was in the whale/more about Jonah's initial calling possibly			
18	21/04/2020 15:06 PM ID: 139294456	Not that I am aware of. I thought it encapsulated it quite well.			
				answered	18
				skipped	0




9. It is important to me that a story is historically true

			Response Percent	Response Total
1	Strongly Agree		44.44%	8
2	Agree		22.22%	4
3	Undecided		11.11%	2
4	Disagree		22.22%	4
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0





10. I found it easy to apply the message to my own life

			Response Percent	Response Total
1	Strongly Agree		50.00%	9
2	Agree		38.89%	7
3	Undecided		11.11%	2
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

11. Having heard the sermon, I understand the Bible story better

			Response Percent	Response Total
1	Strongly Agree		38.89%	7
2	Agree		50.00%	9
3	Undecided		11.11%	2
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

12. Having heard the sermon, I found it easy to relate to the characters

			Response Percent	Response Total
1	Strongly Agree		22.22%	4
2	Agree		38.89%	7
3	Undecided		38.89%	7
4	Disagree		5.56%	1
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

13. In the sermon which character did you feel personally connected to and why?





			Response Percent	Response Total
1	Open-Ended Question		100.00%	18
1	25/03/2020 14:56 PM ID: 138086151	Jonah- It's God who speaks, no matter how bad my 'talk' or 'sermon' or whatever I say is, if I say what God has spoken- He can move.		
2	26/03/2020 18:21 PM ID: 138151403	Particularity Jonah. The preacher is very good at making Jonah relatable.		
3	09/04/2020 11:14 AM ID: 138792879	Jonah, because I often find I half-heartedly do as God has asked me if I don't want to do it.		
4	13/04/2020 10:40 AM ID: 138948719	Jonah No matter where I go god is there. Even in the depths of struggles		
5	13/04/2020 19:28 PM ID: 138966557	If I had to choose, I think it would be Jonah as he made mistakes and cried to God for forgiveness.		
6	13/04/2020 21:25 PM ID: 138969030	Jonah as he did what was difficult		
7	14/04/2020 10:07 AM ID: 138979818	Jesus. Mainly because I put his pain in my shoes. How Jesus died on the cross , taking my place makes me connect deeper with him and fills me with joy and thankfulness		
8	17/04/2020 01:08 AM ID: 139127218	Jonah but not everything he did... In my own life I thought I was too far gone into mental health problems to ever get through another day... I cried out to God and he sent me help after help... And within the past 9 months he has completely healed my mind		
9	17/04/2020 17:38 PM ID: 139166092	Jonah mostly because I quickly judge people, but my mind can easily be changed unlike Jonah.		
10	17/04/2020 17:59 PM ID: 139167621	Jonah, because he wasn't always enthused to give God's message of hope, but God used him anyway.		

13. In the sermon which character did you feel personally connected to and why?			
			Response Percent
			Response Total
11	18/04/2020 10:47 AM ID: 139182205	None	
12	18/04/2020 10:50 AM ID: 139182216	Jonah as it can be scary to go and tell people about Gods word and so it's easy to try and disobey and run away from that but actually remembering that there is hope even for the most sinful because God is great and loving and merciful!!	
13	18/04/2020 12:15 PM ID: 139184250	I feel there wasn't very much analysis of the characters. Jonah's character wasn't deeply explored - he was more just portrayed as the instrument which brought salvation to Ninevah. It was hard to connect with the character personally for that reason.	
14	18/04/2020 12:47 PM ID: 139185083	Jonah. As humans were not perfect and we are going to mess up, but the truth that god will never give up and will still love us as he did with Jonah is something that resonates with me and something to rejoice in.	
15	18/04/2020 19:56 PM ID: 139193112	Jonah	
16	19/04/2020 15:16 PM ID: 139206807	I found a personal connection with Jonah as he was unable to hide from God and feeling anxious for the reasons as to why he was sent there not wanting to be sent somewhere and why he would not send someone else, as I personally have felt in moving house I didn't want to move house and was scared to what I was leaving behind and tried to stay where I lived even though I knew God was sending me there for his reasons along with my family. And now two years later and can se the amazing work God has done in the place moved to as people have come to know God through this travel and change and the revival starting in this area through moving here.	
17	20/04/2020 10:09 AM ID: 139223602	Jonah- his fear/lack of desire to tell others about God- sometimes I go through seasons like that	

13. In the sermon which character did you feel personally connected to and why?

			Response Percent	Response Total
18	21/04/2020 15:06 PM ID: 139294456	Jonah because he didn't want to do what God had asked of him and sometimes I feel like that would be my reaction. Just the feeling of being human and being given a heavenly task can seem intimidating so I understood why Jonah would want to run. However I also understand why he relented to God's will.		
			answered	18
			skipped	0

14. The sermon has changed my understanding of God

			Response Percent	Response Total
1	Strongly Agree		5.56%	1
2	Agree		22.22%	4
3	Undecided		44.44%	8
4	Disagree		27.78%	5
5	Strongly Disagree		0.00%	0
			answered	18
			skipped	0

How has your understanding changed? (18)

1	25/03/2020 14:56 PM ID: 138086151	I understood what was communicated about God in this sermon already, but it has reaffirmed what I know about God.
2	26/03/2020 18:21 PM ID: 138151403	

14. The sermon has changed my understanding of God			
			Response Percent
			Response Total
3	09/04/2020 11:14 AM ID: 138792879	It hasn't changed my understanding of God, but it has reminded me that as much as I fail him, he will not give up on me.	
4	13/04/2020 10:40 AM ID: 138948719	It hasn't	
5	13/04/2020 19:28 PM ID: 138966557	I still see him the same, as I know he will never give up on me and he is forgiving.	
6	13/04/2020 21:25 PM ID: 138969030	It strengthens what I already knew	
7	14/04/2020 10:07 AM ID: 138979818	My understanding has been more confirmed	
8	17/04/2020 01:08 AM ID: 139127218	Reinforced already known thoughts of God, but a reminder is never insignificant	
9	17/04/2020 17:38 PM ID: 139166092	It hasn't really changed my understanding of God but it has reminded me anyone can become a Christian, which is encouraging when there's so many people around me who seem so unreachable.	
10	17/04/2020 17:59 PM ID: 139167621	I know that God never gives up on his people, no matter the mess they make	
11	18/04/2020 10:47 AM ID: 139182205	It shows that he loves us no matter what we do	
12	18/04/2020 10:50 AM ID: 139182216	Just thought more/hit home more about just how merciful and loving a God we have and the hope that we can tell others about - also don't give up telling others as the Holy Spirit can do powerful things!!	
13	18/04/2020 12:15 PM ID: 139184250	It didn't change my opinion of God but reminded me of how great God's mercy and his salvation are.	

