

III. THE FIRST TWO RESEARCH QUESTIONS AND THE GENERAL HYPOTHESIS

The general hypothesis of this study is that it appears that many Reformed Christians not only do not experience what living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit is, but also do not intentionally live this kind of life. Instead, they appear to live self-generated, dis-embedded lives. However, going through a ten-week learning experience meant to equip (young) adults to live this kind of life will serve as a stepping stone in moving them from this kind of self-generated, dis-embedded living to more God-generated, embedded living with Christ in the Father through the advance installment of the Holy Spirit. In order for this hypothesis to be verified or falsified, three research questions need to be answered. First, “To what extent was or is the spirituality of (young) adults in my congregation and in a neighbouring congregation characterized by various forms of detachment or dis-embeddedness between Christ and themselves?” Second, “To what extent do Reformed Christians live self-generated, dis-embedded lives?” Third, “To what extent will going through a 10-week spiritual learning experience meant to equip (young) adults to learn to live a God-generated life of living embedded with Christ in the Father through the advance installment of the Holy Spirit serve as a stepping stone to move Christians from living self-generated, dis-embedded lives to God-generated live of being embedded with Christ in the Father?”

A. Results

In order to answer the first two research question, this section first examines the overall affective detachment and behavioral intentionality. Second, it examines specific

affective detachment and behavioral intentionality. Third, it examines individual affective detachment and behavioral intentionality.

1. Overall affective detachment and behavioral intentionality

In identifying the overall affective detachment and behavioral intentionality, the following sequence is used. First, a look is taken through a wide angle lens at the overall affective detachment and behavioral intentionality before the learning experience so that the forest can be seen through the trees. Figure 81 and table 11 offer this wide-angle view.

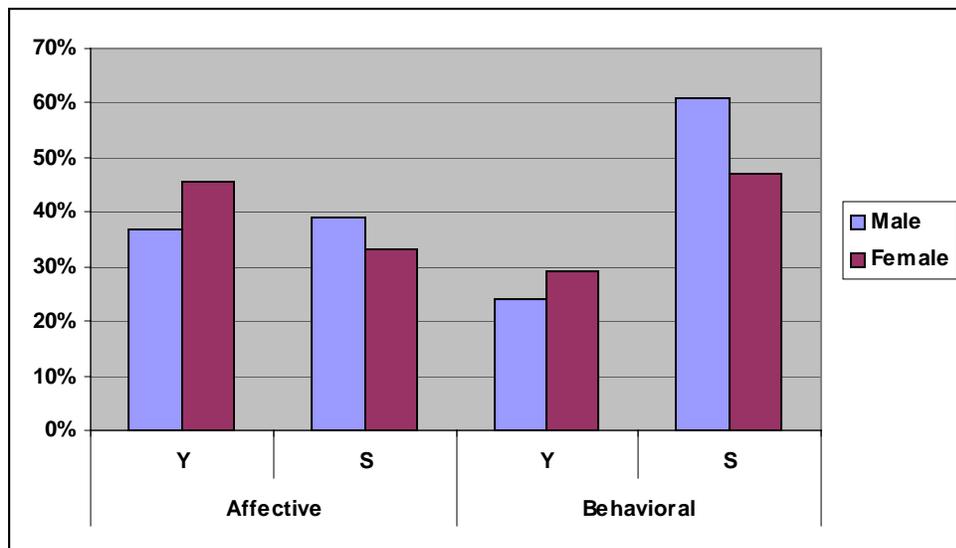


Figure 81: the overall affective detachment and behavioral intentionality before the learning experience

	M	Y	S	F	Y	S
Affective detachment		37%	39%		45.4%	33.3%
Behavioral intentionality		24%	61%		29.2%	46.7%

Table 11: the overall affective detachment and behavioral intentionality before the learning experience

After this overall view, a zoom lens look is taken at the trees in the forest of this affective detachment and behavioral intentionality. The trees in this forest are found on the next two pages in figures 82 and 83 and tables 12 and 13.

