

**Doctor of Ministry Project Final Paper:**  
**A Questionnaire for Determining Which Apologetic Approach Is Most Effective**

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MP900-7: Ministry Project and Defense

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## **Abstract**

I created a questionnaire that can identify the apologetic methods which have been most effective in convincing a person Christianity is true. I was initially interested in three things: (1) Which method(s) did they feel God used to convince them to become a Christian? (2) If they had a crisis of faith, which method(s) did they feel brought them through it? (3) Which method convinced them the most to remain being a Christian today? The insight gleaned from this type of *a posteriori* research study makes a valuable contribution to the discussion about which apologetic method(s) are most effective.

## Declaration

### DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted for any degree.

Signed: 

Date: October 3, 2020

### STATEMENT 1

This project is the result of my own investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references.

Signed: 

Date: October 3, 2020

### STATEMENT 2

I hereby give consent for my project, if accepted, to be available for photocopying and for inter-library loan, and for the summary to be made available to outside organizations.

Signed: 

Date: October 3, 2020

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# Chapter 1

## Introduction

### Title

The title for this project is, “A Questionnaire for Determining Which Apologetic Approach Is Most Effective.”

### Problem

Based on my research, no one has ever conducted a survey to ask laypeople which apologetic methods they feel God used to convince them Christianity is true.<sup>1</sup>

### Purpose

*Primary purpose.* I created a questionnaire that can identify the apologetic methods which have been most effective in convincing a person Christianity is true.<sup>2</sup> I was initially interested in three things: (1) Which method(s) did they feel God used to convince them to become a Christian? (2) If they had a crisis of faith, which method(s) did they feel brought them through it? (3) Which method convinced them the most to remain being a Christian today? Since laypeople are largely unaware of the apologetic methods, I designed my survey in such a way that I asked questions built around key features of each apologetic. Their inclination or aversion to these key features allowed me to conclude which apologetic(s) had the most impact. The insight gleaned from this type of *a posteriori* research study makes a valuable contribution to the discussion about which apologetic method(s) are most effective.

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<sup>1</sup> I confirmed that no such survey had ever been conducted by querying the following systems: “Advanced Search: EBSCOhost,” EBSCOhost, accessed May 16, 2020, <http://web.ebscohost.com/ehost/search/advanced?vid=1&sid=d7463f54-adee-4131-94da-f1f01fad39c5%40pdc-v-sessmgr05>, “Jstor: Advanced Search,” JSTOR, accessed May 16, 2020, <https://www.jstor.org/action/showAdvancedSearch>, “Google Scholar,” Google, accessed May 16, 2020, <https://scholar.google.com>, “About Online Journals,” Princeton Theological Seminary Library, accessed May 16, 2020, <https://library.ptsem.edu/online-journals>, and “Better research, better learning, better insights,” ProQuest, accessed May 16, 2020, <https://search.proquest.com>, and “Search Peer-Reviewed Journals and Articles,” Taylor and Francis Online, accessed May 16, 2020, <https://www.tandfonline.com>.

<sup>2</sup> See Shawn Nelson, “Apologetics Assessment Survey,” Nelson.ink, last modified August 1, 2020, accessed May 21, 2020, <https://nelson.ink/a/apologetics-survey/>.

*Secondary purpose.* The questionnaire made laypeople aware of the different apologetic methods in a non-technical way. At the completion of the assessment, I gave the user a personalized report of their findings. This report contained summary information about the various apologetic methods to help the participants learn more about the different approaches. Additionally, I created thirteen infographics showing the major apologetic methods that the participant could view for more information.<sup>3</sup> I also created an online Venn tool where participants could visually see how each apologetic method compared with each other.<sup>4</sup>

### Scope

*Building on previous work.* I have previously identified twenty-eight different apologetic methodologies in the Doctor of Ministry program.<sup>5</sup> See Appendix 1 (p. 50). These twenty-eight methods became the list of apologetic methods for this project. As will be explained in chapter 4, I was able to reduce these twenty-eight apologetic methods down to thirteen by grouping them based on similarity.<sup>6</sup>

*Valid v. most effective.* There is a debate among academics as to which method is correct. For example, some argue for Transcendental Presuppositionalism, others for Scripturalism, others for Evidentialism, and still others for Classical Apologetics. The goal of this project was not to prove which method is *correct*. It was rather to discover from laypeople which approach *they feel* was/is effective for them. I anticipated wildly divergent responses would argue for a mixed approach (Combinationalism). This approach has already been argued for in my previous paper just mentioned.

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<sup>3</sup> “Apologetics Infographics,” Nelson.ink, last modified July 17, 2020, accessed September 18, 2020, <https://nelson.ink/a/apologetics-infographics/>.

<sup>4</sup> Shawn Nelson, “Apologetics Comparison Tool,” Nelson.ink, last modified August 28, 2020, accessed September 18, 2020, <https://nelson.ink/a/apologetics-venn-diagram/>.

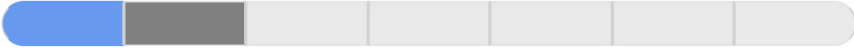
<sup>5</sup> Shawn Nelson, “Which Apologetic Approach Is Correct?” September 1, 2019, accessed May 21, 2020, <https://nelson.ink/which-apologetic-approach-is-correct/>.

<sup>6</sup> In addition, I dropped Veridicalism since it is not as well known and covered in available literature.

*Practical nature of project.* This project was not primarily academic in nature, but practical. Its novelty was the creation, execution, and collection of data by means of a questionnaire that is distributed to as many Christian laypeople as possible.

**Figure 1. Online questionnaire**

## APOLOGETICS ASSESSMENT



14% Complete

2 of 7

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*I came to believe Christianity was real* because I experienced God in some way or I saw God at work in a friend's life.

Yes, very much!

Yes, somewhat

Yes, a little

No

Don't know

---

The following thought *helped me become a Christian*: "Everything makes sense if we just assume God exists."

Yes, very much!

Yes, somewhat

Yes, a little

No

Don't know

*Questionnaire.* An online questionnaire was created. See Figure 1 above. The questionnaire was designed in such a way that people were willing to take time to complete it. The questions were designed to be straightforward, easy to complete, and to not demand too

much time from the participant. It will be shown in Chapter 4 that these factors are important to the success of any questionnaire.

*Website.* The questionnaire was hosted on a website. Once completed, participants were given a personalized report showing their rankings for each apologetic. This report also contained brief summaries of each major apologetic method. There were also thirteen infographics which provided more detailed information, and an online Venn diagram comparison tool which allowed people to compare each apologetic. This was to fulfill the secondary purpose of educating laypeople about the different apologetic approaches.

*Social media.* The questionnaire was promoted through social media, viz. Instagram and Facebook.

*Advertising.* The questionnaire was promoted through paid advertising on Instagram and Facebook. The ads were short, fifteen-second videos. Details about these ads can be found in Chapter 4.

*Participants.* Ideal participants were English speaking Christians of any denomination or age group. Participants did not need to know anything about apologetics to complete the assessment. The questions on the survey were designed in a way that any Christian could answer, regardless of their Christian maturity level. I targeted English speaking countries for this project, viz. the United States, Canada, and the United Kingdom. More demographic details can be found in Chapter 3.

*Results.* There are two types of results. First, participants received their individualized report. This personalized report showed which apologetic(s) were most influential in convincing them Christianity was true and (2) which approach(es) most likely keep them convinced today. See Figures 2 and 3 below. The second type of results comes from cross-case analysis of all answers. These results were tabulated once I received my sample size and the results are presented in Chapter 5.

Figure 2. Report showing influences at conversion

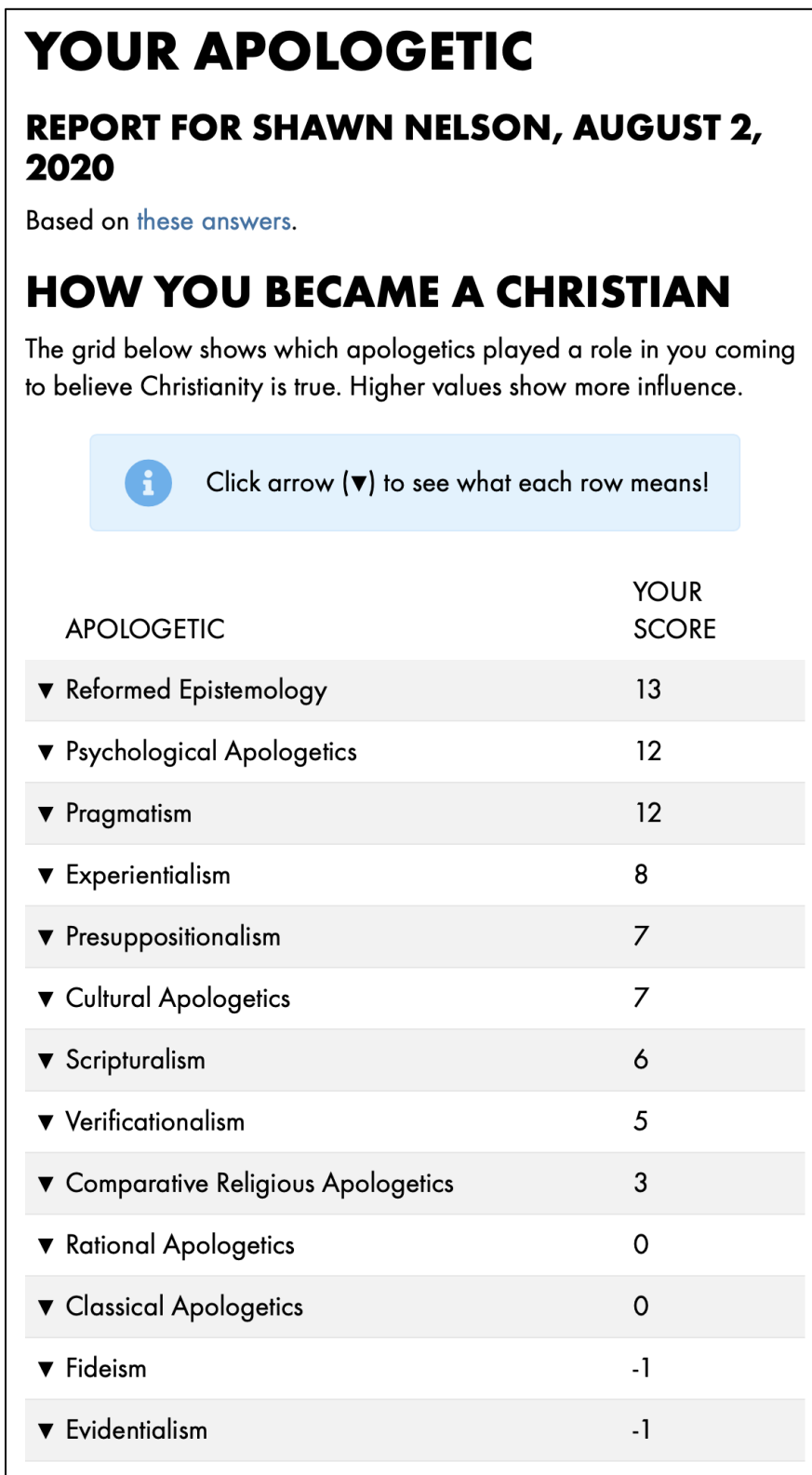


Figure 3. Report showing present influences

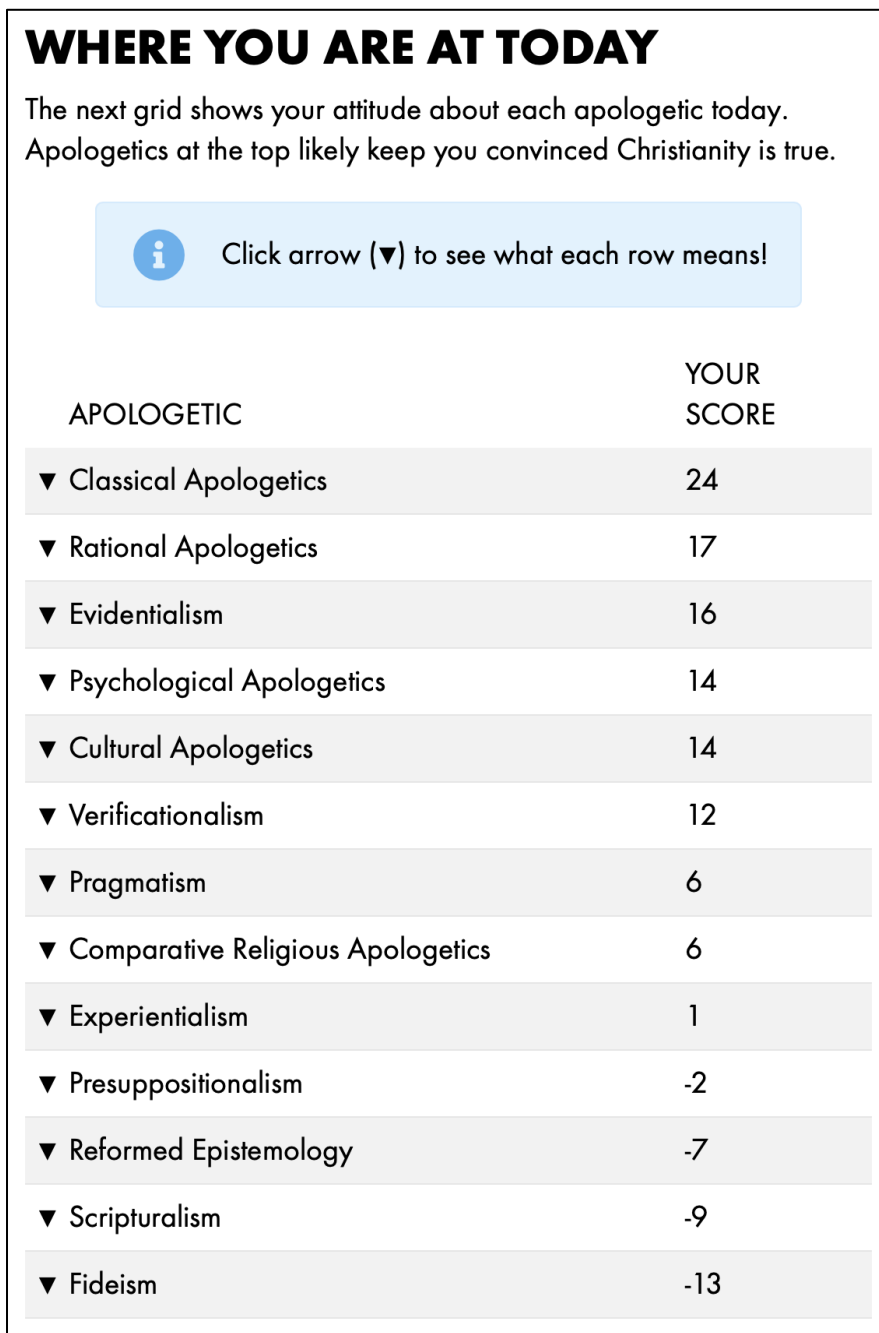


Figure 4. Sample apologetic summary explanation

APOLOGETIC	YOUR SCORE
▲ <b>CLASSICAL APOLOGETICS</b>	<b>24</b>
<ul style="list-style-type: none"> <li>• This ancient system uses two steps.</li> <li>• Step #1. Argues that God exists using philosophy (same as Rational Apologetics).</li> <li>• Step #2. Argues that the Bible is true and Jesus rose from the dead (same as Evidentialism).</li> </ul>	
<b>STARTING POINTS</b>	
<ul style="list-style-type: none"> <li>• Argues we cannot avoid using logic. This becomes a starting point for proving God and knowing reality.</li> <li>• Proves God using rational arguments.</li> <li>• Shows scientific evidence for God.</li> <li>• Examines historical evidence for Jesus and the resurrection.</li> </ul>	
<b>VALUES</b>	
<ul style="list-style-type: none"> <li>• Theoretical Knowledge. Values theoretical knowledge and information (not just practical ideas).</li> <li>• Empirical Evidence. Believes truth comes through the Bible. Also believes we know truth by studying nature.</li> </ul>	
<b>GOALS</b>	
<ul style="list-style-type: none"> <li>• Certainty. The philosophical side believes we can prove God exists with absolute certainty.</li> <li>• Probability. The scientific side believes we can prove God because the majority of the evidence leans in that direction.</li> </ul>	
<a href="#">DETAILS</a>	

Figure 5. Where to go for additional apologetics info


## NEXT STEPS

Discover apologetics with easy, fun infographics. This infographic is based on one of your top scores!

[VIEW](#)


### VALUES

Values in classical apologetics




**Theoretical Knowledge**

You value theoretical knowledge and information (not just practical ideas)




**Empirical Evidence**

You believe truth comes through facts. But you also believe we know truth by studying nature.




vs

Not as valuable




**Practical Knowledge**

Classical apologetics are based on practical needs. You may or may not be a practical person.



**Experience**

Experience plays the part in convincing you. Conviction is key.



**Feelings**

You probably don't have your own conviction or conviction on your feelings.

**MORE VISUALS**







You can also use [this online apologetic comparison tool](#) to visualize each apologetic and how they relate to each other.

## SAVE/SHARE THIS!

You'll want to see your assessment results again!  
Copy your link or share below:

<https://nelson.ink/report/v9aw5>

**SHARE RESULTS**



## Chapter 2

### Research and Planning

When planning my research, I was specifically looking for resources that would help me (1) define a list of apologetic methods, (2) develop a good questionnaire, and (3) best use social media to promote my project. Below are the major findings that helped me finish this project.

#### Type of Research Study

I needed to understand what kind of research project I would be conducting. There are three common research methods: quantitative, qualitative, and mixed methods.<sup>7</sup> Williams explains that

The researcher anticipates the type of data needed to respond to the research question... the researcher selects one of the three aforementioned approaches to conduct research. Researchers typically select the quantitative approach to respond to research questions requiring numerical data, the qualitative approach for research questions requiring textural data, and the mixed methods approach for research questions requiring both numerical and textural data.<sup>8</sup>

I was able to come to an understanding of these three approaches after reviewing different literature.<sup>9</sup> Table 1 shows the key differences between qualitative and quantitative research.

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<sup>7</sup> Carrie Williams, "Research Methods," *Journal of Business and Economic Research* 5, no. 3 (March 2007): 65, accessed October 2, 2020, <https://clutejournals.com/index.php/JBER/article/download/2532/2578>.

<sup>8</sup> Ibid.

<sup>9</sup> Williams, "Research Methods," Mark Mason, "Sample Size and Saturation in Phd Studies Using Qualitative Interviews," *Forum: Qualitative Social Research* 11, no. 3 (September 2010), accessed October 2, 2020, <https://www.qualitative-research.net/index.php/fqs/article/view/1428/3027>, Raimo Streefkerk, "Qualitative vs. Quantitative Research," Scribbr, April 12, 2019, accessed October 2, 2020, <https://www.scribbr.com/methodology/qualitative-quantitative-research/>, "Key Elements of a Research Proposal," Winston-Salem State University, accessed October 2, 2020, <https://www.wssu.edu/about/offices-and-departments/office-of-sponsored-programs/pre-award/Files/documents/develop-quantitative.pdf>, Anthony J. Onwuegbuzie and Nancy L. Leech, "On Becoming a Pragmatic Researcher: The Importance of Combining Quantitative and Qualitative Research Methodologies" (paper presented at the annual meeting of the Mid-South Educational Research Association, Biloxi, MS, November 5-7, 2003), <https://files.eric.ed.gov/fulltext/ED482462.pdf>.

**Table 1. Qualitative v. quantitative research**

<b>Qualitative</b>	<b>Quantitative</b>
Interviewer is Important	No Interviewer Needed
Hands-On Involvement	Hands-Off Involvement
Open-Ended Questions	Closed/Multiple Choice Questions
No Starting Theory	Starting Theory
Inductive	Deductive
Goal is to Understand/Explore	Goal is to Quantify Something Known
Targeted Sampling	Random Sampling
Few Respondents	Many Respondents

I concluded that my project would primarily be a quantitative research project for the following reasons. The primary mode of collection would be a questionnaire (without any interviewer). There would be closed questions (not open-ended). I would be using random sampling (any English-speaking Christian). And I would be attempting to quantify something known (a list of thirteen apologetic methods).

#### Saturation

Another important concept I needed to understand is the idea of saturation in a research study. When doing questionnaires for research, the researcher must decide how large of a sample size is needed to produce meaningful results. Saturation has been defined as “a point of diminishing return [where] as the study goes on more data does not necessarily lead to more information.”<sup>10</sup> It would be nice to know beforehand how many participants is needed in order to reach saturation. However, some argue that the concept of saturation is unclear, unmeasurable, and not objective enough to be useful.<sup>11</sup>

<sup>10</sup> Mason was describing qualitative research; but I think the point can also apply to quantitative as well. Mark Mason, “Sample Size and Saturation in Phd Studies Using Qualitative Interviews.”

<sup>11</sup> Kirsti Malterud, Volkert Dirk Siersma, and Ann Dorrit Guassora, “Sample Size in Qualitative Interview Studies,” *Qualitative Health Research* (November 27, 2015): 6, accessed October 2, 2020, [https://www.researchgate.net/profile/Ann\\_Dorrit\\_Guassora/publication/284904065\\_Sample\\_Size\\_in\\_Qualitative\\_Interview\\_Studies\\_Guided\\_by\\_Information\\_Power/links/5669634708ae1a797e374435.pdf](https://www.researchgate.net/profile/Ann_Dorrit_Guassora/publication/284904065_Sample_Size_in_Qualitative_Interview_Studies_Guided_by_Information_Power/links/5669634708ae1a797e374435.pdf).

### Information Power

The concept of information power is given as a better alternative to the concept of saturation. Malterud, Siersma and Guassora “propose the concept ‘information power’ to guide adequate sample size for qualitative studies. Information power indicates that the more information the sample holds, relevant for the actual study, the lower amount of participants is needed.”<sup>12</sup> My research regarding information power led me to conclude that a large sample size of 1,000 would be required for my project to have meaning. This is further discussed under “Large sample size” (p. 20) in Chapter 3.

### Categorizing

I needed to figure out how to categorize the apologetic methods. I knew I needed to identify similarities and differences, but I was not aware if there was a formal classification methodology I could follow.

*Classical or ontological categorization.* This is a standard description for ontological classification:

To compare ontologies, one can proceed as follows. Given two ontologies or sets of relations, one can first create the general characterizations for each, then identify overall differences, and finally identify particular points of difference between individual pairs of concepts or relations.<sup>13</sup>

This was helpful at a high level. But I was left wondering how I should go about the process of making the characterizations for each apologetic method. Is there a methodology or are there guidelines to follow? I could not find any. I was struggling to begin the process of classical categorization. Ontological categorization uses a strict hierarchical structure or taxonomy. And I knew it was not possible to create such a ridged categorization of apologetic methods. Virtually all recognize the extreme difficulty in trying to strictly categorize the list of systems. Norman Geisler wrote:

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<sup>12</sup> Malterud et al., “Sample Size in Qualitative Interview Studies,” 7.

<sup>13</sup> *The Semantics of Relationships: An Interdisciplinary Perspective*, ed. Rebecca Green et al. (Berlin: Springer Science & Business Media, 2002), 92.

It is tempting to make logically exhaustive categories of apologetic systems. Two problems preclude this. First, the category may seem to work but the corresponding category that would logically oppose it is too broad. Second, divergent systems often are lumped into one category.<sup>14</sup>

*Clustering.* Clustering involves putting items and concepts into groups. I researched clustering concepts to see how I might identify features of each apologetic method in a less-strict way. Mind maps are a common way of visually clustering data, and one I was already familiar with. They are created (often on a notepad or whiteboard) by putting a main topic inside a bubble, and then drawing branches to other bubbles containing sub-topics. Branches can further proceed from the bubbles of the sub-topics to other bubbles containing sub-topics. Clustering in this way does not necessarily require a strict taxonomy. It is perfectly acceptable if some categories overlap with this approach.

*Folksonomy.* The word *folksonomy* is a blend of the words *folk* (people) and *taxonomy*.<sup>15</sup> This term describes a classification system originating by social or collaborative tagging. A paper from 2007 appears to be one of the first to discuss this novel way to categorize data online.<sup>16</sup>

As the amount of information available in the Web grows every day faster, the task of classification is getting harder, the traditional top down approach is getting inadequate... In folksonomies users can associate freely chosen tags to resources and in this way they produce knowledge for the entire community.<sup>17</sup>

Users freely choose tags to identify resources. Items from different resource contexts can then be related to each other and grouped together by these tags. The tags themselves can be put into an expandable hierarchy of related tags automatically by using WordNet noun hierarchy. The result

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<sup>14</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, MI: Baker Reference Library, 1999), 41.

<sup>15</sup> *Wikipedia*, "Folksonomy," accessed October 2, 2020, <https://en.wikipedia.org/wiki/Folksonomy>.

<sup>16</sup> David Laniado, Davide Eynard, and Marco Colombetti, "Using Wordnet to Turn a Folksonomy Into a Hierarchy of Concepts," In Proceedings of SWAP 2007, the 4th Italian Semantic Web Workshop, Bari, Italy, December 18-20, 2007, CEUR Workshop Proceedings. ISSN 1613-0073, <http://ceur-ws.org/Vol-314/51.pdf>.

<sup>17</sup> *Ibid.*

is an *adequate* way to categorize data that normally would be difficult to fit into a rigid taxonomy. This provided the inspiration to help me proceed. How I used folksonomy and WordNet to help identify apologetic features is discussed more in Chapter 4 (p. 27).

### Questionnaire Best Practices

I needed to research the best practices of conducting a good questionnaire. The advice I found can be put in three categories: (1) what to do, (2) what to avoid, and (3) how to deploy the questionnaire.<sup>18</sup>

#### What to do

Here is advice on what to do for a good questionnaire.

*Pleasing visuals.* The layout of the questionnaire should be nice and attractive. A good and legible font should be used. Make good use of font sizes, bold and italic types.

*Good organization.* It should have a simple structure with an easy flow. There should be good use of transition statements. Questions should be strategically placed, with the most interesting questions at the top.

*Clear questions.* The questions should be as clear as possible. The question should match the natural vocabulary of the audience (i.e., not use technical terms unfamiliar to them). The questions should be short and concise.

*Make questions answerable.* Ask questions that apply to the participant. Be sure to always have a “Don’t know” answer for each question.

*Make questions easy.* Try to keep the questions under twenty-five words. Write them the way they would be asked in normal verbal conversation.

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<sup>18</sup> Gleaned from Thomas F. Burgess, *Guide to the Design of Questionnaires*. Woodhouse (Leeds: University of Leeds, 2003), <https://nats-www.informatik.uni-hamburg.de/pub/User/InterculturalCommunication/top2.pdf>, David F. Harris, *The Complete Guide to Writing Questionnaires: How to Get Better Information for Better Decisions* (United States: I&M Press, 2014), Ian Brace, *Questionnaire Design: How to Plan, Structure and Write Survey Material for Effective Market Research*, 3rd ed (Philadelphia, PA: Kogan Page Limited, 2013), Don A. Dillman, Jolene D. Smyth, and Leah Melani Christian, *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method* (Hoboken, NJ: Wiley, 2014).

*Make questions unbiased.* Try not to lead the participant in a direction. Communicate that there is no right or wrong answer.

*Think about device display.* Online questionnaires can be accessed by different devices (e.g., computer desktops, mobile phones, even televisions). It should render nicely on every display type.

*Good navigation.* There should be a good landing page and conclusion page. There should be a way for the participant to go back to a previous page.

### **What to avoid**

Here is advice on what to avoid for a questionnaire.

*Technical terms.* If we want a successful survey, "...we must not cling so tightly to the language of our hypotheses, constructs, or research concepts that few people other than experts can understand."<sup>19</sup>

*Too many questions.* People will not complete the survey if there are too many questions.

*Too visually busy.* Unnecessary headings, numbers and graphics should be avoided.

*Being irrelevant.* "Respondents are more likely to commit to answer a questionnaire when they see it as interesting, of value, short, clearly thought through, and well presented."<sup>20</sup>

*Negatives.* Negatives and especially double negatives will confuse the participant. For example, "Do you agree with the majority of people that the health service is failing?"<sup>21</sup>

### **Planning deployment**

Here is advice on how to deploy a questionnaire.

*Have an internal pretest first.* It is best to do an initial sample to test the questionnaire on people close to the researcher, like colleagues and friends. It would be helpful to use members of

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<sup>19</sup> Johnny Blair, Ronald F. Czaja, and Edward Blair, *Designing Surveys: A Guide to Decisions and Procedures* (Thousand Oaks, CA: SAGE, 2014), 184.

<sup>20</sup> Burgess, *Guide to the Design of Questionnaires*, 5.

<sup>21</sup> Ibid.

the target population. “This process will allow the researcher to identify whether respondents understand the questions and instructions, and whether the meaning of questions is the same for all respondents.”<sup>22</sup>

*Next have a targeted pretest with participants.* Once the internal pretest is finished, and changes are made, hand select a larger group of participants who are not close friends. They should also be members of the target population. Have them complete the questionnaire. Obtain feedback. Make any changes necessary.

*Launch.* At this point a full launch of the questionnaire can be done. It can be opened to the target audience.

### Survey Errors

I found some interesting info about common survey errors. No survey, regardless of how well it is designed, is completely without error. Blair et al. provide insight.<sup>23</sup> There are three types of response errors. A *comprehension error* happens when a participant answers incorrectly because they do not understand a question in the way the survey author intended. A *knowledge error* happens when a participant does not have knowledge of the terms being used or cannot recall historical information. A *reporting error* happens when a participant does not provide an accurate answer because to do so would embarrass them. There are other types of errors, like *sampling errors*, which result when samples do not match the target population. There will always be some margin of error in a survey because of these issues.

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<sup>22</sup> Kate Kelley et al., “Good Practice in the Conduct and Reporting of Survey Research,” *International Journal for Quality in Health Care* 15, no. 3 (May 2003): 263, <http://dx.doi.org/10.1093/intqhc/mzg031>.

<sup>23</sup> Blair, Czaja, and Blair, *Designing Surveys*, 11-19.

## Question Types

Questionnaires can have (1) open v. closed questions, (2) single v. multiple response, (3) ranked responses and (3) rated responses. The Likert scale is an application of the ranked response type.<sup>24</sup>

## Social Media

*Social media best practices.* The key to success with this project is getting as many people to take the questionnaire as possible. Therefore, I spent some time learning how to post effective ‘my story’ posts on Facebook and Instagram so I could reach enough people to get a sizable questionnaire response.<sup>25</sup> I researched how often to post, and which types of content are most effective for today’s online audiences.

*Videos.* I decided that videos are also needed. Therefore, I researched what types of videos are most effective and which apps are best to create them. Vertical videos are the current trend and typically are more engaging.<sup>26</sup> This is because these videos are rendered in portrait mode on mobile devices and fill up the entire screen vertically, without the need for users to rotate their display. I discovered an iPhone subscription app called Instories that can create vertical videos.<sup>27</sup> I purchased a subscription (\$12 per month) and spent time learning how to use the app.

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<sup>24</sup> I found a great list of examples at Sorrel Brown, “Likert Scale Examples for Surveys,” Iowa State University, December 1, 2010, accessed September 18, 2020, <https://www.extension.iastate.edu/documents/anr/likertscaleexamplesforsurveys.pdf>.

<sup>25</sup> I used to be much more active with social media in years past. Since that time, many new features have been introduced on Instagram and Facebook. I needed to learn how to best use these new features. The key to success with this project was getting as many people to take the questionnaire as possible.

<sup>26</sup> Christopher Allan Levy, *Instagram Marketing for Business 2020* (n.p.: Independently published, 2020), 11.

<sup>27</sup> “Instories: Aesthetic IG Editor,” Apple Inc., accessed October 2, 2020, <https://apps.apple.com/app/id1454762989>.



## Infographics

Infographics are a new, helpful way to get people interested in a topic. I was already familiar with infographics before this project, but I had never created one before. I decided that they would be a good way to explain each apologetic to laypeople. I needed to find a tool to help me create them. I ended up finding and using an online product called Visme.<sup>28</sup> I purchased a six-month student subscription (\$30) and spent time learning how to use their system.

## Questionnaire Software

It was unclear at the beginning of the project which software I would be using to run the questionnaire. I had used software called Formidable Forms in the past.<sup>29</sup> But I was not sure if there was a better tool out there now. My main concern was finding a fully customizable product that I could install on my own web server. This is because I needed to be able to run a PHP script (PHP is the scripting language running on my web server) every time participants submitted data to calculate their results and display it in a visual table. My research indicated that this is where Formidable Forms excels among the competition. It also appeared to be well supported in terms of email support and had many advanced examples of working with PHP scripts. I concluded that Formidable Forms was still the best software that fit my needs. I purchased a license (\$124), installed the software, and spent time re-learning how to use it. It was important to familiarize myself with the capabilities of the software as this had an impact on the types of questions I could ask.

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<sup>28</sup> “Make Beautiful Presentations and Infographics Online,” Visme, last modified December 5, 2019, accessed September 18, 2020, <https://www.visme.co>.

<sup>29</sup> I created an online “Beliefs Survey” questionnaire for Meekness and Truth Ministries in 2014. However, technology changes quickly. I needed to make sure I will be using the best tool(s) available for this project. For that questionnaire, see “Beliefs Survey,” Conversational Answers, accessed May 21, 2020, <https://conversationalanswers.com>. For Formidable Forms see “Formidable Forms Docs & Support for WordPress Forms,” Formidable Forms, last modified June 21, 2011, accessed September 18, 2020, <https://formidableforms.com/knowledgebase-category/installation-getting-started/>.

## Chapter 3

### Target Audience

This chapter describes the people who participated in the questionnaire.

*Participants.* My target audience for this assessment were English speaking Christians. The participants did not need to know anything about apologetics. The questions on the survey were designed in such a way that any Christian could answer, regardless of their Christian maturity level. Since the assessment was in English, I targeted English speaking countries for this project, viz. the United States, Canada, and the United Kingdom.

*Vetting participants.* Experts stress the importance of having screening questions. “The first few questions are therefore often screening questions to determine whether we want the respondent to continue with the main questionnaire as part of our sample.”<sup>30</sup> I added this type of question to the beginning of my assessment: “Before we begin, are you a Christian who has received Jesus as your personal Lord and Savior?” If the participant selected “No” or “Don’t know,” it allowed them to continue with this message:

This is an assessment for those who consider themselves to be Christians. The goal is to try to find out which apologetic method was most effective in convincing you Christianity is true. If you are curious, you are allowed to continue the survey. But your answers will not be included in the research.

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<sup>30</sup> Brace, *Questionnaire Design*, 156.

Figure 6. Making sure the participant is a Christian

# APOLOGETICS ASSESSMENT

0% Complete 1 of 8

---

## OVERVIEW

Welcome to the apologetics survey! You'll discover which apologetics played a role in you coming to believe Christianity is true. You'll also find which apologetics likely keep you convinced Christianity is true today.

### SOME TIPS

- There's no perfect score! So don't worry about being perfect!
- Not sure which way to answer? Just go with your first impression.
- You might see some confusing questions... it's ok to skip any question with "Don't know."
- It should take about 15 minutes to complete.

---

Before we begin, are you a Christian who has received Jesus as your personal Lord and Savior?

Yes

No

Don't know

---

[Start](#)

## HMM...

This is an assessment for those who consider themselves to be Christians. The goal is to try to find out which apologetic method was most effective in convincing you Christianity is true.

If you are curious, you are allowed to continue the survey.

But your answers will not be included in the research.

---

[Previous](#) [Continue Anyway](#)

*Large sample size.* There is no established minimum number of participants required for a questionnaire in doctoral work. It is generally agreed that qualitative studies require far fewer participants than quantitative studies.<sup>31</sup> One sample of 2,533 qualitative studies showed that the mean sample size was 31.<sup>32</sup> My online assessment, however, is a quantitative study and it is generally agreed that for quantitative methods, “large samples with rigorous selection are more powerful as they will yield more accurate results...”<sup>33</sup>

Malterud, Siersma and Guassora offer insight for qualitative studies that likely also apply to quantitative approaches.<sup>34</sup> They propose a method for determining the “information power” of a sample. These factors are “(a) study aim, (b) sample specificity, (c) use of established theory, (d) quality of dialogue, and (e) analysis strategy.”<sup>35</sup>

**Table 2. Information power**<sup>36</sup>

← Higher information power				
Narrow	←	<b>Study Aim</b>	→	Broad
Dense	←	<b>Sample Specificity</b>	→	Sparse
Applied	←	<b>Use of Established Theory</b>	→	None
Strong	←	<b>Dialog Quality</b>	→	Weak
Case	←	<b>Analysis Strategy</b>	→	Cross-case
Larger sample size (N) →				

My assessment goals are quite broad: finding which of thirteen apologetic methods first convinced a person to become a Christian, and which keeps them convinced today. It is also quite sparse: my only limiting factor is that a participant must be a Christian and speak English. While there is some use of established theory in determining the major apologetic methods, there

<sup>31</sup> Mason, “Sample Size and Saturation.”

<sup>32</sup> Ibid.

<sup>33</sup> Kelley et al., “Good Practice,” 264.

<sup>34</sup> Malterud, Siersma, and Ann Guassora, “Sample Size.”

<sup>35</sup> Ibid., 2.

<sup>36</sup> Adapted from *ibid.*, 4.

is virtually no established theory on which questions can be asked to identify apologetic methods, or even which traits belong to which apologetics. Therefore, it is also closer to the “none” end of the chart for “Use of Established Theory.” There is no dialog; participants complete the assessment with no interaction from me. My assessment involves cross-case analysis since I am interested in exploring patterns of similarities and differences across cases. For all five categories, my assessment ranks to the right of the chart. This means it has lower information power which requires a larger sample size. Therefore, it was important to try to reach as many types of people as possible. Ideally, the goal was to reach 1,000 participants.

*Ad statistics.* I knew I was going to need to use advertising to reach my goal of 1,000 participants. Ads were created on Facebook and Instagram to help promote the survey. A total of \$185 was spent from August 14 to September 2, 2020. 130,786 people were reached, resulting in 3,901 ad clicks.<sup>37</sup>

*Ad targets.* For the ads, men and women aged 18+ were targeted in the following English-speaking countries: United States, United Kingdom, Australia, New Zealand, South Africa, India, Ireland, Singapore, and Philippines. There were four ad campaigns using different keywords, e.g., include people who like: Ravi Zacarias, Dallas Theological Seminary, Reformed Theological Seminary, The Master’s Seminary, Relevant Magazine, Hillsong International, etc. To get better completion rates with international audiences, I restricted the ads to those who had completed some college or higher.

*Word of mouth.* I asked friends and family to help share the survey on social media. Many did so. For example, a pastor at North Coast Calvary Chapel shared the survey with many people and this resulted in an about seventy people completing the survey in a few days. Others shared it with their Sunday School classes and small groups.

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<sup>37</sup> As reported from “Facebook Ads Manager,” Facebook, accessed September 13, 2020, <https://www.facebook.com/business/tools/ads-manager>.

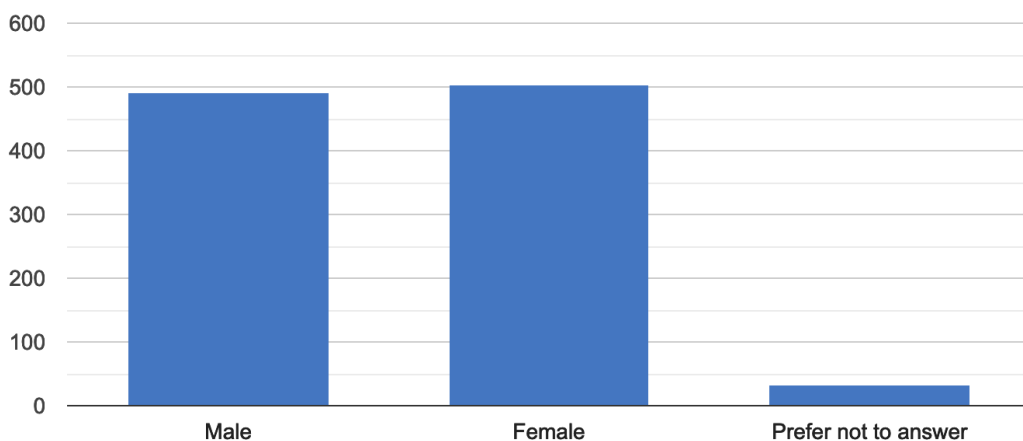
### Participants<sup>38</sup>

I can provide detailed info about my audience since my project was a questionnaire that included demographic questions.

*Size.* A total of 1,025 people participated in the assessment.

*Gender.* There were roughly as many males (503) as females (490), with some preferring not to answer (32).

**Figure 7. Participants by gender**

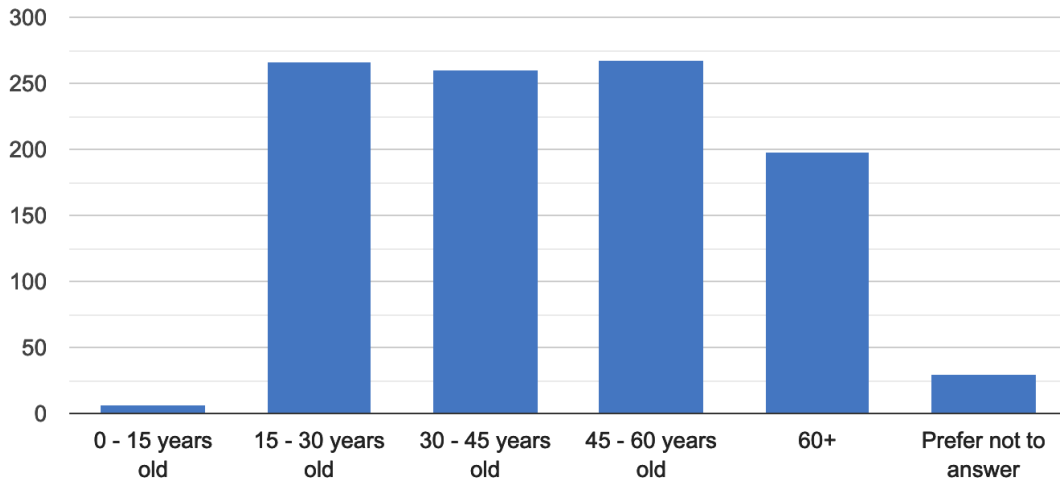


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<sup>38</sup> For a complete list of demographic figures, see Appendix 10.

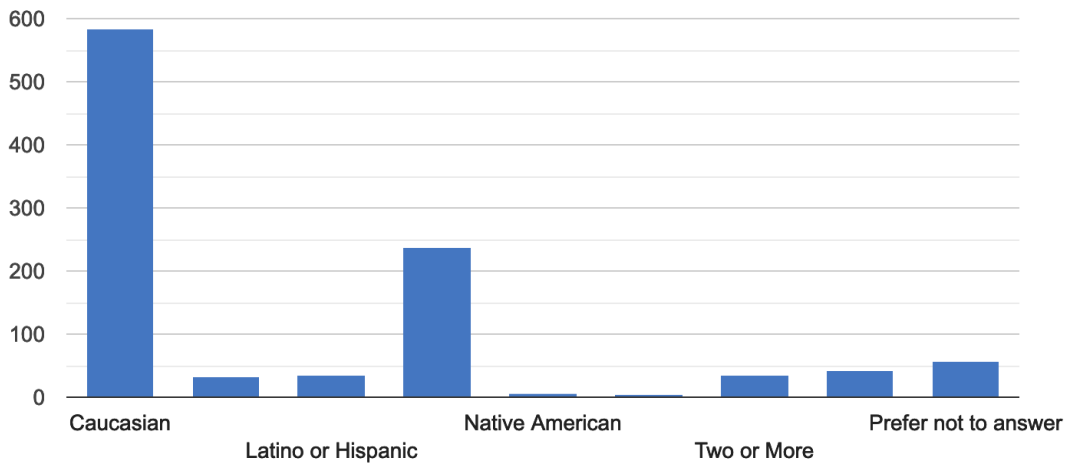
*Age.* There was a fairly even breakdown of the targeted age groups: 0 - 15 years old (6), 15 - 30 years old (266), 30 - 45 years old (260), 45 - 60 years old (267), 60+ (197) and prefer not to answer (29).