14. The sermon has changed my understanding of God

				Response Percent	Response Total
14	18/04/2020 12:47 PM ID: 139185083	I think it's easy to forget how much God loves us. We hear it over and over but when it is presented in a way like this it affirms how big and powerful his love is and i found the sermon a great reminder of that.			
15	18/04/2020 19:56 PM ID: 139193112	It's has deepened my understanding of his love and perseverance.			
16	19/04/2020 15:16 PM ID: 139206807	My understanding has not changed as I also felt the same understanding as what was explained in the preach but the re-realisation of his love for us and the mission he has sent me on personally was reminded through this preach.			
17	20/04/2020 10:09 AM ID: 139223602	Broadened my understanding of God as a relational God- pray to Him for others to be saved, He wants to work with us			
18	21/04/2020 15:06 PM ID: 139294456	The fact that he saved Jonah despite his immaturity running away. Also how skilfully he used Jonah to save Nineveh.			

15. Please indicate your feelings about the preacher.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Response Total
Honest / Authentic	55.6% (10)	38.9% (7)	5.6% (1)	0.0% (0)	0.0% (0)	18
Intelligent	61.1% (11)	38.9% (7)	0.0% (0)	0.0% (0)	0.0% (0)	18

15. Please indicate your feelings about the preacher.						
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Response Total
Trustworthy	66.7% (12)	33.3% (6)	0.0% (0)	0.0% (0)	0.0% (0)	18
Trained / Informed	72.2% (13)	27.8% (5)	0.0% (0)	0.0% (0)	0.0% (0)	18
Experienced	61.1% (11)	33.3% (6)	5.6% (1)	0.0% (0)	0.0% (0)	18
					answered	18
					skipped	0

Appendix 24: Raw Data

Preaching Questionnaire: Narrative Sermon & 18-21 Year Olds



1. Consent Form Title of Project: The examination of how different generations respond to biblical narrative in the context of preaching		
	Agree	Response Total
I confirm that I have read and understood the participant information sheet for this study, and have had the opportunity to ask questions.	100.0% (15)	15
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected.	100.0% (15)	15
I understand that for anonymous questionnaire studies, once I have completed the study and submitted my answers, the data cannot be withdrawn.	100.0% (15)	15
I agree to take part in the above study	100.0% (15)	15
	answered	15
	skipped	0

2. What age are you?				
			Response Percent	Response Total
1	18-21		100.00%	15
2	Over 45		0.00%	0
			answered	15
			skipped	0





3. How regularly do you attend church?				
			Response Percent	Response Total
1	Once a week		100.00%	15
2	1-3 times a month		0.00%	0
3	Less than 12 times a year		0.00%	0
			answered	15
			skipped	0

4. How long have you been attending church?				
			Response Percent	Response Total
1	More that 5 years		100.00%	15
2	Between 1-5 years		0.00%	0
3	Less than a year		0.00%	0
			answered	15
			skipped	0



5. The theme of the sermon came from a Bible story

			Response Percent	Response Total
1	Strongly Agree		73.33%	11
2	Agree		26.67%	4
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	15
			skipped	0

6. The bible text was properly explained

			Response Percent	Response Total
1	Strongly Agree		60.00%	9
2	Agree		20.00%	3
3	Undecided		13.33%	2
4	Disagree		6.67%	1
5	Strongly Disagree		0.00%	0
			answered	15
			skipped	0

7. The sermon had a clear message

			Response Percent	Response Total
1	Strongly Agree		40.00%	6
2	Agree		60.00%	9
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	15
			skipped	0

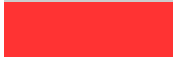



Can you summarise the main message? (15)

1	04/04/2020 15:21 PM ID: 138601294	God does not give up on anyone. Rather he uses anyone to complete His purposes. His purposes include saving lives and no one is beyond the reach of God, He can save anyone!
2	04/04/2020 17:26 PM ID: 138604313	The story of Jonah is an example of how God doesn't give up on anyone, and thus there is hope for all people.
3	05/04/2020 00:11 AM ID: 138611100	Using the story of Jonah to illustrate how God loves us so much and his forgiveness is so immense that he will never let us go, no matter how far we let ourselves go from him, he still has us and holds us
4	05/04/2020 20:04 PM ID: 138628131	God never gives up on you. Prayer is powerful and can reach anybody
5	05/04/2020 23:12 PM ID: 138631210	It was about how no one is beyond the reach of salvation. Using the story of Jonah, it is shown that God wants to reach nations no matter how far they are from him. God can also use the most unexpected people to witness for God.
6	06/04/2020 17:50 PM ID: 138672325	That God can save anybody, nothing is too much for God- never too far to come back to him

7. The sermon had a clear message			
			Response Percent
			Response Total
7	07/04/2020 17:31 PM ID: 138722532	No one is beyond the reach of God	
8	10/04/2020 11:41 AM ID: 138843850	tells about how the prophet Jonah refused to follow the Lord. Through some supernatural events, God convinced him to obey and carry out the Lord's plan. While Jonah eventually did what he was asked to do.	
9	10/04/2020 21:42 PM ID: 138869215	God works in the most unlikely of places - nowhere and no one is outside of his reach and love	
10	11/04/2020 08:44 AM ID: 138874625	Even though jonah tried to run away he couldn't escape God.	
11	22/04/2020 13:03 PM ID: 139336256	We are never beyond the reach of God. We need to follow and commit ourselves to him	
12	22/04/2020 14:38 PM ID: 139341960	No one is too far from knowing Jesus.	
13	25/04/2020 12:18 PM ID: 139480950	Prayer is powerful, and god is a real geezer who you can meet with	
14	25/04/2020 17:50 PM ID: 139489724	The story linked to Jonah and how he was reluctant to go speak to the Ninevites but when he did God worked through him and the whole nation bowed down to God. The message also linked to the speaker's personal stories and I thought that was great to hear how God can work through people.	
15	26/04/2020 23:01 PM ID: 139519875	When we ask Jesus to help us, He will. He looks out for the ones who seeks Him for help and for fellowship. He forgives and does not give up anyone of us. He has a plan for each and everyone of us and he will guide us thought the plan	

8. Was there anything in the text which was overlooked that should have been included?			
		Response Percent	Response Total
1	Open-Ended Question	100.00%	15
1	04/04/2020 15:21 PM ID: 138601294	The prayer of Jonah in the belly of the fish, that then links to Christ.	
2	04/04/2020 17:26 PM ID: 138604313	The fact that the king made a decree and told everyone: Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.	
3	05/04/2020 00:11 AM ID: 138611100	.	
4	05/04/2020 20:04 PM ID: 138628131	Possibly more detail into why Ninevah was being punished	
5	05/04/2020 23:12 PM ID: 138631210	no	
6	06/04/2020 17:50 PM ID: 138672325	Maybe the beginning part about God's original call to Jonah and his disobedience	
7	07/04/2020 17:31 PM ID: 138722532	I think the text was handled well and there was a clear gospel presentation	
8	10/04/2020 11:41 AM ID: 138843850	No I don't think there was.	
9	10/04/2020 21:42 PM ID: 138869215	-	
10	11/04/2020 08:44 AM ID: 138874625	No	
11	22/04/2020 13:03 PM ID: 139336256	I don't think so	



