

Response Taxonomy and Discourse Analysis

An anonymized coded report on the Facebook thread about biblical clarity, doctrinal disagreement, and ecclesiastical division

This report classifies the thread across theological, epistemic, causal, hermeneutical, and rhetorical domains. It uses respondent-level coding and comment-level activity measures so that prolific participants do not dominate the stance analysis. Interlocutor names are reduced to two-letter first-name and two-letter surname aliases (for example, PH-ST).



Central finding. The thread does not contain one dominant Christian answer to the clarity problem. The largest primary defense family accounts for only 8 of 40 substantive defenders (20%). The eight defense families are highly dispersed (normalized Shannon entropy ≈ 0.967).

Source: Pasted markdown(9).md, supplied by the user. Coding is interpretive and thread-specific; it is not a population estimate of Christianity. Aliases reduce casual identification but are not full de-identification, especially for readers who possess the source thread.

Introduction: the challenge made to Christians

Why would an omniscient and omnipotent God, if intending Christians to understand consequential doctrines through Scripture, leave those doctrines open to persistent and mutually incompatible readings without a shared public method for correcting sincere error?

The original post asked why doctrines important enough to generate ecclesiastical splits were not stated explicitly enough to prevent those splits. The challenge is best understood as a **conditional communication problem**, not as the assertion that every disagreement disproves God.

1 Attributed communicator.

Christian claims commonly describe the source of Scripture as all-knowing and all-powerful, and therefore able to anticipate human cognitive limits, cultural differences, language change, and predictable interpretive errors.

2 High-stakes content.

Christians treat some disputed questions as consequential: salvation, baptism, perseverance, sacraments, authority, judgment, election, ministry, and related practices.

3 Observed divergence.

Sincere, educated, prayerful Christians have nevertheless constructed durable doctrinal systems from the same textual collection that cannot all be correct in the same sense at the same time.

4 The epistemic demand.

The challenge asks what publicly accessible method distinguishes the interpretation God intended from an equally sincere but mistaken interpretation - or, alternatively, why such a method was intentionally withheld.

The central test: What observable result would count against the claim that the relevant revelation is clear? If agreement confirms clarity while disagreement is always attributed to sinful readers, mystery, secondary doctrine, insufficient study, or divine purpose, the clarity claim risks becoming insulated from contrary evidence.

What would count as a direct answer?

- **Clear-text answer:** show how the text supplies a determinate reading and a public way to identify which rival reader is mistaken.
- **Intentional-difficulty answer:** explain why ambiguity, mystery, faith, humility, free will, or concealment is a design feature and how designed obscurity can be distinguished from ordinary human ambiguity.
- **Authority answer:** identify the divinely authorized interpreter and provide a non-circular public reason for choosing that authority rather than a rival claimant.
- **Essentials answer:** specify which doctrines are essential before using historical agreement or disagreement to sort doctrines into essential and secondary categories.

What the challenge does not assume

- It does not require every verse to function like a modern statute or technical manual.

- It does not require universal agreement on every theological question.
- It does not infer that disagreement alone proves that no God exists or that Scripture has no value.
- It does ask whether the reliability of the communication is proportionate to the importance of the message and the attributed ability of the communicator.

Why this framing matters. Several thread responses answer a stronger claim - “God should make every truth maximally obvious” - that the original challenge does not require. The analysis below therefore codes responses by how directly they engage the narrower problem of consequential disagreement and error correction.

Executive summary

- **Response diversity is itself the most conspicuous pattern.** Among the 40 participants who gave a substantive defense or alternative explanation, no category exceeds 20%.
- **Reader-failure is the most common mechanism.** 21 of 40 substantive defenders (52.5%) blamed disagreement at least partly on sin, pride, rebellion, bias, false teachers, or defective interpretation.
- **Purpose-based difficulty is almost as widespread.** 19 of 40 (47.5%) invoked at least one purpose-oriented mechanism such as mystery, humility, faith, free will, intentional concealment, or divine prerogative. Ten respondents (25.0%) invoked both reader-failure and purpose-based difficulty.
- **The corrective-method problem remains the central epistemic bottleneck.** 15 of 40 offered a publicly describable but disputed procedure (study/context, institutional authority, or consensus/essentials); 13 relied primarily on private/internal criteria (Spirit, faith, humility, sincerity, relationship); 11 gave no explicit corrective method; and one explicitly conceded that no public guarantee exists.
- **The thread is heated but mostly substantive.** 37 of 49 participants (75.5%) directly engaged the question. Dominant disposition was coded as earnest/constructive for 25 (51.0%), polemical/substantive for 13 (26.5%), hostile/personal for 4 (8.2%), dismissive/meta for 3, and neutral/inquiry for 4.
- **Activity is concentrated.** SH-MI alone accounts for 18 of 116 non-OP comments (15.5%); the five most active non-OP participants account for 37 comments (31.9%).
- **Engagement quality is mixed.** On a 0-10 rubric that scores directness, reasoning/support, responsiveness, and civility/focus - not agreement with the OP - the median score is 5 and the mean is 5.3. 4 interlocutors score 8-10, 18 score 6-7, 21 score 4-5, and 6 score 0-3.

Interpretive caution. “Public-ish/disputed” does not mean the proposed procedure succeeds. It means the respondent proposed something externally describable—such as reading the whole context, consulting a Magisterium, or appealing to consensus. Whether that procedure is non-circular or decisive is a separate question.

Method and coding rules

Unit of analysis. Stance, disposition, and corrective method are coded at the level of the unique respondent. Comment counts and word volume are measured at the comment-event level.

Primary stance. Each substantive respondent receives one dominant response family. Because many comments contain several defenses, a separate multi-label mechanism analysis preserves overlap.

Disposition. Tone is coded by the dominant conversational pattern across that person’s comments, not by isolated phrases.

Corrective criterion. This code records what the respondent proposes for distinguishing a correct interpretation from a rival one. Merely explaining why disagreement happens does not count as a corrective method.

Limits. The coding was performed by one analyst; no intercoder reliability statistic is available. Facebook export structure and nested replies can also obscure conversational targets. The results should therefore be read as a transparent, reproducible qualitative coding of this thread—not as objective measurements of persons or denominations.

Engagement-quality score. Each of the 49 non-OP interlocutors receives an integer score from 0 to 10. The score evaluates **quality of engagement, not theological correctness**: directness toward the stated challenge (0-3), reasoning/support (0-3), responsiveness to counterarguments or clarifications (0-2), and civility/focus on claims rather than persons (0-2). Brief but direct replies can score reasonably; long replies do not receive extra credit merely for length. Personal attacks, motive speculation, or persistent topic-shifting reduce the score.