2. Specific affective detachment and behavioral intentionality

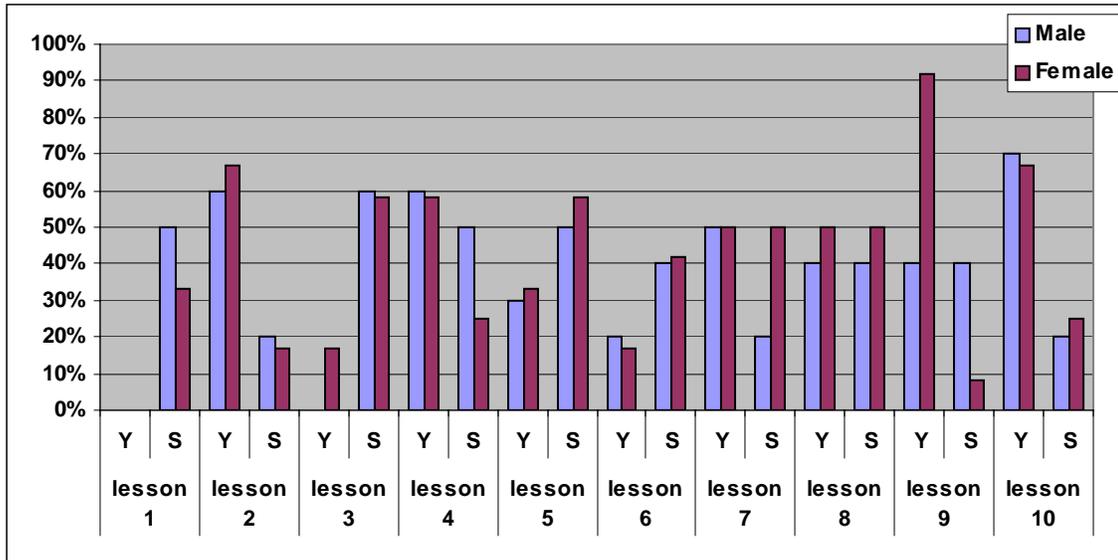


Figure 82: Various forms of affective detachment or dis-embeddedness

Specific forms of affective detachment	M	Y	S	F	Y	S
1. Christian faith like a distant relationship			50%			33%
2. Not feeling the presence of God		60%	20%		67%	17%
3. The Christian faith feels more self-generated than God-generated			60%		17%	58%
4. Not feeling close to God ¹		60%	50%		58%	25%
5. The Christian faith feels more as a private relationship than a public one		30%	50%		33%	58%
6. Not experiencing the Christian faith as a mystery to be discovered		20%	40%		17%	42%
7. The Christian hope makes little difference in the world		50%	20%		50%	17%
8. Feeling detached from God because of the objective nature of faith		40 %	40%		50 %	50%
9. Not daily praying to be filled with the Spirit		40%	40%		92%	8%
10. Experiencing a restlessness in the Christian life		70%	20%		67%	25%

Table 12: Various forms of affective detachment of dis-embeddedness

¹ Since this question measured affective nearness and not distance, the numbers need to be reversed to identify the affective detachment. Thus, 40% Y for the males and 42 % Y for the females.

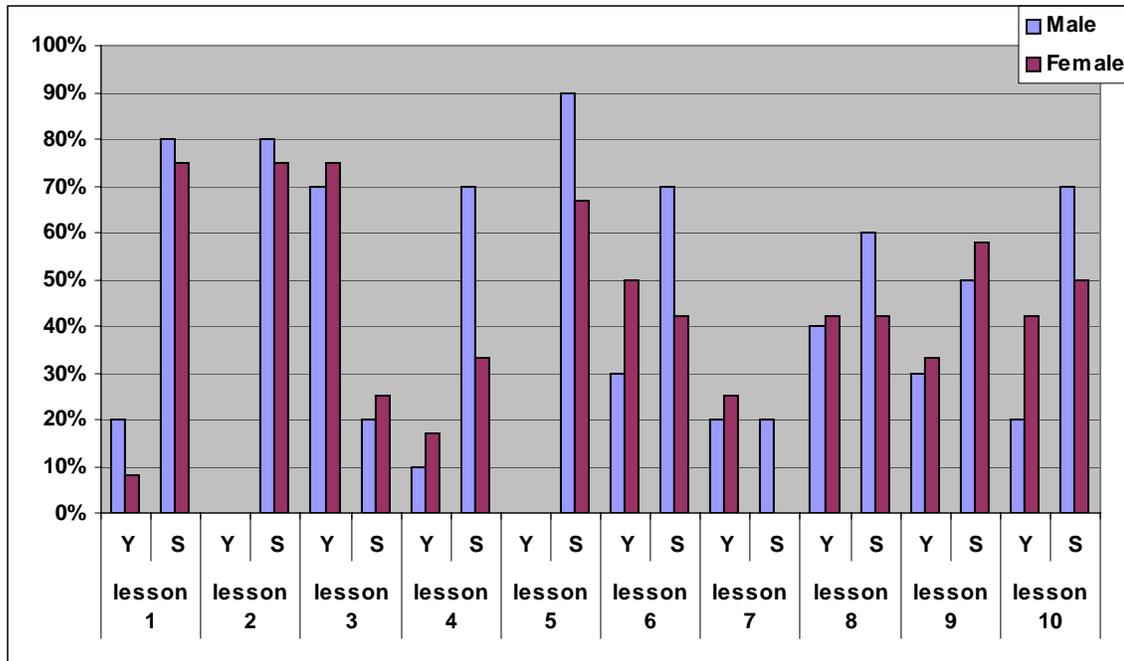


Figure 83: Intentionally living a God-generated life of being embedded with Christ in the Father²