8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
12	22/04/2020 14:38 PM ID: 139341960	No			
13	25/04/2020 12:18 PM ID: 139480950	There was a lil confusion when talking about the king in Jonah's story, it wasn't properly explained what the king did to move his people, also, linking the following stories back to the Jonah story may have helped the message be more cohesive? Just so there was a solid link to follow as I listened :))			
14	25/04/2020 17:50 PM ID: 139489724	I don't think so, personally I thought it was covered really well.			
15	26/04/2020 23:01 PM ID: 139519875	Unsure			
				answered	15
				skipped	0

9. It is important to me that a story is historically true				Response Percent	Response Total
1	Strongly Agree			46.67%	7
2	Agree			46.67%	7
3	Undecided			6.67%	1
4	Disagree			13.33%	2
5	Strongly Disagree			0.00%	0




9. It is important to me that a story is historically true

			Response Percent	Response Total
			answered	15
			skipped	0

10. I found it easy to apply the message to my own life

			Response Percent	Response Total
1	Strongly Agree		60.00%	9
2	Agree		40.00%	6
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	15
			skipped	0




11. Having heard the sermon, I understand the Bible story better

			Response Percent	Response Total
1	Strongly Agree		33.33%	5
2	Agree		53.33%	8
3	Undecided		20.00%	3
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0

11. Having heard the sermon, I understand the Bible story better

	Response Percent	Response Total
	answered	15
	skipped	0

12. Having heard the sermon, I found it easy to relate to the characters

			Response Percent	Response Total
1	Strongly Agree		33.33%	5
2	Agree		60.00%	9
3	Undecided		6.67%	1
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	15
			skipped	0

13. In the sermon which character did you feel personally connected to and why?

			Response Percent	Response Total
1	Open-Ended Question		100.00%	15
	1	04/04/2020 15:21 PM ID: 138601294	The people in Ninevah, for I know that I need God's grace and forgiveness in my life.	
	2	04/04/2020 17:26 PM ID: 138604313	Jonah, because so often I can fall short, yet God shows me fresh grace	



13. In the sermon which character did you feel personally connected to and why?



			Response Percent	Response Total
3	05/04/2020 00:11 AM ID: 138611100	Jonah - I have a faith and go to church regularly but don't always want to go, or I go mainly for the social/community aspect. I don't make enough time for God and fill my time with other less important things but I know that He still holds me and when I'm ready to deepen my relationship with Him, his arms will be wide open		
4	05/04/2020 20:04 PM ID: 138628131	Scottish village praying for revival, because I feel the need for revival in university		
5	05/04/2020 23:12 PM ID: 138631210	Jonah, sometimes it can be daunting to share the Gospel with people who seem the most uninterested		
6	06/04/2020 17:50 PM ID: 138672325	Jonah, knowing my own times of disobedience		
7	07/04/2020 17:31 PM ID: 138722532	Jonah, because at times we can all run from our responsibility of sharing God's Word		
8	10/04/2020 11:41 AM ID: 138843850	Jonah because sometimes we tend to run away from god and i can relate to that.		
9	10/04/2020 21:42 PM ID: 138869215	I suppose when Jonah mumbled his words, not quite sure of what he was saying, made me think about how I need to be more confident in and speaking about Gods word in my own life		
10	11/04/2020 08:44 AM ID: 138874625	Jonah Because I too have turned away from God		
11	22/04/2020 13:03 PM ID: 139336256	The personal stories in it made you feel more connected with the sermon. I particularly like the one about Scottish revival and how prayer makes a difference because that is so important to remember often it can be forgotten. The story at the end at the work place encourages me to be bold.		

13. In the sermon which character did you feel personally connected to and why?

				Response Percent	Response Total
12	22/04/2020 14:38 PM ID: 139341960	Jonah because it is easy to want to do what you want to do and not what God wants me to do.			
13	25/04/2020 12:18 PM ID: 139480950	The guy in the heather who prayed and brought people to god, because I've been face down in the heather too, and because it reminded me of a talk I heard about how God may change your spiritual giftings at certain times so that you can be the part of the church body that is needed at the time, it reminded me that as I move forwards God may make me the one who prays in front of the church, or the preacher, or the tea maker, or the key member of a small group etc.			
14	25/04/2020 17:50 PM ID: 139489724	The person who I related to most was the lady who was overjoyed by the Lord when she became a Christian and all the fellow workers, family and friends could see the joy coming out of her. I feel like she reminds me of myself because ever since I've turned to the Lord, my joy is increasing and my friends often say how joyful I am and see that change in me.			
15	26/04/2020 23:01 PM ID: 139519875	Jonah, I can apply my own current situation to his experience, and understand how God help me through the path			
				answered	15
				skipped	0

14. The sermon has changed my understanding of God

			Response Percent	Response Total
1	Strongly Agree		0.00%	0
2	Agree		40.00%	6
3	Undecided		20.00%	3

14. The sermon has changed my understanding of God				
			Response Percent	Response Total
4	Disagree		20.00%	3
5	Strongly Disagree		20.00%	3
			answered	15
			skipped	0
How has your understanding changed? (15)				
1	04/04/2020 15:21 PM ID: 138601294	My understanding of God hasn't changed. But I have been reminded once again of God's patience and pursuit of sinners and how He never gives up on His people.		
2	04/04/2020 17:26 PM ID: 138604313	It hasn't changed, it has provided a fresh reminder		
3	05/04/2020 00:11 AM ID: 138611100	You can read the Bible so many times and each time a different message can be revealed to you about God		
4	05/04/2020 20:04 PM ID: 138628131	reinforced to me how involved God is in this world- He hears our prayers and answers them		
5	05/04/2020 23:12 PM ID: 138631210	It reaffirmed the characteristics of God		
6	06/04/2020 17:50 PM ID: 138672325	It hasn't changed my understanding but has highlighted/emphasised certain aspects of his character		
7	07/04/2020 17:31 PM ID: 138722532	It further emphasized the grace God has shown us by saving us		
8	10/04/2020 11:41 AM ID: 138843850	It help me understand the full meaning of Johan story		
9	10/04/2020 21:42 PM ID: 138869215	-		

14. The sermon has changed my understanding of God				Response Percent	Response Total
10	11/04/2020 08:44 AM ID: 138874625	NA			
11	22/04/2020 13:03 PM ID: 139336256	It hasn't			
12	22/04/2020 14:38 PM ID: 139341960	Hasn't changed			
13	25/04/2020 12:18 PM ID: 139480950	It hasn't changed it, but it's in line with my understanding			
14	25/04/2020 17:50 PM ID: 139489724	I've heard quite a few talks about Jonah before but this one changed my understanding and view of God because it reminded me that he can work through anyone. And even when Jonah turned away from God's desired path for him, God still desired to use him and out of that, many people were saved and same goes for the other stories shared.			
15	26/04/2020 23:01 PM ID: 139519875	Reminded me how great God is			

15. Please indicate your feelings about the preacher.						
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Response Total
Honest / Authentic	60.0% (9)	33.3% (5)	6.7% (1)	0.0% (0)	0.0% (0)	15