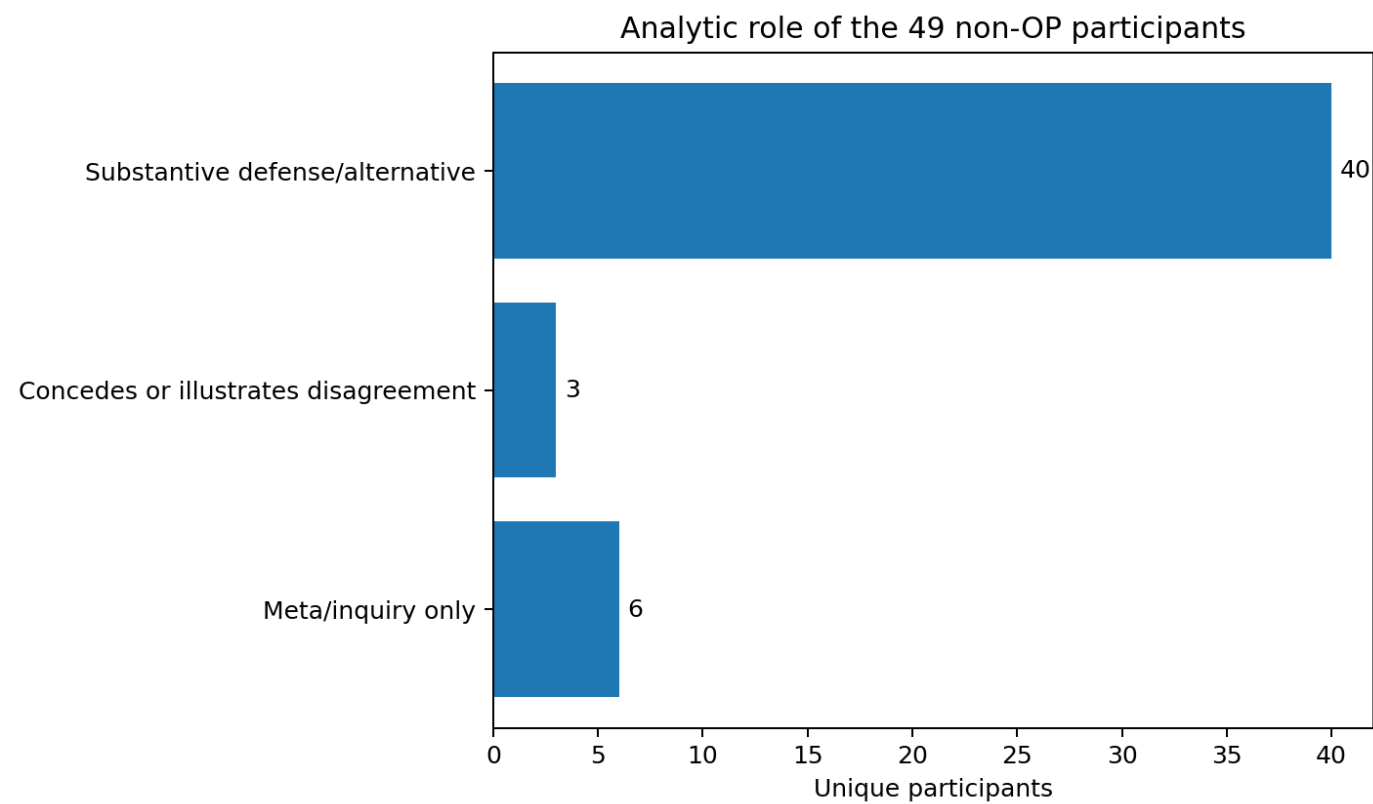


Figure 1. Analytic role of all 49 non-OP participants. Forty offered a substantive defense or alternative; three primarily conceded/illustrated disagreement; six were mainly meta, motivational, or inquiry-only.

1. Theological and explanatory response families

The 40 substantive defenses divide into eight primary families. The distribution is unusually flat: the largest family —“clear text; reader failure”—contains only 8 respondents. This means the thread’s defenders disagree substantially about *why* disagreement exists.

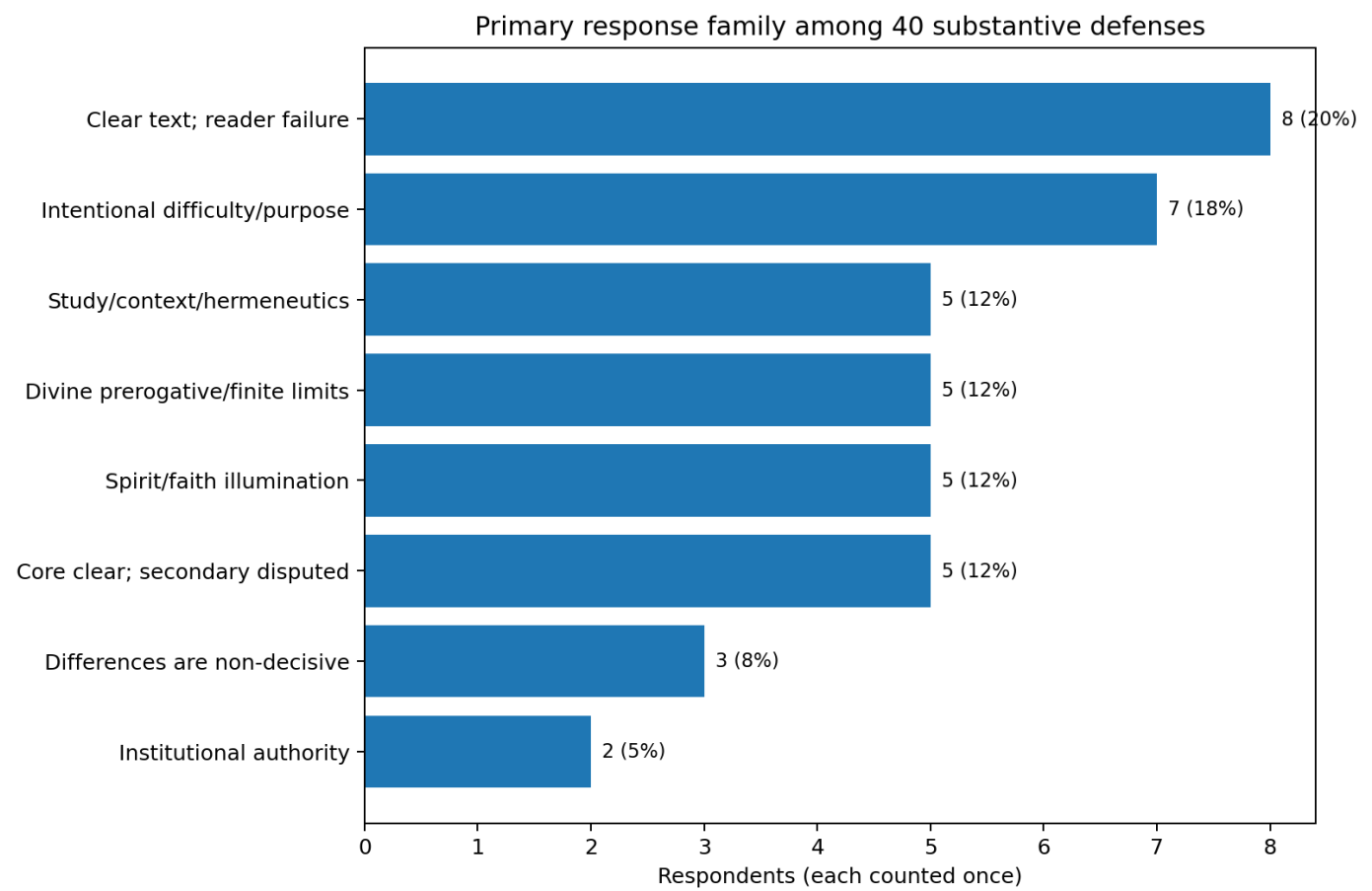


Figure 2. Each substantive defender is counted once by dominant response family.

What the eight families mean

Primary family	Operational definition	Typical claim
Clear text; reader failure	The text is sufficiently clear; disagreement is located mainly in sinful, proud, biased, rebellious, or incompetent readers.	“The problem is the interpreter, not Scripture.”
Intentional difficulty/purpose	Some obscurity or indirection is deliberate and serves a purpose: faith, humility, seeking, love, growth, or concealment.	“God did not intend maximal clarity.”
Study/context/hermeneutics	Correct interpretation is available through whole-context reading, research, logic, historical context, or proper harmonization.	“Read the whole counsel, not isolated verses.”
Divine prerogative/finite limits	The expectation of clearer communication is rejected as an improper human standard applied to God.	“The Creator is not bound by your criteria.”
Spirit/faith illumination	Correct understanding depends on regeneration, the Holy Spirit, sincere faith, or spiritual condition.	“The Spirit guides true believers into truth.”
Core clear; secondary disputed	Essential doctrines are clear; disputed doctrines are secondary, tertiary, or culture-bound.	“Christians agree where it really matters.”