**Figure 8. Participants by age**



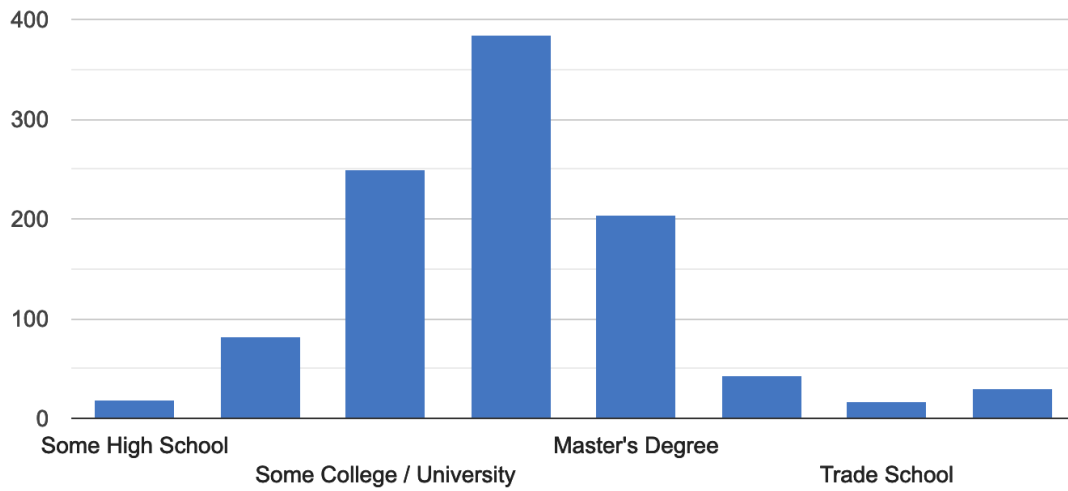
*Ethnicity.* Despite my best efforts with advertising, the assessment seemed to reach Caucasians (583) and Asians (236) the most.

**Figure 9. Participants by ethnicity**



*Education.* The majority reported having a bachelor's degree or higher. The full breakdown is as follows: Some High School (18), High School (or equivalent) (82), Some College / University (248), Bachelor's Degree (384), Master's Degree (204), Ph.D. or higher (43), Trade School (16), Prefer not to answer (30).

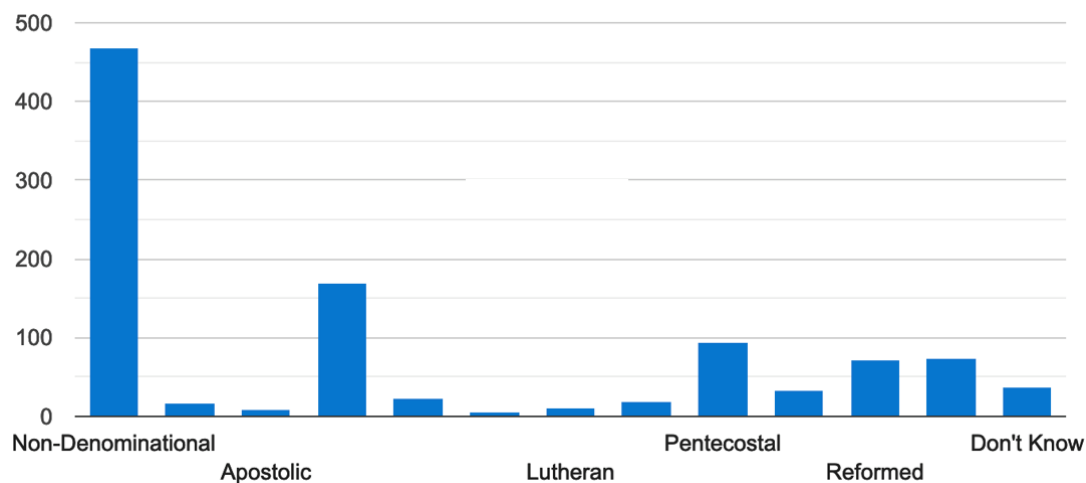
**Figure 10. Participants by education**





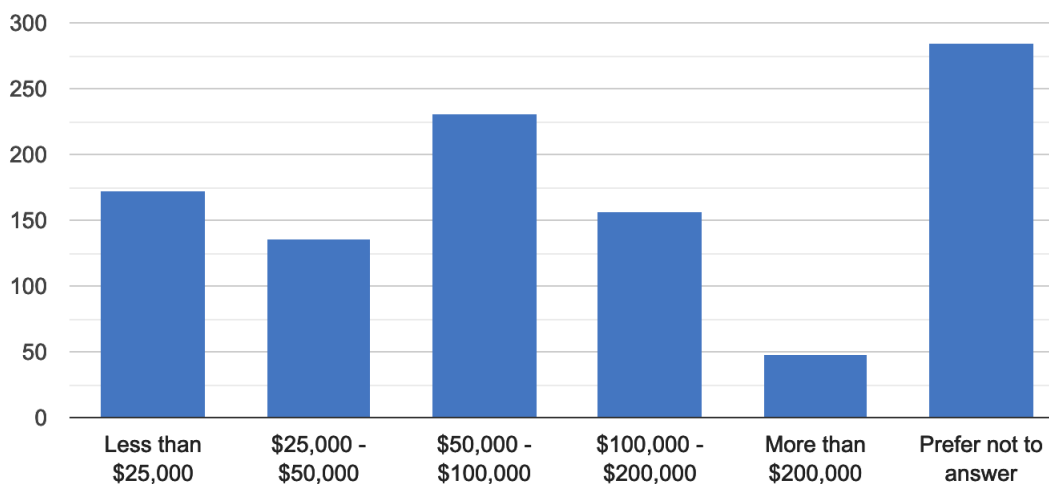
*Denomination.* The largest denomination reported was Non-Denominational (467), followed by Baptist (169), Pentecostal (94), Reformed (71), Presbyterian (32), Methodist (18) and Anglican (17). There were smaller numbers for other denominations.

**Figure 11. Participants by denomination**



*Income.* Income was reported as follows: Less than \$25,000 (172), \$25,000 - \$50,000 (135), \$50,000 - \$100,000 (230), \$100,000 - \$200,000 (156), More than \$200,000 (48), Prefer not to answer (284).

**Figure 12. Participants by income**



## Chapter 4

### Development of Project

This chapter contains a development overview. A detailed daily log is provided in Appendix 2 (p. 54).

#### Timetable

The total project was completed in eighteen weeks. The research and planning phase took five and a half weeks, the action phase six and a half weeks, and the evaluation phase six weeks. See Table 3. There was an optional step to ask key leaders for help in promoting the questionnaire. I did ask for some help, but I did not spend much additional time on it.

**Table 3. Outline of events**

<b>Item</b>	<b>Weeks</b>
<hr/> <b><i>Research and Planning</i></b> <hr/>	
Identifying apologetic methods	0.5
Put apologetic methods into categories	1
Questionnaire best practices	1
Questionnaire software	0.5
Create questions	2
Social media best practices	0.5
	<b>5.5</b>
<hr/> <b><i>Action</i></b> <hr/>	
Create questionnaire on website	0.5
Add follow-up summary info	2
Phase 1 - Hand-picked participants	2
Phase 2 - Social media rollout	2
Phase 3 - Promotion from leaders	optional
	<b>6.5</b>
<hr/> <b><i>Evaluation</i></b> <hr/>	
Process the data	2
Evaluate effectiveness	2
Write paper	2
	<b>6</b>
 <b>Grand Total</b>	 <b>18</b>

## Research and Planning

*Identifying apologetic methods.* I started by listing out all the apologetic methods that should be covered in the survey. I reviewed the twenty-eight methods from my previous research. See Appendix 1 (p. 50). I narrowed this list down to thirteen.

*Put apologetic methods into categories.* As discussed in Chapter 2, it is not possible to create a ridged categorization of apologetic methods. But I was able to move forward with inspiration from my research on folksonomy and WordNet.

Here is how I began. I listed out each apologetic in a Word document. I moved through each apologetic and wrote tags/keywords/phrases that seemed to summarize aspects of the given apologetic. I started from my own summaries from previous research (again, see Appendix 1) and, when needed, sought clarification from a list of resources to help create these tags/descriptions.<sup>39</sup> For evidentialism, here were some of the tags/keywords/phrases I listed: (1) *a posteriori*; (2) inductive; (3) values science (empiricism); (4) can be critical of philosophy; (5) two books of truth: science and Bible; (6) importance of miracles; (7) starting point: evidence; etc. For fideism, I had some of these tags/keywords/phrases: (1) rejects philosophical arguments; (2) stresses limitations of human reason and knowledge; (3) faith / trust; (4) cannot be certain; (5) paradoxical nature of Christianity; (6) anti-intellectualism; (7) starting point: faith; etc. Once finished, I was able to group and relate the approaches to each other by overlapping characteristics. I was also able to identify tags/descriptions that were unique to each group.

Following the folksonomy approach, I wondered if a beneficial tag/keyword hierarchy could be built by using WordNet. I took some of my keywords in my tags and began to analyze their semantical relations. I had *intuition* as a tag/keyword description for Reformed Epistemology. When I looked up intuition in WordNet, I could see that it has an inherited

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<sup>39</sup> The list of resources can be found under “Apologetic Methods” in the bibliography.

hypernym as follows: intuition < basic cognitive process < process, cognitive process < cognition < psychological feature < abstraction / abstract entity < entity.<sup>40</sup>

**Figure 13. WordNet inherited hypernym for *intuition***

**WordNet Search - 3.1**  
[- WordNet home page](#) - [Glossary](#) - [Help](#)

Word to search for:

Display Options:

Key: "S:" = Show Synset (semantic) relations, "W:" = Show Word (lexical) relations  
 Display options for sense: (gloss) "an example sentence"

**Noun**

- **S: (n) intuition** (instinctive knowing (without the use of rational processes))
  - [direct hyponym](#) / [full hyponym](#)
  - [direct hypernym](#) / [inherited hypernym](#) / [sister term](#)
    - **S: (n) basic cognitive process** (cognitive processes involved in obtaining and storing knowledge)
      - **S: (n) process, cognitive process, mental process, operation, cognitive operation** ((psychology) the performance of some composite cognitive activity; an operation that affects mental contents) "*the process of thinking*"; "*the cognitive operation of remembering*"
        - **S: (n) cognition, knowledge, noesis** (the psychological result of perception and learning and reasoning)
          - **S: (n) psychological feature** (a feature of the mental life of a living organism)
            - **S: (n) abstraction, abstract entity** (a general concept formed by extracting common features from specific examples)
              - **S: (n) entity** (that which is perceived or known or inferred to have its own distinct existence (living or nonliving))
- [derivationally related form](#)
- **S: (n) intuition, hunch, suspicion** (an impression that something might be the case) "*he had an intuition that something had gone wrong*"

Realizing *intuition* involved a cognitive process, I was able to place *intuition* inside the category of *process*, thinking of it as an act of cognition. This led me to wonder what the cognitive process was for the other apologetic methods. Playing with keywords/tags from other methods in

<sup>40</sup> "Intuition," Wordnet Search - 3.1, accessed October 2, 2020, <http://wordnetweb.princeton.edu/perl/webwn?o2=&o0=1&o8=1&o1=1&o7=&o5=&o9=&o6=&o3=&o4=&r=1&s=intuition&i=2&h=10000#c>.

WordNet, I was able to come up with features that I felt could describe the process for all thirteen of my apologetics:

**Table 4. WordNet inherited hypernym for *intuition***

<b>Feature</b>	<b>WordNet Lexical Filename</b>
Process: inducing (induction/ <i>a posteriori</i> )	verb.cognition
Process: verifying/confirming/corroborating	verb.cognition
Process: deducing (deduction/ <i>a priori</i> )	verb.cognition
Process: abducing/comparing	verb.cognition
Process: abstracting/thinking/perceiving (mind)	verb.cognition
Process: emoting/emotion/feeling/euphoria	verb.emotion
Process: intuiting/intuition/impression/notion/direct awareness	verb.cognition
Process: exercising faith/trust (over/opposed to reason)	noun.cognition/noun.act

Following this approach, I was able to create categories for (1) apologetic starting point, (2) argument focus, (3) apologetic audience, (4) apologetic process, (5) apologetic values, (6) apologetic goal, and (7) major opinions.

I then built an Excel spreadsheet with the thirteen apologetics in columns and I marked every feature belonging to each apologetic. This spreadsheet is shown in Appendix 3 (p. 63).

*Creating Venn diagrams.* I wanted to create Venn circles and/or a mind map showing here each apologetic was similar and different. I was primarily looking for a web page control that would allow myself and others to interactively select which apologetics to compare. I found a web page called “Make a Venn diagram” that showed how to use Venn.js which is an open source JavaScript library.<sup>41</sup> The sample page said, “Feel free to use and modify the source of this page as you like.”<sup>42</sup> So I modified the source code for my own needs. To get the data, I wrote a script in C# .Net Core 3.1 which opened my Excel spreadsheet (again, see Appendix 3) and converted the chart into a JSONP data file (basically, data that can be used on a web page). I then

<sup>41</sup> See Stefan Jol, “Make a Venn Diagram (Like Venny),” StefanJol.nl, February 2015, accessed September 18, 2020, <https://www.stefanjol.nl/venny> and “Venn.js,” GitHub, November 28, 2018, accessed September 18, 2020, <https://github.com/benfred/venn.js>.

<sup>42</sup> Jol, “Make a Venn Diagram (Like Venny).”

created a webpage that presents the thirteen different apologetic methods with the ability to select up to four to compare. When each piece of the diagram is clicked, it shows which features are shared. See Appendix 5 (p. 66) for interesting comparisons. I believed this information would help achieve my second goal for this project, which was to help make laypeople aware of the different apologetic methods.

*Questionnaire research.* I researched questionnaire best practices and software. This is discussed in detail in Chapter 2 (p. 13).

*Social media best practices.* I researched social media best practices to understand how to get the questionnaire out to as many people as possible. I researched best practices for creating video ads. This is discussed in detail in Chapter 2 (p. 16).

*Infographics.* My social media research led me to believe that it might be a good idea to try to represent the apologetic info visually as infographics. As mentioned on p. 71, I purchased a Visme subscription and created thirteen infographics based on the categorization work described above. These thirteen infographics are shown in Appendix 6 (p. 71) and were made available online.<sup>43</sup> I believed these infographics would also help achieve my second goal for this project, which was to help make laypeople aware of the different apologetic methods.

### Research and Planning

*Creating questions.* While looking at my categorization spreadsheet (Appendix 3, p. 63), I went through the features of each apologetic method and began to think of questions that would identify whether a participant affirms or rejects the feature.

*Narrowing the scope.* My original goal for the questionnaire was to discover: (A) Which method(s) did they feel God used to convince them to become a Christian? (B) If they had a crisis of faith, which method(s) did they feel brought them through it? (C) Which method convinced them the most to remain being a Christian today? My plan was to think of different

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<sup>43</sup> See Shawn Nelson, "Apologetics Infographics," Nelson.ink, last modified July 17, 2020, accessed September 18, 2020, <https://nelson.ink/a/apologetics-infographics/>

types of questions for each of these three categories. I would need about twenty-five to thirty questions per category. I also wanted to ask another ten questions to collect first, last name and demographic data. It became obvious that a questionnaire of eighty-five to one-hundred questions was simply too long, especially considering I needed 1,000 participants to complete it. It would simply be too time consuming. I made the decision to drop my second question category (Part B, regarding having a crisis of faith and which method(s) brought them through it).

*Questions for 'Part A.'* For determining which apologetic first convinced a person to become a Christian, I needed to think of reflective questions. These would involve the participant thinking back to events or thoughts that led to their conversion. Here are some examples of Part A questions (for these questions, the participant could respond with “Yes, very much!” “Yes, somewhat,” “Yes, a little,” “No,” or “Don't know”): “I came to believe Christianity was real because I experienced God in some way or I saw God at work in a friend's life.” “The following thought helped me become a Christian: ‘Everything makes sense if we just assume God exists.’” “I was mixed up in a cult or non-Christian religion before I became a Christian.” “Before I could become a Christian... I needed to work through philosophical proofs for God.” For a full list of questions, see Appendix 7 (p. 85).

*Question for 'Part B.'* I dropped my goal of trying to discover which apologetic(s) helped people get through a crisis of faith. However, I did decide to have one question in the hopes that it would give me some insight (this question is shown on p. 90).

*Questions for 'Part C.'* For determining which apologetic keeps a person convinced Christianity is true, I decided the best approach would be to ask questions concerning their present opinion on the features that make up the various apologetics. This would include questions about their beliefs or how they might try to defend Christianity. Here are some examples of Part C questions (for these, the participant could respond with “Strongly agree,” “Somewhat agree,” “Neutral,” “Somewhat disagree,” “Strongly disagree,” or “Don't know”): “We can persuade unbelievers to become Christians by giving them historical and archaeological

evidence for Christ's resurrection.” “The best way to prove Christianity is to show that it is the only view that is consistent/coherent.” “People best know Christianity is true by experiencing God/Jesus.” “I'm convinced Christianity is true because the Bible's description of human nature is the most accurate one we have.” Again, for a full list of questions, see Appendix 7 (p. 85).

It is important to note that the final list of questions presented in this paper was refactored into its final form with feedback from participants during the two pilot trial runs.

*Adding questions into software.* Once I had my list of questions, I needed to add them into Formidable Forms (the software I installed on my website).

*Creating ranking mechanism.* I wanted to be able to show the participant their rankings for Part A and Part C immediately after completing the survey. To accomplish this, I had to develop a way to calculate the results using a combination of Formidable Forms and PHP (the scripting language running on my web server). When creating multiple choice questions in Formidable, the developer provides the list of choices the participant can select from. I discovered that I had the ability to specify a different underlying value for each choice. In other words, when the participant selects “Yes, very much!” the underlying value saved can be something other than what is displayed. I decided to use this to my advantage. I could create a script that would loop through all the answered questions when each questionnaire was completed. It would look at this value and, following a convention that I created, parse out numeric values to add or subtract from each apologetic category. For example, Table 5 shows the options for “I came to believe Christianity was real because I experienced God in some way or I saw God at work in a friend's life.” My convention was to follow: [SectionLetter] [space] [+ or -] [NumericValue] [colon] [ApologeticNumber]. The ApologeticNumber corresponds to the headers on p. 63. Any value not following this convention would be ignored (e.g., 0 or “-“).



**Table 5. Calculating a simple question from Part A**

<b>What Participant Sees</b>	<b>Underlying Value</b>
Yes, very much!	A +3:10
Yes, somewhat	A +2:10
Yes, a little	A +1:10
No	0
Don't know	-

I could ‘comma separate’ the [ApologeticNumber] to create a list of categories to apply the increase or decrease to. This was important because in many cases, a person’s response to one question had an impact on how they felt about more than one apologetic. Furthermore, I could ‘pipe delimit’ this to allow for more than one calculation. This is best shown in Table 6.

**Table 6. Calculating a complex question from Part C**

<b>What Participant Sees</b>	<b>Underlying Value</b>
Strongly agree	C +2:11,22 C -2:2,9,21
Somewhat agree	C +1:11,22 C -1:2,9,21
Neutral	0
Somewhat disagree	C -1:11,22 C +1:2,9,21
Strongly disagree	C -2:11,22 C +2:2,9,21
Don't know	-

In the above, selecting “Strongly agree” would add 2 points to Apologetics 11 and 22, while also removing 2 points from Apologetics 2, 9 and 21.

This convention was flexible and useful enough to be used for all questions.

*Calculation values.* The next task was to set the calculation values for every questionnaire question. I created a spreadsheet to help manage this. See Appendix 4 (p. 64).

*Creating results page.* With the ranking mechanism in place, I was able to display the tabulated results in two grids on the results page. See pp. 5, 6 for examples. I was also able to create a mechanism where the user could click on each apologetic title to see what each row means. I designed it so the row expanded to reveal a text version of the related infographic, with a button where the user could click to see the full infographic. See p. 7. I wanted to give the user a way to save the page and share it with others. I made each report to be retrievable at [https://nelson.ink/report/\[report code\]](https://nelson.ink/report/[report code]). I encouraged people on the results page to email this short

URL to themselves or to share it on social media. See p. 8. This helped generate interest by word of mouth.

*First pilot.* Following best practices from my research (see p. 14), I first conducted a pilot of my questionnaire with close family members (my wife, parents and children). I interviewed them to obtain feedback. I used their feedback to improve the questions. I was also able to discover and fix issues with the ranking mechanism.

*Second pilot.* I then conducted a second pilot with friends. I hand-picked ten people to complete the updated questionnaire. I interviewed them to obtain feedback. I used their feedback to improve to questions. At this point the questionnaire was making me uncomfortable because I added more questions and it was becoming too long in my opinion. However, after wrestling back and forth, I decided to keep the longer version knowing it would be more accurate, even if it would be more difficult to get 1,000 people to complete it.

*Final rollout.* The final version of the questionnaire went live on August 7, 2020.

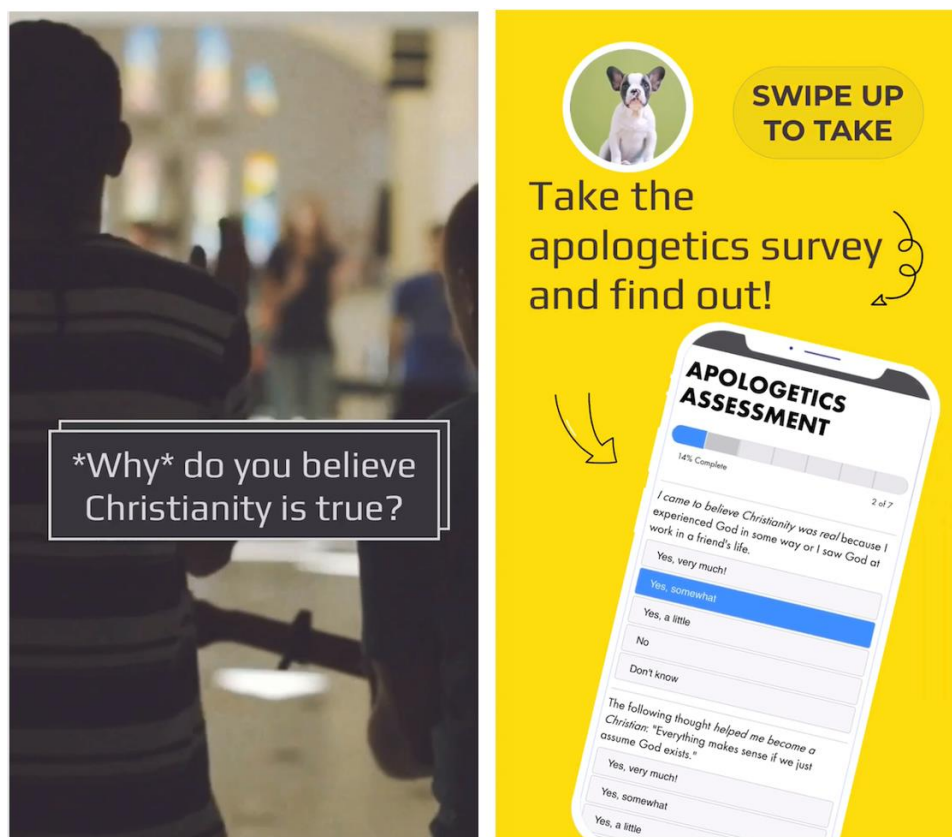
*Word of mouth.* I initially began to promote the questionnaire on social media with friends and family. A pastor at my church said he could help promote it, and emailed it to about 600 people, resulting in about seventy completions in a few days. I also posted it on the Geeky Christian social media Facebook and Instagram accounts.

*Advertising.* It was obvious to me that if I was going to reach 1,000 people I needed to advertise. I created a video using the Instories mobile app. See Figure 14. I also created four different ad campaigns to promote the video. A total of \$185 was spent from August 14 to September 2, 2020. 130,786 people were reached, resulting in 3,901 ad clicks. See p. 21 for more info on the ads.

*Asking leaders to help promote.* I was able to get through to notable evangelical leaders and ask them (1) to take the survey and (2) if they liked it, would they please share it with others. Surprisingly, I had many complete the survey. Some gave positive feedback. Some did share it. But most simply took it for themselves and offered feedback.

*Reaching 1,000.* I finally reached 1,000 participants on August 31, 2020.

Figure 14. Full-screen video ad



### Evaluation

*Calculating most effective across all participants.* The final phase of the project was to try to determine which apologetic method(s) was most effective for all participants. I created a C# .Net Framework app that could query the results from the Formidable data file (.csv). This app outputted results into an Excel spreadsheet under different tab names. It broke down the results by gender, denomination, age, age when they became a Christian, ethnicity, where they became a Christian, highest level of education completed, annual household income and whether they had a crisis of faith or not. It also analyzed what percentage of people kept their top apologetics v. how many people's top apologetic changed from the time of their conversion. The results were interesting. This data is shown in Appendix 11 (p. 132) and interpreted in the next chapter.

## Chapter 5

### Evaluation

In this chapter, I evaluate whether my project was successful.

*Primary goal.* My primary goal was to develop a questionnaire that could determine which apologetic approach is most effective. To do this, I was able to identify features/traits of the major apologetic methods. I was then able to ask non-technical questions that see which features had more influence on a participant. I was able to create a scoring system that could be applied upon the completion of the assessment. This allowed me to display the person's results in a report on the screen. This report showed (1) which apologetics had more influence on the person at the time of their conversion and (2) which apologetics keep them convinced today.

*Secondary goal.* My secondary goal was to educate laypeople about the different apologetic methods. I did this through the assessment report. I also created thirteen apologetic infographics. And I created an online Venn comparison tool that allowed people to compare/contrast each apologetic by its features.

All these tasks were completed and operational on the website.

#### Was the Project Well Received?

The first part of my evaluation looks at whether the questionnaire was well received. What kind of reception did it get from my target audience?

#### Positive Feedback

I received positive feedback from participants. People were generally excited to take the survey and found it to be helpful. My material was even used in a PhD class on Apologetic Methods.

Probably one of the coolest things I've seen in a year. (J. W.)

...it was pretty amazing and spot on!!! (H. H.)

...It helped me understand my own faith journey. It's worth a few minutes of your time... (D. P.)

[Before taking] I better get a cool answer or I want a refund... [after taking] Ok no refund necessary... My results: Classical Apologetics. The infographic really nailed my preferences, too!! I'd love to see how this assessment might strengthen, mend, and motivate the local church! (C. M.)

The questions were clear... The results seemed pretty accurate describing me. The report did do a great job of explaining. (J. N.)

it was fascinating (E. M.)

It was simple, it was easy, and it wasn't very long before all my answers were analyzed sending me the results. Easy-Peazy! (L. G.)

Best survey on the net mate. (D. S.)

It is epic—the infographics were eye opening! (P. C.)

The assessment for your doctoral project is excellent! The questions are really good and the info graph explains things so clearly. (M. M.)

I have studied your materials and have taken your Apologetics Survey and it was phenomenal! (J. D.)

Hi! You're survey has been very useful to me. Thank you. It helped me visualize my focus of study pertaining Christianity in the context of psychological anthropology. Thank you! (M. S.)

I understood my inclinations better. (R. P.)

I took your survey and I love it! I think it's so unique and really on par with what a lot of people have seen and are seeking out in the medical world. (J. C.)

it was fun (C. K.)

... Overall I enjoyed it very much. Very good! ... I think this is a great tool. Let me know when you refine it and I think this is something we can even use and send to our people to come to our conferences. (E. H.)

You've created a map... mapping a way the arguments have been laid out and classified. And that's a very important tool. (T. M.)

That's a pretty cool survey. (E. B.)

It was a great assessment. (G. M.)

I thought it was a great visual tool for understanding methodologies. I like how it was interactive and the survey was also helpful (and should yield helpful results regarding where certain aspects of culture and what apologetics they think are most effective for them). ... I told [professor] to share it with his upcoming PhD course... (B. C. S.)

... this is a fantastic website. I am in [professor]'s class, Apologetic Methods, and one of the TAs sent a link to your website. Beautifully done and very helpful, thank you... I actually find myself to be mostly a psychological apologist, according to your test. This is quite revelatory. (A. B.)

### Critical Feedback

I also received the following critical feedback. Some felt the questions were not relevant to their conversion. Some had difficulty understanding or did not like the wording of the questions. At least one disagreed with the results.

...your questionnaire seemed unduly limited. I put it down after a few questions because it didn't illuminate at all with my conversion, which was much more existential, in which my overriding concern was how a perfect God could connect with imperfect humanity, and it seemed to me that by revelation God showed me that by Christ becoming human and dying for us on the cross that this connection could be made. (W. D.)

I felt most the questions didn't apply to me and so I had trouble answering them. Then halfway through I had to close phone and do work and I never made it back to finish. (J. C.)

I'm not sure if I agree with my results. Maybe I don't really understand what some of the questions mean but I also know I overthink things. (S. B.)

Questions were a little difficult to suss out (J. C.)

... the last part I found to be more difficult to answer. (J. W.)

That test was actually tough I guess I'm a little all over the board. (B. V.)

...how you word some of the questions ... in my mind causes confusion. I could go through the questions and give you my suggestions for how to reword them. (D. G.)

I tried to answer honestly even when I wasn't sure about some of your questions and even though I wished some of the questions were qualified with more information! (L. G.)

Several of my [Sunday School] mates have completed the survey. One comment, which applied to myself as well, we became Christians at a young age (8-14) so we're unsure how to respond to some. (S. D.)

The survey is interesting. I became a Jesus follower at age 5 – skews the test results... (R. M.)

I saw several ambiguities in the questions. The survey didn't ask anything about feeling convicted about sin which was a primary Issue for me. It ended up classifying me

as reformed epistemology which I'm not. It did classify me as classical apologetics which I am. I think I got hung up on questions saying you can "prove" Christianity but Christianity involves articles of faith. (T. B.)

### Did the Project Produce Meaningful Data?

The second part of my evaluation looks at whether my research study was able to produce meaningful data. I was able to do a cross-case analysis on the final dataset. The results of this analysis are shown in Appendix 11 (p. 132). Important findings are summarized here.

### A Note About Percentiles

It is possible for a participant to have two or more apologetics with the same highest rank value and/or lowest rank value. For example, a candidate could have a top score of 11.0 for both Experientialism and Psychological Apologetics (see Example 1, ID 1208 at the top of p. 154). I use percentiles to accommodate for this.<sup>44</sup> The 100th percentile are the highest-ranking apologetics for a participant. The 90th percentile are those apologetics that were in the top ten percent. The 25th percentile are in the bottom twenty-five percent.

### The Most Influential Apologetics

Based on my assessment, the most influential apologetics at conversion were Reformed Epistemology (63% ranked it in top 10%), Psychological Apologetics (49%), Pragmatism (35%) and Experientialism (27%).

The biggest influences for keeping a person convinced today are Classical Apologetics (57%), Psychological Apologetics (48%), Rational Apologetics (28%), Experientialism (22%) and Reformed Epistemology (21%).

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<sup>44</sup> There are different ways to calculate percentiles. I am using the nearest-rank method. See *Wikipedia*, "Percentile," accessed October 2, 2020, <https://en.wikipedia.org/wiki/Percentile>.

**Table 7. All results by 90th percentile count**

Most Influential At Salvation			Most Influential Today		
<b>All (1023)</b>			<b>All (1023)</b>		
ReformedEpist	642	63%	Classical	578	57%
Psychological	498	49%	Psychological	489	48%
Pragmatism	362	35%	Rational	285	28%
Experientialism	273	27%	Experientialism	221	22%
Presuppositional	155	15%	ReformedEpist	219	21%
Verificationalism	144	14%	Evidentialism	174	17%
Classical	131	13%	Cultural	166	16%
Scripturalism	129	13%	Verificationalism	106	10%
Cultural	96	9%	Pragmatism	89	9%
Evidentialism	24	2%	Presuppositional	45	4%
Fideism	5	0%	Scripturalism	11	1%
Rational	1	0%	Fideism	10	1%
			Comparative	2	0%

*Evidence and reason.* What is interesting to me is that few people needed evidence/reason at conversion. But evidence/reason do seem to have a significant role *after* a person has decided to become a Christian. People today might think apologetics is intended for unbelievers. But the data suggests it is more important *for believers*. Perhaps once a person makes the decision to become a Christian, they then feel the need to explore the evidence to confirm their beliefs. Or perhaps at some point they need evidence to keep them convinced so they do not fall away. Or it could be simply part of the maturing process.

*Psychological apologetics.* It is also important to draw attention to the prominent position of Psychological Apologetics in both columns of the chart. This was a surprise. This apologetic is not widely discussed in the literature today, and in many cases is not even mentioned. I am convinced from this project that it deserves much more attention in apologetic literature.<sup>45</sup>

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<sup>45</sup> People asked me for my sources for Psychological Apologetics. I got my info regarding this method from Phil Fernandes, *The Fernandes Guide to Apologetic Methodologies* (Bremerton, WA: Institute of Biblical Defense, 2016). The strange thing is that I'm not aware of anybody else formally referring to a method by this name. But this is the premise of Fernandes' book: "It is the contention of this author that there has been an oversimplification of the classification of the many different ways to defend the faith. There exists a variety of different ways to defend the faith, and several of these different methodologies are completely ignored. A brief survey of the leading books on apologetic methodologies will confirm this inadequate portrait of apologetic methodologies in books dealing with the subject." (Kindle loc. 757) He then goes on to reveal many ignored methods as he looks at major apologists. Psychological apologetics is mentioned throughout, where appropriate, a half-dozen times or so. He then provides a summary of seventeen distinct apologetic methods at the end where he writes: "Psychological Apologetics turns to the psychological make-up of man to argue for the truth of Christianity. Blaise Pascal was probably the greatest



### Comparing Then v. Now

*Keeping their top apologetic.* Roughly one (1) out of five (5) people (21.3%) have the same *top* apologetic today as when they first became convinced Christianity was true. People were most likely to keep Reformed Epistemology (81 times), Classical (75), Psychological (42) and Experientialism (19). This is found by looking at each top ranking score (100pc) at salvation and seeing if it is also in the top ranking (100pc) for today. See “All 100th Percentile [A] inside 100th Percentile [C]” on p. 154.

What if we slightly loosen our comparison? What if we compare a person’s top apologetic at salvation (100pc) to their highest (90pc) apologetics today? We would see that roughly one (1) out of three (3) people (31.1%) greatly value the apologetic that first convinced them Christianity was true. See “All 100th Percentile [A] inside 90th Percentile [C]” on p. 155. We see people keep valuing Reformed Epistemology (164 times), Psychological (160), Classical (93), Pragmatism (64), Experientialism (44), Verificationism (17), Presuppositionalism (11) and Cultural Apologetics (10).

*Changing their top apologetic.* The interesting thing to me is how many people *did not* keep their top apologetic. Taking the above and reversing it, roughly four (4) out of five (5) people (78.7%) have a different top apologetic today than when they first became convinced Christianity was true. And roughly two (2) out of three (3) people (68.9%) no longer greatly value the top apologetic that first convinced them Christianity was true.

*From extreme high to extreme low.* A surprising one (1) out of five (5) people (24.0%) even had their *very top* apologetic at salvation in the bottom of the list for today. See “All 100th Percentile [A] inside 25th Percentile [C]” on p. 156.

More staggering, almost half (45.4%) had at least one of their greatly valued apologetics at salvation in the bottom of the list for today. See “\*ANY\* 90th Percentile [A] inside 25th Percentile [C]” on p. 157. Apologetics included in this reversal were Reformed Epistemology

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psychological apologist. Edward J. Carnell and Soren Kierkegaard also engaged in some form of psychological apologetics.” (Kindle loc. 6652)

(397), Psychological (177), Experientialism (140), Pragmatism (125), Presuppositional (98), Scripturalism (91), Verificationalism (53), Classical (44) and Cultural Apologetics (40).

*Conclusion.* A considerable amount of people switched apologetic methods. For many, the methods that first convinced them Christianity was true are no longer the same methods that keep them convinced today. This is perhaps the most significant discovery for this project in my opinion.

### Breakdowns

There may be some other meaningful insights that can be drawn by breaking down the results by demographic data.<sup>46</sup> All of the analysis here is based on averages.<sup>47</sup>

*Differences by gender (p. 136).* At conversion, men showed higher averages than women for Classical Apologetics (1.9 points higher), Evidentialism (1.2 higher) and Verificationalism (1.1 higher).

For today, men showed many higher averages than women for Classical Apologetics (2.4 points higher), Rational (1.8), Evidentialism (1.4), Psychological (1.3), Comparative (1.3) and Cultural (1.1). And for today, women had a higher average than men for Experientialism (1.6 points higher) and Fideism (1.3).

*Differences by denomination (p. 138).* I expected to see more differences between denominations and was surprised by the similarity across the board. I also expected Reformed and Presbyterian denominations to be much stronger in Reformed Epistemology for how people remain convinced today.

*Differences by current age (p. 140).* Evidentialism, Rational and Classical Apologetics become less influential at conversion as age increases. This could suggest that younger people today are more influenced by Classical Apologetics (and related Rational and Evidential

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<sup>46</sup> Regarding grouping data by categories, it is important to take category counts into consideration when interpreting the data. For example, there were 483 participants who become a Christian at 0-15 years old (see p. 142). Yet there only three participants for the 60+ category.

<sup>47</sup> A breakdown by 90pc count is also given for each in Appendix 11.

Apologetics) at salvation than older people were in the past. In other words, these apologetics might be more effective today for converting the younger generations, although they are not generally ranked high up on the list.<sup>48</sup>

*Differences by ethnicity (p. 144).* The largest groups reported were Caucasian (582) and Asian (235). All the apologetic methods had more influence on Asians at conversion than Caucasians, but especially Verificationalism (3.0 difference), Classical (2.6 difference), Pragmatism (2.0 difference), Presuppositional (1.9 difference), Cultural (1.8 difference) and Psychological (1.6 difference).

But strangely, the rankings were much closer between Asians and Caucasians for what keeps a person convinced today, with the biggest difference being Pragmatism (2.3 difference).

*Differences by education (p. 148).* The PhD group showed a significant drop in the impact of Psychological, Experientialism and Pragmatism at conversion.

*Differences by income (p. 150).* The lowest income bracket (0-25,000) shows higher rankings for half of the apologetic methods at conversion. There could be a connection here to ethnicity (see above). For most influential today, the 200,000+ income bracket shows low rankings for Classical, Rational and Evidential apologetics.

#### Analyzing the Crisis of Faith Question

*Differences by crisis of faith (p. 152).* There was one question about whether the participant ever had a crisis of faith. It is surprising to see that the top three apologetics are the same for those who ‘Never’ had a crisis of faith, ‘No longer’ have a crisis of faith, and ‘Still’ have a crisis of faith. This is true for the top three apologetics at conversion and for today.

Does this mean that there is no one single apologetic that helps a believer to avoid or resolve doubt? Looking at lower-ranked apologetics, I do see a difference with those who had higher scores in Reformed Epistemology (for both at conversion and today). Those who never

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<sup>48</sup> The differences especially seem less significant when looking at the same data broken down by 90pc count. See p. 138.

had a crisis of faith or who did but no longer do scored an average of two points higher in Reformed Epistemology as those who still experience a crisis of faith. The questions for Reformed Epistemology were as follows: “I was an unbeliever, but then I suddenly had a strong sense that God was calling me to Himself.” “I came to believe Christianity is true because the Holy Spirit impressed it upon my heart at my conversion.” “I really did not need to be convinced. What I needed was God to open my eyes!” “Nobody had to convince me God existed; I already believed in God.” This could suggest that those who had a stronger impression of God’s calling and/or awareness are less likely to doubt or continue to doubt.

#### My Own Critique of the Project

The next part of my evaluation looks at some of the weaknesses of my project. I readily acknowledge upfront that my questionnaire is not perfect. But according to my research, this type of apologetics questionnaire has never been done before (see p. 1). It is a first attempt. I do think it is a meaningful first attempt. But here are some of my concerns/critiques. I hope that I or others would be able to improve it over time.

*Too ambitious for one questionnaire?* My initial goal was to measure three things: (1) Which method(s) did they feel God used to convince them to become a Christian? (2) If they had a crisis of faith, which method(s) did they feel brought them through it? (3) Which method convinced them the most to remain being a Christian today? This proved to be too ambitious. I dropped my second item about half-way through. However, I still worry that trying to measure two things is still too ambitious to cover in one questionnaire. I wonder if it would be better to have separate questionnaires dedicated to each area being assessed. It would then be possible to ask more questions, which could result in a more accurate assessment.

*Subjectivity in features.* I admit that my apologetic features/traits are subjective. Others might list different features for each apologetic. For example, look at the ‘X’s in Appendix 3 (p. 63). I made several revisions of this diagram where I changed the markers. At some point, I needed to close this task so I could move on to creating questions. I had to ‘go with my gut’ which left me feeling uneasy.

*Subjectivity in scoring.* At one point, I had my features of each apologetic in a nice spreadsheet (see Appendix 3, p. 63). But what I needed to do was convert that into a list of questions. Going through the diagram, I began to create questions based on each feature. I then needed to decide how each question would impact each apologetic method. I had to make decisions on which apologetic methods would be affected by a positive response and which by a negative response (see Appendix 4, p. 64). There were several times where it was not entirely clear, and I had to again ‘go with my gut.’

*Uneven number of questions.* It would seem best to ask the same number of questions per apologetic method being tested. But this was difficult to do. The first reason for this difficulty is that some apologetics had more features than others. For example, I identified eight features of Classical Apologetics for Part A (see Appendix 4, p. 64) but only two for Comparative Religious Apologetics and three for Fideism. It was simply easier for me to create more questions for Classical Apologetics than Fideism. I could have asked more questions about Fideism which had fewer traits, but these questions would sound similar. I also needed to eliminate questions that were too alike keep the questionnaire as short as possible. The result is that the apologetics with more features have more questions and this could skew the results.

*Combinational apologetics appear higher.* Some apologetics are combinations. For example, Classical Apologetics is composed of Evidentialism, Rational Apologetics and Cultural Apologetics. Verificationism is composed of Scripturalism, Psychological Apologetics and Evidentialism. These (Classical Apologetics and Verificationism) will likely appear higher in the ranking than their constituents. For example, a question that tallies a point for Evidentialism adds a point for Classical Apologetics. A second question that tallies a point for Rational Apologetics also adds a point for Classical. A third question that adds a point for Cultural Apologetics adds a point for Classical. The result of these three questions is one point each for Evidential, Rational and Cultural Apologetics but three points for Classical Apologetics.

### Is the Data Meaningful?

On p. 41, I said that one of the most significant discoveries for this project was that a considerable number of people had a top apologetic at conversion move to the bottom of their list for today (45.4% had a top score shift to the bottom). Despite my concerns above, I think this discovery still stands. This is because the features I used to identify the apologetics and frame the questions are the same for Part A (conversion) and Part C (today). Therefore, it would be difficult to argue that we are not seeing a shift in attitude over time.

### Conclusion

I think I met my primary and secondary objectives. And I do think there is meaningful and useful data that provides fresh insight into the field of Christian apologetics. A final summary of this insight is provided in the next chapter.

## Chapter 6

### Summary and Conclusions

The novelty of this project was in the creation, execution, and collection of data by means of a questionnaire that was distributed to as many Christian laypeople as possible.