Specific ways of intentionally living embedded in God's Father-Son love (GFSL)	M	Y	S	F	Y	S
1. Live in the embrace of GFSL	%	20	80	%	8	75
2. Surrender to GFSL			80			75
3. Receive GFSL		70	20		75	25
4. Often visualize GFSL		10	70		17	33
5. Radiate GFSL into every sphere of one's life			90			67
6. Daily discover more of GFSL		30	70		50	42
7. Represent GFSL in the world		20	20		25	
8. Daily experience living with Christ in GFSL		40	60		42	42
9. Pray daily to be filled with GFSL		30	50		33	58
10. Rest in GFSL		20	70		42	50

Table 13: Intentionally living a God-generated life of being embedded with Christ in the Father

² These results are based on the answers given to questions 4, 8, 12, 16, 20, 24, 28, 32, 36 and 40 of the first questionnaire.

3. Individual affective detachment and behavioral intentionality

Having looked through a wide-angle lens at the forest of affective detachment and behavioral intentionality before the learning experience to looking through a zoom lens at the trees in this forest of affective detachment and behavioral intentionality before the learning experience, another zoom lens look is taken at individual trees in this forest that are higher than the others in affective detachment and lower than the others in behavioral intentionality. These trees can be found in table 14 and 15.

Individual high affective detachment before the learning experience						
Type of detachment	M	Y	S	F	Y	S
2. Not feeling the presence of GFSL		60%			67%	
4. Not feeling the nearness of GFSL ³		60%				
9. Not affectively aware of praying > filled w GFSL					92%	
10. Not feeling oneself resting in GFSL		70%			67%	

Table 14: Specific high affective detachment before the learning experience

Individual low behavioral intentionality before the learning experience						
Type of intentionality	M	Y	S	F	Y	S
1. Living in the embrace of GFSL					8%	
2. Surrendering to GFSL		0%			0%	
4. Often visualizing GFSL		10%				
5. Radiating GFSL into every sphere of life		0%			0%	

Table 15: Specific low behavioral intentionality before the learning experience

³ The affective question for visualizing God's Father-Son love measured affective attachment. Thus, 40% affective attachment is converted into 60 % affective detachment.

B. The first two research questions and the general hypothesis

The first part of the general hypothesis is that it appears that many Reformed Christians not only do not experience what living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit is, but also do not intentionally live this kind of life. The evaluation of the overall affective detachment showed that this detachment was *low* for the males (37%) to *average* for the females (45.4%)⁴ The evaluation of the overall behavioral intentionality showed that this intentionality was *low* for both males and females (24% and 29.9%).⁵

The evaluation of the specific individual affective detachment showed that this overall affective detachment was particularly high for more than half of the males in the following three specific ways of experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit. First, in not feeling the *presence* of God's Father-Son love (60%). Second, in not feeling the *nearness* of God's Father-Son love (60%). Third, in not feeling oneself *resting* in God's Father-Son love (70%).

The evaluation of the specific individual affective detachment showed that this overall affective detachment was particularly high for more than half of the females in the following three specific ways of experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit. First, in not be affectively aware of the *presence* of God's Father-Son love (67%). Second, in not being affectively aware of *praying* to be filled with God's Father-Son love also known as praying for the Holy Spirit (92%). Third, in being affectively aware of *resting* God's Father-Son love (67%).⁶

⁴ Note: the percentages do not refer to the level of detachment, but to the number of participants that felt detached. Moreover, the percentages refer to the Yes answers and thus reveal significant detachment.

⁵ For more details, see figure 81 and table 11.

⁶ See table 14.

The evaluation of the specific individual behavioral intentionality showed that the overall low behavioral intentionality was particularly low for the males in the following two specific ways of living embedded with Christ in the Father through the advance installment of the Holy Spirit. First, in *surrendering* every dimension of one's life to God's Father-Son love (0%). Second, in often *visualizing* God's Father-Son love (10%). The evaluation of the specific individual behavioral intentionality showed that the overall low behavioral intentionality was particularly low for the females in the following three specific ways of living embedded with Christ in the Father through the advance installment of the Holy Spirit. First, in living in the *embrace* of God's Father-Son love (8%). Second, in *surrendering* every dimension of one's life to God's Father-Son love (0%). Third, in *radiating* God's Father-Son love into every sphere of life.⁷

Overall, though, the first part of the general hypothesis is true for only 37% of the males and 45.4% of the females. Regarding the second part of the general hypothesis, only 24% of the males and 29.9% of the females are significantly intentional about living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit is.

IV. THE THIRD RESEARCH QUESTION AND THE GENERAL HYPOTHESIS

The general hypothesis of this study is that it appears that many Reformed Christians not only do not experience what living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit is, but also do not intentionally live this kind of life. Instead, they appear to live self-generated, dis-embedded lives. However, going through a ten-week learning experience meant to equip (young) adults

⁷ See table 15.

to live this kind of life will serve as a stepping stone in moving them from this kind of self-generated, dis-embedded living to more God-generated, embedded living with Christ in the Father through the advance installment of the Holy Spirit.