Differences are non-decisive	Disagreement is tolerated, providential, or less important than unity, love, or personal discipleship.	"The split matters less than the relationship."
Institutional authority	An authorized Church/Magisterium supplies the missing adjudicative authority.	"The text is not meant to settle disputes by itself."

Representative examples

Family	Respondent	Summary	Source lines
Clear text; reader failure	CU-EN	Scripture is sufficient/understandable; division is attributed to fallen readers, pride, tradition, immaturity and rebellion.	87-107
Core clear; secondary disputed	JO-CO-1	Some details are secondary; vagueness may be purposeful and can stimulate seeking without threatening salvation.	601-607
Intentional difficulty/purpose	JU-DU	Maximal clarity would remove the opportunity for faith; people must retain room to trust or reject.	1143-1145
Spirit/faith illumination	TI-ED	Only those with the Holy Spirit see the truth; sincere regeneration is treated as the route to correct understanding.	1657-1685
Institutional authority	AN-GU	A Magisterium is offered as the authority that can settle doctrinal disputes.	915-945
Study/context/hermeneutics	JA-CO	Read the full context of the Bible, use common sense, and resist sectarian bias.	2063-2067
Differences are non-decisive	JE-SH	God may simply regard the disputed doctrines as not worth splitting over.	3015
Divine prerogative/finite limits	GE-PI	Human expectations about how God ought to communicate are rejected as inappropriate standards for the Creator.	2407-2451
Concedes/illustrates disagreement	MI-DO	Explicitly concedes that there is no public method guaranteeing a distinction between divine and human ambiguity.	3445-3449
Meta/inquiry only	DA-ME	Frames the exchange primarily as book promotion rather than answering the clarity question.	2269

2. Multi-label defense mechanisms

Primary categories hide overlap. The mechanism coding therefore counts every defense a respondent actually invokes. Percentages below use the 40 substantive defenders as the denominator, so totals exceed 100%.

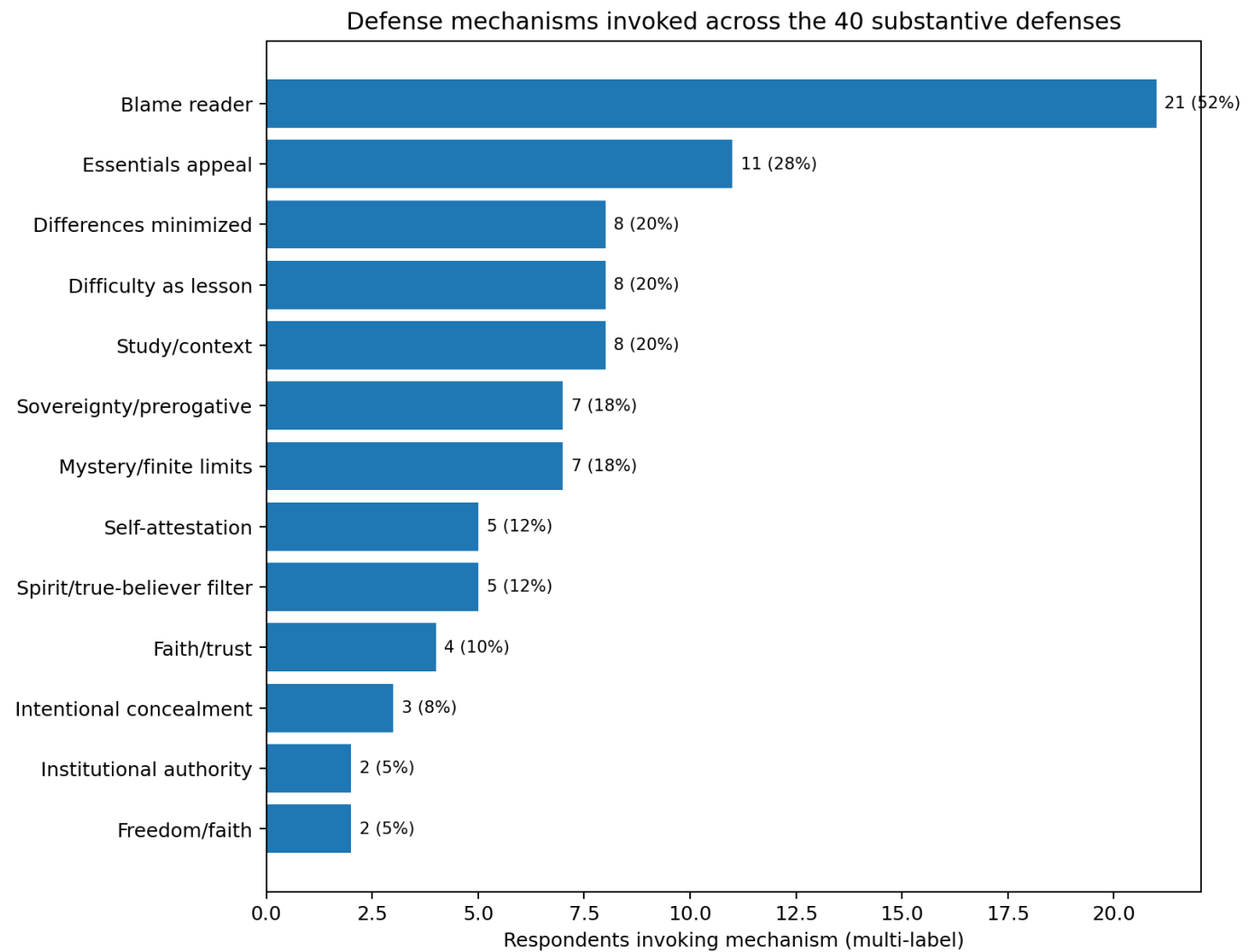


Figure 3. Multi-label mechanism frequency. “Blame reader” is the most common single move, but it appears alongside several other strategies.

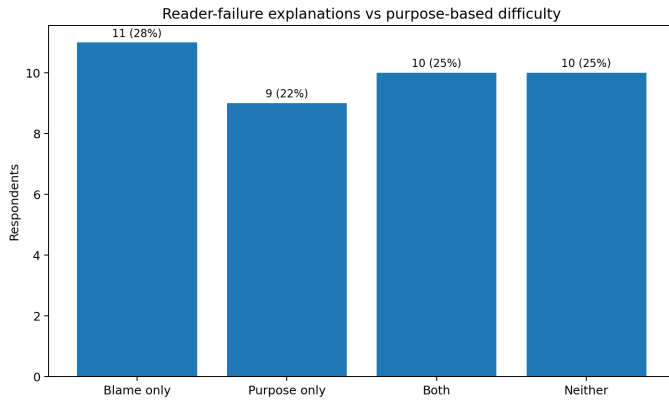


Figure 4. Reader-failure and purpose-based accounts frequently coexist. Ten respondents invoked both.