#### What's the Most Effective Apologetic?

The goal of this project was not to prove which apologetic method is *correct*. It was rather to discover from laypeople which approach *they feel* was/is effective for them. I think the data from chapter 5 arguably confirms that a mixed approach is needed. It does show that Reformed Epistemology and Psychological Apologetics are the two most influential apologetics at salvation. And Classical and Psychological Apologetics are the two most influential in keeping a person convinced today. But nearly four out of five people (78.7%) have a different top apologetic today than when they first became convinced Christianity was true. More staggering, almost half (45.4%) had at least one of their greatly valued apologetics at salvation in the bottom of the list for today. Hence, there is a need for a mixed approach over time.

#### Was the Project Successful?

Here are the big takeaways:

- (1) The project made a way for people to know their apologetic method.
- (2) It did so in a way laypeople with no knowledge of apologetics could understand.
- (3) People did find it helpful.
- (4) It provided much needed clarity where there is confusion (e.g., What are the methods?

How do they relate to each other?)

- (5) It introduced a way to visually represent each apologetic using Venn diagrams.
- (6) A seminary class thought my supporting apologetics material was helpful.
- (7) It gathered research data in an untouched area (apologetics).

(8) It was able to make an *a posteriori* observation that people change their apologetic preferences over time.

(9) It shows that Reformed Epistemology and Psychological Apologetics are the two most influential apologetics at conversion. And Classical and Psychological Apologetics are the two most influential to keep a person convinced today.

(10) It provides evidence that evidence and reason-based apologetics are more important for believers than unbelievers.

(11) It brings to light the prominence of psychological apologetics, which was barely mentioned in apologetic literature until recently.

(12) It shows that people are just as likely to experience a crisis of faith regardless of which apologetic method they value—with the possible exception of Reformed Epistemology.

Therefore, I believe the project was a success.

#### Plans to Improve

There are several ways to improve the project going forward.

*Add questions about being raised in a Christian home.* Based on feedback I received, I plan to add the following question to the first section (how a person was converted): “These questions don’t resonate with how I came to believe because... (A) I don’t remember how I became a Christian; (B) I was raised in a Christian home and consider myself to have always been a Christian; (C) Other [they fill in and I can use to improve questions later].”

*Improve questions with help from other apologists.* One leader in apologetics offered to go through each question and help improve them. Another has already given feedback on each question and suggestions of how they think they can be improved. I can incorporate these changes. I anticipate these leaders would then promote the assessment in some way.

*Get more participants.* Some demographic categories did not have enough data to make any meaningful conclusions. It would be great to retabulate the demographic data after 10,000 participants.



*Distributing material to seminaries/universities.* I received good feedback from the class that used my materials (the assessment, online Venn comparison and apologetic infographics). I could approach other schools/teachers to see if they would be interested in using my material for their apologetics classes also. The interactive nature of the project lends itself well to online learning which is what most are doing right now during the COVID pandemic.

*Working with evangelism groups.* I would love to be able to work with an evangelism group like Intervarsity. I could modify the assessment so that a group has their own landing page. I could then give them the ability to see the data from all of those they distributed the assessment to. This would be a great way for them to assess what is most effective in convincing college kids in a certain region, for example.

*Working with churches.* I think my online assessment can also help Christian pastors understand where their church is at spiritually. It can help them see the apologetic values of their congregation. It can make them aware of how many are going through a crisis of faith. Churches could be given their own landing page as well for this purpose.

## Appendix 1

### List of Apologetic Methodologies

(1) *Archaeological Apologetics*. Uses evidence from archaeology to defend the accuracy of the Bible. This is a subcategory of Evidentialism.

(2) *Classical Apologetics*. This system uses two-steps. It argues theism from philosophy first, then Christianity from evidence second. The first step is the same as Rational Apologetics.<sup>49</sup> The second step is the same as Evidentialism. Its strength is that it is comprehensive and thorough. But it can be overwhelming since the first step requires a philosophical mindset.

(3) *Combinationalism*. This combines different apologetical methods and is also known as Integrated Apologetics. This is the formal name for ‘Mixed Approach.’

(4) *Comparative Religious Apologetics*. This compares/contrasts Christianity with other religions and belief systems. After refuting others, Christianity is shown to be true. It can be very helpful and relevant for a person to see how Christianity fits with other beliefs.

(5) *Cultural Apologetics*. This defends Christianity by showing its positive effects on culture, as well as adverse effects when departing from the Christian worldview.

(6) *Cumulative Case Apologetics*. Christianity is shown to be more probable by combining different arguments for God. This is like Combinationalism but stays within one method of apologetics (like Rational Apologetics).

(7) *Dialogical Apologetics*. This says the method used depends on the person being witnessed to. It reduces to Combinationalism or Integrated Apologetics.

(8) *Dogmatic Presuppositionalism*. This is Gordon Clark's early view.<sup>50</sup> He once held that we must presuppose the Triune God as well as laws of non-contradiction. Only what can be deduced from this is certain. While this attempts to add much needed clarity to

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<sup>49</sup> I have broken convention and purposely capitalized references to other systems in the list for clarity.

<sup>50</sup> See Phil Fernandes, *The Fernandes Guide to Apologetic Methodologies* (Bremerton, WA: Institute of Biblical Defense, 2016), Kindle loc. 6603-11.

presuppositionalism, it is still difficult to distinguish differences with other presuppositional views at times. Also, its founder, Gordon Clark, abandoned this for Scripturalism.

(9) *Evidentialism*. This is like Classical Apologetics, but without the first step. It stresses rational, historical, archaeological, prophetic, and experiential evidence to show Christianity is true. This is a good approach for the modern, scientific world which values inductive reasoning from evidence.

(10) *Experientialism*. This is the view that experience is the only thing needed. Some are drawn to this approach because Christianity is something a person *should* experience. However, the challenge with this approach is that experience is too subjective (i.e., there are people of other religions who also claim to have experiences).

(11) *Fideism*. This system gets its name from the Latin word for ‘faith.’ It says we cannot ultimately prove Christianity. Instead, we must believe it through ‘leap of faith.’ This rightly emphasizes the importance of faith. But it is the weakest positional biblically.<sup>51</sup> Critics also say it is too subjective and does not provide any certainty.

(12) *Historical Apologetics*. This really should be listed as a branch of Evidentialism. But some people do mention it by name, so it deserves a separate entry in this list. With this, the starting point for defending Christianity is the historicity of the New Testament documents and can include archaeological confirmation of biblical events.

(13) *Legal Apologetics*. This approach argues for Christ’s resurrection by using legal standards of weighing evidence. Simon Greenleaf and John Warwick Montgomery are examples. It is also a subcategory of Evidentialism but is referred to by name, earning it a place in this list.

(14) *Moral Apologetics*. Argues for an absolute moral lawgiver (God) from the existence of moral laws. This is a subcategory of Rational Apologetics.

(15) *Narrative Apologetics*. This creative approach defends Christianity through the telling of fictional stories. John Bunyan, C. S. Lewis and J. R. R. Tolkien are examples. It

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<sup>51</sup> The Bible seems to be clear that we are to provide evidence.

appeals to a person's imagination instead of reason, which Jesus often did with his parables.

While it can be a good start, at some point other approaches must be used (emphasizing the need again for a mixed approach).

(16) *Paranormal Apologetics*. This explains modern paranormal events like UFOs, abductions, and haunted houses from a biblical perspective. While arguably a bit bizarre, there is a need to address the growing number of people who are fascinated with this topic with answers from a Christian perspective.

(17) *Pragmatism*. We should accept what works. Since Christianity is true, it works, and will produce the best life we can have. There is a loose connection here with Experientialism and even Presuppositionalism.

(18) *Prophetic Fulfillment*. This argues Christianity from fulfilled prophecy. It is also a subcategory of Evidentialism.

(19) *Presuppositionalism*. In general, this view opposes Evidentialism. It says that our reason is too damaged from the Fall. It also opposes Rational Apologetics by saying all formal proofs for God are unsound. However, of all competing explanations for reality, Christianity alone is coherent. A person must presuppose Christianity to argue against it. Therefore, Christianity is true. Note there are more narrow flavors elsewhere in this list: Dogmatic Presuppositionalism and Transcendental Presuppositionalism.

(20) *Psychological Apologetics*. Argues Christianity from the psychological make-up of man. The Bible's description of man is the most accurate one we have. Therefore, Christianity is true.

(21) *Rational Apologetics*. This offers formal proofs for God from reason. It often uses cosmological, teleological, moral, and ontological arguments. It is typically lumped with Evidentialism.

(22) *Reformed Epistemology*. This view rejects Evidentialism and Rational Apologetics. It argues that people already have an immediate 'sense of divinity' or *sensus divinitatis*). Coming

from the Reformers, it sees God's sovereignty playing an important part in a person coming to faith.

(23) *Scientific Apologetics*. This would include ministries like Institute for Creation Research, Answers in Genesis, Reasons to Believe and BioLogos. These argue for God while emphasizing a young-earth, old-earth or creation-evolution understanding of science and the Bible.

(24) *Scripturalism*. This is the late view of Gordon Clark (his earlier view was Dogmatic Presuppositionalism).<sup>52</sup> He argued later in life that truth can only be found in the Bible. No truth comes through the senses.

(25) *Testimonial Apologetics*. This says the best apologetic is simply to show how Christianity can change a person's life. A person simply needs to give their own, unique, personal testimony. However, other religions can use this too.

(26) *Transcendental Presuppositionalism*. The philosopher Cornelius Van Til believed we cannot argue *to* God but only *from* God.<sup>53</sup> This strict view said we cannot even test our presuppositions.

(27) *Veridicalism*. This view comes from Mark Hanna, a teacher at Veritas International University (who is the supervisor for this project). Hanna argues that there are givens which are knowable and can be corroborated. Since God is a universal given, God can be corroborated.<sup>54</sup>

(28) *Verificationism*. Francis Shaeffer had a view like presuppositionalism. He argued that presuppositions act like hypotheses that can be tested. This contrasts with Transcendental Presuppositionalism which argued they cannot be tested.

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<sup>52</sup> Fernandes, *The Fernandes Guide*, Kindle loc. 6612-6.

<sup>53</sup> *Ibid.*, Kindle loc. 6594-6601.

<sup>54</sup> See Brian K. Morley, *Mapping Apologetics* (Downers Grove, IL: InterVarsity Press, 2015), 20, 21.

## Appendix 2

### Project History

The list below describes what was completed on each day the project was worked on.

- 3/8/2020
  - Contacted academic dean and submitted four preliminary ideas.
- 3/11/2020
  - Academic dean suggested apologetics questionnaire idea as “it will stand out as unique in the contribution to apologetics.”
- 5/15/2020
  - Officially enrolled in “MP900-7: Ministry Project and Defense.”
- 5/16/2020
  - Started written proposal.
- 5/21/2020
  - Worked on written proposal.
- 5/22/2020
  - Finished and submitted formal written proposal.
- 5/27/2020
  - Received approval on written proposal from academic dean.
- 5/27/2020
  - Ministry project supervisor and readers assigned.
- 5/28/2020
  - Put apologetic methods into categories to identify which apologetic methods will be on comparison chart.
- 5/29/2020
  - Researched taxonomies/folksonomies.
  - Created initial Categorizations spreadsheet.
- 5/30/2020
  - Enhanced categories
    - Used WordNet to expand categories.
    - Preliminary ideas on creating reports from data.
- 5/31/2020
  - Continued work on Categorizations spreadsheet.
    - Cleaned up features/tags.
    - Finished WordNet analysis.
    - Created script to process and create reports Comparison Reports.
    - Reviewed reports.
- 6/1/2020
  - Researched controls for website to see how I could represent apologetic data.
    - Found comparison plugin for use on website.
    - Found Venn library.
    - Created some preliminary sample Venn charts to confirm will work.
    - Found online tool for making infographics.

- 6/4/2020
  - Finalized apologetic comparison chart.
    - Added “Features in Common” report in script.
    - Cleaned up chart with missing data.
- 6/4/2020
  - Summarized reading/research into notes.
    - Research methods: (1) quantitative studies; (2) qualitative studies; (3) mixed approach (pragmatic research).
    - WordNet.
    - Taxonomy v. folksonomy.
  - Summarized books/articles on Questionnaire best practices.
    - What to do/avoid.
    - Question types.
- 6/5/2020
  - Continued research/note taking on categorization.
    - Clustering.
    - Flat-classification approaches.
    - Concept maps.
    - Conceptual diagrams.
    - Multivariate statistics.
    - Factor analysis.
- 6/6/2020
  - Research / note summary of David J. Bartholomew, Fiona Steele, Jane Galbraith, and Irini Moustaki, *Analysis of Multivariate Social Science Data*, 2nd ed (Chapman and Hall, 2008).
  - Determined way to score matrix.
- 6/11/2020
  - Began creating preliminary list of questions.
- 6/12/2020
  - Continued with preliminary list of questions.
- 6/13/2020
  - Feel have good set of initial questions.
  - Research best questionnaire software.
  - Started creating survey in web to see what Formidable can do (it affects way I ask questions).
- 6/14/2020
  - Learned how to create Wordpress plugins.
  - Created initial Wordpress plugin for processing Formidable report.
- 6/16/2020
  - Read Levy, *Instagram Marketing for Business*.
- 6/17/2020
  - Read MacArthy, *500 Social Media Marketing Tips*.
  - Read McGilvrey, *Instagram Secrets*.
- 6/18/2020
  - Continued work on snelson-apologetics-report plugin.
  - Made script to process form values to come up with top matching apologetic(s).

- Created a view in Formidable Forms to display top apologetic(s).
- 6/19/2020
  - Finished pluggin.
  - Changes to save data at time form submitted.
  - Now shows different tanks for each method.
  - Finished adding first draft of all questions.
  - Ran through a few tests to confirm survey seems to be working.
  - He first participant go through. Took 10 minutes. Evaluated results. Seems accurate for the person.
- 6/20/2020
  - Created way to view a participant's entries (needed for post-questionnaire interviewing).
- 6/22/2020 - Evaluated [visme.co](https://visme.co) as infographic solution.
- 6/25/2020
  - Summarized notes for 3 books:
    - Levy, *Instagram Marketing for Business*.
    - Macarthy, *500 Social Media Marketing Tips*.
    - McGilvrey, *Instagram Secrets*.
  - Added "Venn Data" worksheet to script.
  - Created the Venn Apologetic Comparison tool.
- 6/26/2020
  - Made online Venn Diagram Tool to change size on mobile device.
  - Learned how to use Visme.co to create infographics.
  - Began creating Classical Apologetics infographic.
  - Figured out how to save/host infographic on website.
  - Created Automator task to export PDF pages as PNGs (Vismo creates higher quality images in PDF).
  - Created first page showing infographic on nelson.ink
- 6/27/2020
  - Continued work on Classical Apologetics infographic.
- 6/28/2020
  - Continued work on Classical Apologetics infographic.
- 6/29/2020
  - Continued work on Classical Apologetics infographic.
- 6/30/2020
  - Finished Classical Apologetics infographic.
  - Added to website.
- 7/2/2020
  - Created Pragmatism infographic.
  - Added missing items to Classical infographic.
- 7/3/2020
  - Created Rational Apologetics infographic.
  - Created Psychological Apologetics infographic.
  - Created Cultural Apologetics infographic.
- 7/4/2020
  - Created Evidentialism infographic.



- 7/5/2020
  - Created Experientialism infographic.
- 7/9/2020
  - Created Reformed Epistemology infographic.
  - Created Fideism infographic.
  - Created Comparative Religious Apologetics infographic.
- 7/10/2020
  - Removed Veridicalism (not enough info).
  - Removed dogmatic presup. (minor view that Gordon Clark abandoned).
  - Consolidated presuppositional views.
  - Created Presuppositionalism infographic.
  - Created Scripturalism infographic.
- 7/11/2020
  - Created Verificationism infographic.
  - Expanded some of the "argument focus" items.
  - Updated the Venn data for online diagram.
  - Exported all infographic pages as images.
  - Created template for infographic pages on website.
  - Created Classical Apologetics web page.
  - Created Comparative Religious Apologetics web page.
- 7/20/2020
  - Added caching through CloudFlare.
- 7/16/2020
  - Finished uploading all infographics to website.
  - Cleaned up report page.
  - Created text summary for results/report page.
  - Created WordPress plugin to handle sharing report in social media.
  - Fine-tuned how reports are shared on social media.
- 7/17/2020
  - Finished adding text summaries for all the apologetics on the results/report page.
  - Added links to Venn Diagram Tool and Infographics throughout website.
- 7/18/2020
  - Added vetting questions to questionnaire (to confirm person is a Christian).
  - Reviewed all questions to see if handling equally.
  - Added 6 more questions to equal out.
  - Added demographic questions.
  - Improved appearance of questionnaire on mobile device.
  - Overall testing and bug fixes.
- 7/19/2020
  - Narrowed list of denominations from 763 to 15.
  - Fixed typos in questionnaire.
  - Put report in permalink using WordPress rewrite function so can be sent via text/email.
- 7/20/2020
  - 4 people took survey; reviewed results.
- 7/22/2020

- Added link to view survey answers on assessment report.
- 7/23/2020
  - Fixed scoring with the first part of the survey with “Yes, a lot,” “Yes, a little,” “No,” and “Don’t Know.” Made to not remove points when “No” is checked. A “No” does not mean the person is against the given method here.
  - Recalculated and reviewed the scores of the people who already completed the survey. Feeling much better about results.
- 7/24/2020
  - Feeling uncomfortable able not answering questions of how got saved initially vs. attitude today.
  - Broke questions into 2 groups.
  - Reworked ranking system to rank and store two groups: how a person initially became saved vs. their opinions today.
  - Did a test through new questionnaire; very long.
- 7/25/2020
  - Went back to shorter questions.
  - Figured out way to use first round of questions for both types of groups.
  - Modified report to shows both groups.
  - Did add a handful of additional questions but no more, to avoid a questionnaire that is too long.
- 7/26/2020
  - Completely reworked report to use accordions.
  - Needed to revamp text for each summary because it was confusing. Text had “your goals”, etc. And since I'm showing all apologetic methods now it could have been confusing.
  - Asked three people to take the new version of the questionnaire.
- 7/27/2020
  - Received 9 completions and feedbacks; reviewed results and logged. All positive.
  - Had 1.5 hr. call with participant giving feedback about each question (K. S.). Gave helpful advice on results page.
- 7/28/2020
  - Made adjustments to results page based on feedback.
  - Phone call with S. R for 1.25 hrs. to go over his results and make sure survey accurate.
- 7/30/2020
  - Found serious bug fix with calculating rankings.
  - I had made a change where I rank two different grids on results page.
  - But I failed to change the values to handle this properly.
  - Fixed it.
  - Added debug ability to ranking code to help troubleshoot.
- 7/31/2020
  - Decided to go with the longer version.
  - Went through all the questions to trim down, reworded to make easier.
  - Currently at 70 questions.
- 8/1/2020
  - Updated Formidable to use the longer version, with changes to questions.

- Went through all code and views to points to new field names.
- 8/2/2020
  - Finished switching over to longer, final version.
  - Took questionnaire myself. Took 20 minutes. Seems more accurate.
  - Wife took; got feedback.
  - Based on feedback from wife, changed response options for part 1.
- 8/6/2020
  - Went through and rewords a half-dozen questions that were confusing based on feedback.
  - Tested questionnaire responses to confirm they were calculating correctly
  - Fixed half-dozen typos on infographics
  - Recreated/uploaded all infographic images
  - Added hyperlink to footers of infographics to get search engine credit
  - Adjusted scoring for some questions
  - Got feedback from 2 people
  - Phone interview follow up with one person.
  - Feedback good.
- 8/7/2020
  - Tested survey by trying to answer as somebody from each of the major apologetics.
  - Found that two apologetics needed another question.
  - Added a question for psychological apologetics.
  - Added a question for pragmatism.
  - Created first video using Instories to promote survey.
  - Posted on Facebook and Instagram.
- 8/8/2020
  - Created 2nd post on Facebook and Instagram.
  - Reviewed survey results.
- 8/9/2020
  - Talked with pastor at church who said he can help promote.
- 8/10/2020
  - Created post on Facebook and Instagram.
- 8/11/2020
  - Created post on Facebook and Instagram.
  - Pastor emailed 600 people; received about 70 results.
- 8/12/2020
  - Created post on Facebook and Instagram.
- 8/13/2020
  - Investigated possible “-2” bug on section A. It was not a bug. Person answered “Strongly Agree” to a question that took 2 away from Evidentialism.
  - Fixed typos with verificationism and rational infographics
  - Went through 700 Facebook friends; sent messages to leaders/pastors asking them to help promote.
  - Connected with J. G. from an apologetics ministry.
- 8/14/2020
  - Created first paid ad on Instagram using Instories video.
  - Created Facebook post on personal wall.

- Messaged about 40 Facebook friends.
- 8/15/2020
  - Continued to run Instagram ad.
  - Interacted with people on social media as needed to promote.
- 8/16/2020
  - Continued to run Instagram ad.
  - Interacted with people on social media as needed to promote.
- 8/17/2020
  - Created ad on Facebook too.
  - Continued to run Instagram ad.
- 8/18/2020
  - Continued to run Instagram & Facebook ads.
  - Phone call with participant to discuss results.
- 8/19/2020
  - Continued to run Instagram & Facebook ads.
- 8/20/2020
  - Continued to run Instagram & Facebook ads.
  - Have 600 participants so far.
  - FB messaged 95 people; received spam warning and had to stop.
- 8/21/2020
  - Continued to run Instagram & Facebook ads.
  - Removed 31 duplicate entries to get an accurate count.
  - There are currently 667 participants.
  - Emailed famous apologists to make them aware of tools.
- 8/22/2020
  - Continued to run Instagram & Facebook ads.
  - Adjusted audience to target people overseas with college+ (thinking they'd be able to understand it better and complete it).
  - Connected with T. M. via email.
  - Went through contact list and SMS texted people about survey.
  - Asked R. P. if he could connect me to anybody at a ministry.
- 8/23/2020
  - Continued to run Instagram & Facebook ads.
- 8/24/2020
  - Continued to run Instagram & Facebook ads.
  - Connected with G. H. and TA who said he is recommending my material for upcoming PhD class.
  - At 800 participants.
- 8/25/2020
  - Continued to run Instagram & Facebook ads.
  - Emailed W. D.; discussed concerns.
  - Phone call with P. C. to try to connect to a seminary.
- 8/26/2020
  - Continued to run Instagram & Facebook ads.
- 8/27/2020
  - Continued to run Instagram & Facebook ads.

- Talked with T. M. on phone.
- 8/28/2020
  - Continued to run Instagram & Facebook ads (saturated).
  - Not getting as good response of ads, changed audience.
  - Began working on script to process data from website.
- 8/29/2020
  - Continued to run Instagram & Facebook ads.
  - Talked with T. M. on phone.
  - Prototype of script finished which tabulates “All (by Sum),” “All (by Average),” “Gender (by Sum),” and “Gender (by Average).”
  - Researched how to generate Excel charts in C#.
- 8/30/2020
  - Continued to run Instagram & Facebook ads.
- 8/31/2020
  - Facebook ad ended.
  - Continued to run Instagram ad.
  - Reached 1000 people.
- 9/1/2020
  - Stopped Instagram ad.
- 9/3/2020
  - Received feedback from E. H.
  - Received feedback from friends (one thought part one didn’t apply).
  - Continued script to process data. It’s now able to do an average for all records and group on 9 demographic fields.
  - Began analyzing data and looking for interesting patterns. Found a few.
- 9/4/2020
  - Continued script to process data. Began work using percentiles.
- 9/5/2020
  - Continued script to process data. Finished work using percentiles.
- 9/7/2020
  - Continued script to process data. Created percentile counts.
- 9/11/2020
  - Checked possible bug with “Any in 100th Percentile.” There was no issue.
  - Figured out how to get Formidable to show counts for all questions in graphs and tables.
- 9/12/2020
  - Began creating final report.
- 9/13/2020
  - Continued working on final report.
- 9/17/2020
  - Fetched final assessment data (more participants finished).
  - Continued working on final report.
- 9/18/2020
  - Continued working on final report.
- 9/19/2020
  - Continued working on final report.

- 9/23/2020
  - Continued working on final report.
- 9/24/2020
  - Continued working on final report.
- 9/25/2020
  - Modified tabulation script to allow breaking down data by percentile counts.
- 10/1/2020
  - Continued working on final report.
- 10/2/2020
  - Continued working on final report.
- 10/3/2020
  - Completed and submitted final report.

**Appendix 3**  
**Apologetic Categorizations Spreadsheet**

Feature	WordNet Lexical Filename	(02) Classical Apologetics	(04) Comparative Religious Apologetics	(05) Cultural Apologetics	(09) (Also 1,12,13,18,23) Evidentialism	(10) (Also 25) Experientialism	(11) Fideism	(17) Pragmatism	(20) Psychological Apologetics	(21) (Also 14) Rational Apologetics	(22) Reformed Epistemology	(24) Revelational Presup. / Scripturalism	(26) Rational Presup. / Trans. Presup. / Presuppositionalism	(28) Practical Presup. / Verificationism
Starting point: proving God	verb.cognition/noun.person	X							X					
Starting point: encounter with God/experience	noun.act/noun.event					X	X							
Starting point: presupposition/hypothesis	noun.cognition											X		X
Starting point: examining scientific evidence for God	verb.cognition	X			X									
Starting point: examining historical evidence for Jesus/resurrection	verb.cognition/noun.event	X			X									
Starting point: logic/non-contradiction/foundationalism	noun.cognition	X							X					
Starting point: Scripture	noun.communication		X							X				
Starting point: studying man	verb.cognition/noun.animal						X	X			X		X	X
Starting point: studying culture	verb.cognition/noun.group			X			X							
Starting point: intuition/direct or immediate awareness	noun.cognition									X				
Starting point: worldviews/beliefs			X											
Argument focus: uniqueness of Jesus/Christianity, evidence of			X									X		X
Argument focus: uniqueness of Jesus/Christianity, proper living				X		X		X						X
Argument focus: man, ability to know reality		X												
Argument focus: man, inability to know reality							X				X		X	
Argument focus: man, wrong beliefs of			X											
Argument focus: man, experience of						X								
Argument focus: man, proper functioning of				X				X	X					X
Argument focus: God, can argue to		X			X				X					
Argument focus: God, can argue from												X	X	X
Argument focus: God, inability to know							X							
Argument focus: God, correcting false view of														
Argument focus: God, awareness of										X				
Argument focus: physical world/universe, evidence from	noun.object	X			X				X					X
Argument focus: reality (abstract), views of	noun.cognition/noun.state	X	X						X		X	X	X	X
Argument focus: culture	noun.group			X			X	X						X
Argument focus: worldviews	noun.cognition	X	X	X			X	X	X					X
Argument focus: evidence from changed lives	noun.cognition/noun.event/verb.change		X	X		X		X						X
Argument focus: miracles	noun.event	X (historical)	X (historical)		X (historical)	X (immediate)								
Argument focus: fulfilled/accomplished prophecy	noun.communication	X	X		X									
Argument focus: reliability of Bible	noun.communication/noun.attribute	X	X		X									
Argument focus: confirming biblical events in history	noun.time/noun.communication	X	X	X	X									
Argument focus: moral laws/morality/ethics, proof for God		X							X					
Argument focus: moral laws/morality/ethics, proper living							X	X						X
Argument focus: eyewitness evidence of apostles	noun.person	X	X		X									
Argument focus: systematic consistency/coherency	noun.state	X	X	X				X				X		X
Argument focus: theology/biblical doctrine	noun.cognition	X	X					X		X	X	X	X	X
Audience: philosophically minded	noun.cognition/noun.person	X							X	X	X	X	X	X
Audience: scientifically minded	noun.cognition/noun.person	X			X									
Audience: religious/cultists	noun.person	X	X			X								
Process: inducing (induction/a posteriori)	verb.cognition	X		X	X			X						X
Process: verifying/confirming/corroborating	verb.cognition			X		X (immediate)	X	X						X
Process: deducing (deduction/a priori)	verb.cognition	X							X	X	X	X	X	X
Process: abducing/comparing	verb.cognition	X	X	X	X		X	X				X	X	X
Process: abstracting/thinking/perceiving (mind)	verb.cognition	X							X	X	X	X	X	X
Process: emoting/emotion/feeling/euphoria	verb.emotion					X								
Process: intuiting/intuition/impression/notion/direct awareness	verb.cognition						X			X				
Process: exercising faith/trust (over/opposed to reason)	noun.cognition/noun.act					X	X			X	X			
Values: theoretical knowledge/info	noun.cognition/noun.communication	X		X	X			X	X	X	X	X	X	X
Values: empirical evidence/knowledge	noun.cognition/noun.communication	X		X	X			X						X
Values: experience	noun.cognition/noun.event			X		X	X	X						X
Values: focus on feelings	noun.cognition/noun.state					X								
Values: practical knowledge				X		X	X	X						X
Goal: cognitive/epistemological certainty	noun.cognition/noun.state	X							X	X	X	X	X	X
Goal: epistemological probability	noun.cognition/noun.attribute	X			X									
Goal: practicality/livability/results/usefulness	noun.phenomenon/noun.event/verb.change			X		X	X	X						X
Opinion: we can/should use reason/logic to prove God		X	X	X	X			X	X					
Opinion: we cannot/should not use reason/logic to prove God	noun.cognition					Possibly	X			X	X	X		
Opinion: there are paradoxes in Christianity	noun.communication						X							
Opinion: man can/should use science in apologetics	noun.cognition	X		X	X			X						
Opinion: man cannot/should not use science in apologetics	noun.cognition					Possibly	X			X	X	X		
Opinion: traditional proofs for God are valid	noun.cognition	X		X	Possibly			X	X					
Opinion: traditional proofs for God are not valid	noun.cognition					X	X			X	X	X		

### Appendix 4 Questions Spreadsheet

#### Part A. How a Person Was Convinced Christianity is True

Question	(02) Classical Apologetics	(04) Comparative Religious Apologetics	(05) Cultural Apologetics	(09) [Also 1,12,13,18,23] Evidentialism	(10) [Also 25] Experientialism	(11) Fideism	(17) Pragmatism	(20) Psychological Apologetics	(21) [Also 14] Rational Apologetics	(22) Reformed Epistemology	(24) Revelational Presup. / Scripturalism	(26) Rational Presup. / Trans. Presup. / Presuppositionalism	(28) Practical Presup. / Verificationism
I came to believe Christianity was real because I experienced God in some way or I saw God at work in a friend's life. The following thought helped me become a Christian: "Everything makes sense if we just assume God exists."					X							X	
I was mixed up in a cult or non-Christian religion before I became a Christian.		X											
My journey to God involved me being concerned about how we've lost our moral compass in this country. I didn't need any proof. I just took a leap of faith that it was true.			X			X							
I realized my life wasn't working and I believed Christianity was something that would improve my life. I remember having a sense of God before becoming a Christian.							X	X		X			
I believe God brought me to faith:	B		B	B				B	B	A	A	A	B
I just assumed the Bible was the Word of God.											X		
Before I could become a Christian... I needed to see good evidence for Christianity. For example, I studied things like	X			X									
Before I could become a Christian... I needed to work through philosophical proofs for God.	X							X					
Somebody shared the following thought with me and it helped me become a Christian: "Atheists must borrow from I was persuaded Christianity was true because I witnessed a miracle or something supernatural.					X							X	
Before I could become a Christian, I needed to study info from a creation ministry to help me resolve concerns about	X			X									
Someone showed evidence for Jesus' resurrection just like a lawyer might do in a court case... and it helped me believe.	X			X									
I was persuaded to become a Christian by historical and archaeological evidence for Christ's resurrection.	X			X									
I found Christianity to be true because my life practically improved after I started following Christ.							X	X					X
I was an unbeliever, but then I suddenly had a strong sense that God was calling me to Himself.										X			
I came to believe Christianity is true because the Holy Spirit impressed it upon my heart at my conversion.					X					X			
Nobody needed to prove to me that the Bible was true. It proved itself to be true to me.											X	X	
I thought I'd explore Christianity. And the more I explored it, the more it confirmed itself to be correct.													X
I wanted to be a Christian because I realized Jesus can help me become the person God intended me to be.			X				X	X					
I compared Christianity to the other major worldviews and saw how Christianity was the only one that made sense.	X	X										X	X
The idea that there is right/wrong (moral laws) helped convince me Christianity is true.			X					X	X				
I decided to test Christianity like a hypothesis and it confirmed itself to be true.													X
I came to Christ because of a friend's godly example.			X		X		X	X					
I saw that Christianity was starting to produce positive results in my life, and this convinced me it was true.							X						
I really did not need to be convinced. What I needed was God to open my eyes!										X			
Nobody had to convince me God existed; I already believed in God.	-			-					-	+			
I felt there were many things in Christianity that were illogical, but I became a believer anyway.						X							
Select ALL that describe you:	A/B			A	C	C			B	B	B	B	B
<b>Total Positive</b>	<b>8</b>	<b>2</b>	<b>5</b>	<b>6</b>	<b>5</b>	<b>3</b>	<b>5</b>	<b>6</b>	<b>4</b>	<b>7</b>	<b>4</b>	<b>6</b>	<b>6</b>
Total Negative	1	0	0	1	0	0	0	0	1	0	0	0	0
Possible Net	7	2	5	5	5	3	5	6	3	7	4	6	6

- X or + = A positive response to the question adds to the apologetic method count.
- = A negative response to the question subtracts from the apologetic method count.
- A/B/C = Selecting the multiple-choice answer adds to the apologetic method count.



Part C. Present-Day Opinions About Christianity Being True

Question	(02) Classical Apologetics	(04) Comparative Religious Apologetics	(05) Cultural Apologetics	(09) (Also 1,12,13,18,23) Evidentialism	(10) (Also 25) Experientialism	(11) Fideism	(17) Pragmatism	(20) Psychological Apologetics	(21) (Also 14) Rational Apologetics	(22) Reformed Epistemology	(24) Revelational Presup. / Scripturalism	(26) Rational Presup. / Trans. Presup. / Presuppositionalism	(28) Practical Presup. / Verificationism
Select ALL that describe you: (A) I'm into science; (B) I'm a deep thinker / philosophical; (C) I'm really into feelings /	A/B			A	C	C			B	B	B	B	B
Which of the following BEST describes you: (A) We can know Christianity is true with absolute certainty (like in math). (B)	A/B			B		C			A			A	A
We should not use historical evidence, science or philosophy when trying to prove Christianity. We should just stick to the	-			-					-	+	+	+	
The Bible proves itself to be true. So we shouldn't try to prove the Bible.				-						+	+	+	
We don't have to prove God. Belief in God is 'properly basic' and does not need to be inferred from any kind of	-			-					-	+			
I know Christianity is true today because the Holy Spirit continues to impress it upon my heart.					X					X			
When defending Christianity, it's important to show that only Christianity can help a person function the way God			X				X	X					X
My faith has grown by looking at the major religions/worldviews and seeing how Christianity stands out.	X	X	X				X	X	X			X	X
The idea that there is right/wrong (moral laws) is a good way to persuade somebody that God exists.	X		X				X	X	X				
The best way to prove Christianity is to show that it is the only view that is consistent/coherent.	X		X					X				X	
Christianity is like a theory or hypothesis; we can test it and confirm it to be true.			X		X		X	X					X
We don't need to prove God's existence because people intuitively know God exists.	-			-		+			-	+			
We can't really prove Christianity; we just need to believe it in faith.	-			-	+	+			-	+			
I'm convinced Christianity is true because it is the most practical worldview there is.							X						
I believe we can know truth:	B		B	B				B	B	A	A	A	B
I like thinking about different theories and ideas.	+	+	+	+	-	-	-	+	+	+	+	+	+
People best know Christianity is true by experiencing God/Jesus.					X								
It would be easier for the world to believe if Christians lived like Christ daily.			X		X		X	X					X
I think unbelievers are too damaged by the Fall to be able to use reason and logic when trying to figure out whether God	-		-	-		+		-	-	+	+	+	-
There are paradoxes (contradictions) in Christian doctrine.						X							
I believe philosophical proofs for God are valid and helpful in proving God exists. For example, the cosmological,	+					-			+	-	-	-	
The best way to prove Christianity is to show that it produces good results.							X						
We can persuade unbelievers to become Christians by giving them historical and archaeological evidence for Christ's	+			+		-				-	-	-	
I know God is real because I see Him at work in supernatural ways.					X								
People cannot become Christians unless God opens their eyes and gives them faith to believe.										X			
I'm convinced Christianity is true because the Bible's description of human nature is the most accurate one we have.								X					
After becoming a Christian, I compared Christianity to a non-Christian religion/cult, and this has increased my confidence		X											
After becoming a Christian, I studied info from a creation ministry and it has increased my confidence in the Bible				X									
<b>Total Positive</b>	<b>9</b>	<b>3</b>	<b>8</b>	<b>6</b>	<b>7</b>	<b>6</b>	<b>7</b>	<b>9</b>	<b>7</b>	<b>11</b>	<b>6</b>	<b>9</b>	<b>8</b>
Total Negative	6	0	1	6	1	3	1	1	5	2	2	2	1
Possible Net	3	3	7	0	6	3	6	8	2	9	4	7	7

X or + = A positive response to the question adds to the apologetic method count.  
 - = A negative response to the question subtracts from the apologetic method count.  
 A/B/C = Selecting the multiple-choice answer adds to the apologetic method count.

## Appendix 5

### Venn Diagram Tool

# APOLOGETICS COMPARISON TOOL

Here's an online tool for comparing different apologetic methods using Venn diagrams.

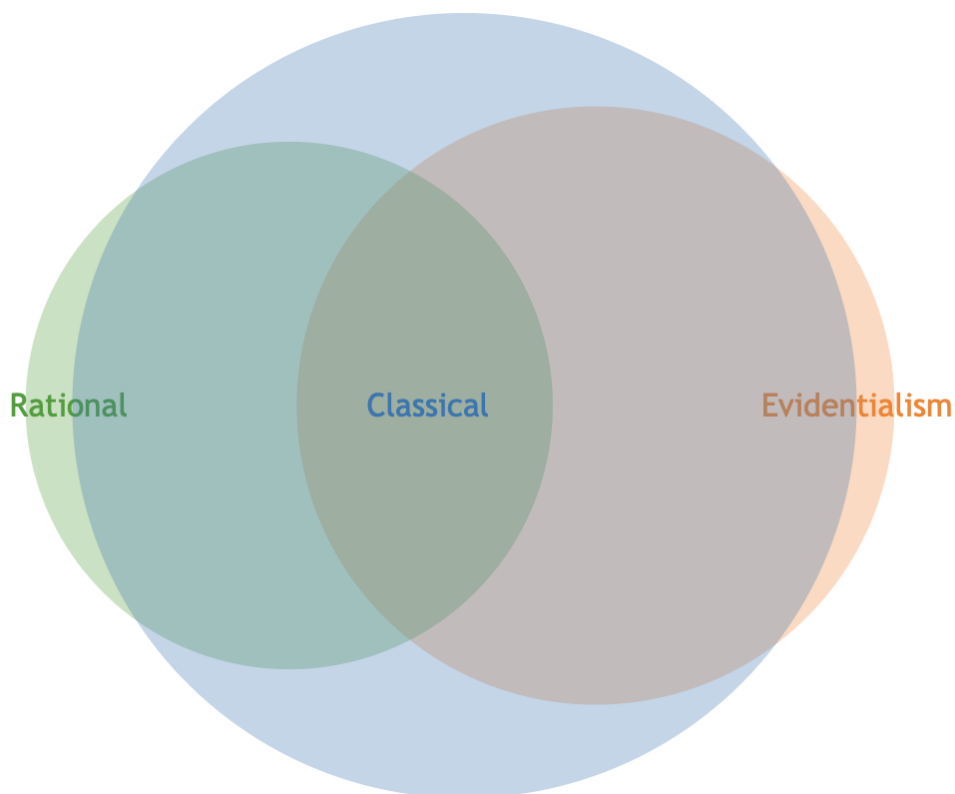
Select up to four apologetic methods to compare. Click on the parts of the chart to see how each method is similar/different.

Want to see some interesting comparisons? Examples: [#1](#), [#2](#), [#3](#), [#4](#), [#5](#), [#6](#), [#7](#).