This section focuses on this second part of this general hypothesis: the “however” part. In order to verify or falsify this part of the general hypothesis, this study needs to answer this third research question: “To what extent will going through a 10-week spiritual learning experience meant to equip (young) adults to learn to live a God-generated life of living embedded with Christ in the Father through the advance installment of the Holy Spirit serve as a stepping stone to move Christians from living self-generated, dis-embedded lives to God-generated live of being embedded with Christ in the Father?”

A. Results

In order to answer this third research question, this section first examines the overall increase in affectively experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit and behavioral intentionality towards living and experiencing this kind of life. Second, it examines specific increase in affectively experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit and specific behavioral intentionality towards living and experiencing this kind of life. Third, it examines individual increase in affectively experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit and individual behavioral intentionality towards living and experiencing this kind of life.⁸

⁸ For an overview of the difference the learning experience made in cognition and volition, see appendix eight and nine. For the sake of the flow of this section, I have left these charts out of the main section of this chapter. However, I will refer to them in the final chapter of this study.

1. Overall increase in affective embeddedness and behavioral intentionality

In identifying the overall increase in affective embeddedness and behavioral intentionality the following sequence is used. First, a look is taken through a wide-angle lens at the forest of affective embeddedness and behavioral intentionality after the learning experience so that the forest can be seen through the trees. Figure 84 and table 16 offer this wide-angle view.

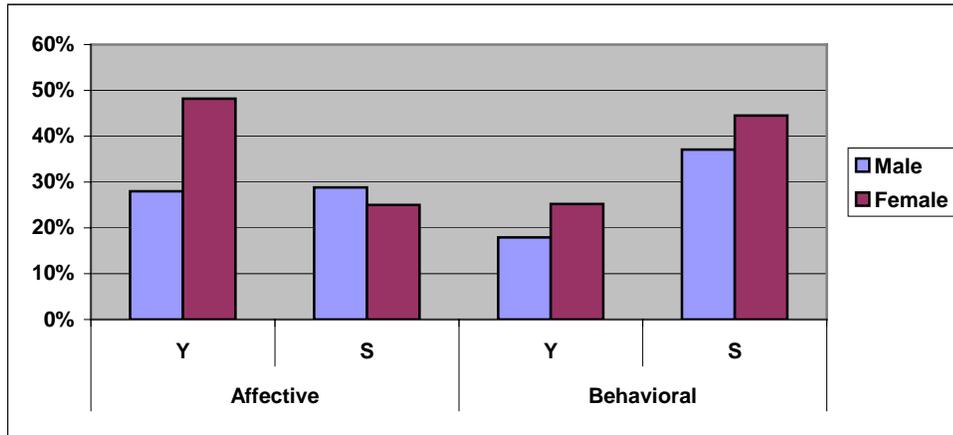


Figure 84: Affective embeddedness with Christ in the Father through the advance installment of the Holy Spirit and behavioral intentionality after the learning experience.

	M	Y	S	F	Y	S
Affective embeddedness in Christ		28%	28.8%		48.2%	25%
Behavioral intentionality		17.9%	37.1%		25.2%	44.5%

Table 16: Affective embeddedness with Christ in the Father through the advance installment of the Holy Spirit and behavioral intentionality after the learning experience.

Having looked at the forest of the overall affective embeddedness and behavioral intentionality after the learning experience, a zoom lens look is taken at the trees in the forest of this affective embeddedness and behavioral intentionality after the learning experience.

The trees in this forest are found on the next two pages in figures 85 and 86 and tables 17 and 18.