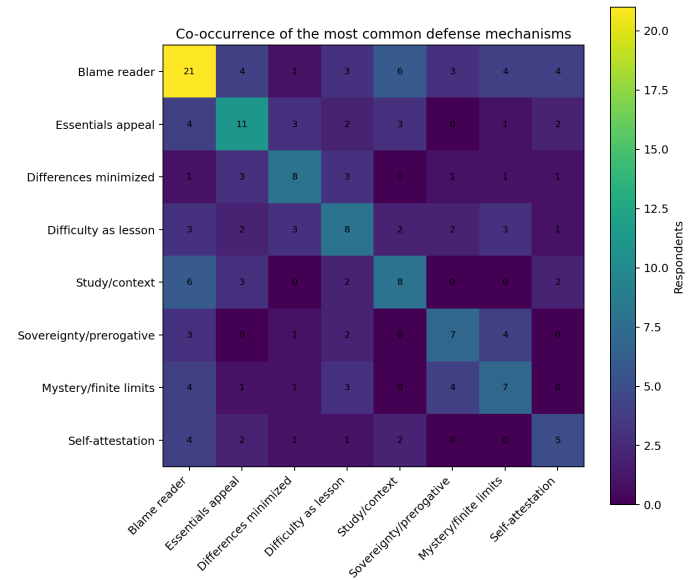


Figure 5. Co-occurrence matrix for the eight most frequent mechanism tags.

Important tension, not automatic contradiction. A quarter of substantive defenders combined some form of “the readers are at fault” with some form of “the difficulty serves a divine purpose.” Those claims can be reconciled by distinguishing kinds or degrees of difficulty, but the combination creates an explanatory burden: which disagreement is intended difficulty, which is reader failure, and what observable criterion separates them?

3. Epistemic domain: how is a mistaken reading corrected?

This is the sharpest point of convergence between the thread and the paper’s central challenge. Respondents often explain *why* disagreement occurs, but fewer specify a procedure by which rival interpreters can reliably identify the mistaken reading.

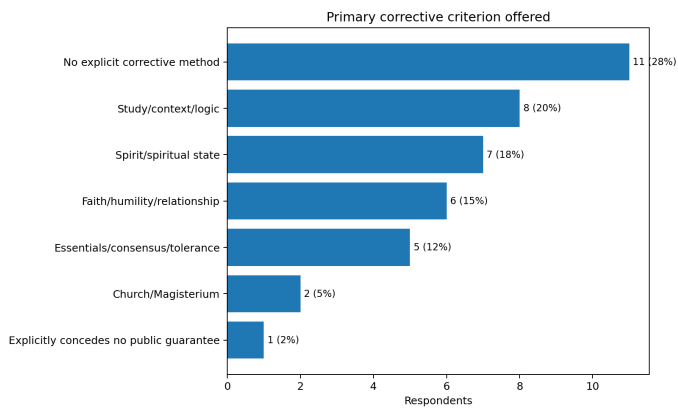


Figure 6. Detailed primary corrective criterion among the 40 substantive defenders.

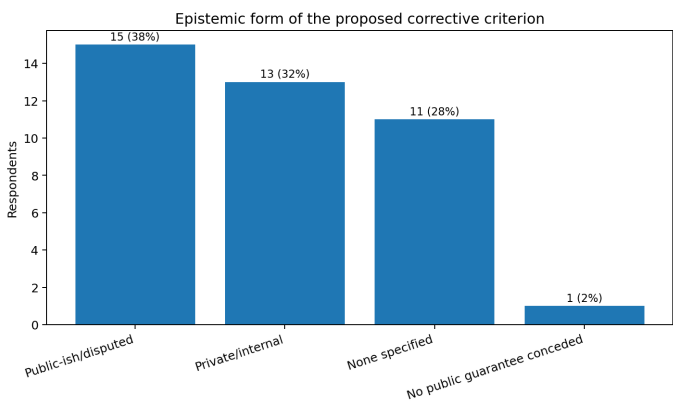


Figure 7. Corrective criteria grouped by epistemic form.

The “public-ish/disputed” group contains three different proposals: study/context/logic (8), Church/Magisterium (2), and essentials/consensus/tolerance (5). These are publicly describable, but the thread itself shows that their authority or application is contested. The “private/internal” group contains Spirit/spiritual-state criteria (7) and faith/humility/relationship criteria (6).

Operational result. Under a strict criterion requiring a procedure that (1) both rival parties can access, (2) does not assume the disputed interpretation, and (3) is claimed to resolve the disagreement reliably, none of the responses clearly supplies all three components. This is a coding judgment, not a proof that no such method exists.

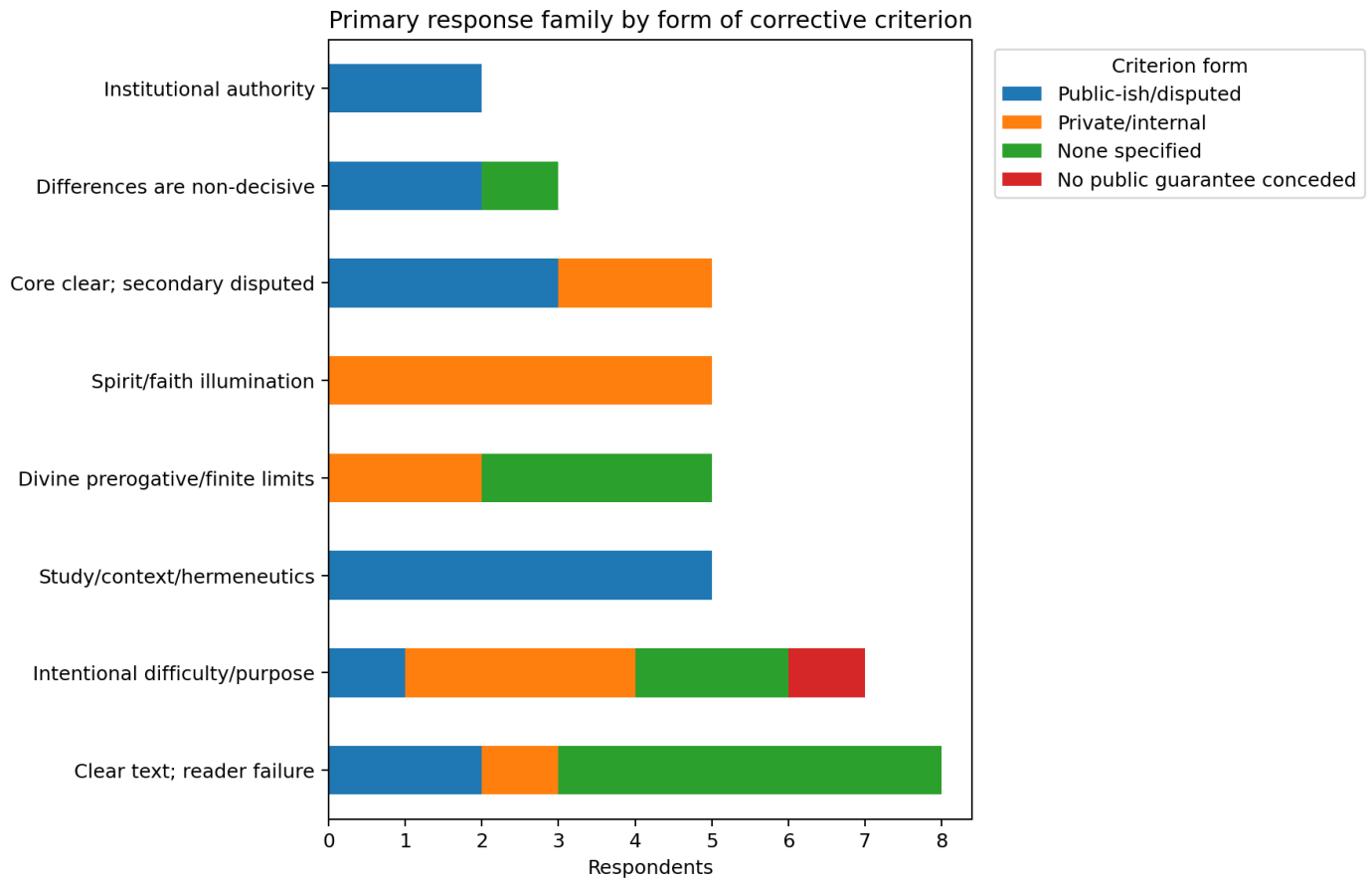


Figure 8. Response family and type of corrective criterion. Spirit-based families are entirely private/internal; hermeneutical and institutional families are entirely public-ish/disputed by construction.