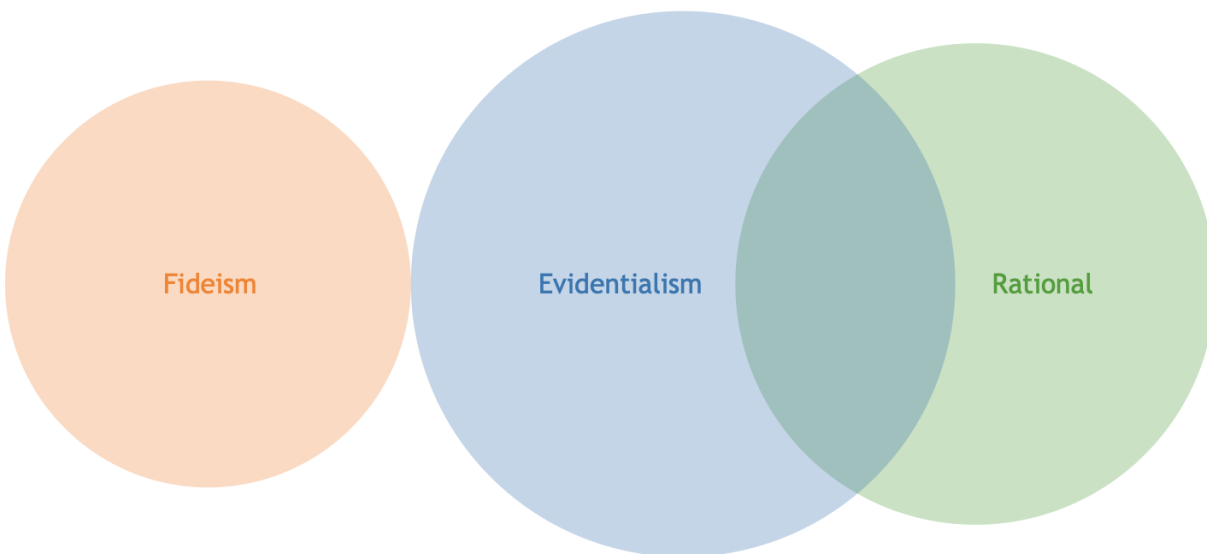
## SELECT METHODS

- |  |                                      |  |   |
|--|--------------------------------------|--|---|
| <input type="checkbox"/> Classical       | <input type="checkbox"/> Comparative | <input type="checkbox"/> Cultural        | <input type="checkbox"/> Evidentialism    |
| <input type="checkbox"/> Experientialism | <input type="checkbox"/> Fideism     | <input type="checkbox"/> Pragmatism      | <input type="checkbox"/> Presuppositional |
| <input type="checkbox"/> Psychological   | <input type="checkbox"/> Rational    | <input type="checkbox"/> Reformed Epist. | <input type="checkbox"/> Scripturalism    |
| <input type="checkbox"/> Verificationism |                                      |  |   |

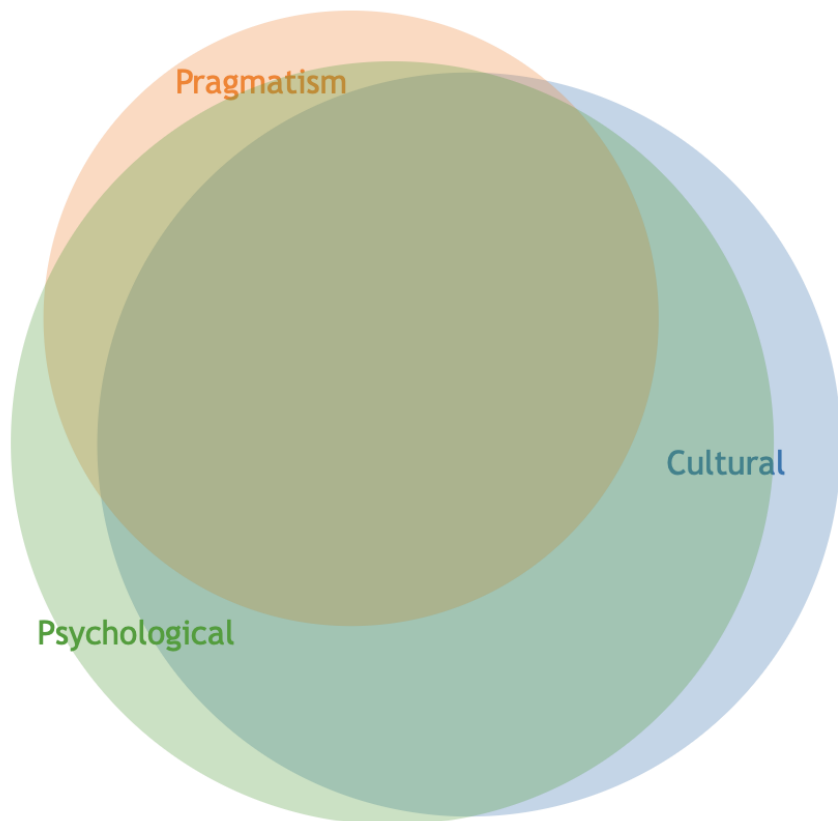
Classical apologetics is mainly composed of Rational Apologetics and Evidentialism



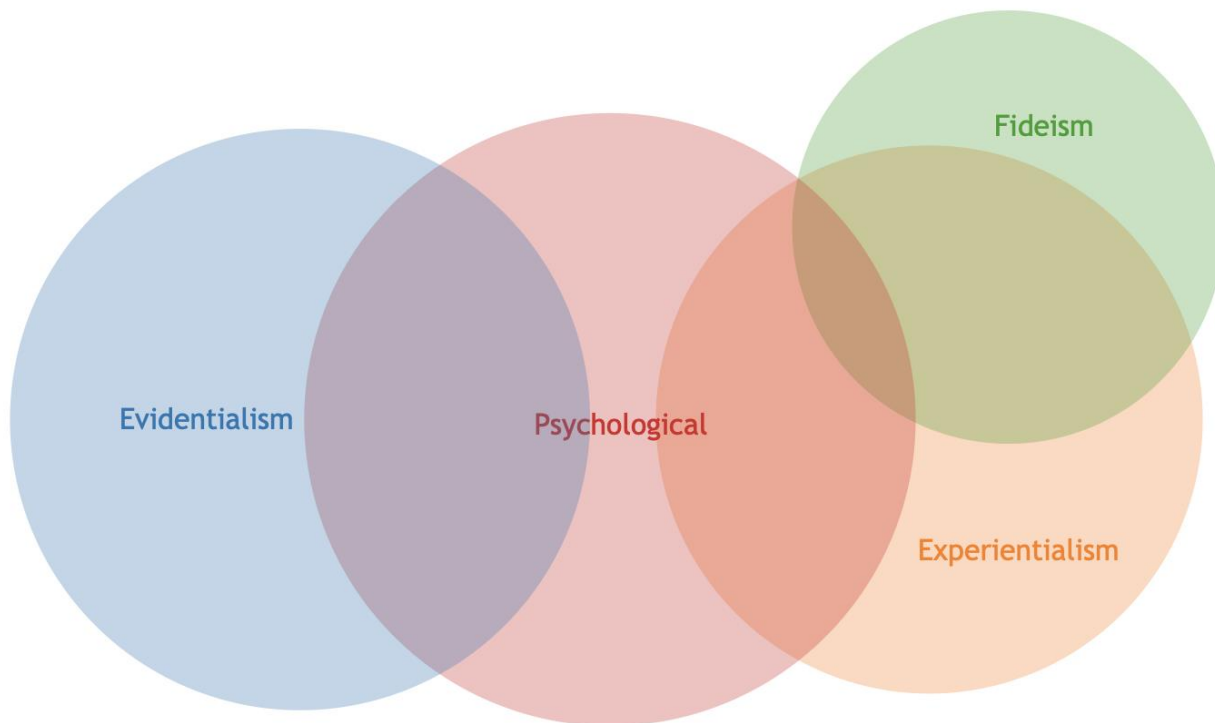
Fideism is opposed to Evidentialism and Rational Apologetics



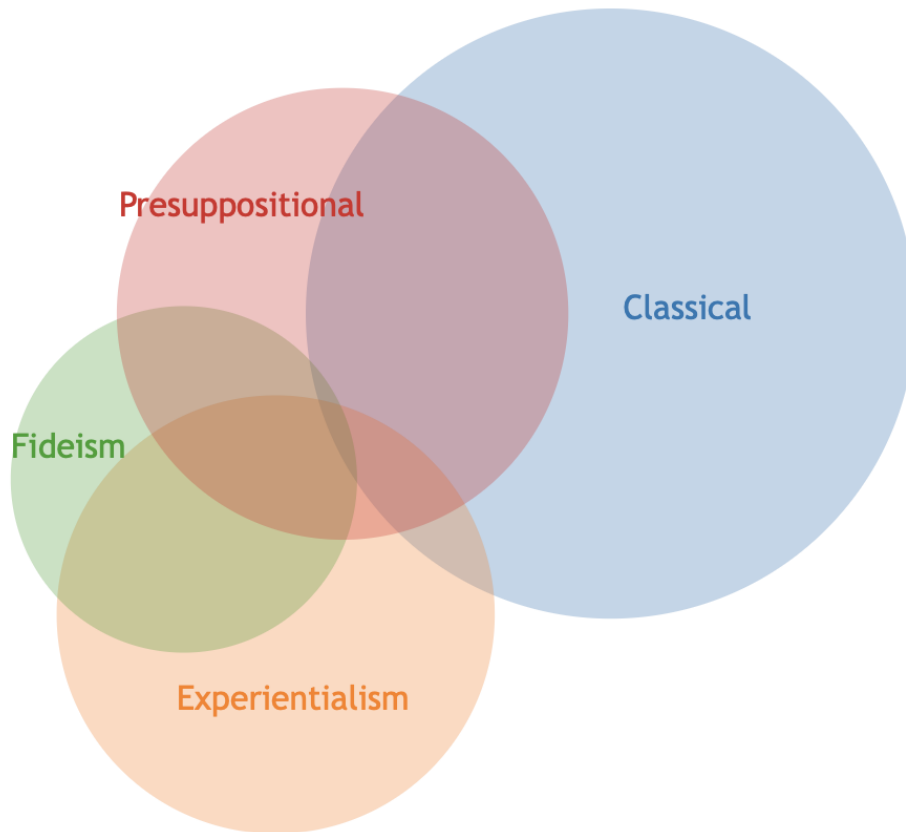
Psychological Apologetics, Cultural Apologetics and Pragmatism have much in common



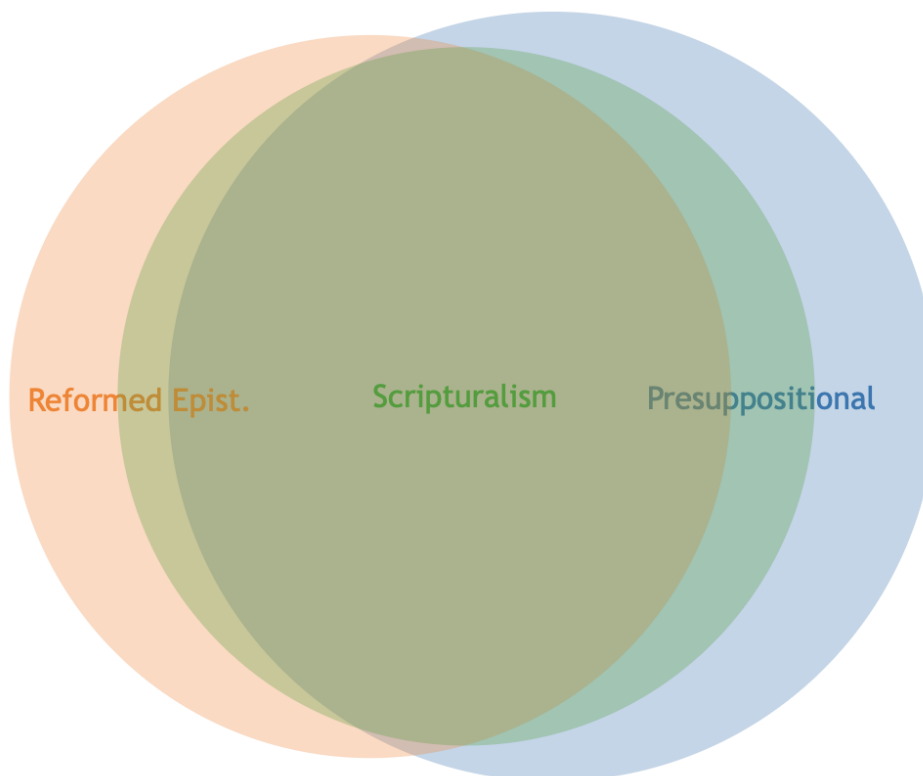
Here is one way to represent a spectrum from Evidentialism to Fideism



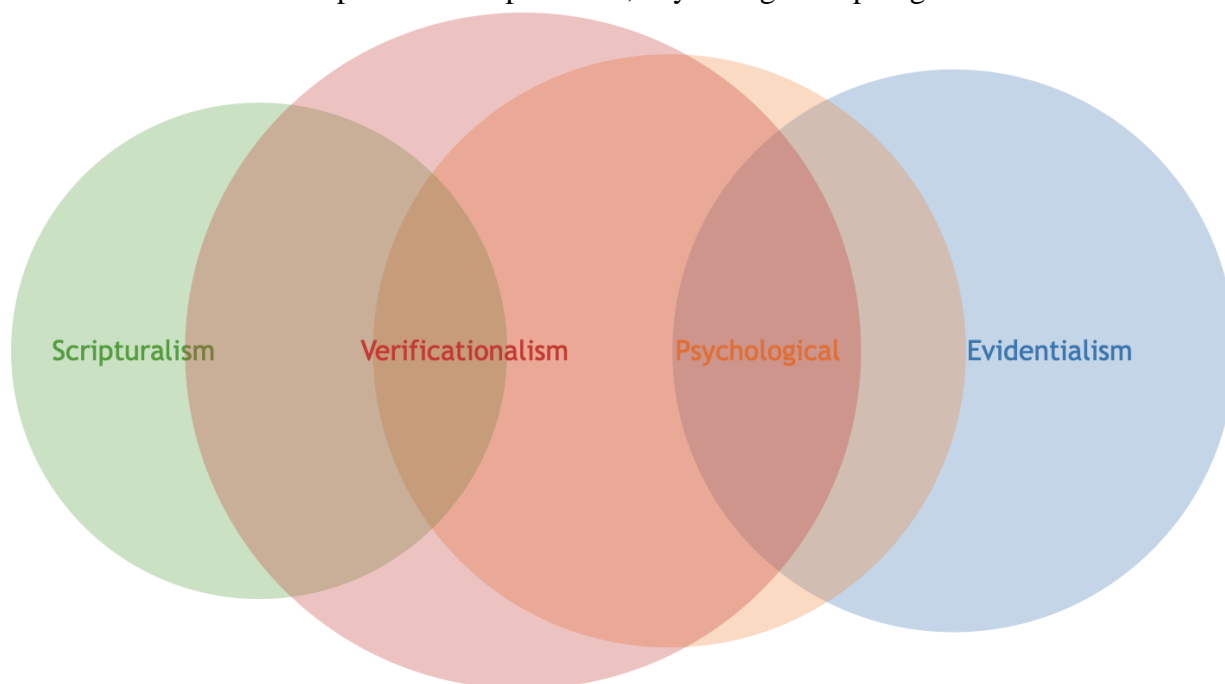
It can be surprising to see how much each approach has in common with others



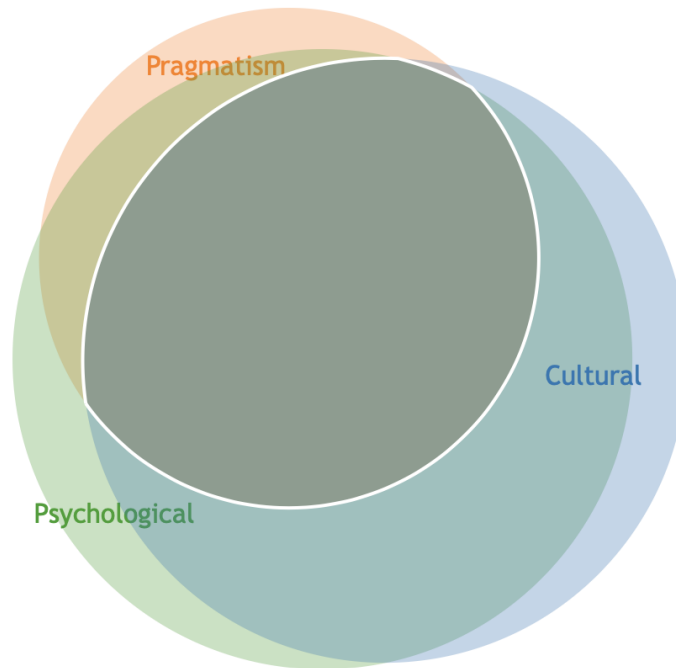
There is a strong relationship between Scripturalism, Presuppositionalism and Reformed Epistemology



Verificationism is composed of Scripturalism, Psychological Apologetics and Evidentialism



Each piece of the Venn diagram can be clicked on for additional details



## **10 FEATURES IN UNION OF CULTURAL AND PRAGMATISM AND PSYCHOLOGICAL**

- Argument focus: culture
- Argument focus: evidence from changed lives
- Argument focus: man, proper functioning of
- Argument focus: uniqueness of Jesus/Christianity, proper living
- Argument focus: worldviews
- Goal: practicality/livability/results/usefulness
- Process: abducing/comparing
- Process: verifying/confirming/corroborating
- Values: experience
- Values: practical knowledge

The Apologetics Comparison Tool can be accessed online at <https://nelson.ink/a/apologetics-venn-diagram/>

## **Appendix 6**

### **Apologetic Infographics**

Thirteen apologetic infographics are shown on separate pages below.

They can be accessed online at

<https://nelson.ink/a/apologetics-infographics/>

# CLASSICAL APOLOGETICS

This ancient system uses 2 steps:

**STEP 1**

Argues that God exists using philosophy

\* same as Rational Apologetics

**STEP 2**

Argues that the Bible is true and Jesus rose from the dead

\* same as Evidentialism

## STARTING POINTS

**LOGIC**

Argues we cannot avoid using logic. This becomes a starting point for proving God and knowing reality.

Ideas:

- Non-contradiction
- Foundationalism

**REASON**

Proves God using rational arguments.

Ideas:

- Cosmological
- Teleological
- Ontological
- Moral arguments

**SCIENTIFIC EVIDENCE**

Shows scientific evidence for God.

Ideas:

- Specified complexity
- Irreducible complexity
- Anthropic principle

**HISTORICAL EVIDENCE**

Examines historical evidence for Jesus and the resurrection.

## YOUR FOCUS

These topics are central to your defense of Christianity

<p><b>Man</b></p> <p>We're rational and can know reality because we're created in God's image.</p>	<p><b>God</b></p> <p>We can really know God because we're like him (analogous).</p>	<p><b>Physical Universe</b></p> <p>The universe points to a First Cause.</p>
<p><b>Abstract Reality</b></p> <p>You get into some pretty deep stuff, like the nature of reality and existence itself.</p>	<p><b>Miracles</b></p> <p>Miracles in the Bible confirm its spiritual message.</p>	<p><b>Fulfilled Prophecy</b></p> <p>Fulfilled prophecy about Jesus confirms the Bible is from God.</p>
<p><b>Worldviews</b></p> <p>Theism is shown to be superior to all other worldviews.</p>	<p><b>Reliability of the Bible</b></p> <p>The Bible is reliable in what it reports and in transmission.</p>	<p><b>Biblical Events</b></p> <p>Archaeology confirms biblical events, people and places.</p>
<p><b>Morality / Ethics</b></p> <p>Moral laws point to an absolute moral lawgiver.</p>	<p><b>Eyewitness Evidence of the Apostles</b></p> <p>The apostles didn't make up Jesus's resurrection.</p>	<p><b>Coherency + Consistency</b></p> <p>Christianity is the only coherent and consistent system of thought.</p>
<p><b>Theology + Doctrine</b></p> <p>This is very important to you since you like to engage contrary ideas.</p>		

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Abstracting**

Your defense of Christianity involves abstracting or thinking theoretically.

**Deducing**

You like deductive reasoning. This goes from premise to conclusion, *a priori*.

**Inducing**

You like inductive reasoning. This goes from specifics to generalizations, *a posteriori*.

**Comparing**

You've investigated it, and Christianity is the best among all other beliefs.

VS

Your belief is not based on these activities

**Emoting**

You likely avoid placing your confidence in emotions, feelings or euphoric.

**Intuiting**

Impressions, intuition and direct awareness is likely not your thing.

**Putting Faith over Reason**

You see faith and reason working together. You don't take a blind leap of faith.

**Verifying, Confirming**

You don't really treat Christianity like a theory to be verified, corroborate or tested.

## VALUES

Values in classical apologetics

**Theoretical Knowledge**

You value theoretical knowledge and information (not just practical ideas).

**Empirical Evidence**

You believe truth comes through the Bible. But you also believe we know truth by studying nature.

VS

Not as valuable

**Practical Knowledge**

Classical apologetics isn't based on practical results. You may or may not be a practical person.

**Experience**

Experience plays little part in convincing you Christianity is true.

**Feelings**

You probably don't base your confidence in Christianity on your feelings.

## YOUR OPINIONS

- Traditional proofs for God are valid! ✓
- We can/should use science in apologetics! ✓
- We can/should use reason/logic to prove God! ✓

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Certainty**

The philosophical side of you believes we can prove God with absolute certainty.

**Probability**

The scientific side of you believes we can prove God because the majority of the evidence leans in that direction.

**Results, Livability**

Your faith is not based on what Christianity does for you practically or how useful it is.

VS

## AUDIENCE

Scientifically Minded vs. Philosophically Minded vs. Religious + Cultists



# CULTURAL APOLOGETICS

A very brief summary

**POSITIVE**

Argues the healthiest countries are those that follow biblical principles

**NEGATIVE**

Shows negative effects when a culture departs from a biblical worldview

## STARTING POINTS

**CULTURE**

Defends Christianity by showing its positive effects on culture, as well as adverse effects when departing from the Christian worldview.

## YOUR FOCUS

These topics are central to your defense of Christianity

**Changed Lives**

People practically change for the better when they follow Jesus

**Morality / Ethics**

There is a right and wrong way for man to live

**Worldviews**

We see big differences between cultures that follow God and those that don't

**Uniqueness of Jesus/Christianity**

The only way to live the best life is to follow Jesus

**Culture**

People group itself follow God to thrive as a culture

**Man**

Man is happiest when he functions the way God designed him to operate

**Biblical Events**

Archaeology confirms the success and fall of biblical peoples

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Inducing**

You like inductive reasoning. This goes from specifics to generalizations, a posteriori

**Verifying/Confirming**

You're able to confirm Christianity produces the best way of life. The proof is in the pudding!

**Comparing**

You like to rigorously compare ideas to see which are the best. Christianity produces the best life.

vs

Your belief is not based on these activities

**Abstracting**

Your defense of Christianity is not based on abstracting or linking theologically

**Deducing**

Your faith isn't based on deductive reasoning. This goes from premise to conclusion, a priori.

**Emoting**

You likely avoid placing your confidence in emotions, feelings or euphoric.

**Intuiting**

Your belief is not based on impressions, intuition and direct awareness.

**Putting Faith over Reason**

The Bible and history's description of man complement each other.

## VALUES

What's valuable in cultural apologetics

**Practical Knowledge**

You value practical Christianity. Your faith is something to be tangibly lived out.

**Experience**

You don't try to think in the past when your walk with God yielded positive results.

**Theoretical Knowledge**

You like talking about deeper things like doctrine and the nature of man.

**Empirical Evidence**

You like studying anthropology and find it perfectly complements the Bible.

vs

Not as valuable

**Feelings**

You do not base your confidence in Christianity on your feelings.

## YOUR OPINIONS

- Traditional proofs for God are valid!
- We can/should use science in apologetics!
- We can/should use reason/logic to prove God!

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Important**

**Results, Livability**

You're after livability and the need to put "feet on our faith." People's lives will be the best if they follow the Bible.

**Not as important**

**Certainty**

You don't try to prove God exists with absolute certainty like other approaches might do.

**Probability**

You could argue that evidence from history favors Christianity. But you'd rather tell people to just live it.

vs

## CLOSELY RELATED

**PRAGMATISM**

Argues we should accept what works. Since Christianity is true, it works, and will produce the best life we can have

**PSYCHOLOGICAL APOLOGETICS**

Argues Christianity is true because the Bible's description of man is the most accurate one we have

Cultural apologetics has a lot in common with...

# COMPARATIVE RELIGIOUS APOLOGETICS

A very brief summary

**COMPARE**  
Compares Christianity with other religions and belief systems

**REFUTE**  
After refuting others, Christianity is shown to be true

**STARTING POINTS**

- WORLDVIEWS + BELIEFS**  
Compares and contrasts Christianity with other religions and belief systems. Christianity is shown to be true in comparison to alternative beliefs.
- SCRIPTURE**  
People in Christian culture are challenged with proper understanding of Scripture in hopes of correcting false beliefs.

**YOUR FOCUS**  
These topics are central to your defense of Christianity

<b>Man</b> People in other religions often have a wrong idea of man that needs correcting.	<b>God</b> People in other religions often have a wrong idea of God that needs correcting.	<b>Physical Universe</b> You explore the relationship between God and creation.
<b>Abstract Reality</b> You get into some pretty deep stuff when comparing worldviews.	<b>Miracles</b> Miracles in the Bible confirm its spiritual message.	<b>Fulfilled Prophecy</b> Fulfilled prophecy about Jesus confirms the Bible is from God.
<b>Worldviews</b> Theism is shown to be superior to all other worldviews.	<b>Reliability of the Bible</b> The Bible is reliable in what it reports and in transmission.	<b>Biblical Events</b> Archaeology confirms biblical events, people and places.
<b>Changed Lives</b> You point to the power of the gospel to change lives.	<b>Eyewitness Evidence of the Apostles</b> The apostles didn't make up Jesus' resurrection.	<b>Coherency + Consistency</b> Christianity is the only coherent and consistent system of thought.
<b>Uniqueness of Jesus/Christianity</b> Jesus stands out among the founders and leaders of all other religions.	<b>Theology + Doctrine</b> This is very important to you since you are engaging contrary ideas.	

**YOUR ACTIVITY**

Activities involved in this apologetic

**Comparing**  
You're primarily comparing and contrasting Christianity with other beliefs.

**AUDIENCE**  
Religious + Cultists

# EVIDENTIALISM

## APOLOGETICS

A very brief summary

**JESUS**

Argues that Jesus rose from the dead using historical evidence

**GOD**

Argues that God exists using scientific evidence

**COVERS**  
This apologetic also covers...

- ARCHAEOLOGICAL APOLOGETICS**  
Uses evidence from archaeology to defend the accuracy of the Bible
- HISTORICAL APOLOGETICS**  
Argues the historical accuracy of the New Testament documents
- LEGAL APOLOGETICS**  
Argues for Christ's resurrection by using legal standards of weighing evidence
- SCIENTIFIC APOLOGETICS**  
Argues for God while emphasizing a young-earth, old-earth or creation-understanding of science and the Bible
- PROPHETIC FULFILLMENT**  
Argues Christianity from fulfilled prophecy

**STARTING POINTS**

**SCIENTIFIC EVIDENCE**  
Shows scientific evidence for God.  
Issues:  
• Specified complexity  
• Irreducible complexity  
• Anthropic principle

**HISTORICAL EVIDENCE**  
Examines evidence for Jesus's resurrection.  
Evidence from:  
• Archaeology  
• Reliability of the Bible  
• Fulfilled prophecies

**YOUR FOCUS**  
These topics are central to your defense of Christianity

**Eyewitness Evidence of the Apostles**  
The apostles didn't make up Jesus's resurrection

**Miracles**  
Miracles in the Bible confirm its divine origin and spiritual message

**Biblical Events**  
Archaeology confirms biblical events, people and places

**Reliability of the Bible**  
The Bible is reliable in what it reports and in transmission

**Fulfilled Prophecy**  
Fulfilled prophecy about Jesus confirms the Bible is from God

**God**  
Scientific evidence and the resurrection show God exists

**Physical Universe**  
Scientific evidence points to a designer

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Inducing**  
You like inductive reasoning. This goes from specifics to generalizations; a posteriori.

**Comparing**  
You conclude the evidence for God/Christianity outweighs competing explanations.

VS

Your belief is not based on these activities

~~Deducing~~  
Your faith isn't based on deductive reasoning. This goes from premises to conclusion; a priori.

~~Abstracting~~  
Your defense of Christianity is not based on abstracting or thinking theoretically.

~~Emoting~~  
You likely avoid placing your confidence in emotions, feelings or euphoria.

~~Intuiting~~  
Impressions, intuition and direct awareness is likely not your thing.

~~Verifying, Confirming~~  
You don't really treat Christianity like a theory to be verified, corroborated or tested.

~~Putting Faith over Reason~~  
You see faith and reason working together. You don't take a blind leap of faith.

**VALUES**  
Values in evidentialism

**Theoretical Knowledge**  
You value theoretical knowledge and information (not just practical ideas)

**Empirical Evidence**  
You believe truth comes through the Bible. But you also believe we know truth by studying nature.

VS

Not as valuable

~~Practical Knowledge~~  
Evidential apologetics isn't based on practical results. You may or may not be a practical person.

~~Experience~~  
Experience plays little part in convincing you Christianity is true.

~~Feelings~~  
You probably don't base your confidence in Christianity on your feelings.

## YOUR OPINIONS

- We can/should use science in apologetics! ✓
- We can/should use reason/logic to prove God! ✓
- Traditional proofs for God could be valid! ✓

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Important**

**Probability**  
You believe we can prove God/Jesus because the majority of the evidence leans in that direction.

**Not as important**

~~Certainty~~  
You're likely not concerned about proving God exists with absolute certainty.

~~Results, Livability~~  
Your faith is not based on what Christianity does for you practically or how useful it is.

VS

## AUDIENCE

Scientifically Minded



# EXPERIENTIALISM

## APOLOGETICS

A very brief summary

**KNOW**

Argues people know God really exists when they encounter him

**WALK**

Christianity is something that a person should experience

**COVERS**  
This apologetic also covers...

- TESTIMONIAL APOLOGETICS**  
Shows how Jesus can change a person's life

**STARTING POINTS**

**ENCOUNTER WITH GOD, EXPERIENCE**

We come to believe God is real because we experience him in some way.

Christianity is experiencing a real person (Jesus).

**YOUR FOCUS**  
These topics are central to your defense of Christianity

- Man**  
We can encounter God and experience the Gospel
- Changed Lives**  
We can practically change for the better as we follow Jesus
- Miracles**  
We can see God work today in our lives in supernatural ways
- Uniqueness of Jesus/Christianity**  
From experience, we know the only way to thrive is to follow Jesus

## YOUR ACTIVITY

Activities that convince you Christianity is true

- Emoting**  
It's important for you to feel God's presence. This confirms he is real.
- Verifying/Confirming**  
You've trusted in Jesus and can confirm he's there for us personally every day.
- Putting Faith over Reason**  
Others might try to prove God, but you'd rather tell people to walk with him. Then they'll know he's real.

vs

## VALUES

What's valuable in experientialism

- Experience**  
You desire to have a real, intimate, deep experience with God daily.
- Feelings**  
You enjoy feeling God's presence with you as you walk with him throughout the day.
- Practical Knowledge**  
You're more into a real, practical walk with God (as opposed to heavy doctrine or knowledge).

vs

Not as valuable

- Theoretical Knowledge**  
You're likely not big into doctrine or theoretical information. You crave intimate experience.
- Empirical Evidence**  
Your faith in God/Christianity is probably not based on empirical evidence.

## YOUR OPINIONS

- Traditional proofs for God aren't valid or important! ✓
- We can't/shouldn't use science in apologetics! ✓
- We can't/shouldn't use reason/logic to prove God! ✓

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Important**

- Results, Livability**  
A genuine walk with God is the best proof a person can get that God is real! Taste and see he's real!

vs

**Not as important**

- Certainty**  
Christian philosophers say there's absolute proof for God. But that's too theoretical for you to care about.
- Probability**  
Christian scientists say there's evidence God exists. But you already know because you walk with him.

# FIDEISM

## APOLOGETICS

A very brief summary



**Argues we cannot prove Christianity**

**NO PROOF**

**FAITH**

**We must believe Christianity through a 'leap of faith'**



### STARTING POINTS



**ENCOUNTER WITH GOD, EXPERIENCE**

Argues that Christianity is not something to be proven, but something to be believed and lived out.

People need to have a real encounter with God.



### YOUR FOCUS

These topics are central to your defense of Christianity



**Man**

Stresses limitations to human reason and knowledge; stresses need for faith.




**God**

God is unknowable and beyond logic and reason.


## YOUR ACTIVITY

Activities that convince you Christianity is true



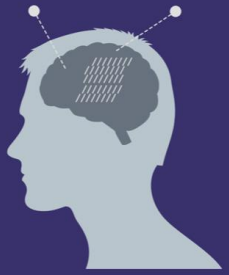
**Putting Faith over Reason**

You believe we cannot prove Christianity. It is something to be believed and trusted in by faith.




**Intuiting**

We have a direct awareness of God here and now through faith in him.




vs

Your belief is not based on these activities




**Abstracting**

Your defense of Christianity is not based on abstracting or thinking theoretically.




**Deducing**

Your faith isn't based on deductive reasoning. This goes from premise to conclusion; a *priori*.




**Inducing**

Your faith isn't based on inductive reasoning. This goes from specifics to generalizations; a *posteriori*.




**Comparing**

Your defense of Christianity does not mainly involve comparing Christianity to alternative views.



**Emoting**

While you may feel God's presence, your faith isn't based on your feelings.



**Verifying, Confirming**

Your faith isn't based on confirming Christianity to be true in some way.

## VALUES

What's valuable in fideism





**Encounter / Experience**

People need to have an encounter with God and take 'a leap of faith'.

vs

Not as valuable



**Theoretical Knowledge**

Fideism is not based on knowing doctrine or theoretical information.



**Empirical Evidence**

Your faith in God/Christianity is not based on empirical evidence.



**Feelings**

You have faith and trust in God regardless of how you feel.



**Practical Knowledge**

Your faith is not based on Christianity being practical or producing results.

## YOUR OPINIONS



- Traditional proofs for God aren't valid!
✓
- We can't/shouldn't use science in apologetics!
✓
- We can't/shouldn't use reason/logic to prove God!
✓
- There are paradoxes in Christianity!
✓

# PRAGMATISM

## APOLOGETICS

A very brief summary

**RESULTS**  
Argues we should accept what works

**BEST LIFE**  
Since Christianity is true, it works, and will produce the best life we can have

### STARTING POINTS

**MAN**

Argues that man is happiest when he functions the way God designed him to live and operate.

The best way to live is to become a Christian and follow the Bible.

**CULTURE**

Argues countries are happiest, healthiest and most productive when their laws and practices are based on biblical principles.

### YOUR FOCUS

These topics are central to your defense of Christianity

**Changed Lives**

People practically change for the better when they follow Jesus.

**Morality / Ethics**

There is a right and wrong way for man to live.

**Worldviews**

We see big differences between cultures that follow God and those that don't.

**Uniqueness of Jesus/Christianity**

The only way to live the best life is to follow Jesus.

**Culture**

People groups must follow God to thrive as a culture.

**Man**

Man is happiest when he functions the way God designed him to operate.

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Verifying/Confirming**

You're able to confirm Christianity produces the best way of life. The proof is in the pudding!

**Comparing**

You like to rigorously compare ideas to see which are the best. Christianity produces the best life.

vs

Your belief is not based on these activities

**Abstracting**

Your defense of Christianity is not based on abstracting or thinking theoretically.

**Deducing**

Your faith isn't based on deductive reasoning. This goes from premises to conclusion, a priori.

**Inducing**

Your faith isn't based on inductive reasoning. This goes from specifics to generalizations, a posteriori.

**Emoting**

You likely avoid placing your confidence in emotions, feelings or euphoria.

**Intuiting**

Your belief is not based on impressions, intuition and direct awareness.

**Putting Faith over Reason**

Your apologetic doesn't make a judgment about the role between faith and reason.

## VALUES

What's valuable in pragmatism

**Practical Knowledge**

You absolutely love practical ideas. You just ooze practicality.

**Experience**

You can point to times in the past when your walk with God yielded positive results.

vs

Not as valuable

**Theoretical Knowledge**

You're not into theoretical knowledge and information.

**Empirical Evidence**

You are not primarily persuaded by empirical evidence for Christianity.

**Feelings**

You do not base your confidence in Christianity on your feelings.

## YOUR OPINIONS

Christianity produces the best life we can have!

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Important**

**Results, Livability**

You're after livability and the need to put "test on our faith." Live it well and you will know it's true.

**Not as important**

**Certainty**

Christian philosophers say there's absolute proof for God. But that's too theoretical for you to care about.

**Probability**

Christian scientists say there's evidence God exists. But you already know because you walk with him.

vs

## CLOSELY RELATED

Cultural Apologetics

Psychological Apologetics

Pragmatism

Pragmatism has a lot in common with...

**PSYCH**

**PSYCHOLOGICAL APOLOGETICS**

Argues Christianity is true because the Bible's description of man is the most accurate one we have

**CULTURAL**

**CULTURAL APOLOGETICS**

Defends Christianity by showing its positive effects on culture, as well as adverse effects when departing from the Christian worldview



# PRESUPPOSITIONALISM

## APOLOGETICS

A very brief summary

**START**

Argues we must presuppose the Christian worldview to argue against it  
\* called a Transcendental Argument

**PROOFS**

Says that traditional philosophical proofs for God are invalid

**TRUTH**

Says we should be skeptical of science's ability to lead us to truth

**STARTING POINTS**

**PRESUP-POSITION**

Argues Christianity is the only coherent explanation for reality.

And a person must presuppose Christianity to argue against it.

Therefore, Christianity is true.

**SCRIPTURE**

Although man cannot discover truth through science and reason, he can find it in Scripture.

**YOUR FOCUS**

These topics are central to your defense of Christianity

<p><b>Man</b></p> <p>People are too damaged from the fall to find God through reason/science</p>	<p><b>God</b></p> <p>We must presume theism for reality to make sense</p>	<p><b>Abstract Reality</b></p> <p>You get into some pretty deep stuff (see limits to human knowledge)</p>
<p><b>Coherency + Consistency</b></p> <p>Christianity is the only coherent and consistent system of thought.</p>	<p><b>Uniqueness of Jesus/Christianity</b></p> <p>Our most basic needs are only satisfied in the person of Jesus</p>	<p><b>Theology + Doctrine</b></p> <p>Your apologetic is based on key theological doctrines</p>

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Abstracting**

Your defense of Christianity involves abstracting or thinking theoretically.

**Deducing**

Your defense uses deductive reasoning. This goes from premises to conclusion; a priori.

**Comparing**

Your defense shows Christianity to be the only coherent system among all other beliefs.

VS

Your belief is not based on these activities

~~**Emoting**~~

You avoid placing your confidence in emotions, feelings or euphoria.

~~**Intuiting**~~

Your defense is based more on a starting premise than an impression or direct awareness.

~~**Putting faith over Reason**~~

Reasoning does play a part in your defense of the faith (circular, indirect, deductive).

~~**Inducing**~~

You distrust science, which moves from specifics to generalizations; a posteriori.

~~**Verifying, Confirming**~~

You don't really treat Christianity like a theory to be verified, corroborate or tested.

## VALUES

Values in Presuppositionalism

**Theoretical Knowledge**

You value theoretical knowledge and information.

VS

Not as valuable

~~**Experience**~~

Experience plays little part in convincing you Christianity is true.

~~**Feelings**~~

You probably don't base your confidence in Christianity on your feelings.

~~**Empirical Evidence**~~

You are very skeptical of science's ability to lead a person to the truth.

~~**Practical Knowledge**~~

Your apologetic isn't based on practical results. You may or may not be a practical person.

## YOUR OPINIONS

- Traditional proofs for God are not valid!
- We can't/shouldn't use science in apologetics!
- We can't/shouldn't use reason/logic to prove God!

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Important**

**Certainty**

Since people must presuppose Christianity to refute it, it must certainly be true.

**Not as important**

~~**Probability**~~

You don't see any way to avoid the Christian worldview. Therefore, it's not probably true; it must certainly be true.

~~**Results, Livability**~~

Your faith is not based on what Christianity does for you practically or how useful it is.

VS

## AUDIENCE

Philosophically Minded

# PSYCHOLOGICAL APOLOGETICS

A very brief summary

**Argues Christianity from the psychological make-up of man**

**The Bible best describes man's spiritual condition. Therefore, Christianity is true**

## STARTING POINTS

**MAN**

Argues that man is broken and will never be happy until they receive Christ as savior.

Only Jesus can help a person function the way God intended them to be.

## YOUR FOCUS

These topics are central to your defense of Christianity

<b>Changed Lives</b> People practically change for the better when they follow Jesus	<b>Morality / Ethics</b> There is a right and wrong way for man to live	<b>Worldviews</b> We see big differences between cultures that follow God and those that don't
<b>Uniqueness of Jesus/Christianity</b> The only way to live the best life is to follow Jesus	<b>Culture</b> People groups must follow God to thrive as a culture	<b>Man</b> Man is happiest when he functions the way God designed him to operate
<b>Coherency + Consistency</b> Christianity is the only coherent and consistent system of thought	<b>Theology + Doctrine</b> You care about having an accurate biblical view of man and salvation	

## YOUR ACTIVITY

Activities that convince you Christianity is true

<b>Inducing</b> You like inductive reasoning. This goes from specifics to generalizations; a posteriori.	<b>Verifying/Confirming</b> You're able to confirm Christianity produces the best way of life. The proof is in the pudding!	<b>Comparing</b> You like to rigorously compare ideas to see which are the best. Christianity produces the best life.
---	--	--

**vs**

Your belief is not based on these activities

<b>Abstracting</b> Your defense of Christianity is not based on abstracting or thinking theoretically.	<b>Deducing</b> Your faith isn't based on deductive reasoning. This goes from premises to conclusion; a priori.	<b>Emoting</b> You likely avoid placing your confidence in emotions, feelings or euphoric.
<b>Intuiting</b> Your belief is not based on impressions, intuition and direct awareness.	<b>Putting Faith over Reason</b> The Bible and science's description of man complement each other.	

## VALUES

What's valuable in psychological apologetics

<b>Practical Knowledge</b> You value practical Christianity. Your faith is something to be tangibly lived out.	<b>Experience</b> You can point to times in the past when your walk with God yielded positive results.
<b>Theoretical Knowledge</b> You like talking about deeper things like doctrine and the nature of man.	<b>Empirical Evidence</b> You like studying psychology and find it perfectly complements the Bible.

**vs**

Not as valuable

<b>Feelings</b> You do not base your confidence in Christianity on your feelings.
--

## YOUR OPINIONS

- Traditional proofs for God are valid! ✓
- We can/should use science in apologetics! ✓
- We can/should use reason/logic to prove God! ✓

## YOUR GOALS

What do you aim for in your proof of Christianity?

<b>Important</b>	<b>Not as important</b>
<b>Results, Livability</b> You're after livability and the need to put "kiss on our faith." People's lives will be the best if they follow the Bible.	<b>Certainty</b> You don't try to prove God exists with absolute certainty like other approaches might do.
<b>vs</b>	<b>Probability</b> You could argue that evidence from psychology favors Christianity. But you'd rather tell people to just live it.

## CLOSELY RELATED

Psychological Apologetics

Pragmatism

Psychological apologetics has a lot in common with...

**PRAGMATISM**  
Argues we should accept what works. Since Christianity is true, it works, and will produce the best life we can have

**CULTURAL APOLOGETICS**  
Argues countries are happiest, healthiest and most productive when their laws and practices are based on biblical principles



# RATIONAL APOLOGETICS

A very brief summary

**Argues that God exists using philosophy**

**GOD**

**COVERS**  
This apologetic also covers...

- MORAL APOLOGETICS**  
Argues God from the existence of moral laws

**STARTING POINTS**

**LOGIC**

Argues we cannot avoid using logic.

This becomes a starting point for proving God and knowing reality.

Ideas:

- Non-contradiction
- Foundationalism

**REASON**

Proves God using rational arguments.

Ideas:

- Cosmological
- Teleological
- Ontological
- Moral arguments

**YOUR FOCUS**

These topics are central to your defense of Christianity

**Physical Universe**  
The universe points to a First Cause

**God**  
We can really know God because we're like Him (analogy)

**Abstract Reality**  
You get into some pretty deep stuff, like the nature of reality and existence itself

**Morality / Ethics**  
Moral laws point to an absolute moral lawgiver

**Worldviews**  
Theism is shown to be superior to all other worldviews

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Abstracting**

Your defense of Christianity involves abstracting or thinking theoretically.

**Deducing**

You like deductive reasoning. This goes from premises to conclusions; a priori.

VS

Your belief is not based on these activities

~~Emoting~~

You likely avoid placing your confidence in emotions, feelings or euphoria.

~~Intuiting~~

Impressions, intuition and direct awareness is likely not your thing.

~~Putting faith over Reason~~

You see faith and reason working together. You don't take a blind leap of faith.

~~Inducing~~

Scientists use inductive reasoning. But you're more of a philosopher.

~~Comparing~~

Your defense of the faith is not really based on choosing between the best options.

~~Verifying, Confirming~~

You don't really treat Christianity like a theory to be verified, corroborate or tested.

**VALUES**

Values in rational apologetics

**Theoretical Knowledge**

You value theoretical knowledge and information (not just practical issues)

VS

Not as valuable

~~Experience~~

Experience plays little part in convincing you Christianity is true.

~~Feelings~~

You probably don't base your confidence in Christianity on your feelings.

~~Practical Knowledge~~

Rational apologetics isn't based on practical results. You may or may not be a practical person.

~~Empirical Evidence~~

Rational apologetics is not based on sensory evidence but what we can know from reason.

## YOUR OPINIONS

- Traditional proofs for God are valid!
- We can/should use reason/logic to prove God!

## YOUR GOALS

What do you aim for in your proof of Christianity?

**Certainty**

You believe we can prove God exists with absolute certainty.

~~Probability~~

You likely avoid arguments that say God probably exists based on evidence.

~~Results, Livability~~

Your faith is not based on what Christianity does for you practically or how useful it is.

## AUDIENCE

Philosophically Minded

# REFORMED EPISTEMOLOGY

## APOLOGETICS

A very brief summary

**PEOPLE**

Argues people have a 'sense of God' and that unbelievers suppress this

**BIBLE**

Argues that the Bible is the only standard for truth (not science or nature)

**GOD**

Says God's sovereignty plays an important part in a person coming to faith

**STARTING POINTS**

**SCRIPTURE**

Because of the Fall, man is too corrupt to use reason and logic. Man is also too corrupt to come to God through science. The Bible is the only starting point for knowing God.

**IMMEDIATE AWARENESS**

People have an awareness of God but they willfully suppress this. It takes a special act of the Holy Spirit to bring understanding and faith.

**YOUR FOCUS**

These topics are central to your defense of Christianity

**Man**

Man is too depraved to come to God through philosophy and science

**God**

It takes a special act of the Holy Spirit to bring spiritual understanding and belief

**Theology + Doctrine**

The Reformers were very much into theology and doctrine

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Abstracting**

Your defense of Christianity involves abstracting or thinking theoretically.

**Deducing**

You like deductive reasoning. This goes from premise to conclusion a priori.

**Intuiting**

You believe people (including you) have a *sensus divinitatis* or sense of God.

**Putting Faith over Reason**

You believe faith exceeds reason. A big part of why you believe is because God gave you faith.

vs

Your belief is not based on these activities

~~Emoting~~

You avoid placing your confidence in emotions, feelings or euphoria.

~~Inducing~~

Science is based on inductive reasoning. But you don't think science helps a person come to faith.