15. Please indicate your feelings about the preacher.						
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Response Total
Intelligent	40.0% (6)	60.0% (9)	0.0% (0)	0.0% (0)	0.0% (0)	15
Trustworthy	40.0% (6)	53.3% (8)	0.0% (0)	6.7% (1)	0.0% (0)	15
Trained / Informed	53.3% (8)	33.3% (5)	13.3% (2)	0.0% (0)	0.0% (0)	15
Experienced	46.7% (7)	53.3% (8)	0.0% (0)	0.0% (0)	0.0% (0)	15
					answered	15
					skipped	0

Appendix 25: Raw Data

Preaching Questionnaire: Narrative Sermon & Over 45 Year Olds




1. Consent Form Title of Project: The examination of how different generations respond to biblical narrative in the context of preaching		
	Agree	Response Total
I confirm that I have read and understood the participant information sheet for this study, and have had the opportunity to ask questions.	100.0% (22)	22
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected.	100.0% (22)	22
I understand that for anonymous questionnaire studies, once I have completed the study and submitted my answers, the data cannot be withdrawn.	100.0% (22)	22
I agree to take part in the above study	100.0% (22)	22
	answered	22
	skipped	0

2. What age are you?				
			Response Percent	Response Total
1	18-21		0.00%	0
2	Over 45		100.00%	22
			answered	22
			skipped	0




3. How regularly do you attend church?				
			Response Percent	Response Total
1	Once a week		100.00%	22
2	1-3 times a month		0.00%	0
3	Less than 12 times a year		0.00%	0
			answered	22
			skipped	0

4. How long have you been attending church?				
			Response Percent	Response Total
1	More that 5 years		90.91%	20
2	Between 1-5 years		9.09%	2
3	Less than a year		0.00%	0
			answered	22
			skipped	0




5. The theme of the sermon came from a Bible story

			Response Percent	Response Total
1	Strongly Agree		86.36%	19
2	Agree		13.64%	3
3	Undecided		4.55%	1
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

6. The bible text was properly explained

			Response Percent	Response Total
1	Strongly Agree		45.45%	10
2	Agree		50.00%	11
3	Undecided		4.55%	1
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

7. The sermon had a clear message

			Response Percent	Response Total
1	Strongly Agree		81.82%	18
2	Agree		13.64%	3
3	Undecided		4.55%	1
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

Can you summarise the main message? (22)

1	25/03/2020 20:27 PM ID: 138102341	Jonah was asked by God to go to Nineveh and tell the people to repent, because if they did not, He would destroy their city. Jonah refused and set off in a boat in the opposite direction. He was then swallowed whole by a great fish. The fish spewed him up on the shore of Nineveh. He did tell the people to repent. They did so in great earnest, and the city was saved.
2	26/03/2020 21:40 PM ID: 138161076	God loves everyone. No-one is ever beyond God's reach. God will forgive and receive anyone who repents: A, B, C.
3	30/03/2020 19:43 PM ID: 138366664	We need to obey God and he never gives up on us and that amazing things happen when we pray
4	30/03/2020 20:22 PM ID: 138367940	Jonah praying for salvation. How the lord moved through prayer from Godly Saints. The results of prayer
5	07/04/2020 15:50 PM ID: 138716333	Just as reluctant Jonah was used by God after being smelly and unwilling, any one of us can be used by God too.
6	08/04/2020 12:25 PM ID: 138752218	God is trustworthy then and still is- available to all

7. The sermon had a clear message			
			Response Percent
			Response Total
7	08/04/2020 15:02 PM ID: 138760260	God never gives up on you.	
8	08/04/2020 17:52 PM ID: 138771000	No explained very well and in depth, Greek words often used and explained. Good theology	
9	08/04/2020 22:55 PM ID: 138780798	God doesn't give up on people; He is ready to give everyone a fresh start if they admit/ believe/ come to Jesus	
10	09/04/2020 09:34 AM ID: 138787713	No	
11	09/04/2020 13:59 PM ID: 138802972	No one is too far for God, he is faithful and will come after us	
12	09/04/2020 17:39 PM ID: 138818117	God never gives up on us	
13	09/04/2020 19:23 PM ID: 138823858	God hasn't given up on anyone - He wants to save us all. No-one is beyond His reach. He can also use all of us to witness to others, no matter who we are.	
14	10/04/2020 12:12 PM ID: 138845736	God never gives up on us and can use us regardless	
15	10/04/2020 14:19 PM ID: 138854302	No matter how vile we've been, God can open up relationship with him if we repent of our sin and put our trust in Jesus.	
16	10/04/2020 22:56 PM ID: 138870560	That God doesn't give up on us.	
17	11/04/2020 09:44 AM ID: 138875669	No one is beyond the reach of God's salvation.	

7. The sermon had a clear message

			Response Percent	Response Total
18	11/04/2020 15:14 PM ID: 138883037	That no matter who we are, how old or how young or what we have done God loves us and forgives us if we admit we have done wrong, believe in Jesus is Son and ask Him to come into our lives. God forgives and saves all who come to Him. Throughout the ages God never gives up on us, those He created.		
19	13/04/2020 09:27 AM ID: 138946107	Jonahs reluctance to assist a people he hated, but God's determination to show grace to a people he loved.		
20	13/04/2020 10:46 AM ID: 138948928	God never gives up on us and he care about me		
21	16/04/2020 18:24 PM ID: 139117130	God will always find you he never gives up You respond and he will answer He will listen to faithful prayers and will respond Revival is real and we should be seeking it by prayer		
22	17/04/2020 14:52 PM ID: 139156124	God does not give up on anyone No one is beyond the reach of God's salvation		




8. Was there anything in the text which was overlooked that should have been included?



			Response Percent	Response Total
1	Open-Ended Question		100.00%	22
1	25/03/2020 20:27 PM ID: 138102341	Jonah said to the others on the boat that God had brought about the storm because He was angry. He was angry becauase Jonah had been disobedient. Jonah then aked to be thrown overboard, so that the storm would stop.		





8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
2	26/03/2020 21:40 PM ID: 138161076	Nothing springs to mind!			
3	30/03/2020 19:43 PM ID: 138366664	Don't think so.			
4	30/03/2020 20:22 PM ID: 138367940	No straight forward message			
5	07/04/2020 15:50 PM ID: 138716333	Maybe exactly where to find the story of Jonah and also Jesus.			
6	08/04/2020 12:25 PM ID: 138752218	Jonahs reluctance was understated			
7	08/04/2020 15:02 PM ID: 138760260	dont think so			
8	08/04/2020 17:52 PM ID: 138771000	No explained very well			
9	08/04/2020 22:55 PM ID: 138780798	Don't think so			
10	09/04/2020 09:34 AM ID: 138787713	Making the theme clearer at the beginning			
11	09/04/2020 13:59 PM ID: 138802972	No			
12	09/04/2020 17:39 PM ID: 138818117	Not as far as I can tell			
13	09/04/2020 19:23 PM ID: 138823858	No - very well expounded.			