4. Rhetorical and discourse domain

The thread is substantially more engaged than a casual skim might suggest. Three quarters of participants directly addressed the clarity question. At the same time, a small number of highly active hostile or meta-focused participants contribute disproportionate heat.

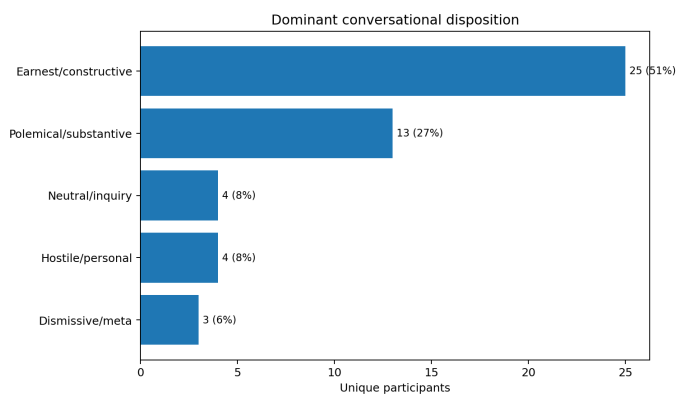


Figure 9. Dominant conversational disposition across 49 non-OP participants.

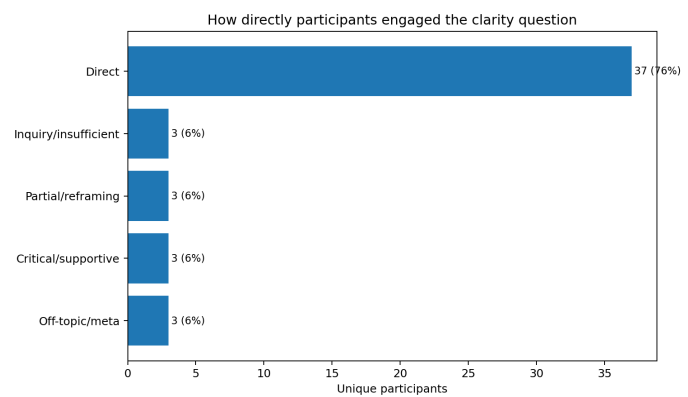


Figure 10. Directness of engagement with the original clarity question.

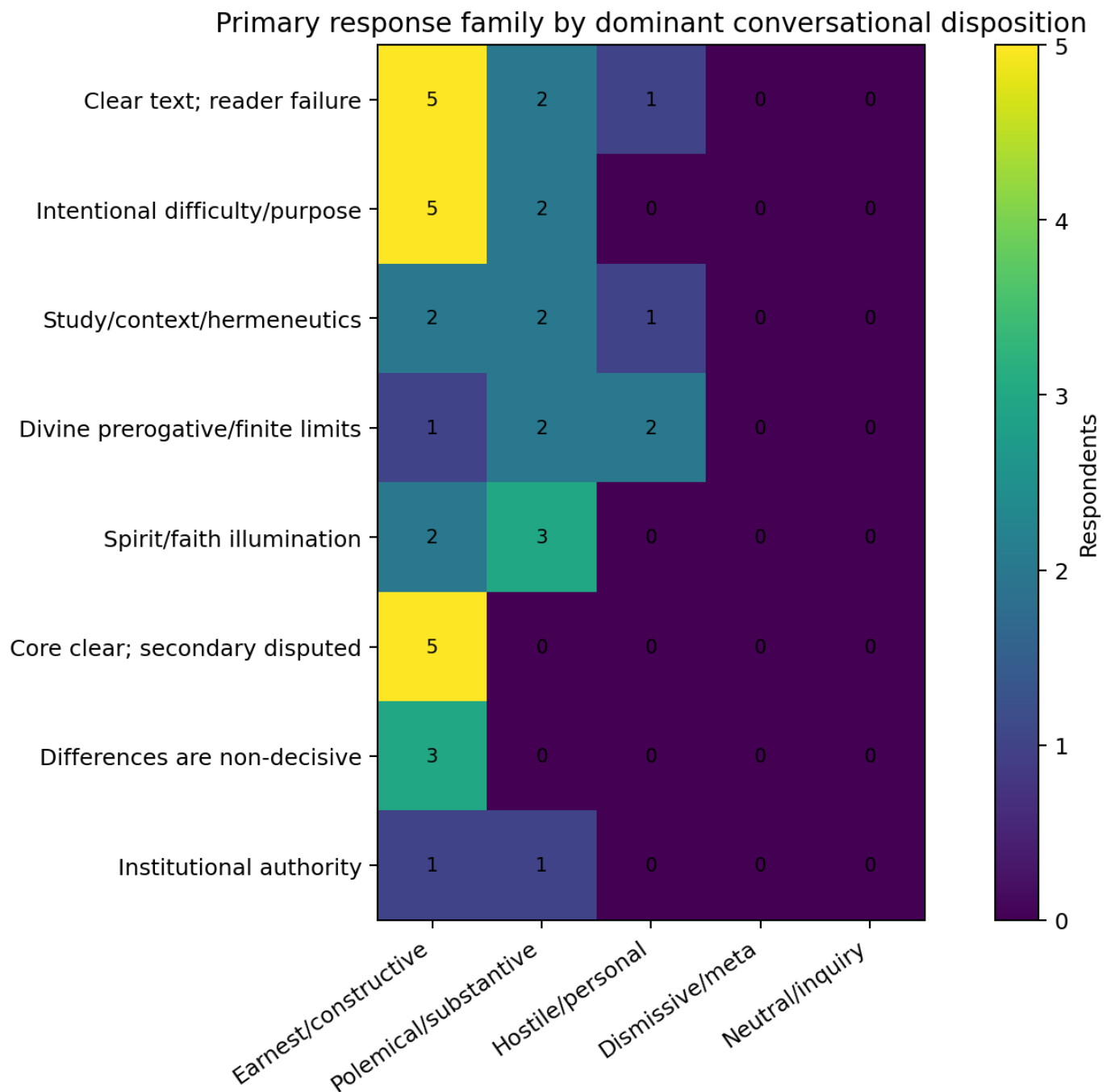


Figure 11. Cross-tab of primary substantive stance and dominant conversational disposition.

The most notable rhetorical asymmetry is that the “hostile/personal” category contains only four people (8% of participants) but accounts for 27 of 116 non-OP comments (23%). That is largely an activity effect rather than a broad property of the entire thread.