~~Comparing~~

Your defense of Christianity does not mainly involve comparing Christianity to alternative views.

~~Verifying, Confirming~~

You don't treat Christianity like a theory to be verified, corroborated or tested.

**VALUES**

Values in Reformed Epistemology

**Theoretical Knowledge**

You value theoretical knowledge and information (not just practical ideas)

vs

Not as valuable

~~Experience~~

Experience plays little part in convincing you Christianity is true.

~~Feelings~~

You don't base your confidence in Christianity on your feelings.

~~Empirical Evidence~~

You truth only comes through the Bible. Man is too corrupt and will always miss empirical evidence.

~~Practical Knowledge~~

Reformed Epistemology isn't based on practical results. You may or may not be a practical person.

## YOUR OPINIONS

- Traditional proofs for God aren't valid! ✓
- We can't/shouldn't use science in apologetics! ✓
- We can't/shouldn't use reason/logic to prove God! ✓

**YOUR GOALS**

What do you aim for in your proof of Christianity?

**Important**

**Certainty**

You arrive at certainty not through philosophy, but through revelation (the Bible).

**Not as important**

~~Probability~~

Christian scientists say there's evidence God exists. But nobody can come to faith through these arguments.

**Not as important**

~~Results, Livability~~

Your faith is not based on what Christianity does for you practically or how useful it is.

vs

**AUDIENCE**

Philosophically Minded

# SCRIPTURALISM

\* also called Revelational Presuppositionalism

## APOLOGETICS

A very brief summary

**Argues truth can only be found in the Bible** **BIBLE**

### STARTING POINTS

**SCRIPTURE**  
 Argues that scripture is the starting point and ending point for finding truth.  
 Nothing else is a valid source of truth. Science, reason and history are all invalid sources.  
 The Bible is self-authenticating.

### YOUR FOCUS

These topics are central to your defense of Christianity

- Man**  
People are too damaged from the Fall to find God through reason/science.
- Theology + Doctrine**  
Your apologetic starts and ends with Scripture.
- Abstract Reality**  
You get into some pretty deep stuff like limits to human knowledge.

## YOUR ACTIVITY

Activities that convince you Christianity is true

- Putting Faith over Reason**  
The Bible is a book to believe no matter what. It is over human reason.
- Abstracting**  
In proving philosophy and science to be invalid, you're abstracting or thinking theoretically.
- Deducing**  
Your starting axiom is that the Bible is the Word of God and you deduce all else from there.

vs

Your belief is not based on these activities

- Emoting**  
You do not place your confidence in emotions, feelings or euphoria.
- Intuiting**  
Your defense is not based on an impression or direct awareness.
- Comparing**  
Your defense does not involve proving Christianity to be the only coherent system among all other beliefs.
- Inducing**  
You distrust science, which moves from specifics to generalizations; a post-hoc.
- Verifying, Confirming**  
You don't treat Christianity like a theory to be verified, corroborate or tested.

## VALUES

Values in Scripturalism

**Theoretical Knowledge**  
 You will need much theoretical knowledge to move in this apologetic—it's deep!

vs

Not as valuable

- Experience**  
Experience plays no part in convincing you Christianity is true.
- Feelings**  
You don't base your confidence in Christianity on your feelings.
- Empirical Evidence**  
You are very skeptical at someone's ability to lead a person to the truth.
- Practical Knowledge**  
Your apologetic isn't based on practical results. You may or may not be a practical person.

## YOUR OPINIONS

- Traditional proofs for God are not valid!
- We can't/shouldn't use science in apologetics!
- We can't/shouldn't use reason/logic to prove God!

## YOUR GOALS

What do you aim for in your proof of Christianity?

Important vs Not as important

- Certainty**  
A person can be certain of the knowledge derived from the Bible, after presupposing it to be the source of all truth.
- Probability**  
Knowledge derived from God's Word is not probably true; it must certainly be true.
- Results, Livability**  
Your faith is not based on what Christianity does for you practically or how useful it is.

## AUDIENCE

Philosophically Minded



# VERIFICATIONALISM

\* also called Practical Presuppositionalism

## APOLOGETICS

A very brief summary

**THEORY**

Treats Christianity like a hypothesis to be tested internally and against facts

**REALITY**

Argues Christianity alone is self-consistent and best describes reality

**LIVABLE**

Says Christianity alone is livable; anything opposed to it is unlivable

**STARTING POINTS**

**HYPOTHESIS**

Christianity is the only coherent explanation for reality.

It's also the only livable belief system.

Therefore, Christianity is true.

This can be tested and confirmed.

**SCRIPTURE**

Scripture provides the Christian worldview and way of life. This becomes the hypothesis to be tested.

It is tested internally against itself and externally against facts.

**YOUR FOCUS**

These topics are central to your defense of Christianity

<b>Man</b> Focuses on whether man can live out a given worldview	<b>God</b> Theism is the best explanation for reality	<b>Abstract Reality</b> You get into some pretty deep stuff in your quest to best explain reality
<b>Coherency + Consistency</b> Christianity is the only coherent and consistent system of thought	<b>Uniqueness of Jesus/Christianity</b> The only way to live properly is to follow Jesus	<b>Theology + Doctrine</b> The Bible provides the content of the theory to be tested
<b>Physical Universe</b> Christianity is tested empirically against external facts	<b>Morality / Ethics</b> There is a right and wrong way for man to live	<b>Worldviews</b> Theism is shown to be superior to all other worldviews
<b>Culture</b> People groups must follow God to thrive as a culture	<b>Changed Lives</b> People practically change for the better when they follow Jesus	

## YOUR ACTIVITY

Activities that convince you Christianity is true

**Verifying, Confirming**

You treat Christianity like a theory to be verified, corroborate or tested.

**Comparing**

Your defense involves proving Christianity to be the only coherent system among all other beliefs.

**Abstracting**

Your defense involves abstracting or thinking theoretically.

**Deducing**

As a philosopher, you use deductive reasoning. This goes from premises to conclusion; a priori.

**Inducing**

You apply empirical data, which moves from specifics to generalizations; a posteriori.

VS

Your belief is not based on these activities

**Intuiting**

Your defense is not based on an impression or direct awareness.

**Putting Faith over Reason**

You see faith, reason and relevant facts working together. You don't take a blind leap of faith.

**Emoting**

You do not ultimately place your confidence in emotion, feelings or euphoria.

## VALUES

What's valuable in Verificationism

**Practical Knowledge**

You value practical Christianity. True belief is something to be tangibly lived out.

**Experience**

A person can personally confirm that walking with God yields positive results.

**Theoretical Knowledge**

You like talking about deeper things like doctrine and the nature of man.

**Empirical Evidence**

You show that relevant empirical data perfectly complements the Bible.

VS

Not as valuable

**Feelings**

You do not base your confidence in Christianity on your feelings.

**Certainty**

Since Christianity alone is self-consistent, livable and fits empirical facts, you are certain it is true.

**Results, Livability**

You show that Christianity alone produces the best results and is the most livable belief.

**Probability**

Christianity is not probably true; it is true. There is no other coherent explanation.

## Appendix 7

### List of Assessment Questions

#### Vetting Question

Before we begin, are you a Christian who has received Jesus as your personal Lord and Savior?

Yes

No

Don't know

#### Part A. How a Person Was Convinced Christianity is True

I came to believe Christianity was real because I experienced God in some way or I saw God at work in a friend's life.

Yes, very much!

Yes, somewhat

Yes, a little

No

Don't know

The following thought helped me become a Christian: "Everything makes sense if we just assume God exists."

Yes, very much!

Yes, somewhat

Yes, a little

No

Don't know

I was mixed up in a cult or non-Christian religion before I became a Christian.

Yes, very much!

Yes, somewhat

Yes, a little

No

Don't know

My journey to God involved me being concerned about how we've lost our moral compass in this country.

Yes, very much!

Yes, somewhat

Yes, a little

No

Don't know

I didn't need any proof. I just took a leap of faith that it was true.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I realized my life wasn't working and I believed Christianity was something that would improve my life.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I remember having a sense of God before becoming a Christian.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I believe God brought me to faith:

- Through the Bible
- Through the Bible -AND- through science/nature
- Don't know

I just assumed the Bible was the Word of God.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

Before I could become a Christian... I needed to see good evidence for Christianity. For example, I studied things like evidence for Christ's resurrection, the reliability of the Bible or evidence of God from science.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

Before I could become a Christian... I needed to work through philosophical proofs for God.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

Somebody shared the following thought with me and it helped me become a Christian: "Atheists must borrow from Christianity to try to prove Christianity is false. And this shows Christianity is actually true."

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I was persuaded Christianity was true because I witnessed a miracle or something supernatural.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

Before I could become a Christian, I needed to study info from a creation ministry to help me resolve concerns about science and the Bible (for example, Institute for Creation Research, Answers in Genesis, Reasons to Believe or BioLogos).

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

Before I was a Christian, someone showed evidence for Jesus' resurrection just like a lawyer might do in a court case... and it helped me believe.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I was persuaded to become a Christian by historical and archaeological evidence for Christ's resurrection.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I found Christianity to be true because my life practically improved after I started following Christ.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I was an unbeliever, but then I suddenly had a strong sense that God was calling me to Himself.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I came to believe Christianity is true because the Holy Spirit impressed it upon my heart at my conversion.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

Nobody needed to prove to me that the Bible was true. It proved itself to be true to me.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I thought I'd explore Christianity. And the more I explored it, the more it confirmed itself to be correct.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know



I wanted to be a Christian because I realized Jesus can help me become the person God intended me to be.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

In order to become a Christian, I compared Christianity to the other major worldviews and saw how Christianity was the only one that made sense.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

The idea that there is right/wrong (moral laws) helped convince me Christianity is true.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I decided to test Christianity like a hypothesis and it confirmed itself to be true.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I came to Christ because of a friend's godly example.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I saw that Christianity was starting to produce positive results in my life, and this convinced me it was true.

- Yes, very much!
- Yes, somewhat
- Yes, a little
- No
- Don't know

I really did not need to be convinced. What I needed was God to open my eyes!

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

Nobody had to convince me God existed; I already believed in God.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I felt there were many things in Christianity that were illogical, but I became a believer anyway.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

Select ALL that describe you:

- I'm into science
- I'm a deep thinker / philosophical
- I'm really into feelings / experiences
- I'm very practical
- None of the above

Have you ever had a 'crisis of faith' (a strong period of doubt) while being a Christian?

- I have NEVER experienced strong doubt
- I STILL experience strong doubt
- I did experience strong doubt in the past, but I NO LONGER experience it
- Don't know

### Part C. Present-Day Opinions About Christianity Being True

Which of the following BEST describes you:

- We can know Christianity is true with absolute certainty (like in math).
- We do not know Christianity is true with absolute certainty. But we can know Christianity is true because the evidence strongly leans in that direction.
- We can never prove Christianity is true. A person must simply take a leap of faith.
- Don't know

We should not use historical evidence, science or philosophy when trying to prove Christianity. We should just stick to the Bible instead.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

The Bible proves itself to be true. So we shouldn't try to prove the Bible.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

We don't have to prove God. Belief in God is 'properly basic' and does not need to be inferred from any kind of argument/evidence.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I know Christianity is true today because the Holy Spirit continues to impress it upon my heart.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

When defending Christianity, it's important to show that only Christianity can help a person function the way God intended them to be.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

My faith has grown by looking at the major religions/worldviews and seeing how Christianity stands out.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

The idea that there is right/wrong (moral laws) is a good way to persuade somebody that God exists.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

The best way to prove Christianity is to show that it is the only view that is consistent/coherent.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

Christianity is like a theory or hypothesis; we can test it and confirm it to be true.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

We don't need to prove God's existence because people intuitively know God exists.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

We can't really prove Christianity; we just need to believe it in faith.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I'm convinced Christianity is true because it is the most practical worldview there is.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I believe Christians can know truth:

- By studying the Bible only
- By studying the Bible -AND- studying science/nature
- Don't know

I like thinking about different theories and ideas.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

People best know Christianity is true by experiencing God/Jesus.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

It would be easier for the world to believe if Christians lived like Christ daily.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I think unbelievers are too damaged by the Fall to be able to use reason and logic when trying to figure out whether God exists.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

There are paradoxes (contradictions) in Christian doctrine.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I believe philosophical proofs for God are valid and helpful in proving God exists. For example, the cosmological, teleological, ontological, moral arguments for God.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

The best way to prove Christianity is to show that it produces good results.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

We can persuade unbelievers to become Christians by giving them historical and archaeological evidence for Christ's resurrection.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I know God is real because I see Him at work in supernatural ways.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

People cannot become Christians unless God opens their eyes and gives them faith to believe.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

I'm convinced Christianity is true because the Bible's description of human nature is the most accurate one we have.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

After becoming a Christian, I compared Christianity to a non-Christian religion/cult, and this has increased my confidence in Christianity.

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

After becoming a Christian, I studied info from a creation ministry and it has increased my confidence in the Bible (Institute for Creation Research, Answers in Genesis, Reasons to Believe or BioLogos).

- Strongly agree
- Somewhat agree
- Neutral
- Somewhat disagree
- Strongly disagree
- Don't know

## Demographic Questions

Your First Name:

[type in]

Last Name: (Optional)

[type in]

Your Church Denomination:

Non-Denominational

Anglican

Apostolic

Baptist

Lutheran

Methodist

Pentecostal

Presbyterian

Reformed

Other

Don't Know

Your Gender:

Male

Female

Prefer not to answer

Your Age:

0 - 15 years old

15 - 30 years old

30 - 45 years old

45 - 60 years old

60+

Prefer not to answer

Your Ethnicity:

Caucasian

African-American

Latino or Hispanic

Asian

Native American

Native Hawaiian or Pacific Islander

Two or More

Other

Prefer not to answer



Age when you first became a Christian:

- I am not a Christian
- 0 - 15 years old
- 15 - 30 years old
- 30 - 45 years old
- 45 - 60 years old
- 60+
- Prefer not to answer

Where did you become a Christian?

- I am not a Christian
- North America/Central America
- South America
- Europe
- Africa
- Asia
- Australia
- Caribbean Islands
- Pacific Islands
- Other
- Prefer not to answer

What's the highest degree or level of education you have completed?

- Some High School
- High School (or equivalent)
- Some College / University
- Bachelor's Degree
- Master's Degree
- Ph.D. or higher
- Trade School
- Prefer not to answer

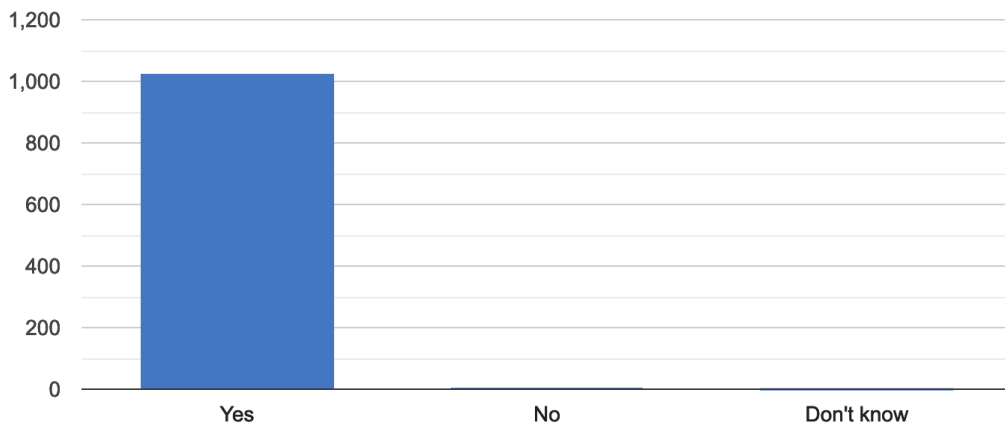
What's your annual household income? (in USD)

- Less than \$25,000
- \$25,000 - \$50,000
- \$50,000 - \$100,000
- \$100,000 - \$200,000
- More than \$200,000
- Prefer not to answer

### Appendix 8

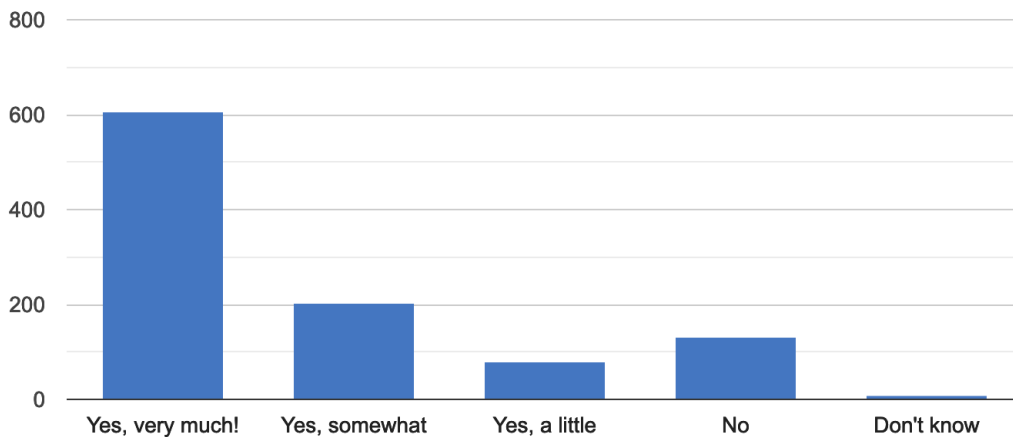
#### Answers: What First Convinced to Become a Christian

Before we begin, are you a Christian who has received Jesus as your personal Lord and Savior?



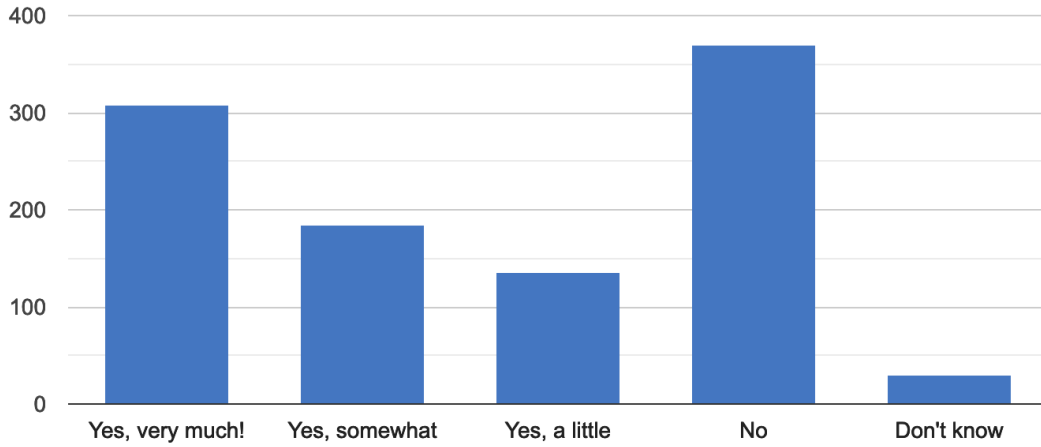
Yes	1024
Don't know	1
No	0

*I came to believe Christianity was real* because I experienced God in some way or I saw God at work in a friend's life.



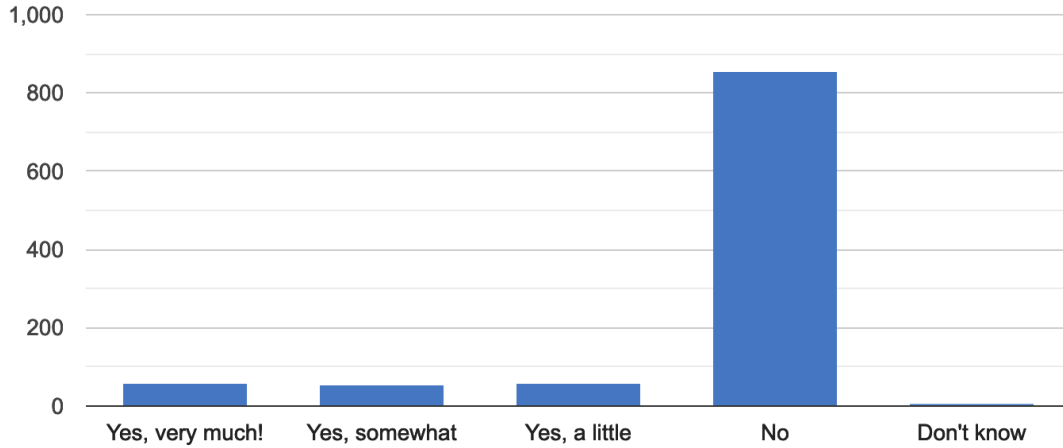
Yes, very much!	606
Yes, somewhat	203
Yes, a little	78
No	131
Don't know	7

The following thought *helped me become a Christian*: “Everything makes sense if we just assume God exists.”



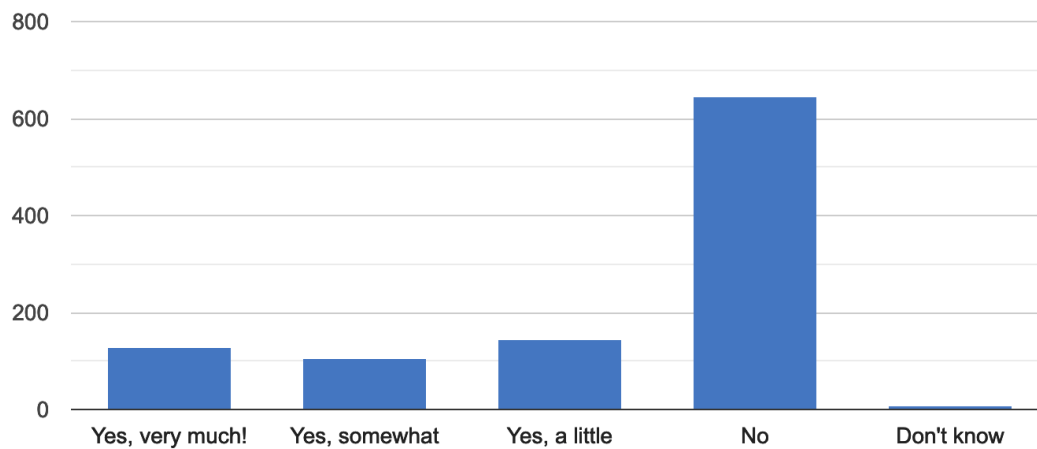
Yes, very much!	308
Yes, somewhat	183
Yes, a little	135
No	369
Don't know	30

I was mixed up in a cult or non-Christian religion before I became a Christian.



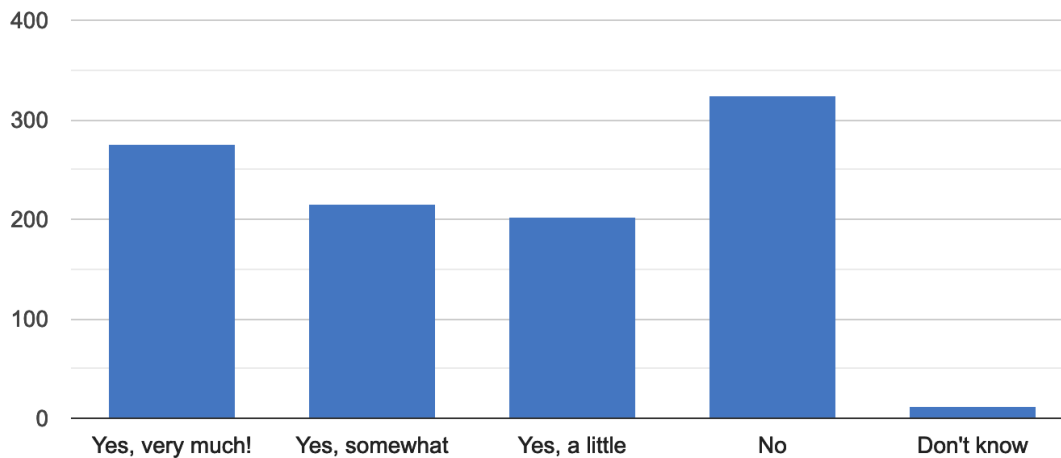
Yes, very much!	57
Yes, somewhat	54
Yes, a little	58
No	852
Don't know	4

My journey to God involved me being concerned about how we've lost our moral compass in this country.



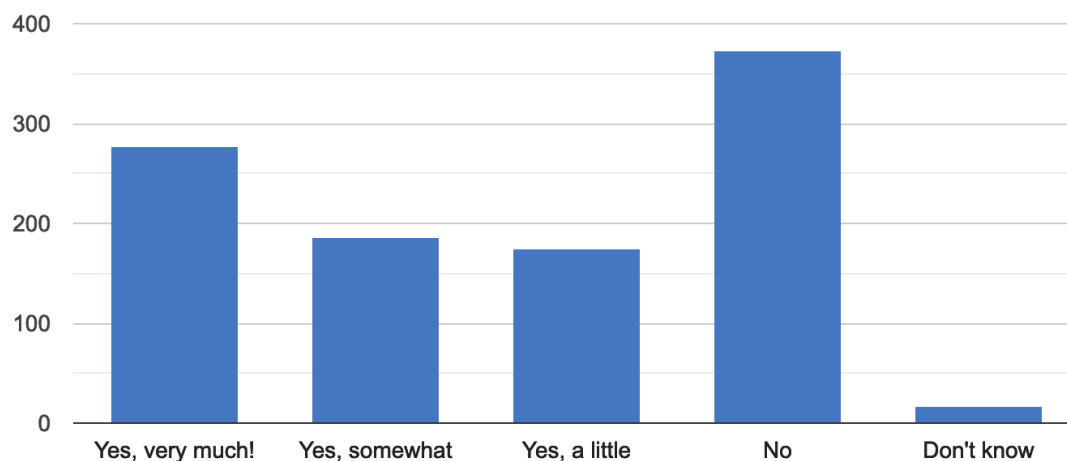
Yes, very much!	127
Yes, somewhat	105
Yes, a little	144
No	643
Don't know	6

I didn't need any proof. I just took a leap of faith that it was true.



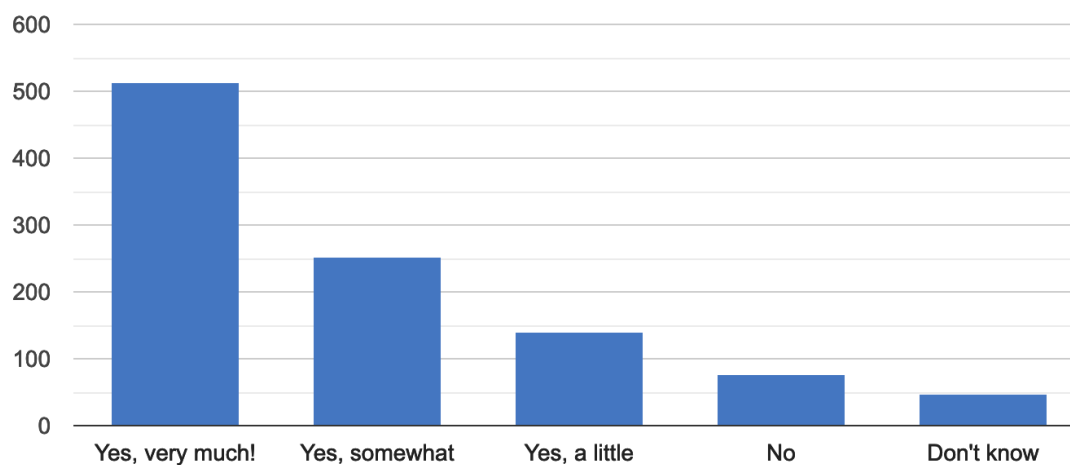
Yes, very much!	274
Yes, somewhat	215
Yes, a little	201
No	323
Don't know	12

I realized my life wasn't working and I believed Christianity was something that would improve my life.



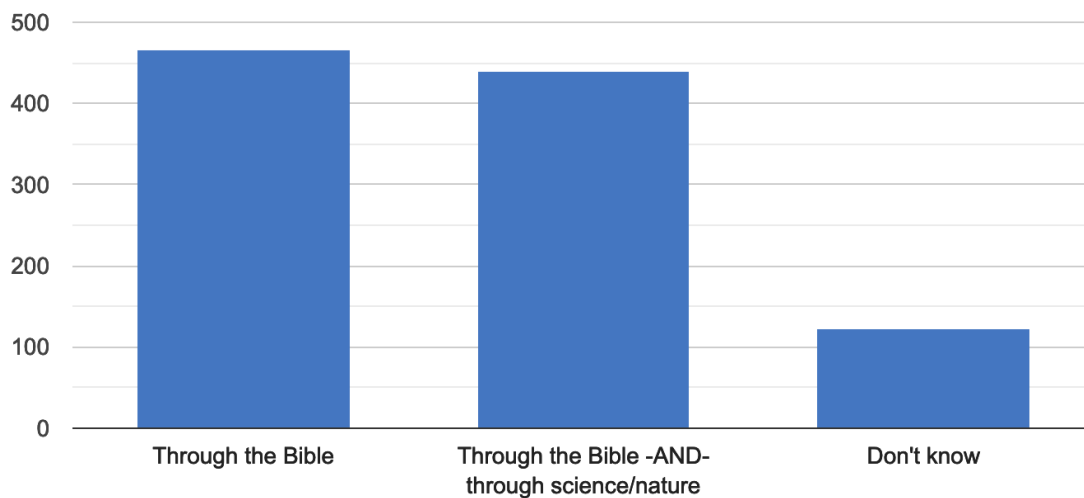
Yes, very much!	276
Yes, somewhat	185
Yes, a little	174
No	373
Don't know	17

I remember having a sense of God before becoming a Christian.



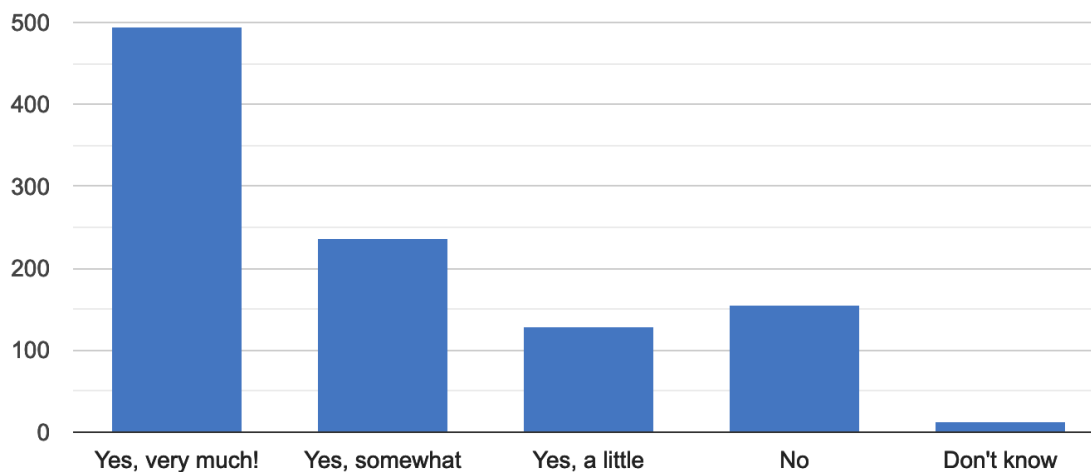
Yes, very much!	513
Yes, somewhat	251
Yes, a little	139
No	76
Don't know	46

I believe God brought me to faith...



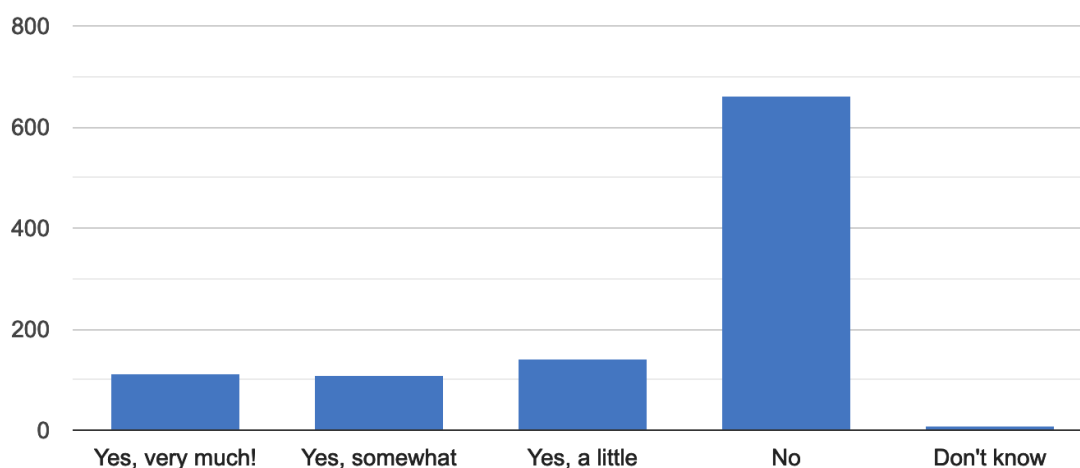
Through the Bible	465
Through the Bible -AND- through science/nature	439
Don't know	121

I just assumed the Bible was the Word of God.



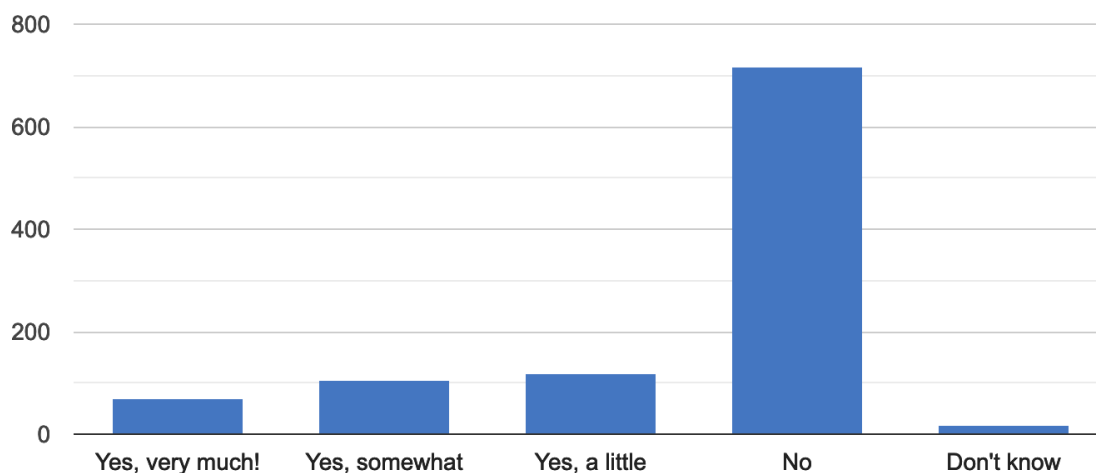
Yes, very much!	494
Yes, somewhat	236
Yes, a little	128
No	154
Don't know	13

*Before I could become a Christian...* I needed to see good evidence for Christianity. For example, I studied things like evidence for Christ's resurrection, the reliability of the Bible or evidence of God from science.



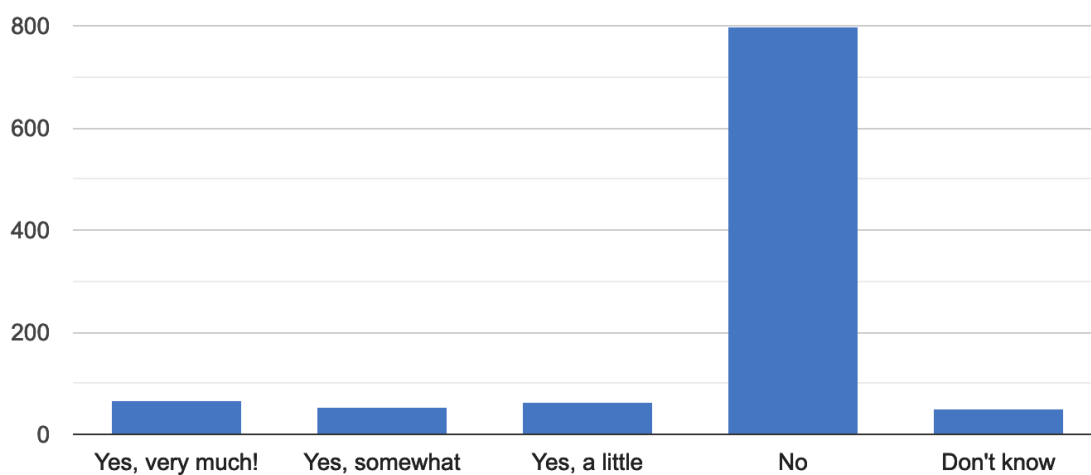
Yes, very much!	112
Yes, somewhat	108
Yes, a little	139
No	659
Don't know	7

*Before I could become a Christian...* I needed to work through philosophical proofs for God.



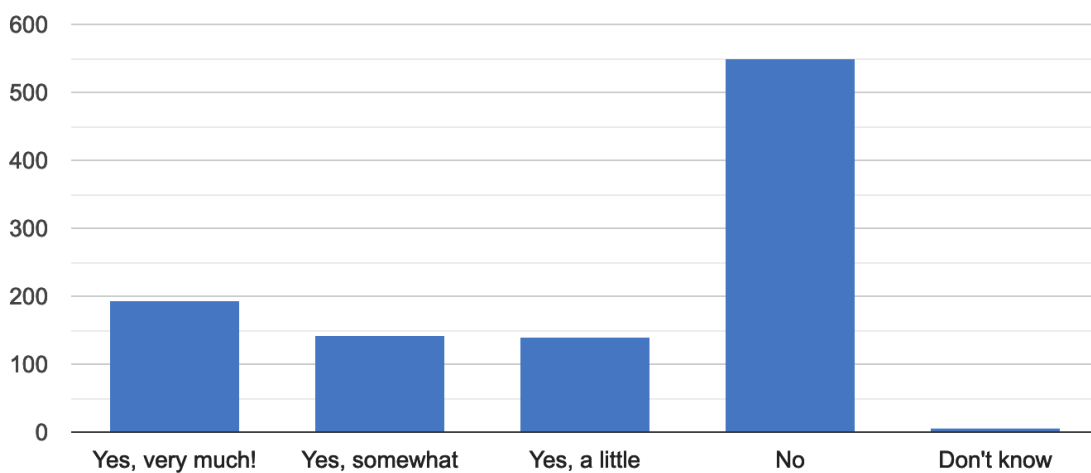
Yes, very much!	69
Yes, somewhat	105
Yes, a little	118
No	716
Don't know	17

Somebody shared the following thought with me and it *helped me become a Christian*: “Atheists must borrow from Christianity to try to prove Christianity is false. And this shows Christianity is actually true.”



Yes, very much!	66
Yes, somewhat	51
Yes, a little	62
No	796
Don't know	50

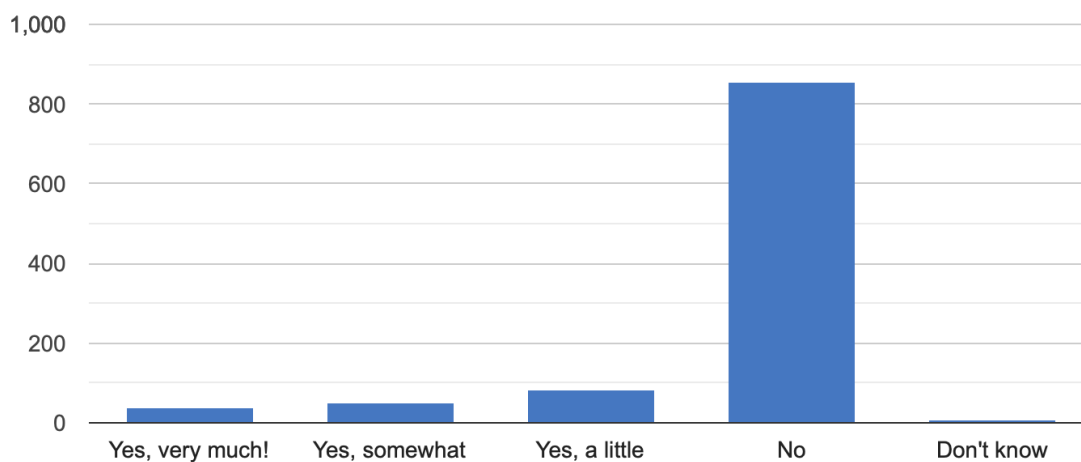
I was persuaded Christianity was true because I witnessed a miracle or something supernatural.