2. Specific increase in affective embeddedness and behavioral intentionality

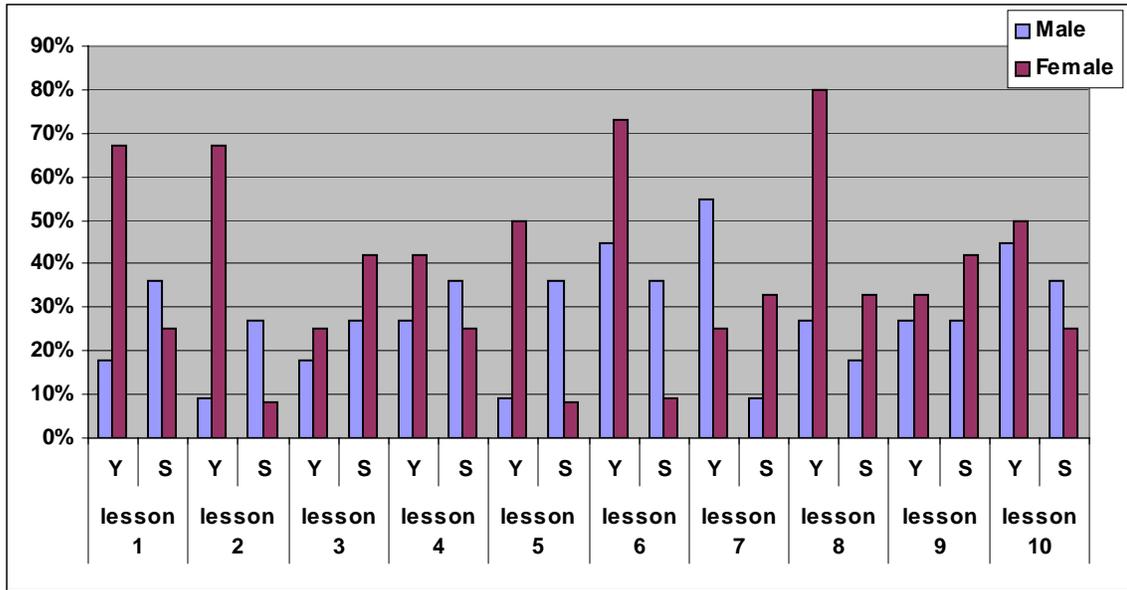


Figure 85: The difference the learning experience made in moving the participants from affective detachment to living embedded with Christ in the Father through the advance installment of the Holy Spirit⁹

Increased affective embeddedness in God's Father-Son love (GFSL)	M	Y	S	F	Y	S
1. Feel the embrace of GFSL more.	%	18	36	%	67	25
2. Feel the presence of GFSL more		9	27		67	8
3. Feel oneself receiving GFSL more		18	27		25	42
4. Feel closer to God through visualizing GFSL.		27	36		42	25
5. Feel oneself radiating GFSL more		9	36		50	8
6. Feel oneself discovering GFSL more		45	36		73	9
7. Feel oneself representing GFSL more		55	9		25	33
8. Feel oneself living with Christ in GFSL more		27	18		50	33
9. Feel oneself praying > filled with GFSL more		27	27		33	42
10. Feel oneself resting in GFSL more		45	36		50	25

Table 17: The difference the learning experience made in moving the participants from affective detachment to living embedded with Christ in the Father through the advance installment of the Holy Spirit

⁹ The results are based on questions 1, 5, 9, 13, 17, 21, 25, 29, 33 and 37. of the second questionnaire.

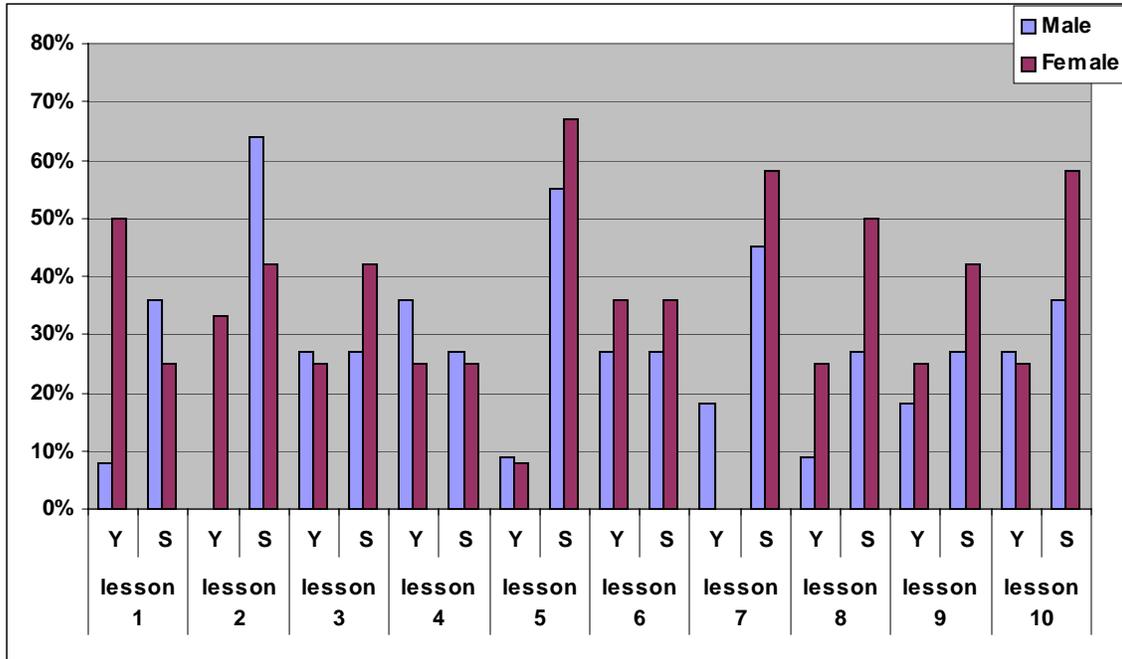


Figure 86: The difference the learning experience made in increased intentionality regarding living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit.