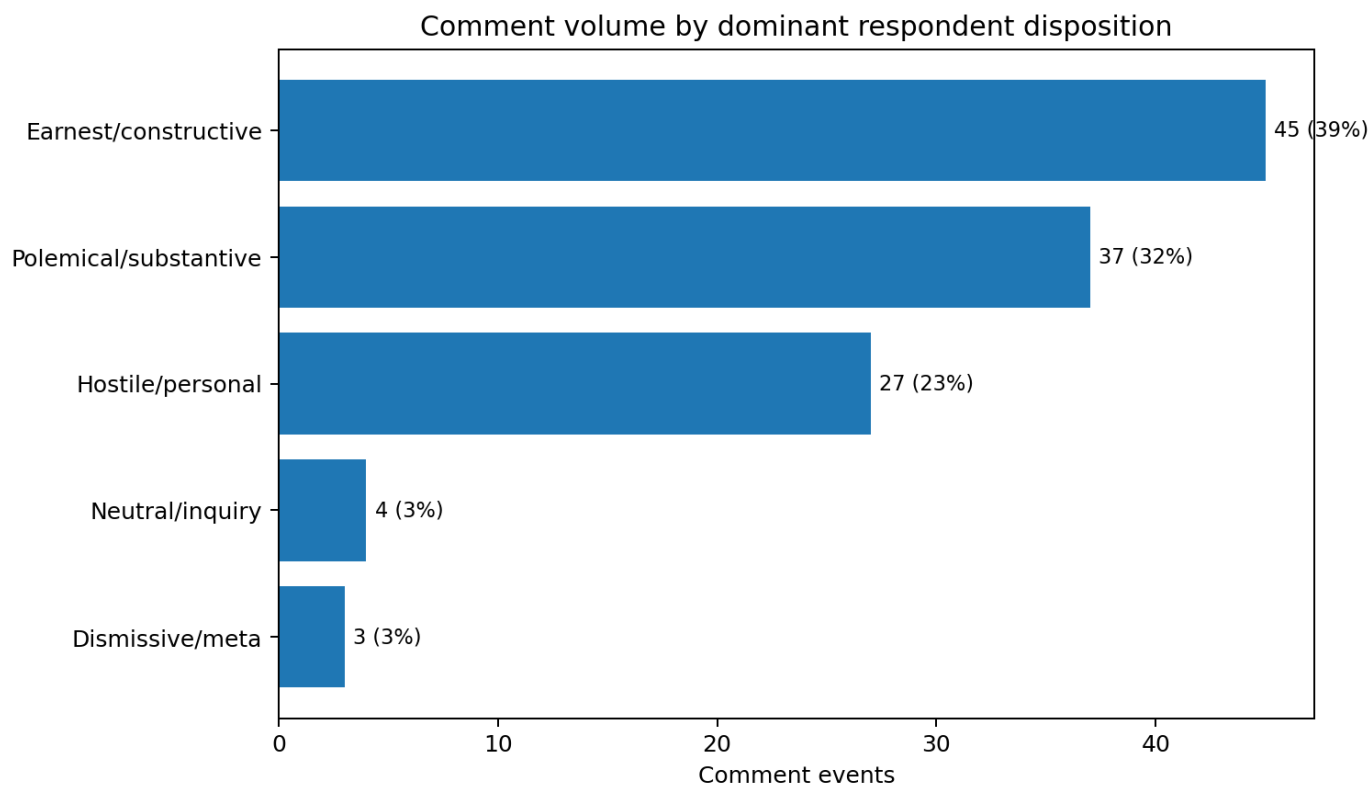


Figure 12. Comment-event volume by dominant respondent disposition.

5. Participation structure and conversational concentration

Respondent-level stance coding prevents prolific commenters from dominating the substantive distribution. Comment-event volume, however, shows how the lived feel of the thread can differ from the participant-level percentages.

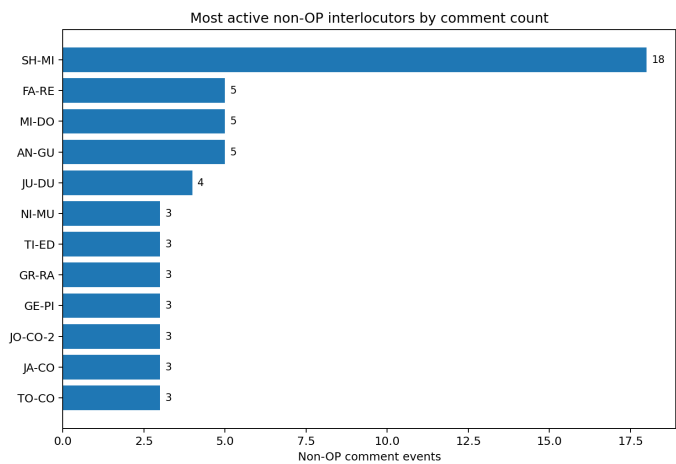


Figure 13. Most active participants by number of non-OP comment events.

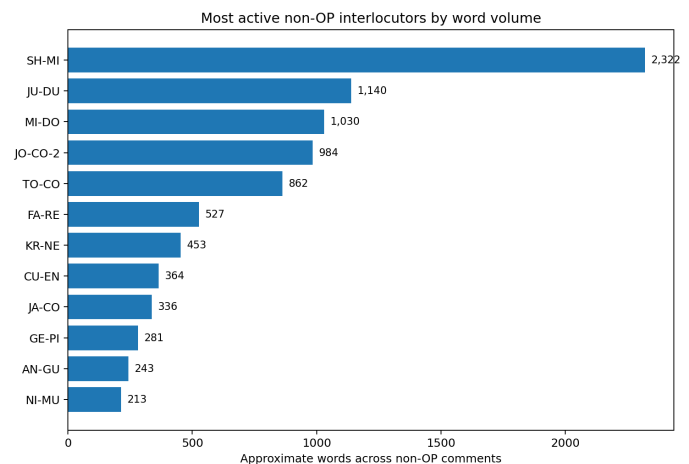


Figure 14. Most active participants by approximate word volume.

SH-MI contributes 18 comments and roughly 2,300 words, making SH-MI by far the most active non-OP interlocutor. The five most active interlocutors together produce about 32% of all non-OP comment events. This concentration helps explain why personal or polemical exchanges can appear more dominant than they are at the unique-participant level.

6. Engagement-quality scores

Every non-OP interlocutor is scored for the quality of the engagement offered to the challenge. **This is not a truth score and does not reward agreement with PH-ST.** A Christian defense can score highly while rejecting the challenge, provided it is direct, reasoned, responsive, and focused on the argument rather than the person.

Directness - 0 to 3

Does the comment actually address biblical clarity, disagreement, or the corrective-method problem?

Reasoning/support - 0 to 3

Does it provide reasons, examples, textual support, distinctions, or a coherent explanatory mechanism?

Responsiveness - 0 to 2

Does it answer objections, clarify its own claim, or revise when a point is shown to be overstated?

Civility/focus - 0 to 2

Does it remain focused on claims rather than motives, intelligence, spiritual status, or personal insult?

Score bands. 8-10 = strong engagement; 6-7 = solid; 4-5 = limited; 0-3 = poor/non-engagement. The median score is 5/10. PH-ST is excluded because the purpose is to evaluate responses to the challenge rather than the challenger.

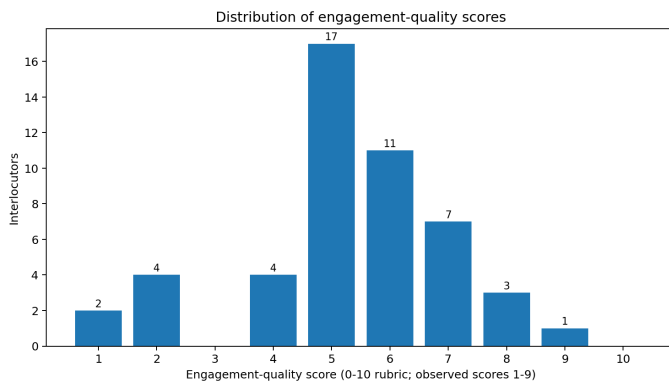


Figure 15. Distribution of the 49 interlocutor engagement-quality scores.