Yes, very much!	192
Yes, somewhat	141
Yes, a little	139
No	548
Don't know	5

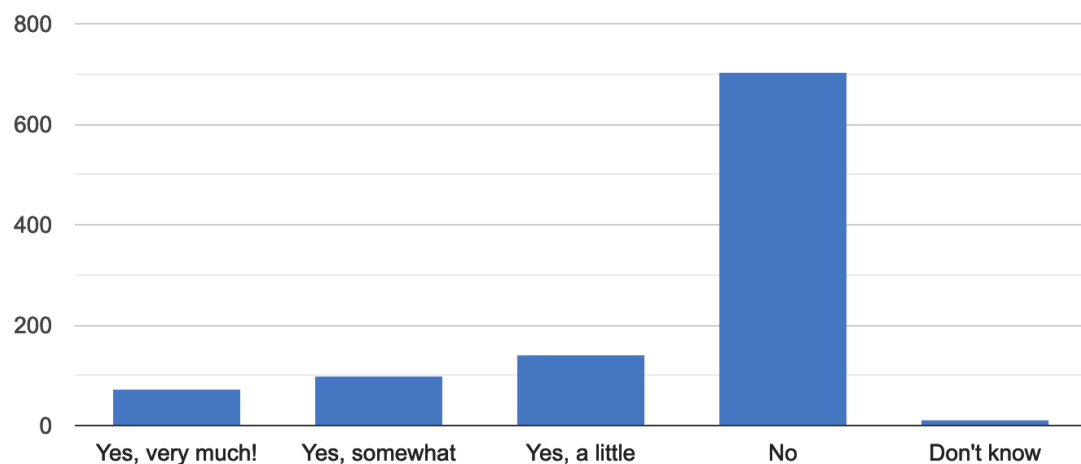


*Before I could become a Christian, I needed to study info from a creation ministry to help me resolve concerns about science and the Bible (for example, Institute for Creation Research, Answers in Genesis, Reasons to Believe or BioLogos).*



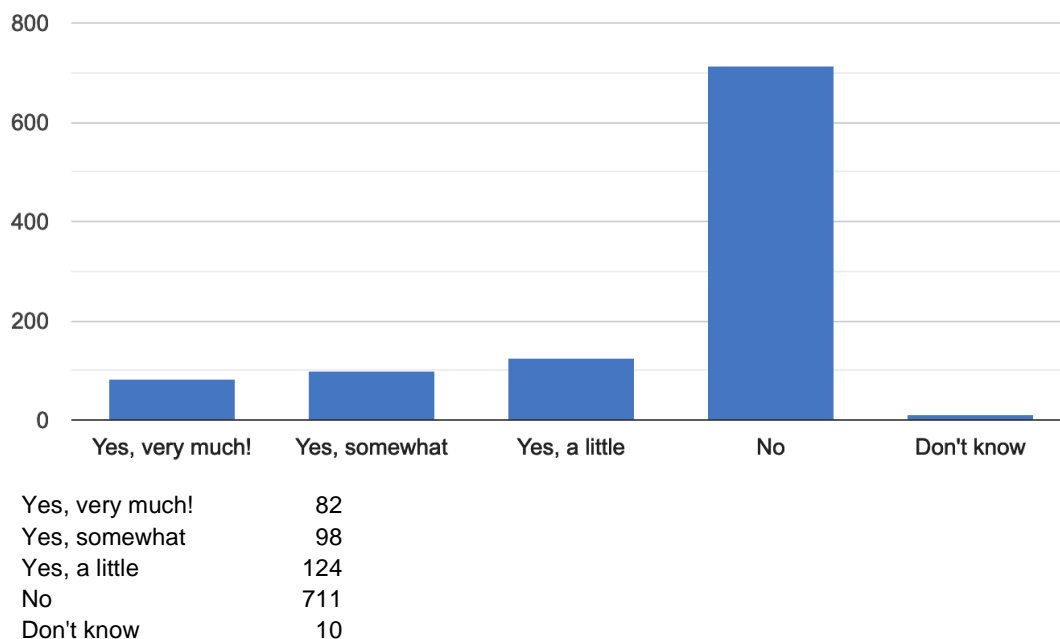
Yes, very much!	37
Yes, somewhat	49
Yes, a little	80
No	854
Don't know	5

*Before I was a Christian, someone showed evidence for Jesus' resurrection just like a lawyer might do in a court case... and it helped me believe.*

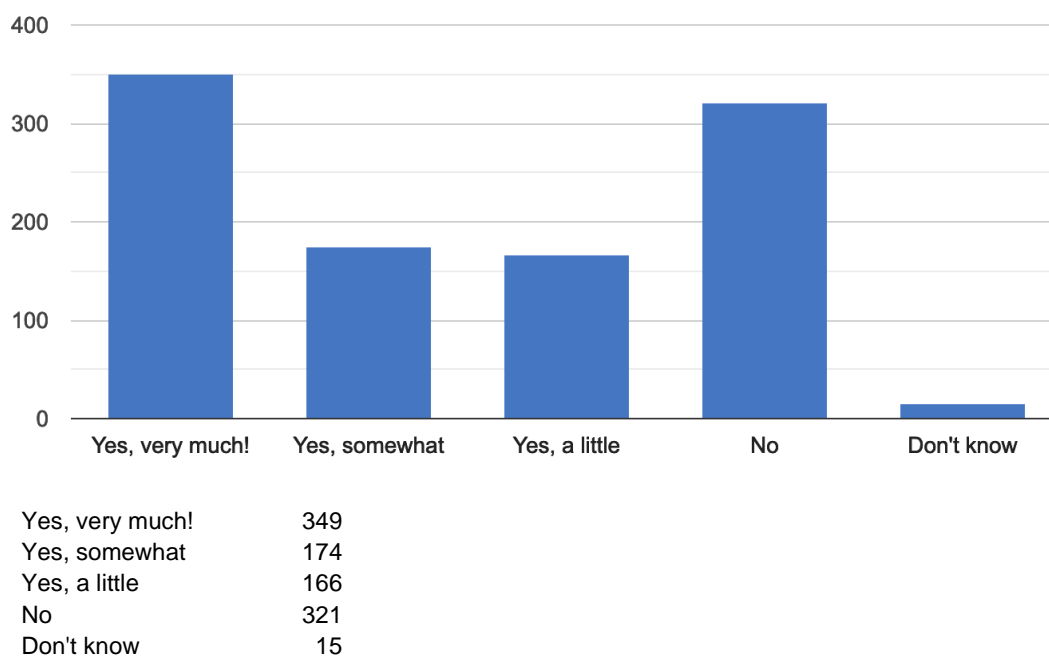


Yes, very much!	73
Yes, somewhat	99
Yes, a little	141
No	701
Don't know	11

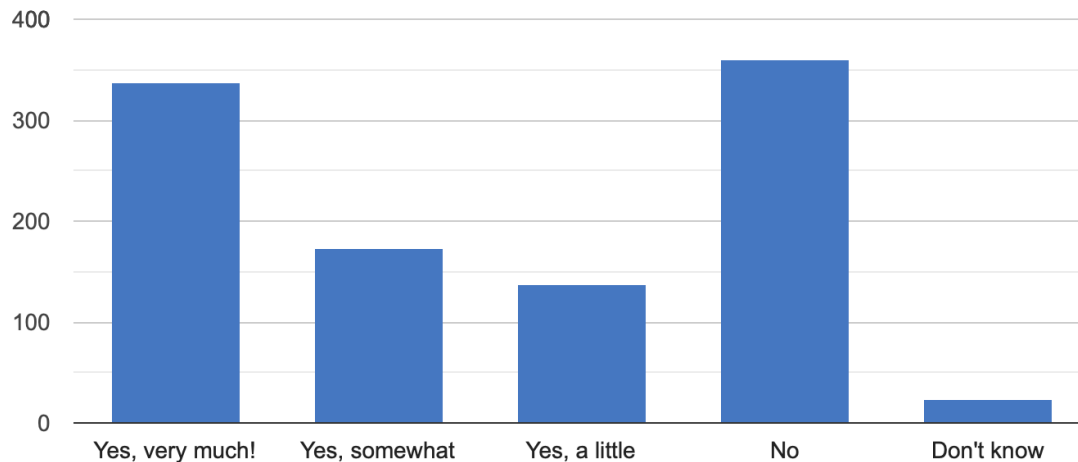
I was persuaded to become a Christian by historical and archaeological evidence for Christ's resurrection.



I found Christianity to be true because my life practically improved after I started following Christ.

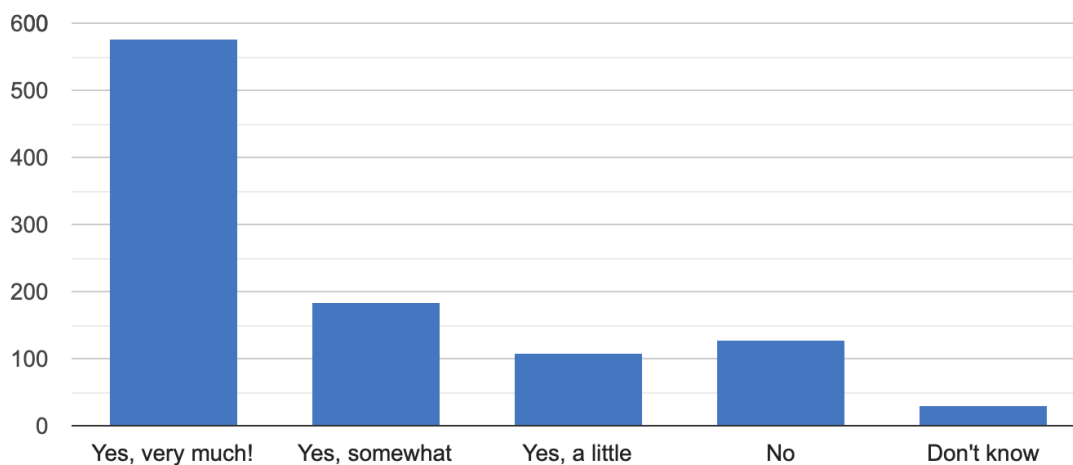


I was an unbeliever, but then I suddenly had a strong sense that God was calling me to Himself.



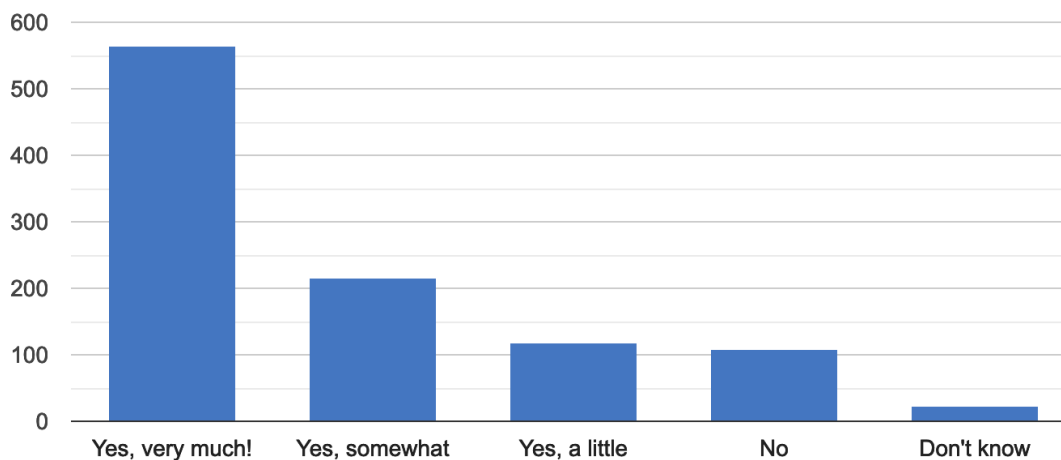
Yes, very much!	336
Yes, somewhat	172
Yes, a little	136
No	359
Don't know	22

I came to believe Christianity is true because the Holy Spirit impressed it upon my heart at my conversion.



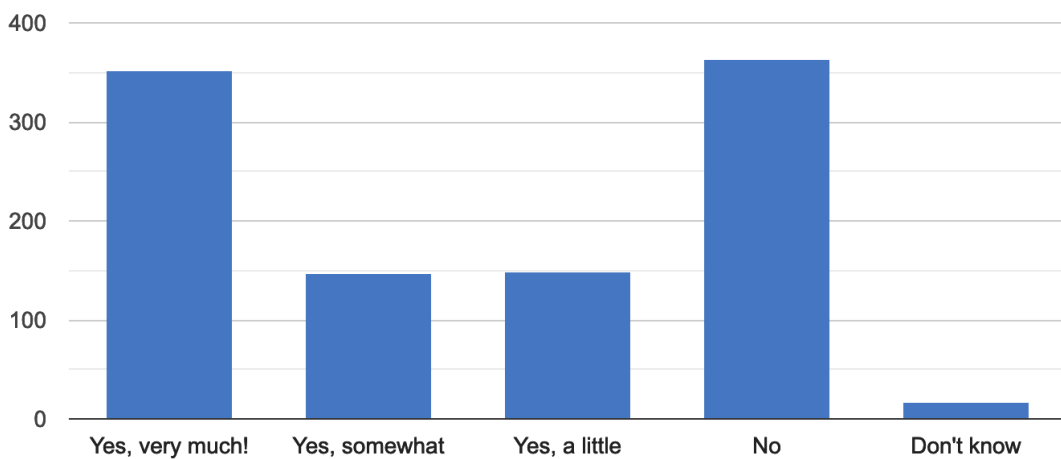
Yes, very much!	576
Yes, somewhat	183
Yes, a little	108
No	128
Don't know	30

Nobody needed to prove to me that the Bible was true. It proved itself to be true to me.



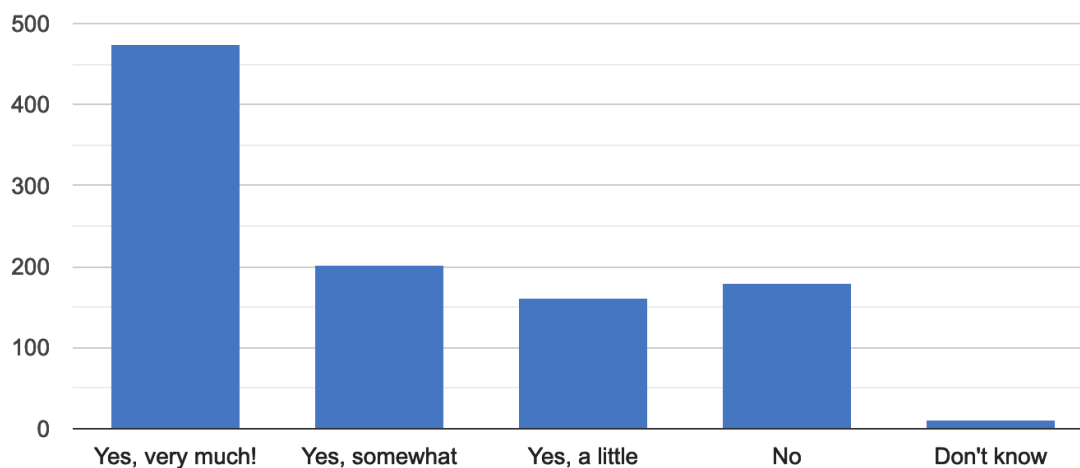
Yes, very much!	564
Yes, somewhat	215
Yes, a little	118
No	107
Don't know	21

I thought I'd explore Christianity. And the more I explored it, the more it confirmed itself to be correct.



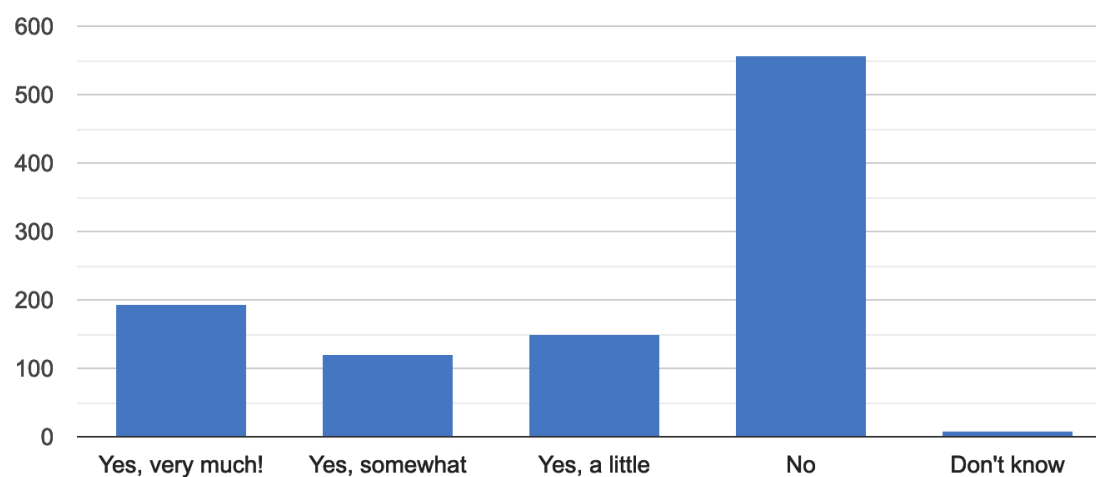
Yes, very much!	351
Yes, somewhat	147
Yes, a little	148
No	363
Don't know	16

I wanted to be a Christian because I realized Jesus can help me become the person God intended me to be.



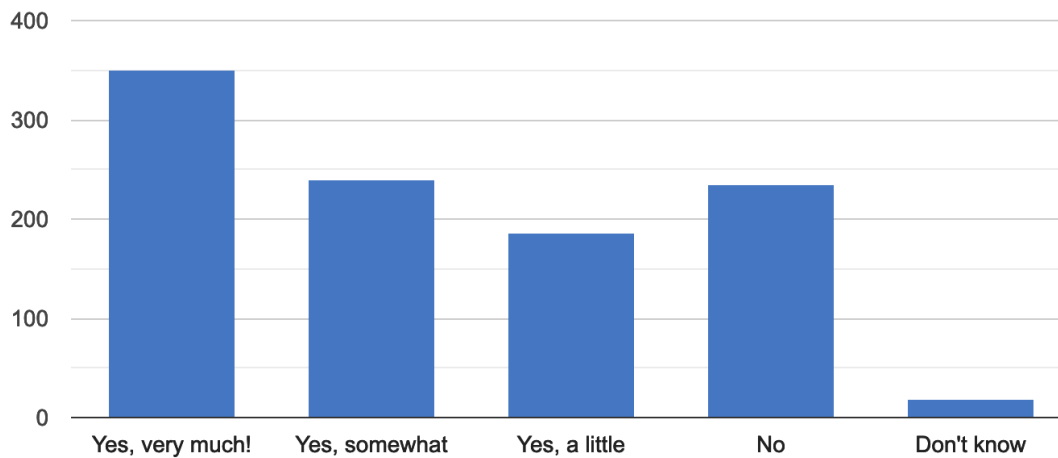
Yes, very much!	473
Yes, somewhat	202
Yes, a little	160
No	179
Don't know	11

In order to become a Christian, I compared Christianity to the other major worldviews and saw how Christianity was the only one that made sense.



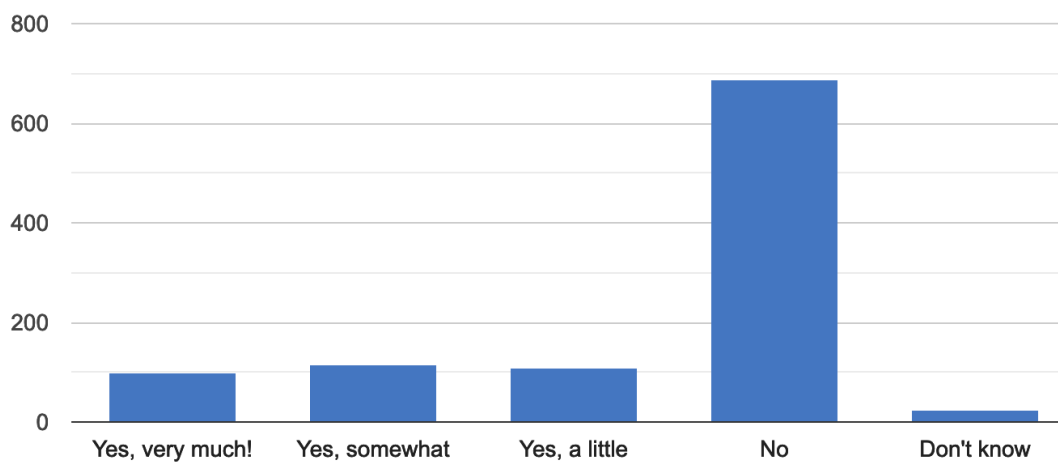
Yes, very much!	192
Yes, somewhat	119
Yes, a little	150
No	556
Don't know	8

The idea that there is right/wrong (moral laws) helped convince me Christianity is true.



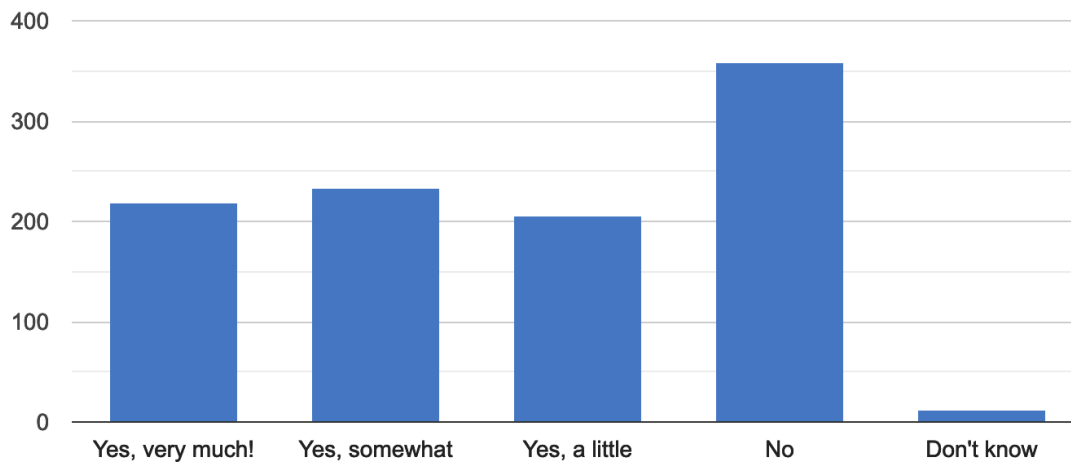
Yes, very much!	349
Yes, somewhat	239
Yes, a little	185
No	234
Don't know	18

I decided to test Christianity like a hypothesis and it confirmed itself to be true.



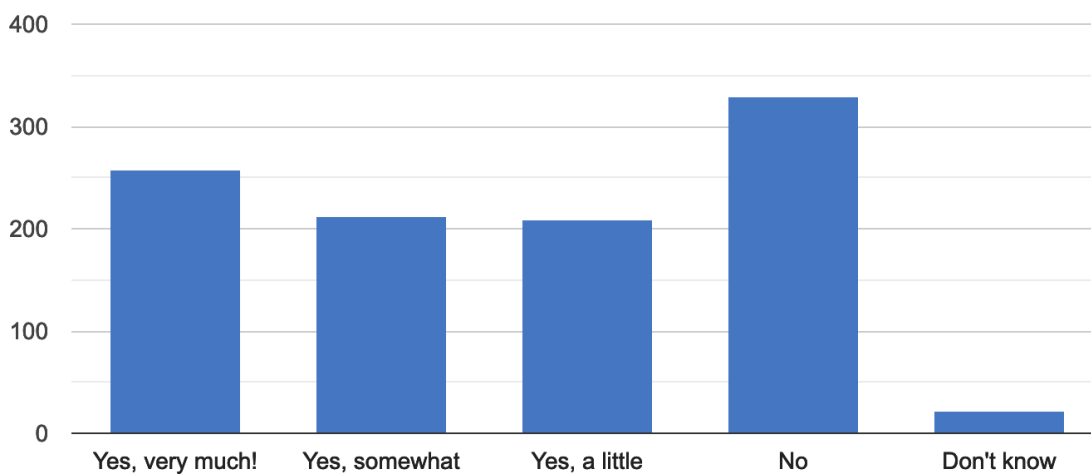
Yes, very much!	97
Yes, somewhat	113
Yes, a little	106
No	687
Don't know	22

I came to Christ because of a friend's godly example.



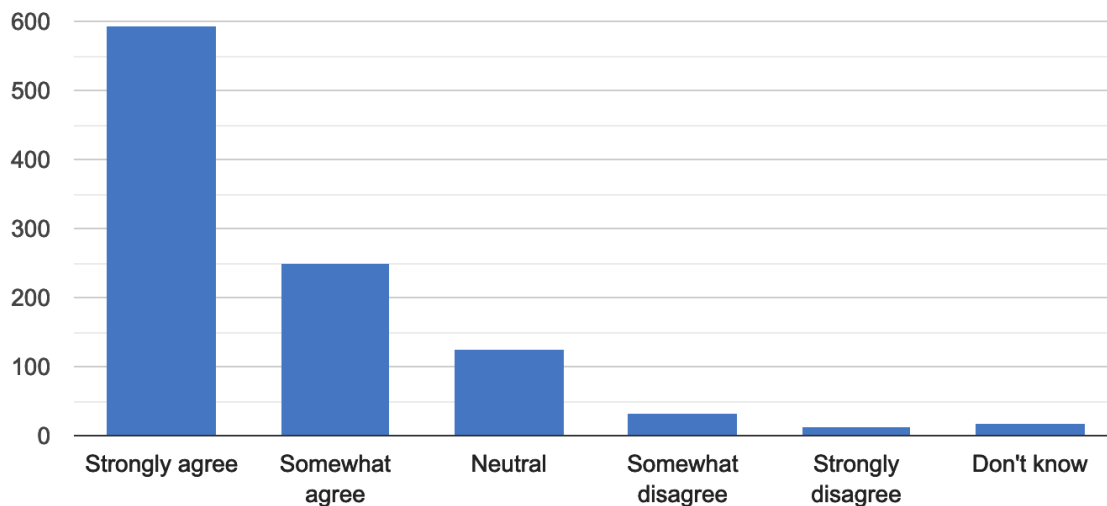
Yes, very much!	218
Yes, somewhat	233
Yes, a little	205
No	357
Don't know	12

I saw that Christianity was starting to produce positive results in my life, and this convinced me it was true.



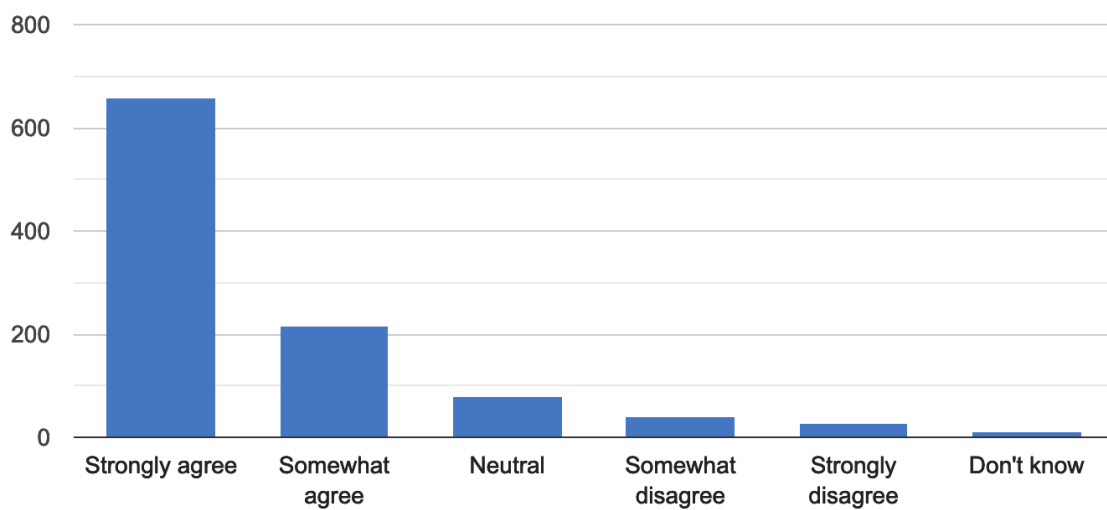
Yes, very much!	257
Yes, somewhat	211
Yes, a little	208
No	328
Don't know	21

I really did not need to be convinced. What I needed was God to open my eyes!



Strongly agree	593
Somewhat agree	248
Neutral	125
Somewhat disagree	31
Strongly disagree	12
Don't know	16

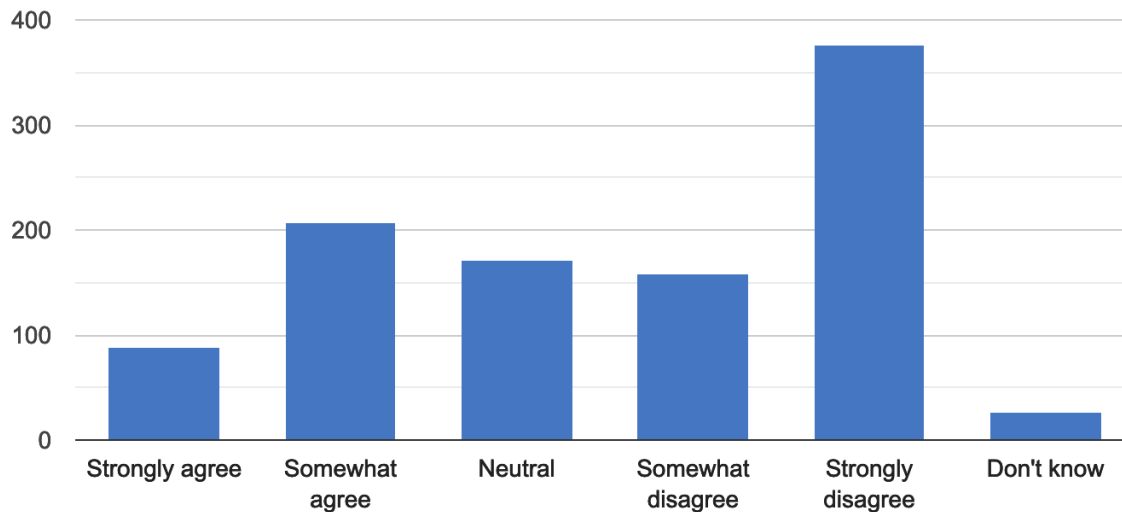
Nobody had to convince me God existed; I already believed in God.



Strongly agree	656
Somewhat agree	216
Neutral	79
Somewhat disagree	39
Strongly disagree	25
Don't know	10

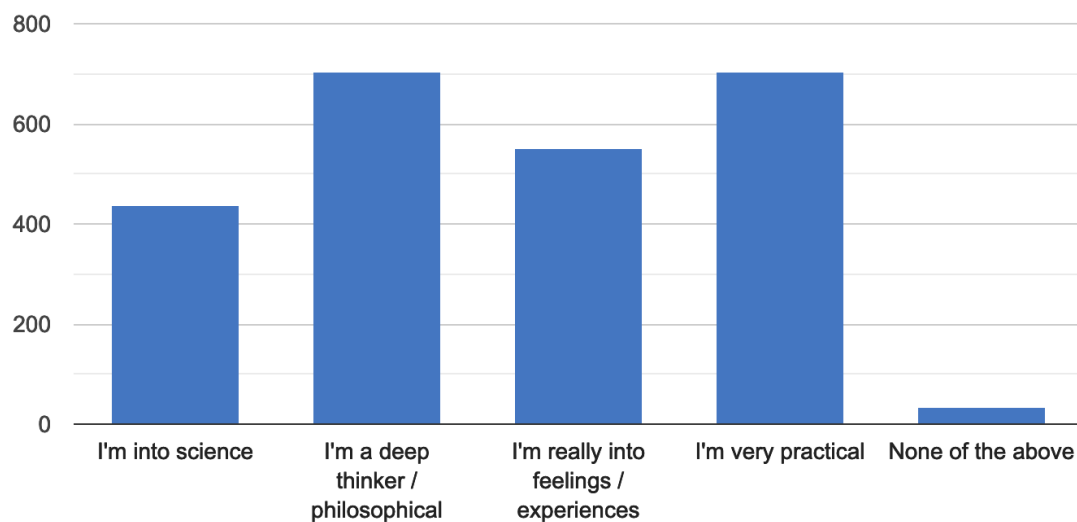


I felt there were many things in Christianity that were illogical, but I became a believer anyway.



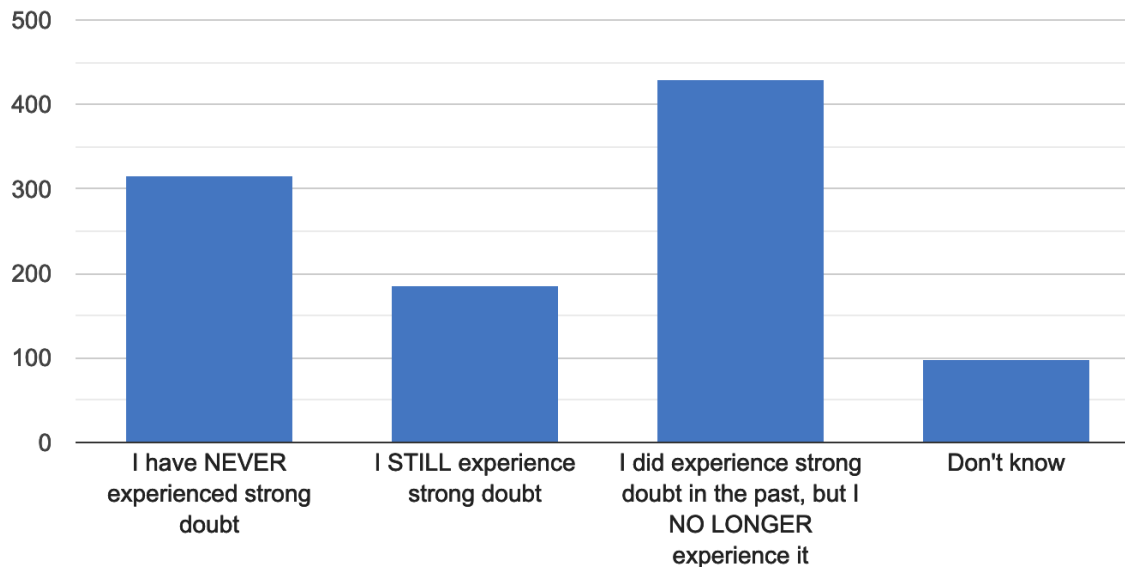
Strongly agree	88
Somewhat agree	207
Neutral	171
Somewhat disagree	157
Strongly disagree	376
Don't know	26

Select ALL that describe you...



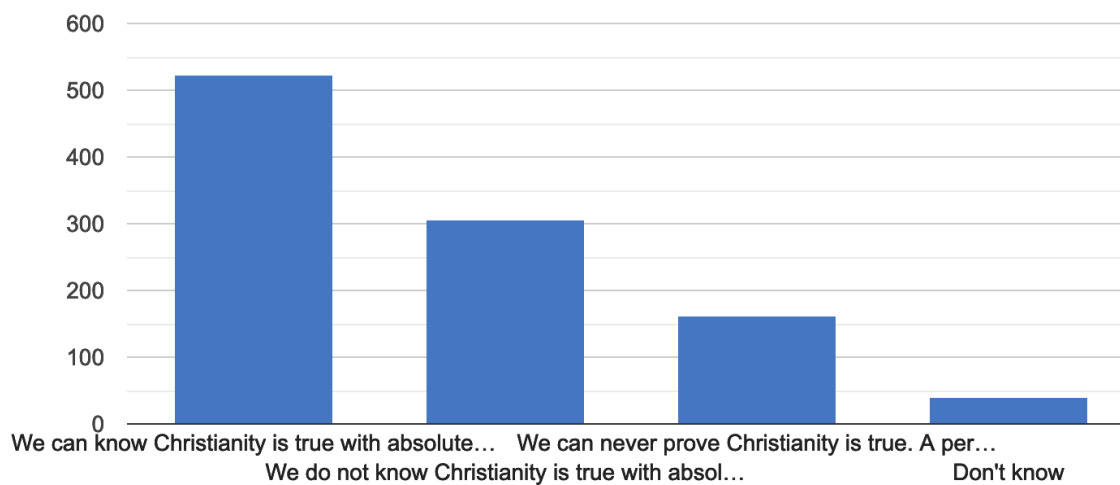
I'm into science	436
I'm a deep thinker / philosophical	701
I'm really into feelings / experiences	551
I'm very practical	704
None of the above	34

Have you ever had a 'crisis of faith' (a strong period of doubt) while being a Christian?



I have NEVER experienced strong doubt	315
I STILL experience strong doubt	184
I did experience strong doubt in the past, but I NO LONGER experience it	428
Don't know	98

Which of the following BEST describes you...

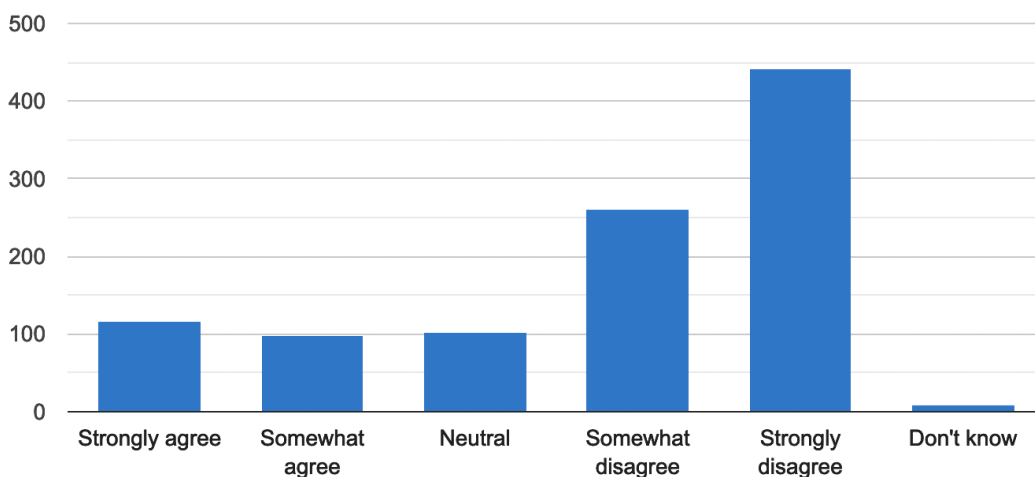


We can know Christianity is true with absolute certainty (like in math).	521
We do not know Christianity is true with absolute certainty. But we can know Christianity is true because the evidence strongly leans in that direction.	305
We can never prove Christianity is true. A person must simply take a leap of faith.	160
Don't know	39

## Appendix 9

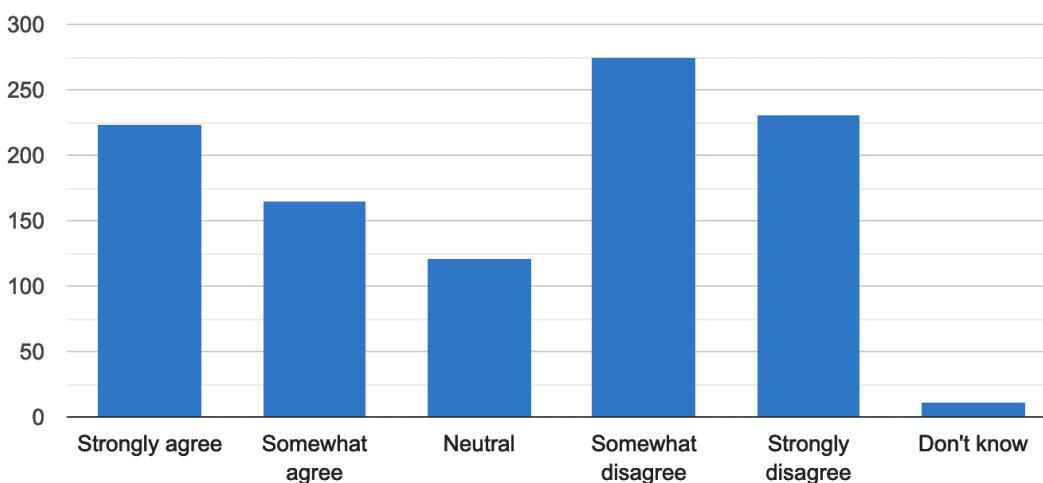
### Answers: What Keeps Convinced Today

We should not use historical evidence, science or philosophy when trying to prove Christianity. We should just stick to the Bible instead.



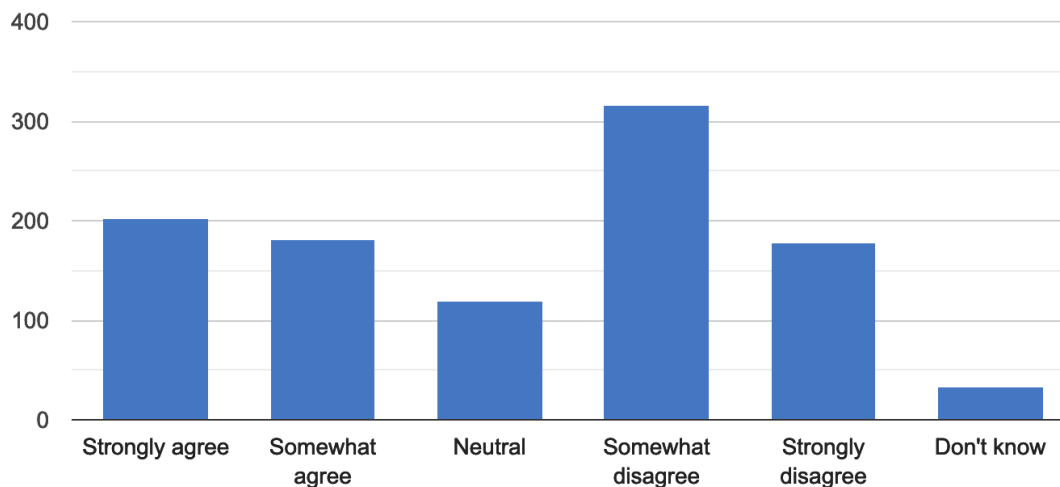
Strongly agree	116
Somewhat agree	98
Neutral	101
Somewhat disagree	260
Strongly disagree	441
Don't know	9

The Bible proves itself to be true. So we shouldn't try to prove the Bible.



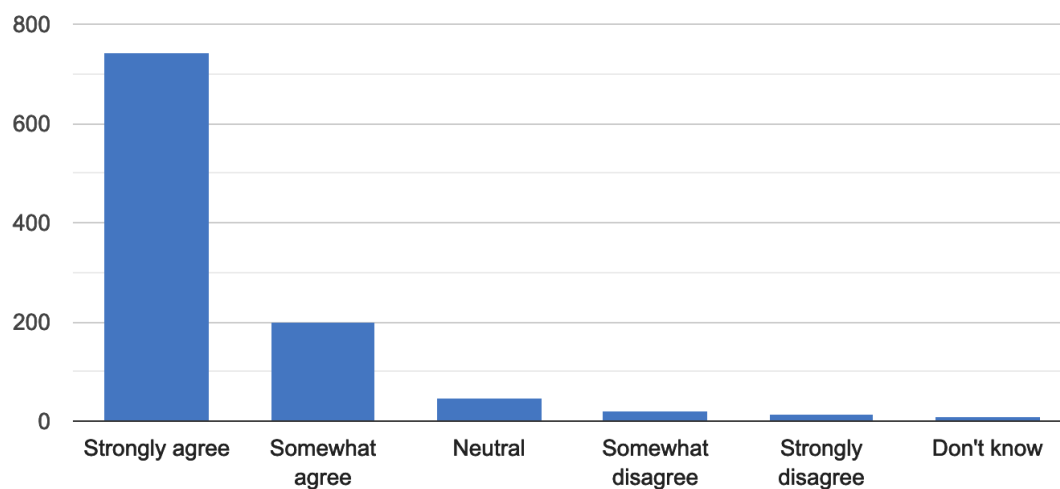
Strongly agree	223
Somewhat agree	165
Neutral	121
Somewhat disagree	274
Strongly disagree	231
Don't know	11

We don't have to prove God. Belief in God is 'properly basic' and does not need to be inferred from any kind of argument/evidence.



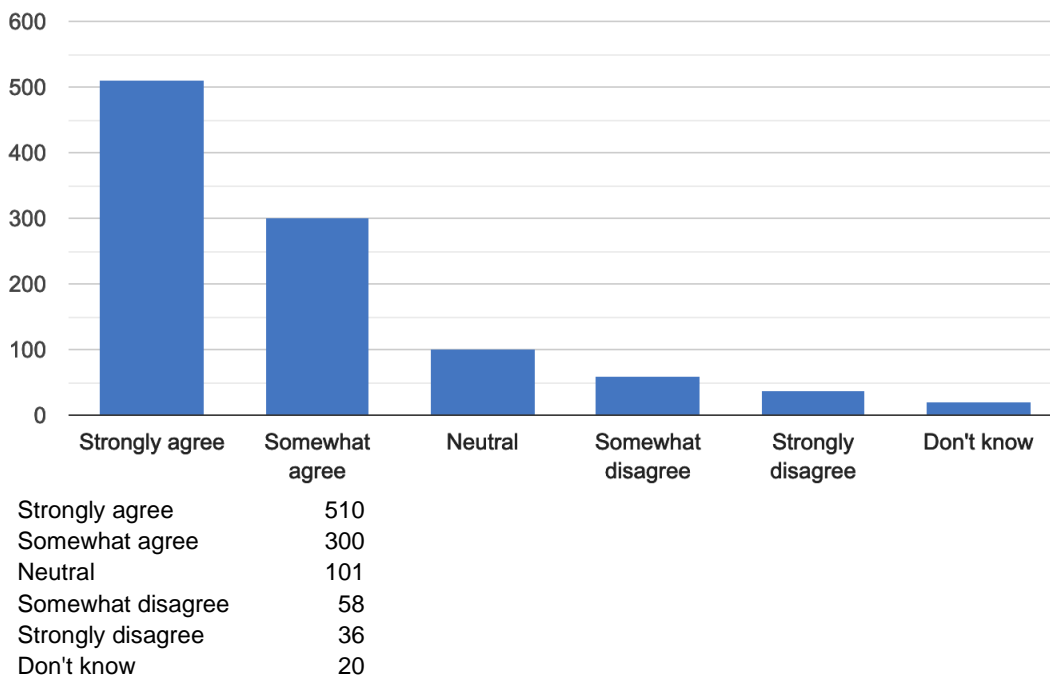
Strongly agree	201
Somewhat agree	181
Neutral	118
Somewhat disagree	315
Strongly disagree	178
Don't know	32

I know Christianity is true today because the Holy Spirit continues to impress it upon my heart.