Increased intentionality in living embedded in God's Father-Son love (GFSL)	M	Y	S	F	Y	S
1. Live in embrace of GFSL more	%	8	36	%	50	25
2. Surrender to GFSL love			64		33	42
3. Receive GFSL love		27	27		25	42
4. Visualize GFSL more		36	27		25	25
5. Radiate GFSL > every sphere of one's life more		9	55		8	67
6. Daily discover more of GFSL		27	27		36	36
7. Represent GFSL in the world more		18	45			58
8. Daily experience living w Christ in GFSL more		9	27		25	50
9. Pray daily to be filled with GFSL more		18	27		25	42
10. Rest in GFSL more		27	36		25	58

Table 18: The difference the learning experience made in increased intentionality regarding living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit.

3. Individual increase in affective embeddedness and behavioral intentionality

Having looked through a wide-angle lens at the forest of affective embeddedness and behavioral intentionality after the learning experience to looking through a zoom lens at the trees in this forest of affective embeddedness and behavioral intentionality, a look is now taken through another zoom lens at individual trees in this forest that are higher than the others in affective embeddedness. Compared to the overall behavioral intentionality there are no trees particularly lower than the others in behavioral intentionality.

Significant increase in affective attachment after the learning experience						
Type of attachment	Males	Y	S	Females	Y	S
1. Feeling the embrace of GFSL					67%	
2. Feeling the presence of GFSL					67%	
6. Feeling oneself discovering GFSL					73%	

Table 19: Significant increase in affective attachment after the learning experience

B. The third research question and the general hypothesis

This section focused on this second part of this general hypothesis: the “however” part. In order to verify or falsify this part of the general hypothesis, this study needed to answer this third research question: “To what extent will going through a 10-week spiritual learning experience meant to equip (young) adults to learn to live a God-generated life of living embedded with Christ in the Father through the advance installment of the Holy Spirit serve as a stepping stone to move Christians from living self-generated, dis-embedded lives to God-generated live of being embedded with Christ in the Father?”

The evaluation of the overall increase in affective embeddedness and behavioral intentionality showed that this increase in embeddedness was *low* for the males (28%) to *average* or the female (48.2%). The evaluation of the overall increase in behavioral intentionality was *low* for both the males (17.9%) and females (25.2%).¹⁰

The evaluation of the specific increase in affective embeddedness showed this overall increase in affective embeddedness was not particularly high for more than half the males in any specific way of experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit. The overall increase in affective embeddedness was particularly high for more than half of the females in the following three specific ways of experiencing being embedded with Christ in the Father through the advance installment of the Holy Spirit. First, in being more affectively aware of the *embrace* of God's Father-Son love (67%). Second, in being more affectively aware of the *presence* of God's Father-Son love (67%). Third, in being more affectively aware of *discovering* God's Father-Son love (73%).¹¹ Compared to the overall increase in behavioral intentionality, no specific high behavioral intentionality was noted in any of the specific ways in experiencing God's Father-Son love for either the males or females.

Thus, the statistical or quantitative data shows, that on a whole, the learning experience was helpful for moving 28% of the males and 48.2 % of the females to significant increased affective embeddedness.¹² Specifically, the learning experience was particularly helpful for the females in experiencing increased affective embeddedness in feeling the embrace of God's Father-Son love, the presence of God's Father-Son love and discovering

¹⁰ See table 16.

¹¹ See also tables 1-10 to see how helpful each particular lesson was for males and females.

¹² Since this increased significant affective embeddedness does not always correlate with significant affective detachment, this conclusion was not formulated as moving from significant affective detachment to significant increased affective embeddedness.

God's Father-Son love.¹³ Likewise, overall, the learning experience was helpful in moving 17.9% of the males and 25.2% of the females to increased behavioral intentionality in intentionally living with Christ in the Father through the advance installment of the Holy Spirit.

V. NARRATIVE RESPONSES TO THE LEARNING EXPERIENCE

Since narrative or qualitative data can augment statistical or quantitative data, this section now lists narrative responses to the learning experience as a whole. When the individual lessons were evaluated and analyzed, a narrative response was included in each evaluation and analysis. Other narrative responses to the individual lessons and to the learning experience as a whole were also given. The other narrative responses to the individual lessons are found in appendix 8.¹⁴

A. Male narrative responses

This course, as a regular Bible Study topic, could be stretched out for at least twice its length to allow for more discussion and testimony/sharing.

I have learned much during the 10-week learning experience.

The more I learn the more I am aware of how much I have to go. Knowing that in this life we will never get there. The 10-week learning experience was good to go through. . . I have found this lesson book to be difficult in language and to too theological. . . . I wonder if we can teach a personal relationship with God through the Spirit. . . I find greater joy in hearing your experiences than in studying them from a theological point of view that has a certain dogma. What has come out of this for me is that we live in a life of wonder. Our culture has taken everything and dissected it into mathematical equations. . . . A quote that I found in my own personal study in these 10 weeks: "We debate the doctrine of God's great love, but do we ever just bask in it" (Charles Price).