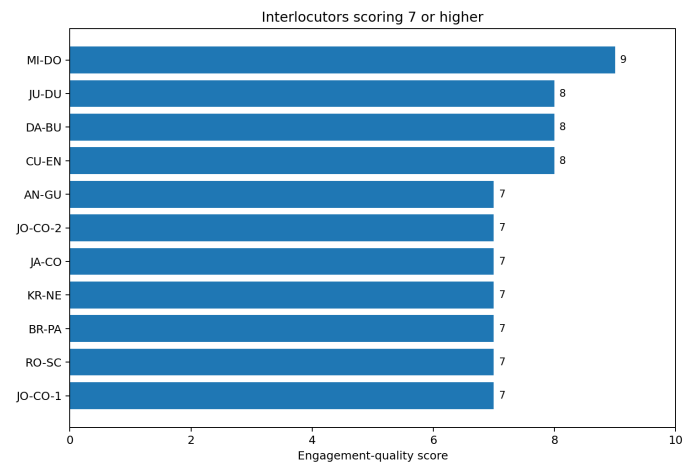


Figure 16. Interlocutors scoring 7 or higher. Aliases are used throughout the report.

Interpretation. The scoring separates disagreement from engagement quality. Several of the strongest-scoring participants reject the OP's conclusion but nevertheless confront the argument directly and develop a real alternative. Conversely, some low-scoring comments may express a recognizable theological position but spend most of their effort on motive accusations, ridicule, or identity labeling rather than the communication problem itself.

7. How the thread maps onto the paper's defense taxonomy

The thread strongly reproduces the major defense families anticipated by *The Red-Pen Revelation*, while also adding two important extra categories: Holy-Spirit illumination and institutional authority.

Paper-style defense	Thread expression	Observed coding
Essentials appeal	Core doctrines are clear; disputed matters are secondary, tertiary, or culture-specific.	11 of 40 invoked an essentials appeal at least once.
Blame the reader	Sin, pride, rebellion, false teachers, bias, or manipulation explains disagreement.	21 of 40 invoked reader failure.
Call confusion a lesson	Difficulty cultivates humility, love, study, dependence, or spiritual growth.	8 of 40 invoked difficulty-as-lesson.

Call ignorance freedom/faith	Maximal clarity would weaken faith or free choice.	2 explicit free-will/faith cases; additional faith/trust appeals occur elsewhere.
Approve or absorb outcomes	Disagreement is providential, non-decisive, or compatible with divine sovereignty.	7 sovereignty/prerogative and 8 differences-minimized tags, with overlap.
Additional: Spirit filter	True believers or Spirit-filled readers are illuminated.	5 primary Spirit/faith defenders; 5 explicit Spirit-filter tags.
Additional: Institutional authority	A Church or Magisterium settles interpretation.	2 primary institutional-authority defenders.
Additional: Hermeneutical method	Whole-context reading, logic, research, and proper interpretation resolve the issue.	5 primary hermeneutical defenders; 8 study/context tags.

Most structurally distinctive answer. The Magisterium response changes the architecture of the problem rather than merely reallocating blame. It concedes that Scripture alone is not the final adjudicator and supplies an institution. The remaining epistemic question becomes how the institution's divine authorization is independently established.

Most explicit concession. MI-DO eventually states that if God writes ambiguously on purpose, "there is no public method to guarantee the difference" between divine and human ambiguity (thread lines 3445-3449). That directly accepts the central empirical ambiguity while defending faith on other grounds.

8. Cross-domain synthesis: the four recurring forks

A. "The text is clear."

Then disagreement is attributed to readers, interpreters, culture, or false teachers.

Residual question: What public criterion identifies the reader who has not made the error?

B. "The difficulty is intentional."

Mystery, faith, humility, free will, growth, or concealment explains why maximal clarity is absent.

Residual question: How is intentional divine difficulty distinguished from ordinary textual ambiguity?

C. "An authority settles it."

The Magisterium/Church supplies adjudication external to private interpretation.

Residual question: What non-circular public evidence identifies the divinely authorized authority?

D. "The differences are not decisive."

Core truths are clear; disputed matters are secondary or tolerable.

Residual question: Can the essential/secondary boundary be specified independently of the historical disagreement it is used to classify?

These forks explain why the discussion repeatedly returns to the same epistemic demand even when the theological defense changes. Each answer may be coherent within its own framework; each also introduces a different criterion that itself becomes contestable.

9. Overall assessment

What the thread establishes strongly: the response landscape is plural. Participants do not converge on one standard explanation of why an allegedly clear revelation produces durable doctrinal disagreement. They distribute across reader-failure, intentional difficulty, Spirit illumination, hermeneutics, divine prerogative, essentials, pluralism, and institutional authority.

What the thread does not establish by itself: that the Bible is therefore not divine, that every doctrine is equally unclear, or that every respondent's explanation fails. The data are discourse data: they show the structure of the defenses actually offered in this thread, not the truth-value of Christianity.

What most directly bears on the paper's thesis: the scarcity of a shared corrective mechanism. Even when respondents agree that there is one truth, they propose different ways of identifying it—context, Spirit, Church, faith, consensus, sincerity, humility, or simply trust in God. That diversity is itself relevant to a claim that the revelation provides a clear, publicly reliable route for correcting sincere disagreement.

Appendix A. Interlocutor-level codebook

Rows are sorted by first appearance. Aliases use the first two letters of the first and last names; a numeric suffix is added only when two aliases collide. The engagement score uses the 0-10 rubric described in Section 6. "Corrective method" is coded only for the 40 substantive defenders; other rows show "-". The source-line column gives the first comment header line in the supplied markdown.

Interlocutor	Engagement score	Band	Comments	Words	Primary stance	Disposition	Corrective method	First line
CU-EN	8	Strong	1	364	Clear text; reader failure	Earnest/constructive	Study/context/logic	83
BA-CL	5	Limited	2	29	Clear text; reader failure	Polemical/substantive	No explicit corrective method	173
JO-ST	6	Solid	3	61	Core clear; secondary disputed	Earnest/constructive	Essentials/consensus/tolerance	227
SH-MI	2	Poor	18	2,322	Divine prerogative/finite limits	Hostile/personal	Faith/humility/relationship	291
AR-EL	5	Limited	1	28	Concedes/illustrates disagreement	Earnest/constructive	-	423
JE-SM	5	Limited	2	82	Clear text; reader failure	Earnest/constructive	No explicit corrective method	465
SA-MA	6	Solid	2	46	Study/context/hermeneutics	Polemical/substantive	Study/context/logic	539
JO-CO-1	7	Solid	1	132	Core clear; secondary disputed	Earnest/constructive	Faith/humility/relationship	597
SA-GA	5	Limited	1	21	Differences are non-decisive	Earnest/constructive	Essentials/consensus/tolerance	629
RO-OS	5	Limited	1	9	Intentional difficulty/purpose	Earnest/constructive	No explicit corrective method	657
XA-TA	5	Limited	1	7	Concedes/illustrates disagreement	Neutral/inquiry	-	679
DA-RE	4	Limited	1	19	Clear text; reader failure	Polemical/substantive	No explicit corrective method	695
BR-PA	7	Solid	2	151	Intentional difficulty/purpose	Earnest/constructive	Faith/humility/relationship	707
KA-AN	5	Limited	1	24	Intentional difficulty/purpose	Polemical/substantive	Spirit/spiritual state	785
ER-HA	2	Poor	1	20	Meta/inquiry only	Dismissive/meta	-	809
IA-HA	6	Solid	1	54	Study/context/hermeneutics	Earnest/constructive	Study/context/logic	843
AA-SM	5	Limited	1	10	Meta/inquiry only	Neutral/inquiry	-	871