8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
14	10/04/2020 12:12 PM ID: 138845736	I don't think so			
15	10/04/2020 14:19 PM ID: 138854302	no			
16	10/04/2020 22:56 PM ID: 138870560	No			
17	11/04/2020 09:44 AM ID: 138875669	Not from the knowledge of the Bible I have.			
18	11/04/2020 15:14 PM ID: 138883037	How Johan actually landed in the sea in the middle of this storm would I feel have been helpful, did Johan fall overboard, jump overboard without it the fact that God calms the storm the moment Jonah is thrown overboard is lost, including the sailors reaction to deciding they had to do this and what happened when they did. Possibly that after praying for Deirdre in the middle of the work place did not seem appropriate when this lady telephone later in the evening reporting that having asked Jesus into her life at home, and she had encountered Jesus personally, the suggestion that she find a Bible teaching church/an Alpha course to learn and grow in her new faith, discipleship for anytime really particularly in this current season.			
19	13/04/2020 09:27 AM ID: 138946107	A little more background to Jonah as a person and then perhaps his reaction afterwards.			
20	13/04/2020 10:46 AM ID: 138948928	We didn't read the text so I can't comment.			
21	16/04/2020 18:24 PM ID: 139117130	No			




8. Was there anything in the text which was overlooked that should have been included?				Response Percent	Response Total
	22	17/04/2020 14:52 PM ID: 139156124	There are other things in the original story but to include them would complicate the clarity of the main message.		
				answered	22
				skipped	0

9. It is important to me that a story is historically true					Response Percent	Response Total
1	Strongly Agree				50.00%	11
2	Agree				40.91%	9
3	Undecided				9.09%	2
4	Disagree				0.00%	0
5	Strongly Disagree				0.00%	0
					answered	22
					skipped	0

10. I found it easy to apply the message to my own life				
			Response Percent	Response Total
1	Strongly Agree		54.55%	12
2	Agree		45.45%	10
3	Undecided		0.00%	0
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

11. Having heard the sermon, I understand the Bible story better				
			Response Percent	Response Total
1	Strongly Agree		40.91%	9
2	Agree		31.82%	7
3	Undecided		18.18%	4
4	Disagree		13.64%	3
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

12. Having heard the sermon, I found it easy to relate to the characters

			Response Percent	Response Total
1	Strongly Agree		40.91%	9
2	Agree		50.00%	11
3	Undecided		9.09%	2
4	Disagree		0.00%	0
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

13. In the sermon which character did you feel personally connected to and why?

			Response Percent	Response Total
1	Open-Ended Question		100.00%	22
1	25/03/2020 20:27 PM ID: 138102341	A resident of Nineveh, because of my need to repent		
2	26/03/2020 21:40 PM ID: 138161076	Jonah - because I am conscious of not always wanting to do what I believe God may be prompting me to do - though not usually because I don't want to see God move in someone's life, rather because I doubt he will....		
3	30/03/2020 19:43 PM ID: 138366664	Jonah's preaching was reluctant but God honoured his word and sent revival.		
4	30/03/2020 20:22 PM ID: 138367940	The faithful prayer warrior and how when we humble ourselves God moves		

13. In the sermon which character did you feel personally connected to and why?





			Response Percent	Response Total
5	07/04/2020 15:50 PM ID: 138716333	I have never been as reluctant as Jonah, and so can't easily relate. I can understand why the people turned to God though, because I have done so too!		
6	08/04/2020 12:25 PM ID: 138752218	the king		
7	08/04/2020 15:02 PM ID: 138760260	Deidre - finding Jesus		
8	08/04/2020 17:52 PM ID: 138771000	The stories of Jesus and Paul		
9	08/04/2020 22:55 PM ID: 138780798	Person at his work who responded in faith		
10	09/04/2020 09:34 AM ID: 138787713	The person who came out if the see feeling in a bad way. I have felt disconnected at times		
11	09/04/2020 13:59 PM ID: 138802972	Jonah, because even in my brokenous in serving (6 year recent convert) long term Christians in the Church it is exhausting emotionally with people who have less baggage than I and have enjoyed years of preaching are not only not adding to the kingdom but are in fact detracting from it because they are not employing some of the basic advice from Jesus and almost to the point of persecuting and scoffing young zealous believers, I fell into doing it in my own strength and not wanting to gently corrects these stubborn people. God please invade our lives saturate us Holy Spirit. How is it our young Adults can walk away without adopting the wisdom books in their lives.		
12	09/04/2020 17:39 PM ID: 138818117	Jonah, because God used him despite his failings and God has done that for me		

13. In the sermon which character did you feel personally connected to and why?			
			Response Percent
			Response Total
13	09/04/2020 19:23 PM ID: 138823858	Jonah - loved the description of him coming up from the sea smelly and dirty! I had never pictured him so vividly before and the narrative had me hooked from the beginning, even though I was very familiar with the story.	
14	10/04/2020 12:12 PM ID: 138845736	The ladies who prayed because I feel God as put it on my heart to pray .	
15	10/04/2020 14:19 PM ID: 138854302	Jonah. I think my attitude could be similar given a call to go where I did not want to go or to people I had no empathy with.	
16	10/04/2020 22:56 PM ID: 138870560	Jonah because at times I have known what the right thing is to do but have carried along with my own plan, God as graciously helped me get back on track many times!	
17	11/04/2020 09:44 AM ID: 138875669	Jonah. Maybe we all have apprehensions sometimes when it comes to obeying God. We can feel like running away however God sovereignly achieves his purposes ultimately.	
18	11/04/2020 15:14 PM ID: 138883037	King of Nineveh. He wanted to save his people and city, understood what he had to do and was obedient, leading his people to humble themselves and repent. The city was saved.	
19	13/04/2020 09:27 AM ID: 138946107	The Assyrian king because he repented when he was convicted by God.	
20	13/04/2020 10:46 AM ID: 138948928	Deidre. Just the "I know" bit	
21	16/04/2020 18:24 PM ID: 139117130	The last lady I had a similar experience when I asked God to reveal himself	
22	17/04/2020 14:52 PM ID: 139156124	To Jonah, because of the challenge in my own life to obedience to God.	
			answered 22

13. In the sermon which character did you feel personally connected to and why?

	Response Percent	Response Total
	skipped	0

14. The sermon has changed my understanding of God

			Response Percent	Response Total
1	Strongly Agree		4.55%	1
2	Agree		31.82%	7
3	Undecided		13.64%	3
4	Disagree		50.00%	11
5	Strongly Disagree		0.00%	0
			answered	22
			skipped	0

How has your understanding changed? (22)

1	25/03/2020 20:27 PM ID: 138102341	God's will will be achieved one way or the other. It is better to learn to cooperate with Him than to be disobedient and get into trouble, as well as bringing misfortune on others.
2	26/03/2020 21:40 PM ID: 138161076	I know God loves everyone and will forgive whoever turns to him. But it was well presented!
3	30/03/2020 19:43 PM ID: 138366664	I know God is a merciful and gracious God and great to hear it again.
4	30/03/2020 20:22 PM ID: 138367940	I agreed with the points of the sermon Gods moves. And a new converts prayer is always a more powerful prayer