¹³ I.e. lessons one, two and six.

¹⁴ Five males including the one male Evangelical (42%) and nine females (75%) gave overall narrative responses to the 10-week learning experience. Some of the lengthier narrative responses have been edited. For the unedited version, see the appendix nine.

An introductory comment: I think you make far too much of the differentiation between Father, Son and Holy Spirit. . . . in so doing, made things far too convoluted and complicated and confusing. The gospel of salvation is not about theology. . . The gospel is very simple. . . I found the workbook very confusing and very hard to read. . . . I find it far too confusing to speak of being embraced by (1), surrendering to (2), receiving(3), visualizing (4), radiating (5), discovering (6), representing (7), living with Christ in (8), being conformed to (9), and resting in (10) God's Father-Son love through the advance installment of the Holy Spirit. I did, however, find the multiple-choice questions very difficult. The four domains in which the answers are to be done overlap very much. To deal with the affective, cognitive, volitional and behavioral all in one quick order seems redundant. In many instances it could be said that yes I feel, understand, desire, and actually do more of what I did before the 10-week course. But that does not get at the real issue. Could it be said that I have grown **SINCE** the beginning of the 10-week program. Of course! Could it be said that I have grown **BECAUSE** of the 10-week program. I am not so sure.

I appreciate all the effort you put into this study and in guiding us through it. The emphasis on Scripture and the majority of quotations from various authors were helpful. Some lessons 'resonated' with me more than others, but always the objectives were clear. Now, how you make this message clear and relevant to young adults is another obstacle (perhaps). Having taught them for 40 years—I know how short their attention span is with ideas they 'volunteer' to expose themselves to (it's not a compulsory course, or even catechism) when the vocabulary or the concepts don't seem to immediately impinge on their circumstances. It's a constant challenge to *communicate* with each new generation—thus 'generation gaps' occur. God bless you in the attempt.

B. Female narrative responses¹⁵

I enjoyed the course. Thank you so much for inviting me. I sensed that you are very much busy with this and I was encouraged by your passion for it. I pray that your work may help many to find Jesus in a deeper way; that many may understand and experience the love and grace of their Creator in a way unknown to them before. God bless you richly!

This study has been a great experience for me personally. It has enriched my faith life and will continue to do so. . . Thank you for teaching this course and for sharing your passion and personal experiences. Doing the exercises has been very helpful. I pray that I would be a better representative of God's love and radiate his love to others.

In general, this has been the beginning of a different journey than the usual Bible Study Group. The 10 lessons have only opened that door but an inch. I wish more of this, if possible. And all the lessons were very condensed. The discussion questions

¹⁵ Two Evangelical female participants gave overall narrative responses even though they did not fill out the second questionnaire. In order to avoid identification, I was not able to include these responses either here or in the appendices.

were very open and ‘in your face’. They make you think deeper about your faith life and practice.

What an experience! I am glad I had this opportunity. I have a long way to go and grow but this is a good start and thank you for the start of the journey.

Thank you for putting these lessons together and for teaching us. I also liked this group that was made up of [members of the] Canadian Reformed and Surrey Covenant Reformed. That was also good fellowship.

You give various ideas to help us develop a Christ-centered life through the Holy Spirit: journaling, meditating, memorizing Scripture, praying Scripture and singing. I didn’t do all of these at the same time, but it gives ideas for the future to pick something to do with focus, even for a while. Since they are all doing things, maybe listening to the Word and songs could be added. Thanks for the enjoyable, rich 10 weeks.

Having God in my life has been very important to me. The older I get the more meaningful it becomes. The desire to live with Him and have the Holy Spirit work in me has become stronger on a daily basis and it is my prayer that it may permeate all aspects of my life. The work of the Holy Spirit has become stronger and I pray that I can surrender my whole life to Him. The desire to show this love to all others also grows continually. This desire has not increased because of the 10-week session. It was always there and naturally increases daily. . . This 10-week session I found too in-depth for people living a self-generated life. The Christian faith is very simple. Believe in *Him!* The seven different aspects of the soul in lesson two makes things too complicated. If Christ is truly in our heart and we desire to do his will, He will through the work of the Holy Spirit guide us in our life. If we already live a God-generated life, this 10-week session makes things more complicated. Keep the message simple. Praise the Lord! God bless.

Thank you, Pastor Dick, for having provided this opportunity to explore new perspectives in our faith walk. “Community” is an important element, and God blessed us with a group in which I, personally, felt comfortable and safe in this process. Overall, baby steps have been made in my own faith life when I consider how consistently I apply what I’ve learned. On the other hand, the “dance with the Trinity” has really impacted my faith work. May God bless us with what we’ve gained from these lessons. May God bless your efforts!