AN-GU	7	Solid	5	243	Institutional authority	Polemical/ substantive	Church/ Magisterium	911
JU-DU	8	Strong	4	1,140	Intentional difficulty/purpose	Earnest/ constructive	Study/context/logic	1139
TO-CO	5	Limited	3	862	Study/context/ hermeneutics	Hostile/ personal	Study/context/logic	1427
NI-MU	6	Solid	3	213	Spirit/faith illumination	Polemical/ substantive	Spirit/spiritual state	1447
FA-RE	6	Solid	5	527	Divine prerogative/ finite limits	Polemical/ substantive	Faith/humility/ relationship	1463
JA-BR	5	Limited	3	54	Divine prerogative/ finite limits	Polemical/ substantive	No explicit corrective method	1565
TI-ED	6	Solid	3	187	Spirit/faith illumination	Polemical/ substantive	Spirit/spiritual state	1653
GR-RA	5	Limited	3	171	Spirit/faith illumination	Polemical/ substantive	Spirit/spiritual state	1793
MA-BE	4	Limited	1	14	Concedes/ illustrates disagreement	Polemical/ substantive	-	1843
JO-LC	6	Solid	3	20	Institutional authority	Earnest/ constructive	Church/ Magisterium	1877
CH-RI	5	Limited	3	45	Clear text; reader failure	Earnest/ constructive	No explicit corrective method	1969
JA-CO	7	Solid	3	336	Study/context/ hermeneutics	Polemical/ substantive	Study/context/logic	2033
JO-CO-2	7	Solid	3	984	Intentional difficulty/purpose	Earnest/ constructive	Faith/humility/ relationship	2151
DA-ME	1	Poor	1	8	Meta/inquiry only	Dismissive/ meta	-	2265
AL-LA	5	Limited	2	22	Clear text; reader failure	Earnest/ constructive	No explicit corrective method	2291
GU-RO	4	Limited	1	4	Meta/inquiry only	Neutral/inquiry	-	2343
DE-IZ	6	Solid	1	27	Divine prerogative/ finite limits	Earnest/ constructive	No explicit corrective method	2383
GE-PI	2	Poor	3	281	Divine prerogative/ finite limits	Hostile/ personal	No explicit corrective method	2403
ST-MW	1	Poor	1	3	Meta/inquiry only	Dismissive/ meta	-	2469
TH-GO	6	Solid	1	28	Core clear; secondary disputed	Earnest/ constructive	Essentials/ consensus/ tolerance	2497
JI-KI	4	Limited	1	7	Meta/inquiry only	Neutral/inquiry	-	2535
RO-SC	7	Solid	1	146	Clear text; reader failure	Earnest/ constructive	Study/context/logic	2565

DA-MC	6	Solid	2	34	Study/context/ hermeneutics	Earnest/ constructive	Study/context/logic	2605
KR-NE	7	Solid	2	453	Core clear; secondary disputed	Earnest/ constructive	Spirit/spiritual state	2659
DA-PA	2	Poor	3	136	Clear text; reader failure	Hostile/ personal	Spirit/spiritual state	2841
RI-KR	5	Limited	2	25	Spirit/faith illumination	Earnest/ constructive	Spirit/spiritual state	2917
JE-SH	5	Limited	1	11	Differences are non-decisive	Earnest/ constructive	Essentials/ consensus/ tolerance	3011
KE-DY	5	Limited	1	26	Differences are non-decisive	Earnest/ constructive	No explicit corrective method	3039
DA-BU	8	Strong	2	168	Intentional difficulty/purpose	Earnest/ constructive	No explicit corrective method	3157
FR-PO	5	Limited	2	121	Spirit/faith illumination	Earnest/ constructive	Faith/humility/ relationship	3203
MI-DO	9	Strong	5	1,030	Intentional difficulty/purpose	Polemical/ substantive	Explicitly concedes no public guarantee	3297
TH-CO	6	Solid	2	77	Core clear; secondary disputed	Earnest/ constructive	Essentials/ consensus/ tolerance	3497

Appendix B. Multi-label mechanism tags by interlocutor

These tags preserve overlap that the mutually exclusive primary stance cannot show.

Respondent	Mechanism tags
CU-EN	Blame reader Essentials appeal Pastors/teachers Self-attestation Study/context
BA-CL	Blame reader Sovereignty/prerogative
JO-ST	Consensus/creed Essentials appeal
SH-MI	Blame reader Difficulty as lesson Faith/trust Meta/motive Mystery/finite limits Personal attack Sovereignty/prerogative
AR-EL	Concedes disagreement Sola Scriptura identity
JE-SM	Blame reader Clear-text assertion Self-attestation
SA-MA	Blame reader Clear-text majority Study/context
JO-CO-1	Difficulty as lesson Essentials appeal Mystery/finite limits
SA-GA	Choose matching church Differences minimized
RO-OS	Difficulty as lesson Humility
XA-TA	Concedes disagreement Critique of lesson
DA-RE	Blame reader Clear-text assertion
BR-PA	Dependence/relationship Differences minimized Difficulty as lesson
KA-AN	Blame reader Intentional concealment Self-attestation
ER-HA	Meta/motive
IA-HA	Difficulty as lesson Essentials appeal Logic/research Study/context
AA-SM	Inquiry
AN-GU	Apostolic tradition Institutional authority
JU-DU	Blame reader Essentials appeal Freedom/faith Study/context
TO-CO	Blame reader Difficulty as lesson Personal attack Self-attestation Study/context
NI-MU	Blame reader Mystery/finite limits Spirit/true-believer filter
FA-RE	Blame reader Mystery/finite limits Sovereignty/prerogative
JA-BR	Meta/identity Sovereignty/prerogative
TI-ED	Blame reader Essentials appeal Faith/trust Spirit/true-believer filter
GR-RA	Blame reader Faith/trust Spirit/true-believer filter
MA-BE	Concedes disagreement Critique of illumination
JO-LC	Institutional authority
CH-RI	Blame reader Clear-text assertion
JA-CO	Blame reader Clear-text assertion History/institution critique Study/context
JO-CO-2	Blame reader Differences minimized Difficulty as lesson Mystery/finite limits
DA-ME	Meta/motive

AL-LA	Analogy Blame reader
GU-RO	Inquiry
DE-IZ	Mystery/finite limits Sovereignty/prerogative
GE-PI	Mystery/finite limits Personal attack Sovereignty/prerogative
ST-MW	Meta/motive
TH-GO	Culture/historical distance Essentials appeal
JI-KI	Neutral/support
RO-SC	Blame reader Study/context Tradition/false teachers
DA-MC	Culture/historical distance Study/context
KR-NE	Blame reader Culture/historical distance Essentials appeal Freedom/faith Spirit/true-believer filter
DA-PA	Blame reader Intentional concealment Personal attack
RI-KR	Blame reader Spirit/true-believer filter
JE-SH	Differences minimized Essentials appeal
KE-DY	Differences minimized Purpose/mystery
DA-BU	Differences minimized Difficulty as lesson Sovereignty/prerogative
FR-PO	Differences minimized Essentials appeal Faith/trust
MI-DO	Concedes ambiguity Election Intentional concealment No public method conceded
TH-CO	Differences minimized Essentials appeal Self-attestation

Appendix C. Reproducibility notes

- The original post question appears at thread line 81.
- The analysis excludes PH-ST's own comments from respondent counts and activity charts.
- Quoted Facebook UI artifacts ("Like," "Reply," image previews, and duplicate link previews) were excluded from comment text.
- Each unique respondent is counted once in primary-stance charts, regardless of how many times they commented.
- Mechanism tags are multi-label; a respondent may be counted in several mechanism categories.
- Word counts are approximate after stripping markdown links and collapsing whitespace.
- The coding categories were chosen inductively from the thread and cross-checked against the defense taxonomy in the attached paper.
- Engagement scores are analyst judgments under the stated four-part rubric. They should be treated as ordinal, thread-specific assessments, not psychological or intellectual rankings of the people involved.

Prepared from the user-supplied Facebook thread only. No external web research was used.