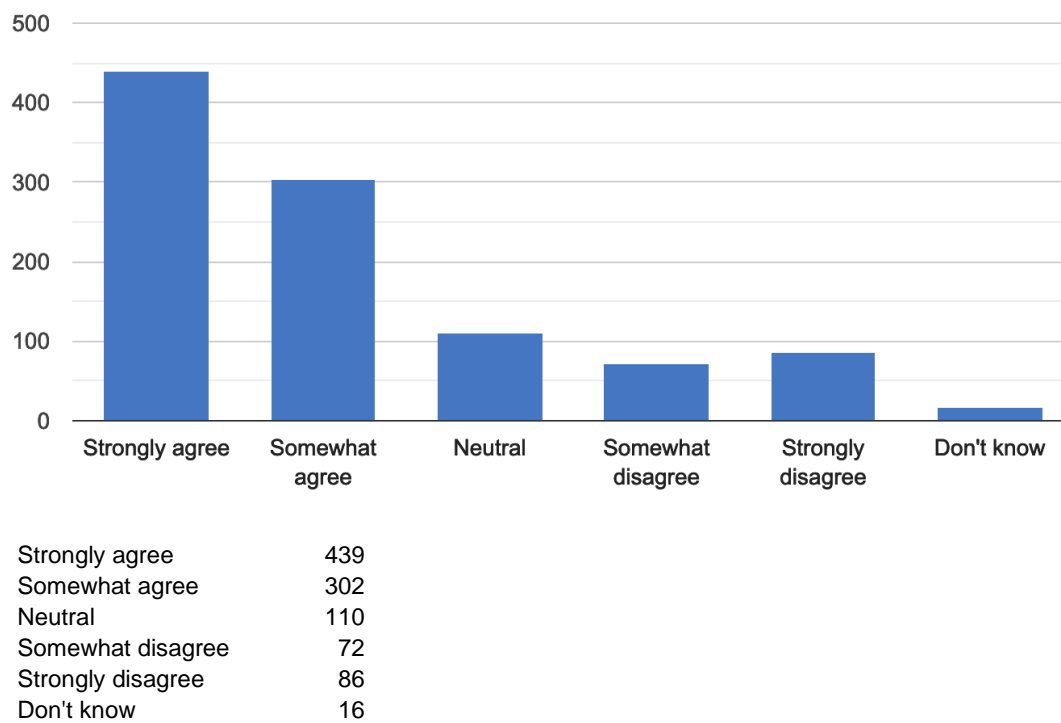


Strongly agree	742
Somewhat agree	197
Neutral	44
Somewhat disagree	21
Strongly disagree	13
Don't know	8

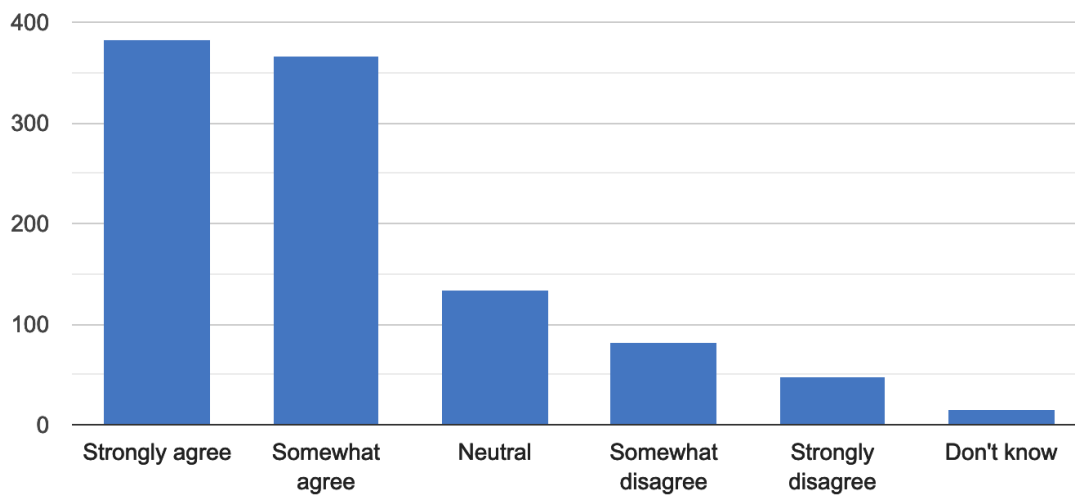
When defending Christianity, it's important to show that only Christianity can help a person function the way God intended them to be.



My faith has grown by looking at the major religions/worldviews and seeing how Christianity stands out.

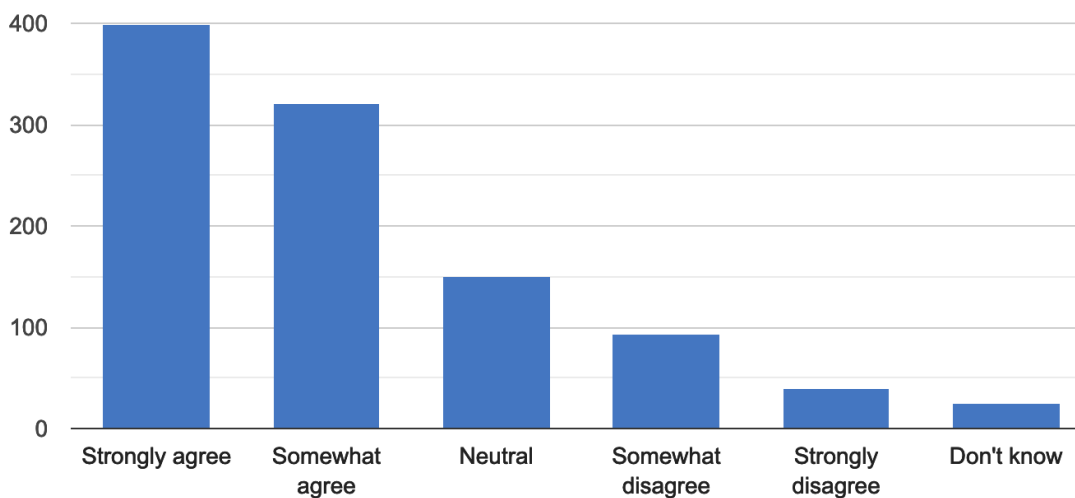


The idea that there is right/wrong (moral laws) is a good way to persuade somebody that God exists.



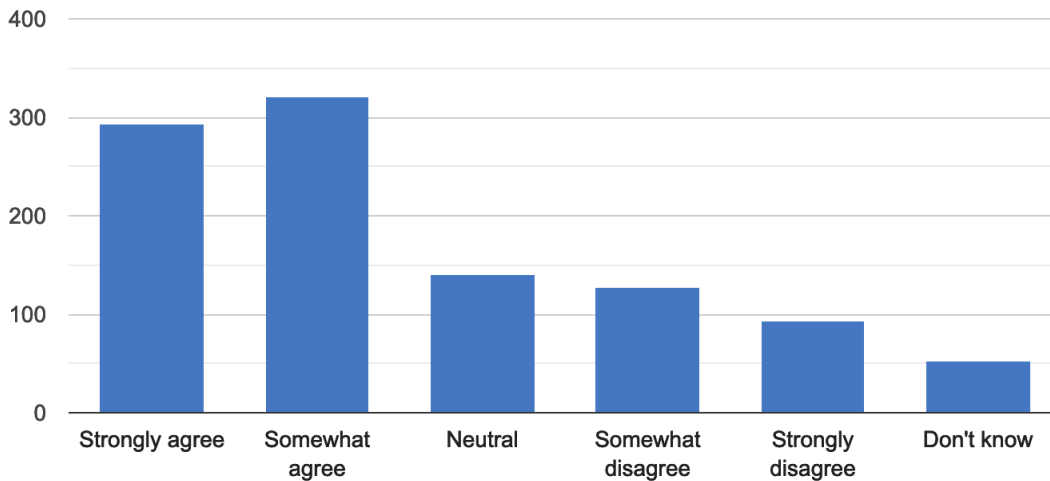
Strongly agree	382
Somewhat agree	366
Neutral	134
Somewhat disagree	82
Strongly disagree	47
Don't know	14

The best way to prove Christianity is to show that it is the only view that is consistent/coherent.



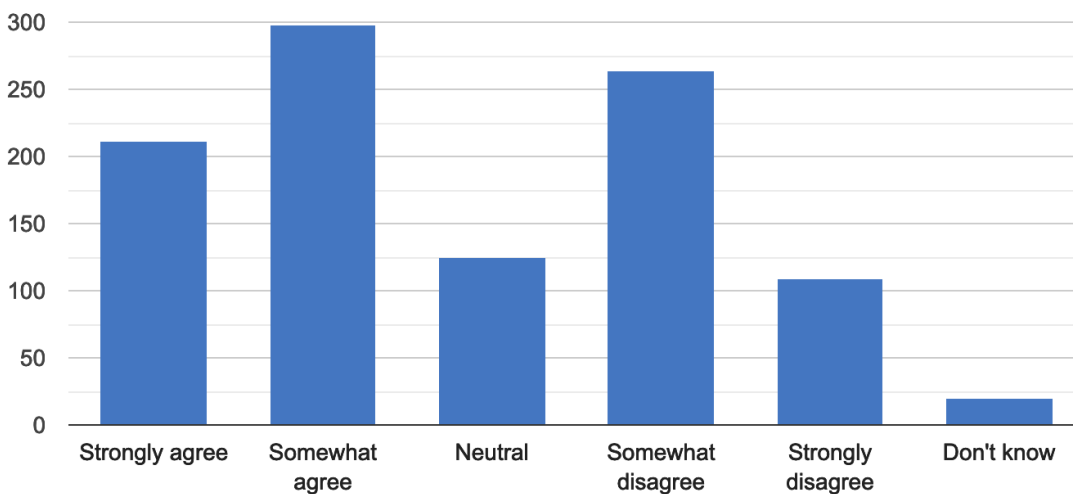
Strongly agree	399
Somewhat agree	320
Neutral	150
Somewhat disagree	93
Strongly disagree	39
Don't know	24

Christianity is like a theory or hypothesis; we can test it and confirm it to be true.



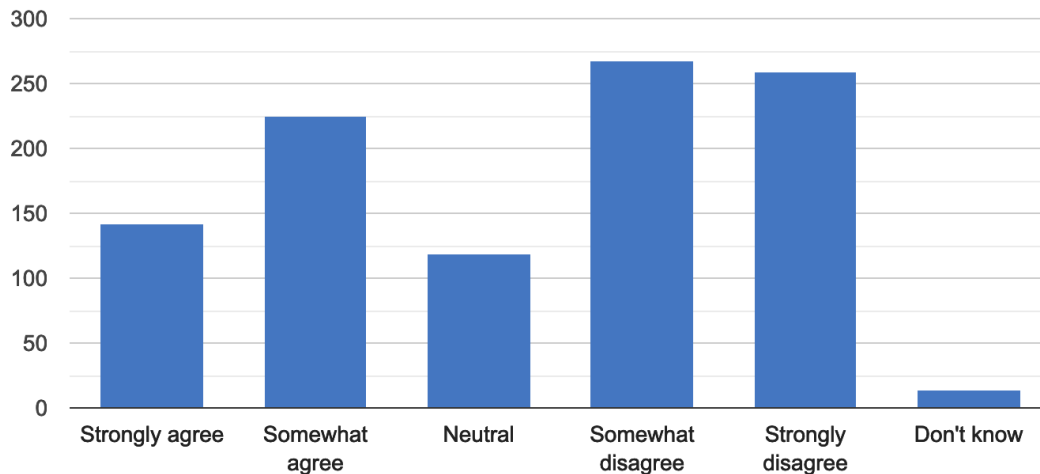
Strongly agree	293
Somewhat agree	320
Neutral	140
Somewhat disagree	127
Strongly disagree	93
Don't know	52

We don't need to prove God's existence because people intuitively know God exists.



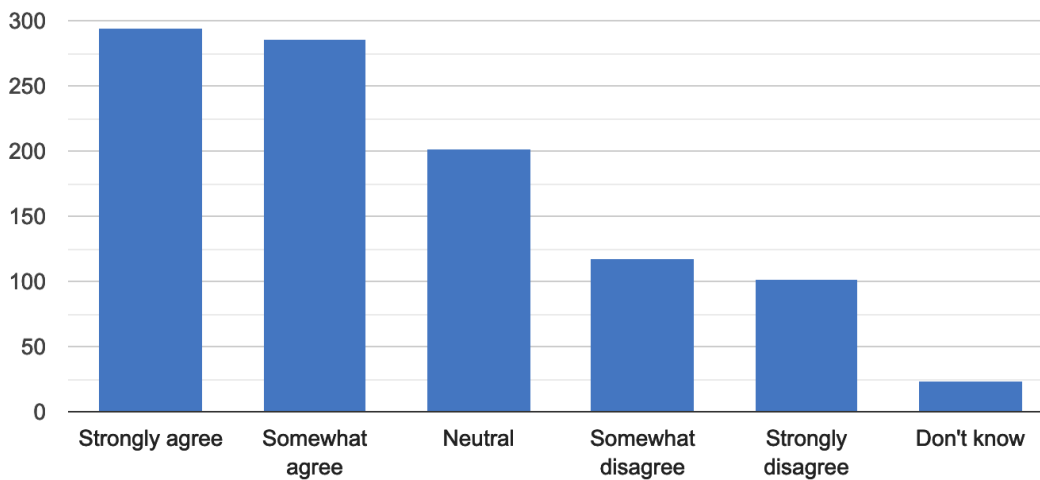
Strongly agree	211
Somewhat agree	298
Neutral	125
Somewhat disagree	263
Strongly disagree	108
Don't know	20

We can't really prove Christianity; we just need to believe it in faith.



Strongly agree	142
Somewhat agree	225
Neutral	118
Somewhat disagree	267
Strongly disagree	259
Don't know	14

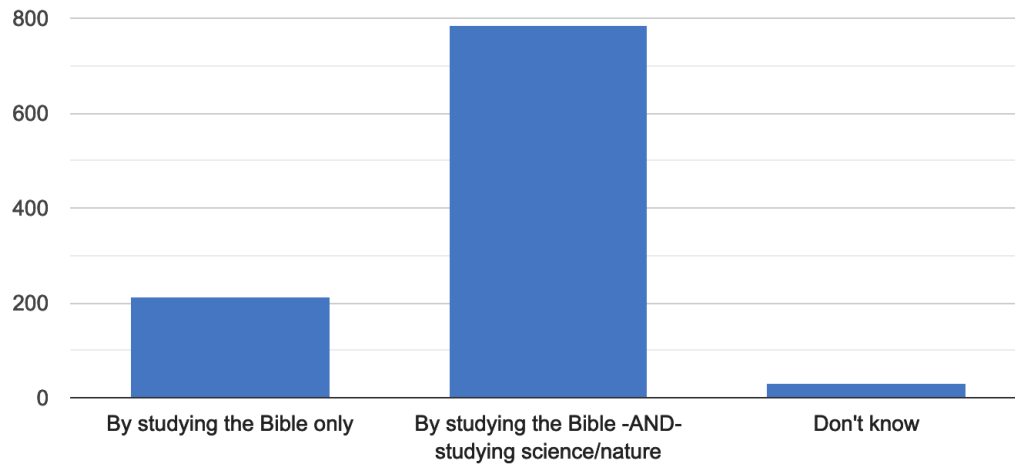
I'm convinced Christianity is true because it is the most practical worldview there is.



Strongly agree	294
Somewhat agree	285
Neutral	201
Somewhat disagree	117
Strongly disagree	101
Don't know	23

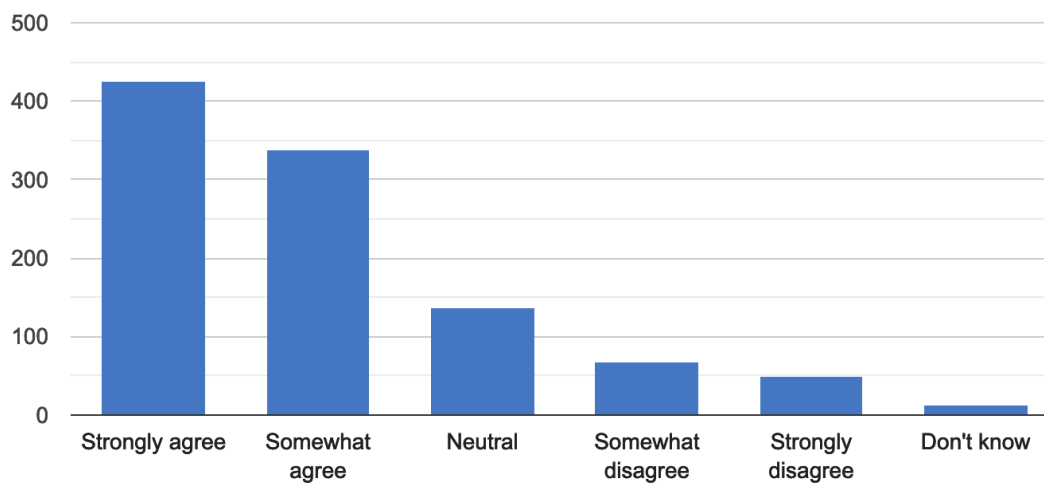


I believe Christians can know truth...



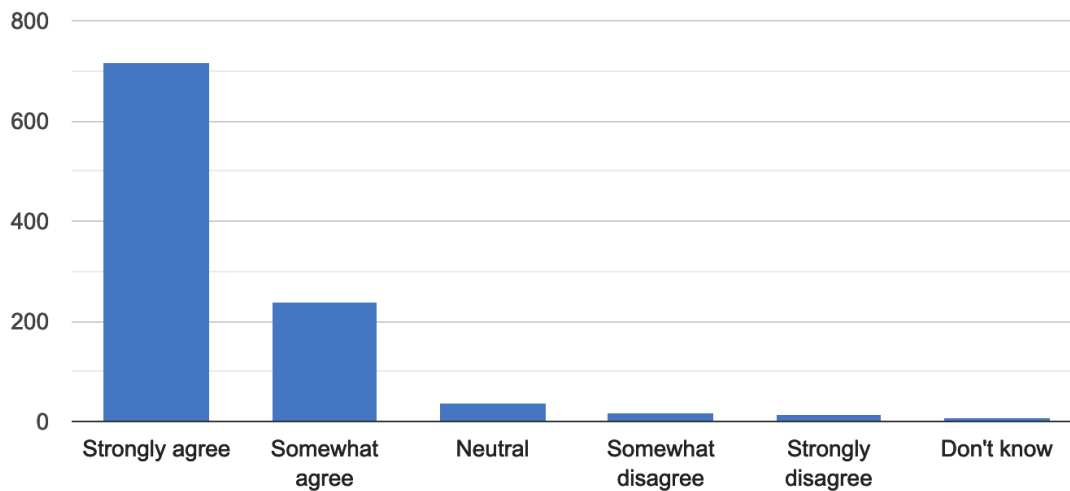
By studying the Bible only	211
By studying the Bible -AND- studying science/nature	785
Don't know	29

I like thinking about different theories and ideas.



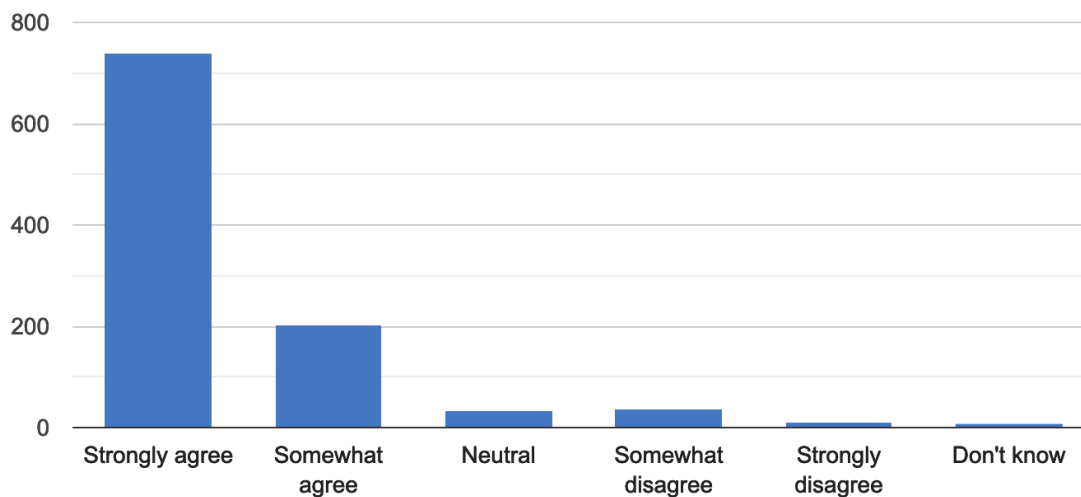
Strongly agree	425
Somewhat agree	337
Neutral	136
Somewhat disagree	67
Strongly disagree	48
Don't know	12

People best know Christianity is true by experiencing God/Jesus.



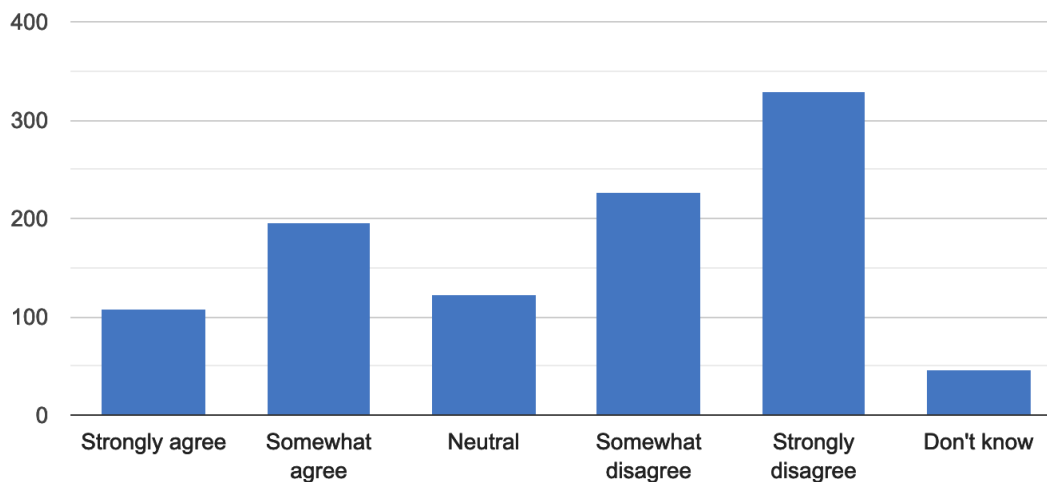
Strongly agree	714
Somewhat agree	237
Neutral	37
Somewhat disagree	17
Strongly disagree	14
Don't know	6

It would be easier for the world to believe if Christians lived like Christ daily.



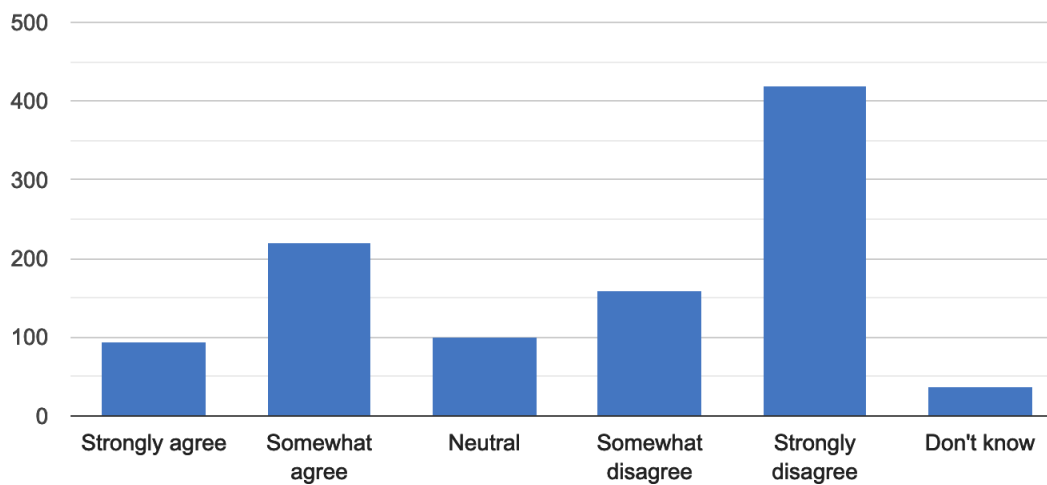
Strongly agree	737
Somewhat agree	203
Neutral	33
Somewhat disagree	35
Strongly disagree	10
Don't know	7

I think unbelievers are too damaged by the Fall to be able to use reason and logic when trying to figure out whether God exists.



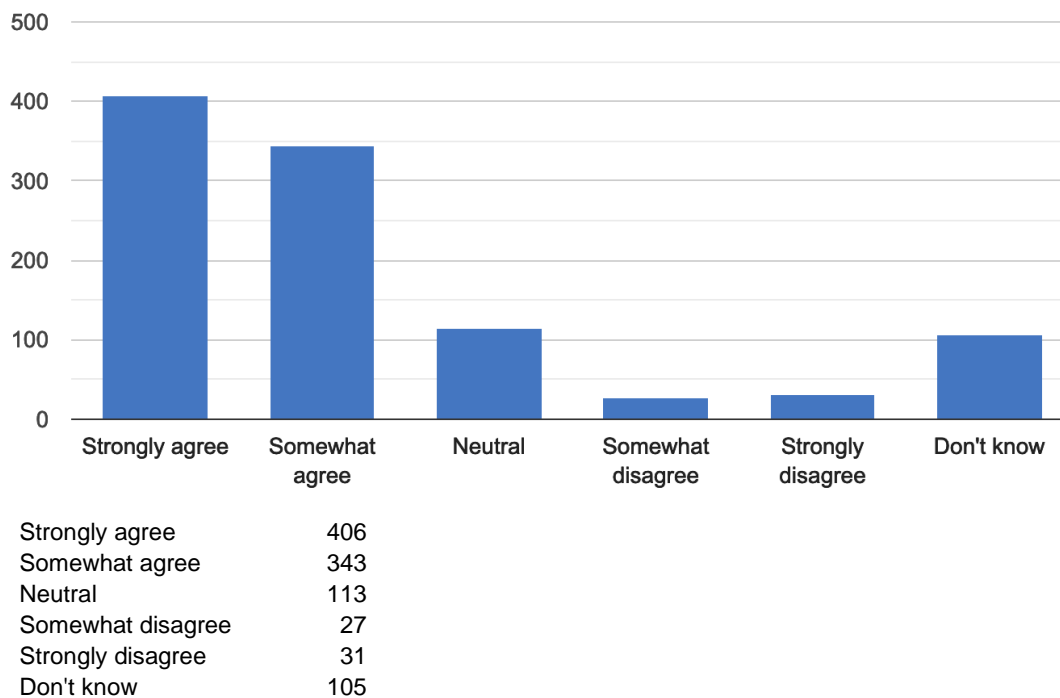
Strongly agree	108
Somewhat agree	195
Neutral	122
Somewhat disagree	226
Strongly disagree	328
Don't know	46

There are paradoxes (contradictions) in Christian doctrine.

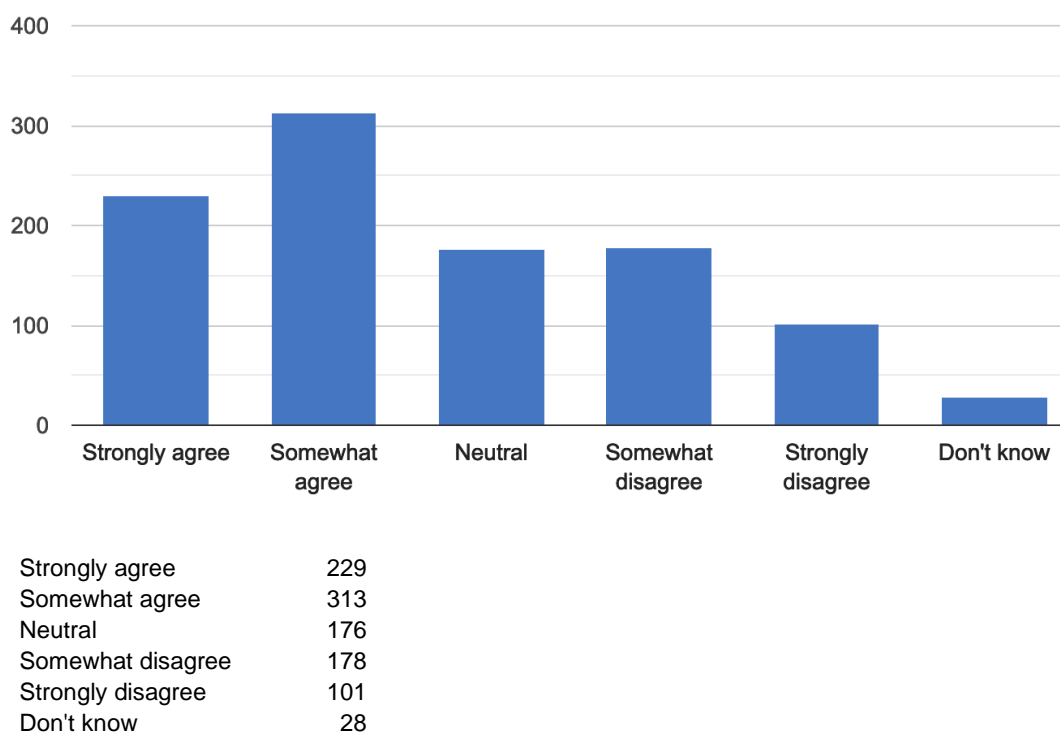


Strongly agree	93
Somewhat agree	220
Neutral	99
Somewhat disagree	158
Strongly disagree	419
Don't know	36

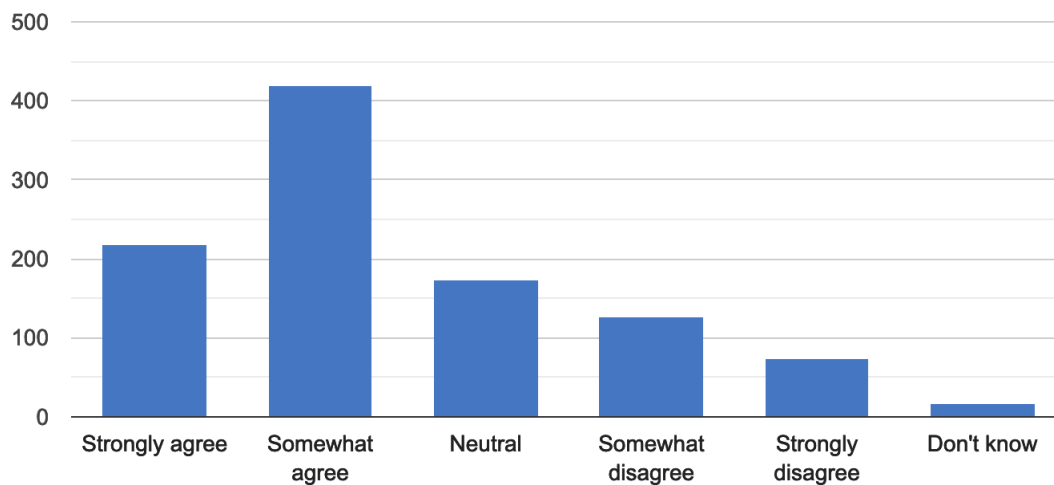
I believe philosophical proofs for God are valid and helpful in proving God exists. For example, the cosmological, teleological, ontological, moral arguments for God.



The best way to prove Christianity is to show that it produces good results.

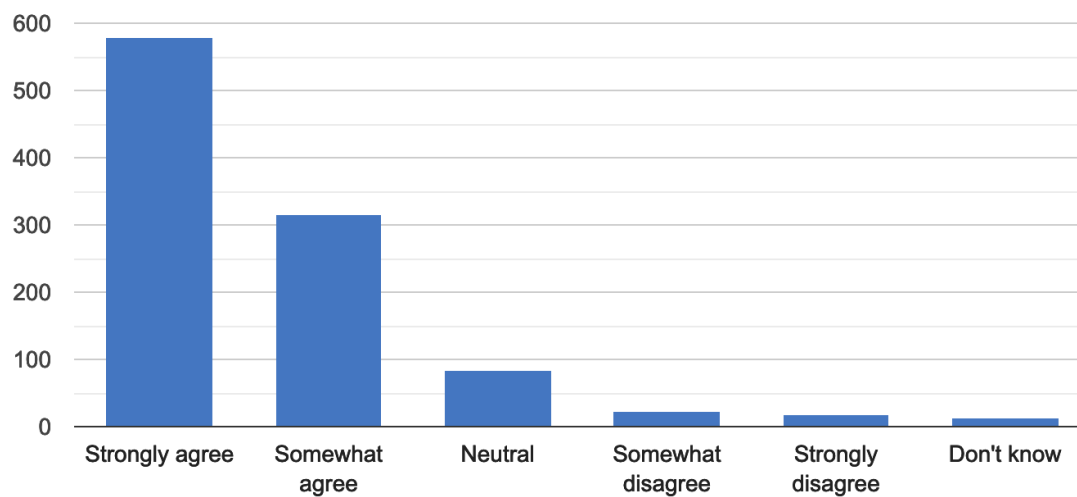


We can persuade unbelievers to become Christians by giving them historical and archaeological evidence for Christ's resurrection.



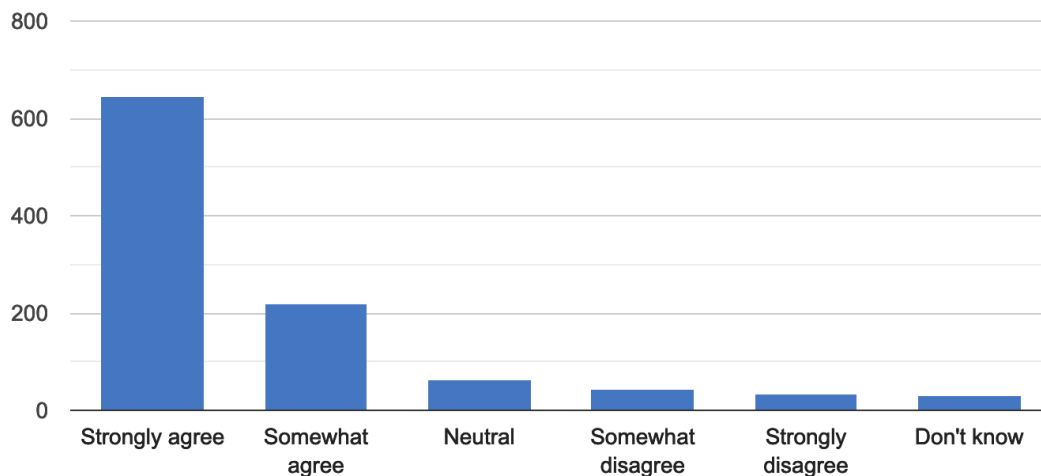
Strongly agree	217
Somewhat agree	418
Neutral	173
Somewhat disagree	127
Strongly disagree	74
Don't know	16

I know God is real because I see Him at work in supernatural ways.



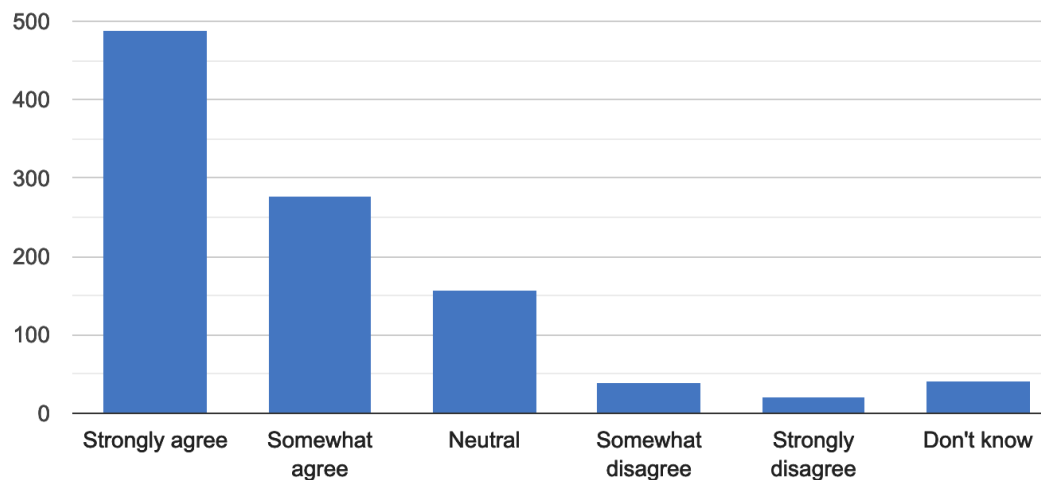
Strongly agree	579
Somewhat agree	314
Neutral	82
Somewhat disagree	23
Strongly disagree	16
Don't know	11

People cannot become Christians unless God opens their eyes and gives them faith to believe.



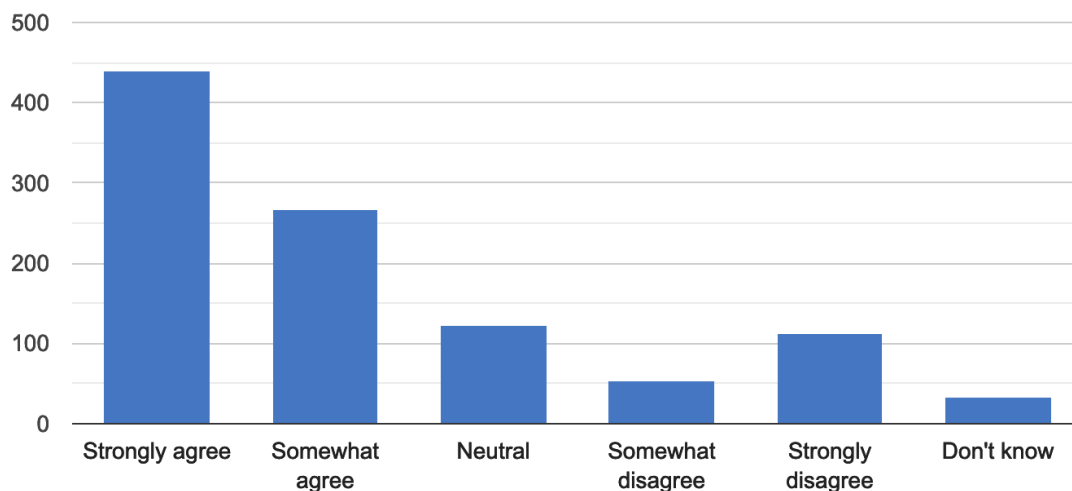
Strongly agree	643
Somewhat agree	219
Neutral	61
Somewhat disagree	41
Strongly disagree	32
Don't know	29

I'm convinced Christianity is true because the Bible's description of human nature is the most accurate one we have.