14. The sermon has changed my understanding of God

			Response Percent	Response Total
5	07/04/2020 15:50 PM ID: 138716333	My understanding of Jonah has changed, hearing more of his background as to why he was reluctant. I have a renewed appreciation of God's grace, but my understanding hasn't changed, just been bolstered a bit.		
6	08/04/2020 12:25 PM ID: 138752218	God is loving to all		
7	08/04/2020 15:02 PM ID: 138760260	I already knew that Jesus doesn't give up on us but it was still encouraging to hear that again		
8	08/04/2020 17:52 PM ID: 138771000	My understanding has changed as it renews my mind and builds my faith. Faith comes from hearing the word of God. Sometimes I would like scripture only to be read over the congregation		
9	08/04/2020 22:55 PM ID: 138780798	Not a lot; have heard similar often though the years		
10	09/04/2020 09:34 AM ID: 138787713	Has not changed my understanding		
11	09/04/2020 13:59 PM ID: 138802972	I really felt in the bottom of the whale and he does hear our cry's for mercy and I can repent again to ask Jesus to be more real and in my life so I know he knows...be sure the reader understands I can see it's not just my job to know him but he goes after us to know him, I long to know him so intimately.		
12	09/04/2020 17:39 PM ID: 138818117	It has reinforced what I already know not necessarily changed my understanding		
13	09/04/2020 19:23 PM ID: 138823858	It hasn't changed but it has underlined what I already knew of God's character.		
14	10/04/2020 12:12 PM ID: 138845736	I feel it as reinforcement my faith		

14. The sermon has changed my understanding of God			
			Response Percent
			Response Total
15	10/04/2020 14:19 PM ID: 138854302	I'm unsure that my understanding has changed as I've heard similar/the same teaching before.	
16	10/04/2020 22:56 PM ID: 138870560	My understanding hasn't changed as I was already confident in my this area of how and who God is.	
17	11/04/2020 09:44 AM ID: 138875669	It hasn't really, I knew the content already. More a reminder that God is there for us, we're not out of his reach.	
18	11/04/2020 15:14 PM ID: 138883037	A strengthening and in awe of God's timing, power and His longing that all should be saved!	
19	13/04/2020 09:27 AM ID: 138946107	I felt that I knew the passage sufficiently well before and that my understanding of God remained the same.	
20	13/04/2020 10:46 AM ID: 138948928	It hasn't	
21	16/04/2020 18:24 PM ID: 139117130	I understand more about revival that it has been happening over the centuries	
22	17/04/2020 14:52 PM ID: 139156124	It pulls me back into focus in relation to God's love and forgiveness towards those thought unreachable and His power to save and change lives.	

15. Please indicate your feelings about the preacher.						
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Response Total
Honest / Authentic	72.7% (16)	22.7% (5)	4.5% (1)	0.0% (0)	0.0% (0)	22
Intelligent	54.5% (12)	36.4% (8)	9.1% (2)	0.0% (0)	0.0% (0)	22
Trustworthy	63.6% (14)	31.8% (7)	4.5% (1)	0.0% (0)	0.0% (0)	22
Trained / Informed	59.1% (13)	40.9% (9)	0.0% (0)	0.0% (0)	0.0% (0)	22
Experienced	54.5% (12)	31.8% (7)	13.6% (3)	0.0% (0)	0.0% (0)	22
					answered	22
					skipped	0

Appendix 26: Consent form

Title of Project: The examination of how different generations response to biblical narrative in the context of preaching

Name of Researcher: Keith Cooper

Please initial box

- | | |
|--|--------------------------|
| 1. I confirm that I have read and understood the participant information sheet, dated, for the above study and have had the opportunity to ask questions. | <input type="checkbox"/> |
| 2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected. | <input type="checkbox"/> |
| 3. I understand that for anonymous questionnaire studies, once I have completed the study and submitted my answers, the data cannot be withdrawn? | <input type="checkbox"/> |
| 4. I agree to take part in the above study. | <input type="checkbox"/> |

_____	_____	_____
Name of Participant	Date	Signature

_____	_____	_____
Researcher	Date	Signature

Appendix 27: Participant information sheet

The examination of how different generations response to biblical narrative in the context of preaching

You are being invited to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information before you decide to take part.

Thank you for reading this.

Purpose

The purpose of this study is to look at how different generations relate to bible stories. The research project is part of a MA dissertation in Theology being done through the Irish Baptist College and Chester University.

Why have I been chosen?

- You have been chosen because you have attended church in the last 12 months,
- You are either 18-21 years old or over the age of 45 years old.

This study relies on volunteers, but there is still no obligation for you to take part.

What will happen if I decide to take part?

- You will be sent an email with two links, one to a YouTube sermon and the other to an on-line questionnaire.
- The sermon will be based on the story of Jonah and should be listened to before completing the questionnaire.
- The questionnaire will mainly consist of multi-choice questions. However, there will also be a few open-ended questions which you will need to respond to in your own words.
- The sermon will last 15 minutes, and the questionnaire will take about 5 minutes to complete.

The results of the questionnaire will be used to form part of a larger dissertation examining biblical narrative.

Confidential

The questionnaire is completely anonymous and no personal information will be collected. Any emails that are collected during the research will be stored securely on the computer of the researcher, password protected and deleted once the project is complete. Emails will not be passed on to anyone else or used for any other purpose.

Contact Information

If you have any questions about the study, then please contact me. I will be happy to discuss any questions you may have.

Email: 1722127@chester.ac.uk

Thank you for your interest in this research.

Kind Regards

Keith Cooper

Appendix 28: Jonah – Narrative Sermon

YouTube Link: <https://youtu.be/bfZGcryHaps>

He was half staggering, half crawling up the beach

- And he looked a mess.
- His hair was bleached and falling out in places
- His skin white, blotchy and scarred,
- His cloths destroyed, *what could have done this to him?*
- and the smell - stomach turning!
- A combination of stale fish and vomit
- Jonah was almost unrecognisable from the man he used to be...

It turns out that he had been through the most dramatic and traumatic of events.

- **It must have felt like a lifetime ago when God had called Jonah to go to the city of Nineveh...**
- But back then Jonah had other ideas, he simple didn't like them, he wasn't going to do that.
- So he jumped into a boat going in the opposite direction
- But God was not going to give up on Jonah
- It took a violent storm, that threatens to sink the boat and kill everyone in it
- A death swim that should have ended in a watery grave...
- But instead he is swallowed by a big fish.

Jonah is as good dead, floating in the bottom of the ocean

- But it is from this place of complete helplessness that he calls out to God.
- And 3 days later he is miraculous puked out unto a beach.
- Messy - *yes*, sticky - *yes* and smelly - *oh yes!*
- *And now as* Jonah comes staggering up a beach
- Knowing that God has given life back to one repentant sinner.
- He knows that God has not given up on him.
- In fact: God is speaking to him again.

But this time everything is different – God has got Jonah's attention.