Thanks for all the work that you have put into this project. I understand what you are trying to share in these lessons, and how important it is that we as Christians understand how to live fully in communion with the Father, Son and Holy Spirit. Some of the terminology you use is difficult to understand and young people especially might have difficulty with it. I do believe that with some rewriting and reworking of your ideas that this will prove to be a very valuable teaching tool among young an old alike. God bless!

Unfavorable themes that emerge from the narrative responses are that the participant's workbook was too theological, too difficult and the learning experience too short. Favorable themes that emerge are that the learning experiencing was exciting, enriching, enjoyable and offered new perspectives.

VI. DELIMITATIONS AND GENERALIZATION

There are certain delimitations or boundaries to these conclusions. First, the conclusions are only valid for the group of Reformed Christians who participated in the learning experience. Second, when reading the conclusions one has to keep in mind that the group was made up of Reformed Christians who have a high level of spiritual commitment. Third, when reading the overall conclusions, one has to keep in mind that the facilitator is a work in progress. This can be seen in the fact that the questionnaires and participant's workbook do not explicitly refer to the Holy Spirit as the (ontological) advance installment (*arrabon*) of God's Father-Son love or being embedded with Christ in the Father.¹⁶ Fourth, when reading the conclusions with regard to the low change in intentional behavioral after the learning experience, one has to keep in mind that the learning experience lasted only 10 weeks. Fifth, with regard to the intentional behavioral results, one has to keep in mind that these results will have been influenced by the extent to which the weekly assignments were done. Sixth, the qualitative or narrative responses indicate that the learning experience made more of difference than the quantitative or statistical results indicate. Seventh, other factors in addition to those measured before and after the learning experience could have influenced the results

¹⁶ While this is primarily a matter of semantics or formulation, I do believe that this formulation has the benefit of giving more body and substance to the Person and presence of the Holy Spirit here and now.

Nevertheless, even though the conclusions of the ten-week learning experience are only valid for the group of highly committed Reformed Christians who participated in the learning experience, this learning experience could be a stepping-stone to verifying the hypothesis in other congregations and denominations. In addition, the findings could indicate that this kind of learning process is an effective way to move Christians from an objective, propositional detached spirituality of detachment or disembeddedness from Christ to a more subjective, relational embedded spirituality of living with Christ in the Father through generating work of the advance installment of the Holy Spirit.

VII. CHAPTER SUMMARY

This chapter presented the results of each individual lesson and applied these results to the individual hypothesis of each lesson. Moreover it presented the overall results of the learning experience and a breakdown of these overall results and applied these overall results and breakdown to the three research questions and the general hypothesis of this study. In both cases, evaluation and analysis of the data was done and conclusions were drawn. Charts and diagrams were used to visualize the findings. The quantitative and qualitative data was correlated.

The first part of the general hypothesis of this study is that it appears that many Reformed Christians not only do not experience what living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit is, but also do not intentionally live this kind of life. Instead, they appear to live self-generated, disembedded lives.

The evaluation of the overall affective detachment showed that affective detachment was *low* for the males (37%) to *average* for the females (45.4%)¹⁷ The evaluation of the overall behavioral intentionality showed that this intentionality was *low* for both males and females (24% and 29.9%). Thus, overall, the first part of the general hypothesis is true for 37% of the males and 45.4% of the females. Regarding the second part of the general hypothesis, only 24% of the males and 29.9% of the females are significantly intentional about living a God-generated life of being embedded with Christ in the Father through the advance installment of the Holy Spirit is.

The second part of the general hypothesis of this study is: However, going through a ten-week learning experience meant to equip (young) adults to live this kind of life will serve as a stepping stone in moving them from this kind of self-generated, dis-embedded living to more God-generated, embedded living with Christ in the Father through the advance installment of the Holy Spirit.

The evaluation of the overall increase in affective embeddedness and behavioral intentionality showed that this increase in embeddedness was *low* for the males (28%) to *average* or the female (48.2%). The evaluation of the overall increase in behavioral intentionality was *low* for both the males (17.9%) and females (25.2%). Thus, overall, the learning experience served as a stepping stone to move 28% of the males and 48.2% of the females to experiencing a God-generated life of being embedded with Christ in the Father though the Holy Spirit. Moreover, 17.9% of the males and 25.2% of the females are intentionally living this kind of life. The qualitative or narrative responses, however,

¹⁷ Note: the percentages do not refer to the *level* of detachment, but to the number of *participants* that felt detached. Moreover, the percentages refer to the Yes answers and thus reveal significant detachment.

indicated that the learning experience made more of difference than the quantitative or statistical results indicate.

How can this study consolidate what was discovered in the biblical/theological chapters, used to design a ten-week learning experience to help Christians move from dis-embedded, self-generated lives to God-generated lives of living embedded with Christ in the Father through the advance installment of the Holy Spirit and field-tested in a ten-week learning experience? It is to this task that this study now turns.