- and as He speaks to Jonah a second time.
- He repeats the same thing (go to Nineveh) with one difference.
- This time God will not take 'no' for an answer.
- Because from inside a fish, Jonah had made a promise to obey God.
- He has promised to obey...
- Jonah is able to get up and go on because he knows that God has forgiven Him.
- *Knowing God's Forgiveness is a powerful thing*
- *He removes sins, guilt, shame*
- *He brings restoration and provides hope for the future.*
- *This is what Jonah had experienced and it is a reminder to all of us that God does not give up on anyone.*

Jonah eventually arrives in the important city of Nineveh.

- It was significant because of its trade route and was about 4 times larger than most of the surrounding cities.
- But the people that lived here: called the Assyrians, where a group of people who had oppressed Israel for years: **They were enemies!**
- *Jonah did not like them or want to be there*
- *But running away was no longer an option*
- **And anyway he must have been thinking...**
- **What difference can one man make?**
- **So Jonah reluctantly walks through the city for a day.**
- **And he says... nothing!**
- **His bleached hair and damaged skin must have got him noticed**
- **But the smell stopped anyone from coming to close.**
- He know he can't keep quiet for ever...

But when he finally speaks, it is probably the worst sermon ever preached. '**40 days and your city will be overthrown**' he mumbled.

- Because deep down Jonah hopes the city will be destroyed
- But God cares for the people of Nineveh and God hasn't given up on them.
- And He uses Jonah's reluctant whisper, but He also uses The King:
- Someone who does not yet even believe in God:
- **When the king speaks, his people take notice.**
- Everyone from the oldest to youngest, from the wise to the foolish, do not eat or drink, and they are in genuine mourning and repentance.
- Even the animals do not eat or drink.
- Such is the manifest presence of the Spirit of God.
- God in his mercy and grace forgave them.
- *And you can not help but see* how much God cares and that
- No one is beyond the reach of God's salvation.

In one day 120 000 people drop to their knees in brokenness, repentance and fear of God.

- This is a community saturated with God's presence
- And perhaps the greatest revivals in history
- *But it is also a reminder to us again that:*
- No one is beyond the reach of God's salvation
- **Do you know that God still cares for individuals and for nations today**
- He does not give up on His people
- There has been many times down through the centuries when God has broken into communities in an equally powerful ways.

It happen in a small Hebrides Islands off the coast of Scotland in the 1950's

- Before the revival, the churches in the area were virtually empty.
 - Many were about to close their doors.
 - But there were a few people who knew that God does not give up on His people.
 - There were small groups who agreed to meet regularly to pray.
 - Some met in barns and others in their homes - **step up from a fishes belly**
- Nevertheless, God still uses the most unlikely people, who believe in God enough to prayer.

- **There were 2 sister, Peggy was blind and her sister Christine, who was riddled with arthritis**
- **Although they were too disabled to get to a church service, they prayed in their home.**
- God saw the passion they had for His glory, and so He met with them, and honoured their faith in Him.
- It was through their prayers that God came down in such a powerful Presence upon the Hebridian Islands.

Others were meeting three nights every week until four or five in the morning.

- One night, the local blacksmith was called upon to pray.
- As he prayed, the power of God was unleashed, rattling dishes on the dresser, and then waves of divine power moved through the room.
- Simultaneously, the Spirit of God swept through the village.
- People could not sleep and were seen walking the streets in great conviction; others knelt by their bedsides crying for pardon.
- People were turning to God at all hours of the day and night, calling on God to save them.
- On their **fishing boats**, and **in the fields**, sinners broke down and cried out for mercy, without hearing a single word from a preacher.
- Churches were hold **4 services an evening** at 7pm, 10pm, midnight, and 3am, such was the hunger for God.

Often the churches were packed to the doors, *more waiting outside*

- Within 48 hours the pubs were closed,
- many young people had surrendered their lives to Jesus, and were found in the prayer meeting.
- In some districts there was hardly a person who was not affected by the revival.

One lad fell to his knees by a pig-sty, and was wonderfully saved. Not long after, a search party was sent to find him because he was late coming home from the fields, they found him face down in the heather repeating over and over, '**Oh Jesus I love you, I love Jesus!**'.

- When he was asked to pray during a particularly hard service, **just 3 sentences of prayer** brought forth the Fire of God.
- **The preacher Duncan Campbell said**, that more souls were saved through young Donald's prayers than all the preaching of all the preachers in the revival.
- **Crime ceased**, the **police jail was left unused** and virtually every person in Lewis and Harris were saved during the 3 year revival.
- You can see why Duncan Campbell said, "**A revival is a community saturated with God.**"

The story of Jonah and the stories of subsequent revivals reminds us that God does not give up on anyone

- and he can use the most unlikely people.
- No one is beyond God's reach of salvation
- And that includes you and me...

A number of years ago when I was working Belfast...

- The group of people I worked with loved to party
- and from time to time I would go out with them
- I don't drink alcohol and they thought it was great:
- Became I became the designated driver.
- They were a lively bunch, but there was one particular lady who was the 'life and soul' of the party
- I kept praying for her and others
- and gentle talk and respond to questions about Jesus...
- *she was listening*
- and about a year later she walked into work and announced
- That she had become a Christian.
- **She radiated the presence of Jesus.** The change and testimony was so obvious, and it made a massive impact on her family and friends.
- He daughter and son-in-law became christians.
- Another receptionist became a christian and a fellow work colleague recommitted her life to Jesus.

But my favourite part of the story involves a girl called Daidrie.

- She was just watching everything that God was doing.
- A few weeks went past and she started coming to the discipleship group that we started in work.
- She asked lots of questions and eventually she came to me one day and said, '**How do I become a christian**'.
- I explained to her that it was as simple as A,B,C
- **A - admit you need help - done wrong**
- **B - Believe that Jesus is the answer - he died and rose**
- **C - come to him - turn from your sin and pride and follow Him.**
- Then she said **how will I know?**
- I thought for a moment and simple said you will know,
- When you ask him: He will reveal himself to you.
- I would normally pray with someone there and then, busy office...
- And I felt the HS say - to tell her to go home and pray to God by herself.
- I got a phone call about 9pm that evening - it was Daidrie and she was half laughing and half crying and all she could say was "**I Know**".
- That evening in her bedroom she had met with Jesus and he had a preformed and deep work of grace in her life.
- What Jesus did for Daidrie and for so many others
- He can do for you.

Call out Him...

Appendix 29: Jonah – Control Sermon

YouTube Link: <https://youtu.be/nYIYKqrFfvk>

The story so far:

God had called Jonah to go to the city of Nineveh to warn them of their need to turn to God

- But Jonah had other ideas, he jumps onto a boat going in the opposite direction
- He ends up in the middle of a storm, that threatens to sink the boat and kill everyone
- When Jonah finally admits that he is the problem
- He gets thrown overboard, into the sea
- And is swallowed by a big fish...
- **This is where we pick up the story**

Jonah has just spent 3 days, as good dead in belly of a fish

- Before he is miraculously and unceremoniously puked out unto a beach.
- It may have been messy, but I don't think Jonah cared.
- Because God has given life back to one repentant sinner.
- And He had more work for Jonah to do.

• God does not give up on Jonah

- For Jonah God turned up in the most unlikely place, the belly of a stinky fish...
- God had pursued him in the bottom of the ocean.
- This is what David writes in Psalm 139:7 **'Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there.'**
- So Jonah who had been through the most traumatic of events.
- **As he** staggers up the beach: God speaks to him again.
- but this time it's different – God has now got Jonah's attention.
- and as He speaks to Jonah a second time.
- He said the same thing with one difference.
- This time God will not take 'no' for an answer. God has heard the promise Jonah made to Him from deep in the ocean: **He said to God**
'I will offer sacrifices to you with songs of praise, and I will fulfil all my vows. For my salvation comes from the Lord alone.' Jonah 2:9,

- Jonah now knows he must obey and has learnt from his disobedience and failure.
- We all have moments when we get it wrong, disobey or fail.
- The question is do we learn from them, and grow through them.
- Or do you make the same mistakes over and over again.
- Jonah is able to get up and go on because he knows that he is forgiven by God.
- Forgiveness from God through Jesus is a powerful thing
- it removes your sins, guilt, shame and brings restoration and a future.
- But most importantly it gives you hope.

2. God does not give up on the people of Nineveh

Jonah eventually arrived in the important city of Nineveh.

- It was significant because of its trade route and was about 4 times larger than most of the surrounding cities.
- But the people that lived here were called the Assyrians, a group of people who had oppressed Israel for years: **They were Israel enemies!**
- *Jonah did not like them or want to be there*
- *he is only there out of obedience to God.*
- **And anyway... What difference can one man make?**
- **So what does Jonah do?**
- He reluctantly walks through the city for a day.
- **And what did he say?**
- He said nothing - he looked a mess.
- His hair is probably bleached from the acid in the fishes stomach,
- His skin white and scarred, his cloths destroyed and the smell.
- He would have been seen and quickly avoided.
- Why would anyone want to listen to him?

And **then when he finally spoke**, it was probably the worst sermon ever preached. '40 days and your city will be overthrown' he mumbled.

- deep down Jonah still hoped the city would be destroyed
- *We also must examine our hearts to make sure that our prejudices and attitudes towards other people*
- *don't affect who we talk to about Jesus*

What happened next was an incredible work of the Holy Spirit.

- God moved by his spirit and within 3 days an entire city had turned from their sin to God.
- It had nothing to do with Jonah and everything to do with God.
- This should change the way we think and pray and the way we do church.
- So while it is important to tell people about their need for God
- As Paul says in Romans 10:14-15 '**And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent?**'
- So just like Jonah you have a responsibility to share the gospel
- You need to tell people about Jesus
- *But at the same time, you need to remember*
- It is not about you, or me or any pastor or evangelist...
- **It is through the power of the Holy Spirit that people are saved**
- So God used Jonah's reluctant whisper, but He also used someone who does not yet believe in God:
- **The King spoke (v6) and his people took notice.**
- Everyone from the oldest to youngest, from the wise to the foolish, did not eat or drink: They are in genuine mourning and repentance.
- Even the animals did not eat or drink.
- Such is the manifest presence of the Spirit of God.
- And God in his mercy and grace forgave them.
- Once again the theme of the book of Jonah comes through
- No one is beyond the reach of God's salvation.

God is unchangeable in his attitude to men and women.

He is merciful, gracious and his love endures forever.

- In Acts 10:34,35 Peter preaches that:
- ‘God does not show favouritism but accepts from every nation the one who fears him and does what is right.’
- There are countless time throughout the Bible and history when God has miraculously intervened.
- This is exactly what happened in Nineveh

120 000 people dropped to their knees in brokenness, repentance and fear of God.

- This was a community saturated with God
- And what followed was one of the greatest revivals in history
- And gives hope to all of us: that God does not give up on anyone
- And no one is beyond the reach of God’s salvation
- *Our nation included...*
- There has been many times down through the centuries when God has broken into communities in equally powerful ways.

It happened in 1905 in the welsh revival

- It happened in a small Hebrides Islands off the coast of Scotland in the 1950’s
- In each situation, before revival came, the churches were virtually empty and about to close their doors.
- But a small group of people agreed to meet regularly for prayer.
- And they did not give up...
- And God heard and answered their prayers
- Because God does not give up on His people...

It has been years since we have seen God impact our nation in this way.

- So we need to be crying out to God, to send His spirit once again in revival power that will changes our churches,
- our communities, our cities and our nation
- The story of Jonah reminds us that there is hope for all of us.

Because in the same way that God didn’t give up on Jonah, he will not give up on you.**3. God does not give up on you**

There must come a moment in everyones life when you face up to the reality of your sins and repent: And experience the resurrection power of Jesus.

- The bible says you must die to your old life.
- Jesus puts it like this - Luke 9:23 ‘If anyone would come after me, let him deny himself and take up his cross daily and follow me.’
- You must put sin to death
- But if you have tried to do this you will know, you can’t.
- Self-will doesn’t work, simple saying no, is not enough.

- That's why you need Jesus... that is why the cross is the central message of the christian faith.
- Without the cross of Jesus you have no hope, no forgiveness and no eternal life.
- 1 Peter 2:24 'Jesus **himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.**'
- This is the substitutionary atonement of Jesus Christ for you
- He simply took your place.
- He loves you so much that he took your punishment for sin.
- Jesus, the sinless Son of God was so unjustly treated.
- The roman solders who were skilled torturers used a barbaric whip made of leather embedded with balls of metal and hooks.
- The **whipping** would have cut Jesus back to ribbons
- A pain was so intense that the whipping alone often killed this who were tortured.
- Jesus endured all of this.
- Then a **cross** was placed on his shoulders and he was made to carry it to the hill of crucifixion.
- **Metal spikes** were driven through each wrist and the left foot was placed on the right and long metal spike nailed through the arches of both feet.
- As the cross was dropped into a hole in the ground.
- He was left to die in this most horrific way – and yet he was completely innocent of any wrong.

But what is interesting is that NT has very little to say about Jesus physical pain,

- Because it fades away in comparison to his unique spiritual suffering of Jesus on the cross as He was cut off from God.
- **You see...** On the perfect, sinless Jesus your sin was placed.
- Jesus took the punishment that you deserved and through faith in him alone you can be taken from death to life.
- There is no other way to receive eternal life – He is the ultimate substitution.
- When Jesus was taken down from the cross and buried in a borrowed tomb
- It seemed like the end
- but neither death, nor satan could not hold Jesus.
- **After 3 days God victoriously raised him to life.**
- The resurrection power of God that raised the sinless Jesus back to life,
- Has also brought life to millions of sinful men and women who by faith repent and turn to God.
- When Jesus rose, he ripped apart the power death.
- He destroyed the enemy and victoriously he brings life.
- So we can shout 1 cor 15:54-55 **"Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?"**
- Our hope and victory comes through our Lord Jesus Christ...
- It is because God has never given up on you
- and the restoration of Jonah and the revival of the people of Nineveh
- Is a reminder of the wonderful hope for all us:
- that no one is beyond the reach of God's salvation.
- Not even you...
- So by faith put your trust in him today.