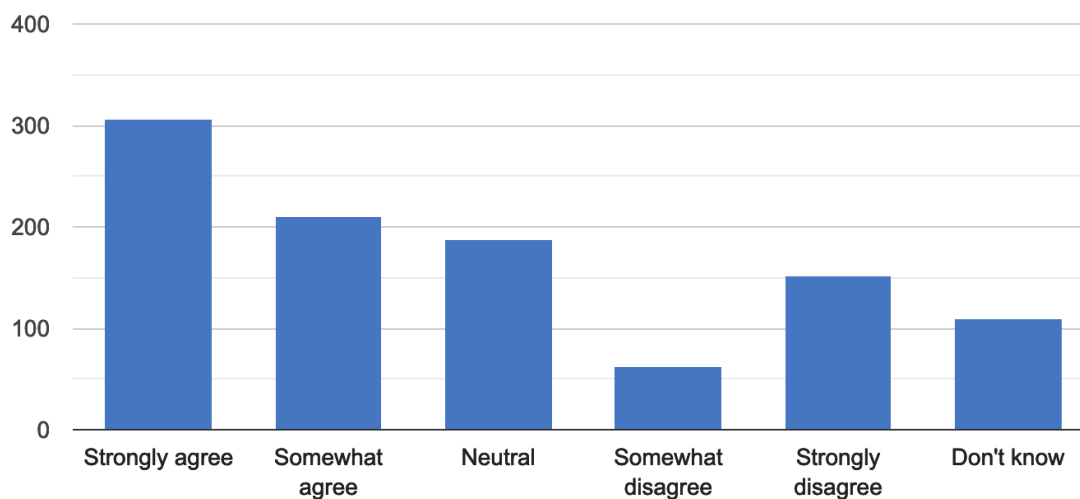
Strongly agree	488
Somewhat agree	277
Neutral	156
Somewhat disagree	39
Strongly disagree	20
Don't know	41

*After becoming a Christian, I compared Christianity to a non-Christian religion/cult, and this has increased my confidence in Christianity.*



Strongly agree	439
Somewhat agree	267
Neutral	122
Somewhat disagree	53
Strongly disagree	112
Don't know	32

*After becoming a Christian, I studied info from a creation ministry and it has increased my confidence in the Bible (Institute for Creation Research, Answers in Genesis, Reasons to Believe or BioLogos).*

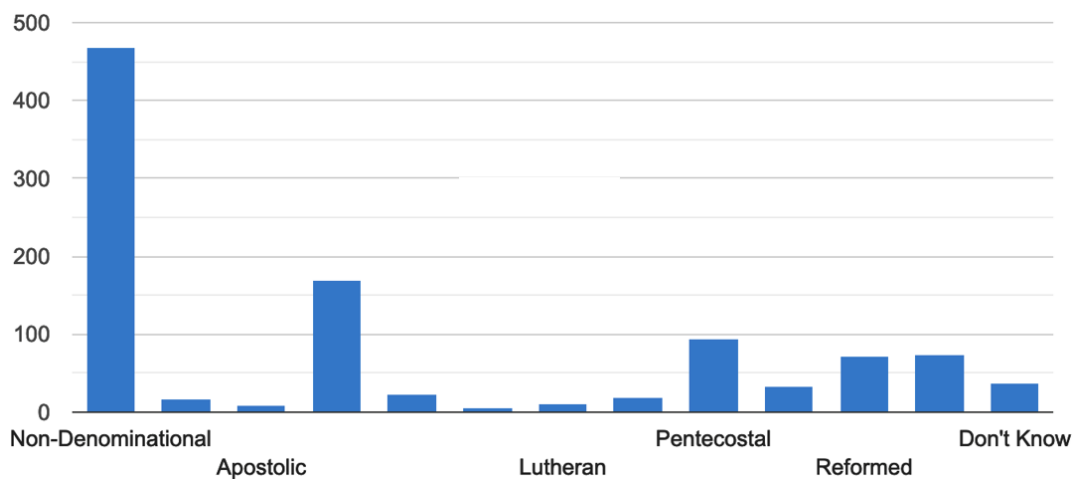


Strongly agree	306
Somewhat agree	210
Neutral	187
Somewhat disagree	62
Strongly disagree	151
Don't know	109

## Appendix 10

### Answers: Demographics

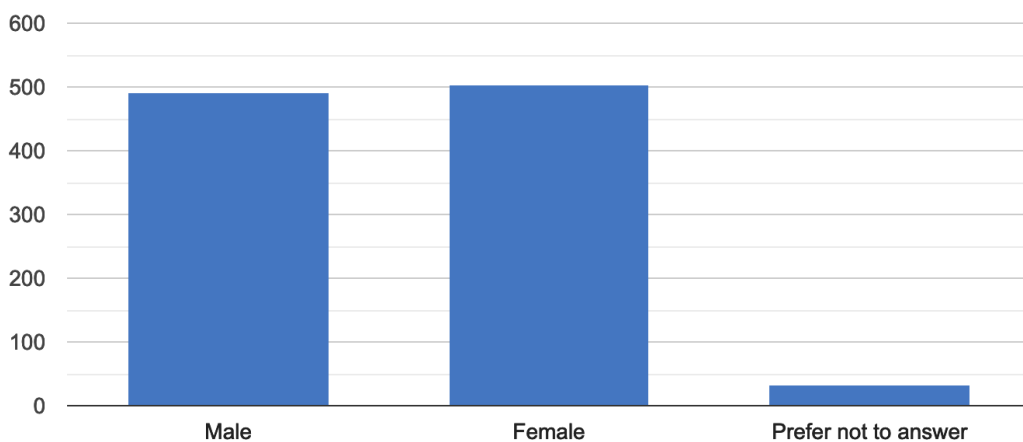
#### Church Denomination



Non-Denominational	467
Baptist	169
Pentecostal	94
Other	73
Reformed	71
Presbyterian	32
Methodist	18
Anglican	17

*Not showing smaller values*

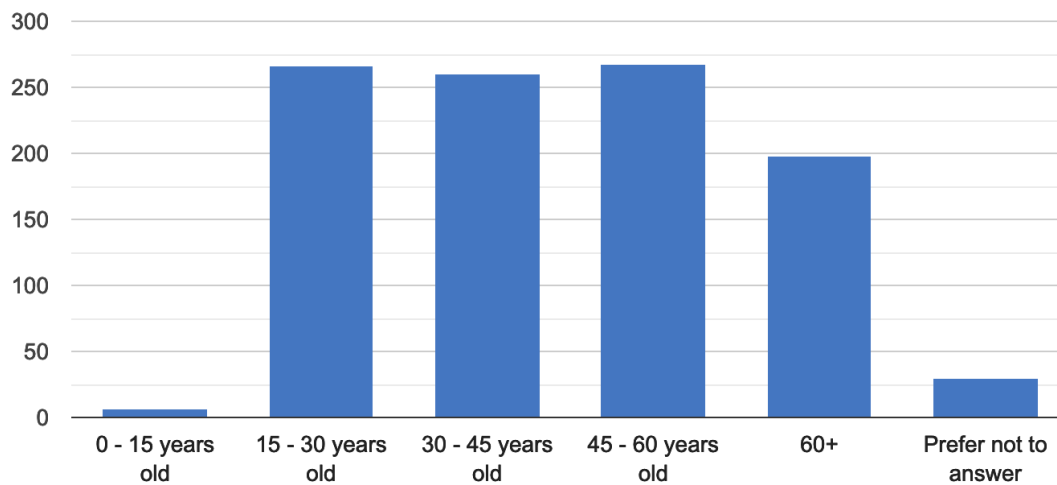
#### Gender



Female	503
Male	490
Prefer not to answer	32

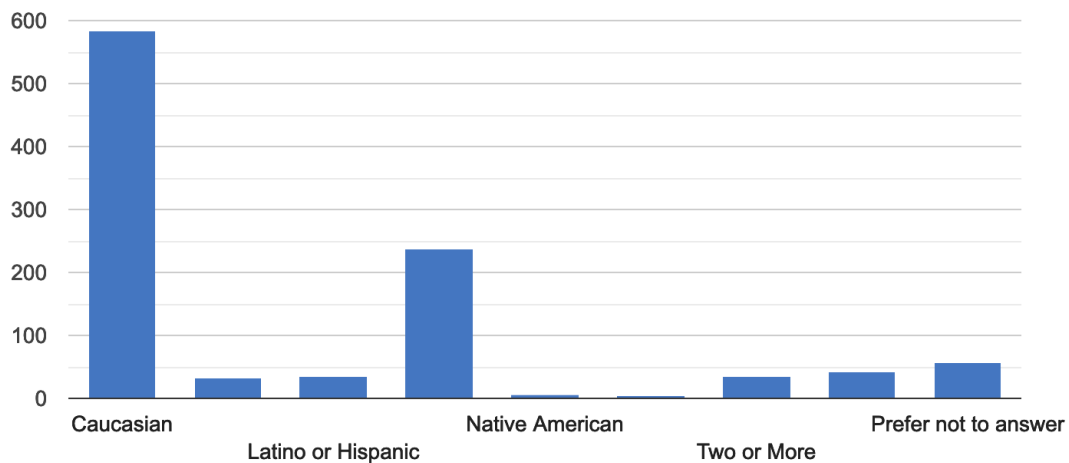


### Age



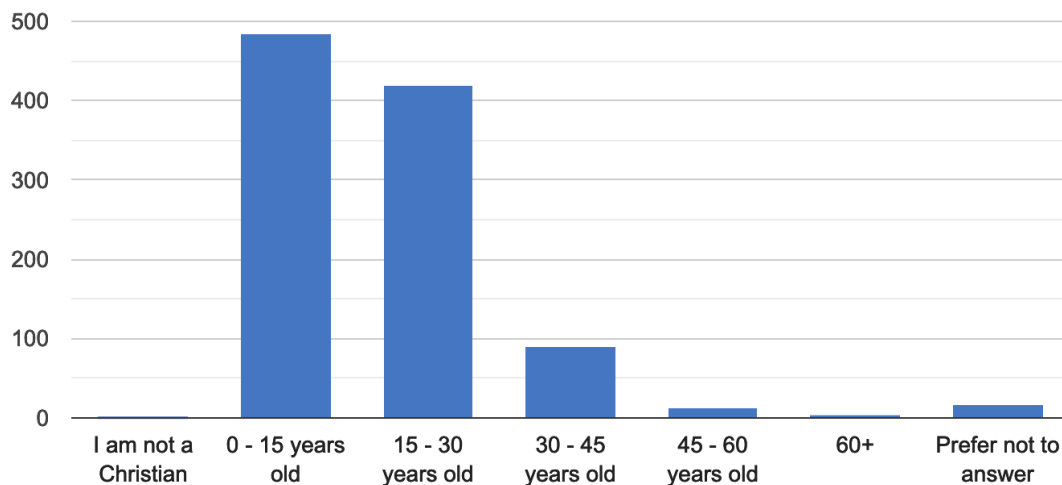
0 - 15 years old	6
15 - 30 years old	266
30 - 45 years old	260
45 - 60 years old	267
60+	197
Prefer not to answer	29

### Ethnicity



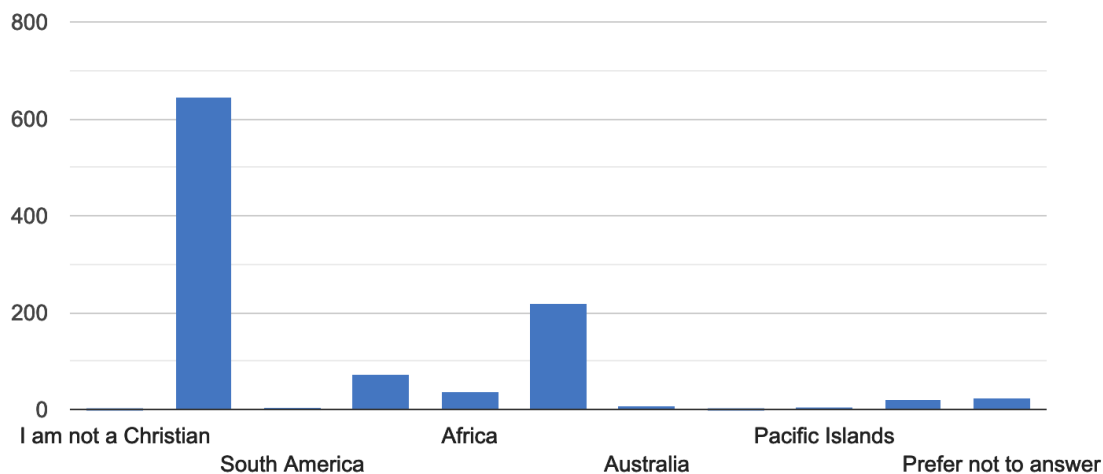
Caucasian	583
Asian	236
Prefer not to answer	56
Other	42
Latino or Hispanic	35
Two or More	34
African-American	31
Native American	5
Native Hawaiian or Pacific Islander	3

### Age when you first became a Christian



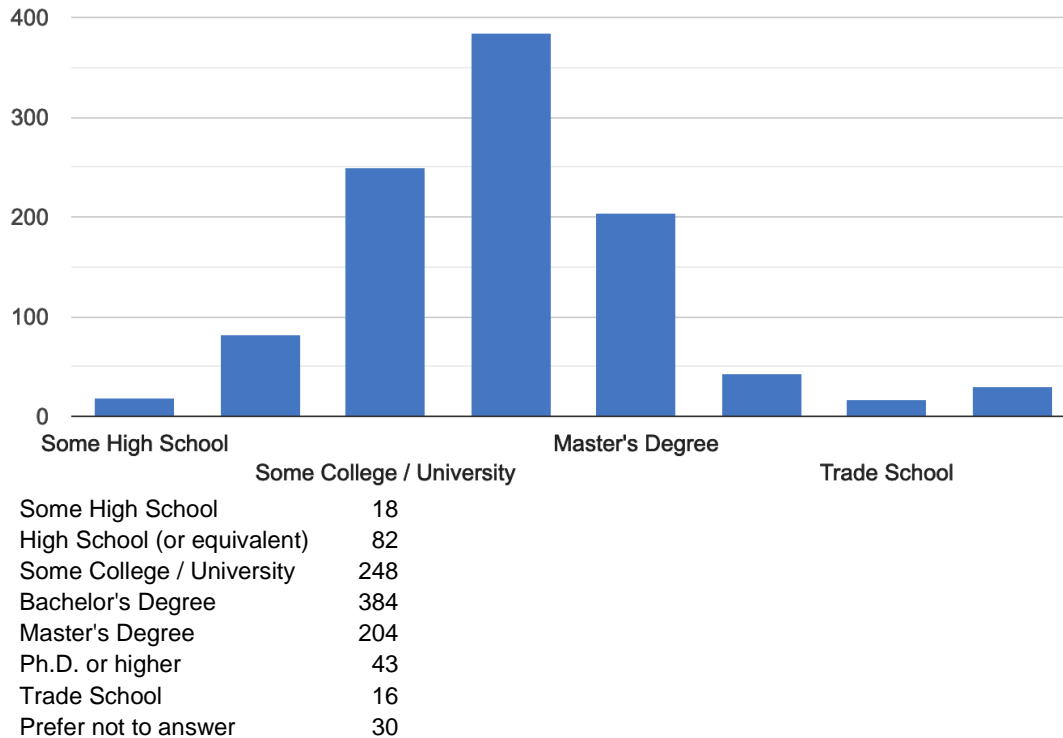
I am not a Christian	1
0 - 15 years old	483
15 - 30 years old	419
30 - 45 years old	90
45 - 60 years old	12
60+	3
Prefer not to answer	17

### Where did you become a Christian?

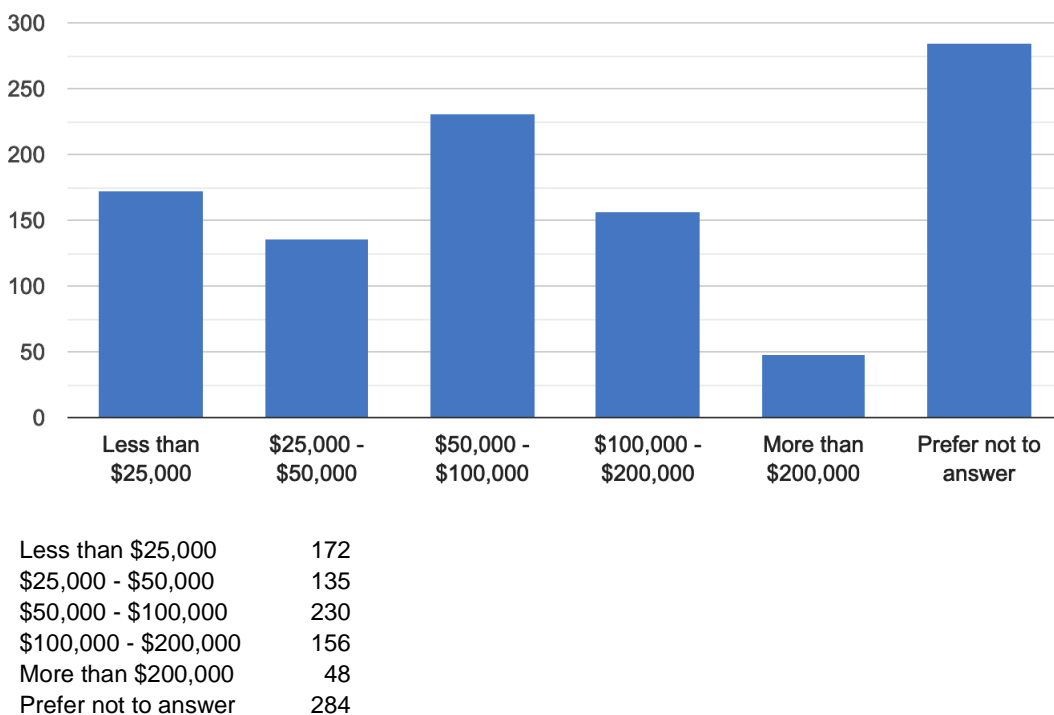


North America/Central America	645
Asia	217
Europe	72
Africa	35
Prefer not to answer	22
Other	21
Australia	6
Pacific Islands	3
South America	2
I am not a Christian	1

What's the highest degree or level of education you have completed?



What's your annual household income? (in USD)



**Appendix 11**  
**Cross-Case Analysis Results**

## All Results (90pc Count)

How many times did an apologetic appear in the 90<sup>th</sup> percentile (top 10%)?

**Most Influential At Salvation****All (1023)**

ReformedEpist	642	63%
Psychological	498	49%
Pragmatism	362	35%
Experientialism	273	27%
Presuppositional	155	15%
Verificationalism	144	14%
Classical	131	13%
Scripturalism	129	13%
Cultural	96	9%
Evidentialism	24	2%
Fideism	5	0%
Rational	1	0%

**Most Influential Today****All (1023)**

Classical	578	57%
Psychological	489	48%
Rational	285	28%
Experientialism	221	22%
ReformedEpist	219	21%
Evidentialism	174	17%
Cultural	166	16%
Verificationalism	106	10%
Pragmatism	89	9%
Presuppositional	45	4%
Scripturalism	11	1%
Fideism	10	1%
Comparative	2	0%

## All Results (Average)

**Most Influential At Salvation****All (1023)**

ReformedEpist	9.6
Psychological	8.4
Pragmatism	7.9
Experientialism	7.3
Cultural	6.2
Presuppositional	6.0
Verificationalism	5.9
Scripturalism	5.4
Classical	3.2
Comparative	2.5
Fideism	1.5
Rational	1.5
Evidentialism	1.1

**Most Influential Today****All (1023)**

Classical	9.5
Psychological	9.5
Cultural	8.3
Verificationalism	7.7
Rational	7.2
Experientialism	6.0
Pragmatism	5.1
Evidentialism	5.0
Comparative	2.8
ReformedEpist	1.8
Presuppositional	1.3
Scripturalism	-1.6
Fideism	-3.8

## By Gender (90pc Count)

**Most Influential At Salvation****F (502)**

ReformedEpist	325	65%
Psychological	261	52%
Pragmatism	187	37%
Experientialism	149	30%
Presuppositional	68	14%
Scripturalism	64	13%
Cultural	52	10%
Verificationalism	49	10%
Classical	42	8%
Evidentialism	6	1%
Fideism	4	1%

**M (489)**

ReformedEpist	299	61%
Psychological	219	45%
Pragmatism	159	33%
Experientialism	120	25%
Verificationalism	93	19%
Classical	86	18%
Presuppositional	85	17%
Scripturalism	63	13%
Cultural	40	8%
Evidentialism	17	3%

**- (32)**

ReformedEpist	18	56%
Psychological	18	56%
Pragmatism	16	50%
Cultural	4	13%
Experientialism	4	13%
Classical	3	9%
Presuppositional	2	6%
Verificationalism	2	6%
Scripturalism	2	6%
Evidentialism	1	3%
Rational	1	3%
Fideism	1	3%

**Most Influential Today****F (502)**

Classical	265	53%
Psychological	220	44%
Experientialism	147	29%
Rational	132	26%
ReformedEpist	106	21%
Evidentialism	94	19%
Cultural	88	18%
Verificationalism	62	12%
Pragmatism	53	11%
Presuppositional	15	3%
Fideism	7	1%
Scripturalism	4	1%

**M (489)**

Classical	300	61%
Psychological	254	52%
Rational	144	29%
ReformedEpist	102	21%
Evidentialism	75	15%
Cultural	74	15%
Experientialism	66	13%
Verificationalism	38	8%
Pragmatism	32	7%
Presuppositional	29	6%
Scripturalism	5	1%
Fideism	2	0%
Comparative	1	0%

**- (32)**

Psychological	15	47%
Classical	13	41%
ReformedEpist	11	34%
Rational	9	28%
Experientialism	8	25%
Verificationalism	6	19%
Evidentialism	5	16%
Cultural	4	13%
Pragmatism	4	13%
Scripturalism	2	6%
Presuppositional	1	3%
Comparative	1	3%
Fideism	1	3%

## By Gender (Average)

**Most Influential At Salvation****F (502)**

ReformedEpist	9.7
Psychological	8.5
Pragmatism	8.0
Experientialism	7.5
Cultural	6.2
Presuppositional	5.8
Scripturalism	5.5
Verificationalism	5.3
Comparative	2.4
Classical	2.3
Fideism	1.8
Rational	1.2
Evidentialism	0.5

**M (489)**

ReformedEpist	9.6
Psychological	8.3
Pragmatism	7.8
Experientialism	7.2
Verificationalism	6.4
Presuppositional	6.3
Cultural	6.2
Scripturalism	5.3
Classical	4.2
Comparative	2.5
Rational	1.8
Evidentialism	1.7
Fideism	1.1

**- (32)**

ReformedEpist	8.3
Psychological	7.8
Pragmatism	7.8
Experientialism	6.5
Verificationalism	5.5
Cultural	5.4
Presuppositional	5.3
Scripturalism	4.9
Classical	2.7
Comparative	2.2
Fideism	1.7
Evidentialism	1.0
Rational	1.0

**Most Influential Today****F (502)**

Psychological	8.9
Classical	8.5
Cultural	7.8
Verificationalism	7.3
Experientialism	6.8
Rational	6.4
Pragmatism	4.9
Evidentialism	4.4
Comparative	2.2
ReformedEpist	1.7
Presuppositional	0.6
Scripturalism	-1.8
Fideism	-3.2

**M (489)**

Classical	10.9
Psychological	10.2
Cultural	8.9
Rational	8.2
Verificationalism	8.1
Evidentialism	5.8
Pragmatism	5.4
Experientialism	5.2
Comparative	3.5
Presuppositional	1.8
ReformedEpist	1.7
Scripturalism	-1.6
Fideism	-4.5

**- (32)**

Psychological	7.9
Cultural	6.8
Verificationalism	6.7
Classical	5.7
Experientialism	5.3
Rational	4.3
ReformedEpist	3.8
Pragmatism	3.7
Evidentialism	2.5
Comparative	2.2
Presuppositional	2.2
Scripturalism	0.2
Fideism	-2.7



## By Denomination (90pc Count)

## Most Influential At Salvation

Non-Denominational (467)		Baptist (168)		Pentecostal (94)		Reformed (71)		- (37)		Presbyterian (31)		Methodist (18)		Anglican (17)		Evangelical (11)		Lutheran (10)		Calvary Chapel (10)	
ReformedEpist	293 63%	ReformedEpist	121 72%	ReformedEpist	50 53%	ReformedEpist	51 72%	Psychological	22 59%	ReformedEpist	24 77%	Psychological	12 67%	Psychological	10 59%	ReformedEpist	7 64%	Psychological	6 60%	ReformedEpist	8 80%
Psychological	223 48%	Psychological	79 47%	Psychological	47 50%	Experientialism	23 32%	ReformedEpist	19 51%	Experientialism	16 52%	ReformedEpist	11 61%	Pragmatism	8 47%	Psychological	7 64%	Pragmatism	6 60%	Psychological	6 60%
Pragmatism	166 36%	Pragmatism	46 27%	Pragmatism	36 38%	Psychological	23 32%	Pragmatism	17 46%	Psychological	10 32%	Pragmatism	10 56%	Verificationalism	5 29%	Pragmatism	5 45%	ReformedEpist	4 40%	Pragmatism	5 50%
Experientialism	145 31%	Experientialism	41 24%	Presuppositional	21 22%	Pragmatism	19 27%	Classical	6 16%	Pragmatism	9 29%	Presuppositional	4 22%	Classical	5 29%	Experientialism	3 27%	Scripturalism	2 20%	Cultural	3 30%
Presuppositional	59 13%	Scripturalism	32 19%	Experientialism	18 19%	Presuppositional	15 21%	Presuppositional	5 14%	Presuppositional	5 16%	Verificationalism	2 11%	ReformedEpist	5 29%	ReformedEpist	5 29%	Experientialism	2 20%	Experientialism	3 30%
Verificationalism	56 12%	Presuppositional	30 18%	Verificationalism	17 18%	Verificationalism	13 18%	Cultural	4 11%	Scripturalism	4 13%	Experientialism	2 11%	Experientialism	2 12%	Classical	2 18%	Presuppositional	1 10%	Scripturalism	2 20%
Classical	53 11%	Verificationalism	27 16%	Scripturalism	15 16%	Classical	12 17%	Experientialism	4 11%	Cultural	2 6%	Cultural	2 11%	Presuppositional	1 6%	Presuppositional	1 9%	Fideism	1 10%	Presuppositional	1 10%
Scripturalism	48 10%	Classical	25 15%	Classical	14 15%	Scripturalism	9 13%	Verificationalism	3 8%	Classical	2 6%	Scripturalism	1 6%	Cultural	1 6%	Cultural	1 6%	Verificationalism	1 10%	Verificationalism	1 10%
Cultural	38 8%	Cultural	21 13%	Cultural	10 11%	Cultural	8 11%	Evidentialism	2 5%	Verificationalism	2 6%										
Evidentialism	12 3%	Evidentialism	6 4%	Evidentialism	4 4%			Scripturalism	2 5%												
Fideism	2 0%																				
Rational	1 0%																				

## Most Influential Today

Non-Denominational (467)		Baptist (168)		Pentecostal (94)		Reformed (71)		- (37)		Presbyterian (31)		Methodist (18)		Anglican (17)		Evangelical (11)		Lutheran (10)		Calvary Chapel (10)	
Classical	276 59%	Classical	105 63%	Classical	51 54%	Classical	42 59%	Psychological	20 54%	Psychological	17 55%	Psychological	10 56%	Psychological	11 65%	Psychological	5 45%	Classical	5 50%	Rational	4 40%
Psychological	219 47%	Psychological	78 46%	Psychological	38 40%	Psychological	40 56%	Classical	17 46%	Classical	11 35%	Classical	7 39%	Classical	7 41%	Classical	5 45%	Rational	4 40%	Classical	4 40%
Rational	133 28%	Rational	48 29%	Rational	26 28%	ReformedEpist	19 27%	Rational	12 32%	Cultural	9 29%	ReformedEpist	5 28%	ReformedEpist	6 35%	Experientialism	4 36%	ReformedEpist	4 40%	ReformedEpist	4 40%
Experientialism	110 24%	ReformedEpist	36 21%	Experientialism	25 27%	Rational	18 25%	ReformedEpist	11 30%	Experientialism	9 29%	Experientialism	9 29%	Verificationalism	4 22%	Rational	4 36%	Rational	5 29%	Experientialism	3 30%
Evidentialism	88 19%	Evidentialism	33 20%	ReformedEpist	21 22%	Cultural	11 15%	Experientialism	9 24%	ReformedEpist	8 26%	ReformedEpist	8 26%	Cultural	4 22%	Cultural	5 29%	ReformedEpist	4 36%	Experientialism	3 30%
Cultural	77 16%	Experientialism	28 17%	Evidentialism	15 16%	Presuppositional	9 13%	Cultural	8 22%	Rational	7 23%	Rational	7 23%	Pragmatism	4 22%	Evidentialism	2 12%	Evidentialism	3 27%	Experientialism	3 30%
ReformedEpist	76 16%	Cultural	26 15%	Cultural	11 12%	Experientialism	7 10%	Experientialism	5 14%	Evidentialism	3 10%	Evidentialism	3 10%	Experientialism	4 22%	Verificationalism	2 12%	Verificationalism	2 18%	Verificationalism	1 10%
Verificationalism	55 12%	Verificationalism	18 11%	Pragmatism	10 11%	Evidentialism	7 10%	Pragmatism	4 11%	Pragmatism	2 6%	Verificationalism	2 6%	Presuppositional	2 11%	Presuppositional	1 6%	Pragmatism	1 9%	Psychological	2 20%
Pragmatism	43 9%	Pragmatism	14 8%	Verificationalism	6 6%	Pragmatism	4 6%	Verificationalism	2 5%	Verificationalism	2 6%	Rational	1 6%	Rational	1 6%	Cultural	1 9%	Cultural	2 20%	Fideism	1 10%
Presuppositional	14 3%	Presuppositional	7 4%	Presuppositional	4 4%	Verificationalism	3 4%	Scripturalism	1 3%	Scripturalism	1 3%	Evidentialism	1 6%	Evidentialism	1 6%	Experientialism	1 6%	Pragmatism	1 10%	Presuppositional	1 10%
Fideism	3 1%	Scripturalism	3 2%	Scripturalism	1 1%	Scripturalism	1 1%	Presuppositional	1 3%	Fideism	1 3%			Experientialism	1 6%	Comparative	1 6%	Pragmatism	1 10%	Pragmatism	1 10%
Scripturalism	3 1%	Fideism	2 1%											Scripturalism	1 6%	Scripturalism	1 6%	Pragmatism	1 10%	Pragmatism	1 10%
														Fideism	1 6%						

## By Denomination (Average)

## Most Influential At Salvation

Non-Denominational (467)		Baptist (168)		Pentecostal (94)		Reformed (71)		- (37)		Presbyterian (31)		Methodist (18)		Anglican (17)		Evangelical (11)		Lutheran (10)		Calvary Chapel (10)	
ReformedEpist	9.5	ReformedEpist	9.9	ReformedEpist	9.6	ReformedEpist	9.9	Psychological	9.7	ReformedEpist	10.1	ReformedEpist	10.1	Psychological	10.8	ReformedEpist	10.7	Psychological	9.6	ReformedEpist	10.5
Psychological	8.4	Psychological	7.4	Psychological	9.0	Psychological	7.8	ReformedEpist	9.0	Experientialism	7.3	Psychological	9.3	Psychological	9.5	Psychological	9.5	Psychological	9.6	Psychological	9.4
Pragmatism	8.0	Pragmatism	6.6	Pragmatism	8.7	Pragmatism	7.5	Pragmatism	8.6	Psychological	6.8	Pragmatism	8.5	ReformedEpist	9.5	Pragmatism	8.9	ReformedEpist	8.3	Pragmatism	8.9
Experientialism	7.4	Experientialism	6.5	Experientialism	8.0	Experientialism	7.2	Experientialism	7.4	Pragmatism	6.4	Experientialism	7.2	Verificationism	8.5	Experientialism	8.5	Experientialism	6.9	Experientialism	7.7
Cultural	6.0	Presuppositional	5.7	Cultural	6.9	Presuppositional	7.0	Cultural	7.3	Scripturalism	5.7	Cultural	6.7	Experientialism	8.3	Cultural	7.7	Cultural	6.0	Cultural	6.8
Presuppositional	5.7	Cultural	5.7	Presuppositional	6.8	Verificationism	6.5	Verificationism	7.0	Presuppositional	5.5	Presuppositional	6.6	Cultural	7.8	Verificationism	7.0	Verificationism	5.8	Presuppositional	5.6
Verificationism	5.5	Scripturalism	5.3	Verificationism	6.7	Cultural	6.4	Presuppositional	6.0	Cultural	5.2	Scripturalism	5.9	Presuppositional	6.6	Presuppositional	6.5	Presuppositional	5.6	Scripturalism	5.4
Scripturalism	5.3	Verificationism	5.2	Scripturalism	5.7	Scripturalism	5.7	Scripturalism	4.6	Verificationism	4.5	Verificationism	5.7	Scripturalism	5.4	Scripturalism	5.2	Scripturalism	4.7	Verificationism	4.9
Classical	3.0	Classical	2.9	Classical	3.8	Classical	4.1	Scripturalism	4.6	Comparative	2.4	Comparative	2.3	Classical	5.2	Classical	3.6	Fideism	2.5	Classical	1.7
Comparative	2.3	Comparative	2.3	Comparative	2.7	Comparative	2.7	Comparative	3.0	Fideism	2.3	Fideism	2.2	Rational	2.6	Comparative	2.3	Comparative	2.3	Comparative	1.5
Fideism	1.4	Rational	1.3	Fideism	1.9	Rational	1.7	Rational	2.4	Classical	1.6	Classical	1.8	Comparative	2.5	Rational	1.5	Classical	0.9	Rational	1.3
Rational	1.4	Fideism	1.2	Rational	1.6	Evidentialism	1.3	Evidentialism	2.1	Rational	0.8	Rational	1.6	Evidentialism	2.4	Fideism	1.4	Rational	0.0	Fideism	0.8
Evidentialism	1.0	Evidentialism	0.9	Evidentialism	1.3	Fideism	1.1	Fideism	1.9	Evidentialism	0.4	Evidentialism	-0.1	Fideism	2.2	Evidentialism	1.3	Evidentialism	-0.2	Evidentialism	0.1

## Most Influential Today

Non-Denominational (467)		Baptist (168)		Pentecostal (94)		Reformed (71)		- (37)		Presbyterian (31)		Methodist (18)		Anglican (17)		Evangelical (11)		Lutheran (10)		Calvary Chapel (10)	
Classical	10.2	Classical	10.3	Psychological	9.5	Psychological	10.2	Psychological	8.8	Psychological	8.6	Psychological	9.6	Psychological	11.8	Psychological	8.5	Verificationism	4.5	Psychological	7.0
Psychological	9.5	Psychological	9.5	Classical	8.9	Classical	10.0	Classical	8.2	Cultural	7.5	Cultural	8.6	Cultural	10.4	Cultural	6.8	ReformedEpist	3.9	Experientialism	6.6
Cultural	8.4	Cultural	8.5	Cultural	8.2	Cultural	8.9	Cultural	7.6	Classical	7.3	Experientialism	7.7	Verificationism	8.8	Classical	6.7	Experientialism	3.7	Verificationism	5.8
Verificationism	7.9	Rational	7.8	Verificationism	7.3	Verificationism	7.9	Verificationism	7.1	Verificationism	6.7	Verificationism	7.4	Classical	8.6	Experientialism	6.5	Cultural	3.2	Cultural	5.8
Rational	7.7	Verificationism	7.6	Experientialism	7.0	Rational	7.5	Rational	6.4	Experientialism	6.5	Pragmatism	6.9	Pragmatism	7.2	Verificationism	6.5	Psychological	2.9	Pragmatism	5.2
Experientialism	6.1	Evidentialism	5.8	Rational	6.4	Pragmatism	5.1	Experientialism	5.9	Rational	5.6	ReformedEpist	5.7	Experientialism	6.8	Rational	5.0	Classical	2.5	Classical	5.0
Evidentialism	5.9	Experientialism	5.2	Pragmatism	5.9	Experientialism	5.1	Pragmatism	4.7	ReformedEpist	4.5	Classical	5.7	Rational	6.4	Pragmatism	4.5	Rational	2.5	Rational	3.9
Pragmatism	5.0	Pragmatism	4.8	Evidentialism	4.0	Evidentialism	4.5	Evidentialism	3.7	Pragmatism	3.6	Rational	4.6	ReformedEpist	4.4	Evidentialism	3.0	Comparative	1.5	ReformedEpist	3.5
Comparative	2.6	Comparative	3.0	Comparative	2.7	ReformedEpist	3.6	ReformedEpist	2.8	Comparative	3.1	Presuppositional	3.4	Presuppositional	3.9	ReformedEpist	3.0	Pragmatism	1.2	Evidentialism	2.6
ReformedEpist	0.5	ReformedEpist	1.5	ReformedEpist	2.5	Comparative	3.5	Comparative	2.6	Evidentialism	2.6	Comparative	2.1	Presuppositional	3.8	Presuppositional	2.3	Presuppositional	0.6	Comparative	1.4
Presuppositional	0.4	Presuppositional	1.2	Presuppositional	2.0	Presuppositional	3.4	Presuppositional	2.0	Presuppositional	2.0	Scripturalism	1.2	Scripturalism	1.2	Comparative	2.2	Evidentialism	0.2	Presuppositional	1.2
Scripturalism	-2.4	Scripturalism	-1.7	Scripturalism	-1.2	Scripturalism	-0.4	Scripturalism	-0.6	Scripturalism	-0.4	Evidentialism	1.2	Evidentialism	0.4	Scripturalism	-0.1	Scripturalism	-0.2	Scripturalism	-0.7
Fideism	-4.4	Fideism	-4.2	Fideism	-3.2	Fideism	-3.9	Fideism	-2.4	Fideism	-1.9	Fideism	-1.1	Fideism	-2.2	Fideism	-2.9	Fideism	-0.7	Fideism	-2.1

## By Current Age (90pc Count)

## Most Influential At Salvation

## 45-60 (266)

ReformedEpist	184	69%
Psychological	123	46%
Pragmatism	88	33%
Experientialism	82	31%
Scripturalism	39	15%
Presuppositional	36	14%
Verificationalism	23	9%
Cultural	22	8%
Classical	22	8%
Evidentialism	5	2%
Fideism	2	1%

## 15-30 (266)

ReformedEpist	145	55%
Psychological	129	48%
Pragmatism	92	35%
Experientialism	62	23%
Verificationalism	57	21%
Classical	53	20%
Presuppositional	43	16%
Cultural	35	13%
Scripturalism	28	11%
Evidentialism	10	4%
Fideism	1	0%

## 30-45 (260)

ReformedEpist	158	61%
Psychological	127	49%
Pragmatism	91	35%
Experientialism	73	28%
Presuppositional	48	18%
Verificationalism	45	17%
Classical	37	14%
Scripturalism	32	12%
Cultural	17	7%
Evidentialism	7	3%
Fideism	1	0%

## 60+ (196)

ReformedEpist	138	70%
Psychological	102	52%
Pragmatism	77	39%
Experientialism	47	24%
Scripturalism	27	14%
Presuppositional	25	13%
Cultural	18	9%
Verificationalism	15	8%
Classical	12	6%
Fideism	1	1%
Evidentialism	1	1%

## - (29)

ReformedEpist	14	48%
Psychological	13	45%
Pragmatism	13	45%
Experientialism	7	24%
Classical	5	17%
Verificationalism	3	10%
Scripturalism	3	10%
Presuppositional	2	7%
Cultural	2	7%
Evidentialism	1	3%
Rational	1	3%

## 0-15 (6)

Psychological	4	67%
ReformedEpist	3	50%
Classical	2	33%
Cultural	2	33%
Experientialism	2	33%
Verificationalism	1	17%
Presuppositional	1	17%
Pragmatism	1	17%

## Most Influential Today

## 45-60 (266)

Classical	151	57%
Psychological	129	48%
Rational	62	23%
Experientialism	59	22%
Cultural	53	20%
Evidentialism	47	18%
ReformedEpist	43	16%
Verificationalism	27	10%
Pragmatism	23	9%
Presuppositional	6	2%
Scripturalism	5	2%
Fideism	3	1%

## 15-30 (266)

Classical	180	68%
Psychological	120	45%
Rational	96	36%
Evidentialism	54	20%
ReformedEpist	52	20%
Experientialism	44	17%
Cultural	35	13%
Verificationalism	22	8%
Presuppositional	14	5%
Pragmatism	13	5%
Fideism	3	1%
Scripturalism	1	0%

## 30-45 (260)

Classical	155	60%
Psychological	123	47%
Rational	75	29%
ReformedEpist	53	20%
Experientialism	50	19%
Evidentialism	45	17%
Cultural	37	14%
Verificationalism	36	14%
Pragmatism	18	7%
Presuppositional	12	5%
Comparative	2	1%
Scripturalism	1	0%

## 60+ (196)

Psychological	103	53%
Classical	79	40%
ReformedEpist	57	29%
Experientialism	57	29%
Rational	44	22%
Cultural	35	18%
Pragmatism	32	16%
Evidentialism	25	13%
Verificationalism	17	9%
Presuppositional	12	6%
Fideism	2	1%
Scripturalism	1	1%

## - (29)

Psychological	12	41%
Classical	12	41%
ReformedEpist	11	38%
Experientialism	8	28%
Rational	8	28%
Cultural	5	17%
Verificationalism	4	14%
Evidentialism	3	10%
Scripturalism	2	7%
Pragmatism	2	7%
Presuppositional	1	3%

## 0-15 (6)

Experientialism	3	50%
ReformedEpist	3	50%
Psychological	2	33%
Classical	1	17%
Fideism	1	17%
Scripturalism	1	17%
Cultural	1	17%
Pragmatism	1	17%



## By Current Age (Average)

## Most Influential At Salvation

45-60 (266)		15-30 (266)		30-45 (260)		60+ (196)		- (29)		0-15 (6)	
ReformedEpist	9.7	ReformedEpist	9.1	ReformedEpist	9.6	ReformedEpist	10.4	ReformedEpist	8.9	Psychological	9.7
Psychological	8.0	Psychological	8.5	Psychological	8.4	Psychological	8.7	Pragmatism	8.5	ReformedEpist	9.5
Pragmatism	7.6	Pragmatism	7.7	Pragmatism	8.0	Pragmatism	8.2	Psychological	8.3	Pragmatism	8.7
Experientialism	7.2	Experientialism	7.3	Experientialism	7.5	Experientialism	7.5	Experientialism	7.2	Cultural	8.2
Cultural	5.9	Verificationalism	6.8	Cultural	6.2	Cultural	6.3	Verificationalism	6.3	Verificationalism	7.8
Presuppositional	5.7	Cultural	6.6	Verificationalism	6.1	Presuppositional	6.1	Cultural	5.9	Experientialism	7.7
Scripturalism	5.4	Presuppositional	6.3	Presuppositional	6.1	Scripturalism	5.8	Presuppositional	5.3	Presuppositional	7.3
Verificationalism	5.2	Scripturalism	5.2	Scripturalism	5.3	Verificationalism	5.0	Scripturalism	4.9	Classical	7.2
Classical	2.4	Classical	4.7	Classical	3.6	Comparative	2.5	Classical	3.4	Evidentialism	4.5
Comparative	2.2	Comparative	2.4	Comparative	2.7	Classical	1.7	Comparative	2.4	Scripturalism	4.2
Fideism	1.5	Rational	2.1	Rational	1.6	Fideism	1.6	Rational	1.4	Fideism	3.0
Rational	1.2	Evidentialism	1.9	Fideism	1.4	Rational	0.8	Fideism	1.4	Comparative	2.3
Evidentialism	0.7	Fideism	1.4	Evidentialism	1.2	Evidentialism	0.1	Evidentialism	1.3	Rational	2.2

## Most Influential Today

45-60 (266)		15-30 (266)		30-45 (260)		60+ (196)		- (29)		0-15 (6)	
Classical	9.5	Classical	11.6	Classical	10.4	Psychological	9.2	Psychological	7.6	Experientialism	7.8
Psychological	9.1	Psychological	9.9	Psychological	9.9	Cultural	7.9	Verificationalism	6.7	Psychological	6.5
Cultural	8.0	Rational	8.8	Cultural	8.8	Verificationalism	7.1	Cultural	6.6	Cultural	5.7
Verificationalism	7.5	Cultural	8.8	Verificationalism	8.1	Experientialism	7.0	Classical	6.0	ReformedEpist	5.3
Rational	7.2	Verificationalism	7.9	Rational	7.7	Classical	6.4	Experientialism	5.3	Verificationalism	4.7
Experientialism	6.1	Evidentialism	6.4	Experientialism	5.9	Pragmatism	5.9	Rational	4.6	Pragmatism	3.8
Evidentialism	5.3	Experientialism	5.3	Evidentialism	5.8	Rational	4.9	ReformedEpist	3.8	Classical	3.5
Pragmatism	4.8	Pragmatism	5.0	Pragmatism	5.1	ReformedEpist	3.6	Pragmatism	3.7	Rational	2.7
Comparative	2.4	Comparative	3.4	Comparative	3.4	Evidentialism	2.2	Evidentialism	2.9	Presuppositional	2.3
ReformedEpist	1.2	Presuppositional	1.5	ReformedEpist	1.5	Presuppositional	2.0	Comparative	2.2	Scripturalism	1.7
Presuppositional	0.5	ReformedEpist	0.9	Presuppositional	1.1	Comparative	1.8	Presuppositional	2.1	Comparative	1.3
Scripturalism	-2.1	Scripturalism	-1.8	Scripturalism	-1.9	Scripturalism	-0.8	Scripturalism	0.0	Fideism	1.0
Fideism	-4.0	Fideism	-4.4	Fideism	-4.1	Fideism	-2.5	Fideism	-3.6	Evidentialism	0.2

## Age When They Became a Christian (90pc Count)

## Most Influential At Salvation

## 0-15 (483)

ReformedEpist	298	62%
Psychological	240	50%
Pragmatism	164	34%
Experientialism	128	27%
Scripturalism	88	18%
Presuppositional	78	16%
Verificationalism	67	14%
Cultural	64	13%
Classical	41	8%
Evidentialism	6	1%
Fideism	3	1%
Rational	1	0%

## 15-30 (419)

ReformedEpist	270	64%
Psychological	197	47%
Pragmatism	142	34%
Experientialism	115	27%
Classical	75	18%
Verificationalism	63	15%
Presuppositional	61	15%
Scripturalism	32	8%
Cultural	27	6%
Evidentialism	16	4%
Fideism	2	0%

## 30-45 (89)

ReformedEpist	57	64%
Psychological	45	51%
Pragmatism	41	46%
Experientialism	20	22%
Presuppositional	13	15%
Classical	11	12%
Verificationalism	11	12%
Scripturalism	7	8%
Cultural	4	4%
Evidentialism	2	2%

## - (17)

ReformedEpist	9	53%
Pragmatism	8	47%
Psychological	7	41%
Experientialism	5	29%
Verificationalism	3	18%
Presuppositional	2	12%
Classical	2	12%
Scripturalism	1	6%

## 45-60 (12)

Psychological	7	58%
Experientialism	5	42%
Pragmatism	5	42%
ReformedEpist	5	42%
Classical	2	17%
Cultural	1	8%
Presuppositional	1	8%

## 60+ (3)

ReformedEpist	3	100%
Psychological	2	67%
Pragmatism	2	67%
Scripturalism	1	33%

## Most Influential Today

## 0-15 (483)

Classical	279	58%
Psychological	216	45%
Rational	137	28%
Experientialism	112	23%
ReformedEpist	96	20%
Evidentialism	90	19%
Cultural	79	16%
Verificationalism	55	11%
Pragmatism	40	8%
Presuppositional	19	4%
Fideism	7	1%
Scripturalism	6	1%
Comparative	1	0%

## 15-30 (419)

Classical	244	58%
Psychological	209	50%
Rational	123	29%
ReformedEpist	94	22%
Experientialism	81	19%
Evidentialism	67	16%
Cultural	64	15%
Verificationalism	39	9%
Pragmatism	32	8%
Presuppositional	21	5%
Scripturalism	4	1%
Fideism	3	1%
Comparative	1	0%

## 30-45 (89)

Psychological	51	57%
Classical	42	47%
Experientialism	21	24%
ReformedEpist	20	22%
Cultural	18	20%
Rational	16	18%
Pragmatism	13	15%
Evidentialism	9	10%
Verificationalism	6	7%
Presuppositional	4	4%
Scripturalism	1	1%

## - (17)

Rational	7	41%
Classical	6	35%
ReformedEpist	6	35%
Psychological	5	29%
Experientialism	5	29%
Verificationalism	4	24%
Cultural	2	12%
Evidentialism	2	12%
Pragmatism	1	6%

## 45-60 (12)

Classical	6	50%
Psychological	6	50%
Evidentialism	5	42%
Cultural	3	25%
ReformedEpist	2	17%
Verificationalism	2	17%
Pragmatism	2	17%
Experientialism	2	17%
Rational	2	17%

## 60+ (3)

Psychological	2	67%
Pragmatism	1	33%
Classical	1	33%
Evidentialism	1	33%
ReformedEpist	1	33%
Presuppositional	1	33%

## Age When They Became a Christian (Average)

## Most Influential At Salvation

0-15 (483)		15-30 (419)		30-45 (89)		- (17)		45-60 (12)		60+ (3)	
ReformedEpist	9.2	ReformedEpist	9.9	ReformedEpist	10.6	ReformedEpist	8.8	ReformedEpist	10.2	ReformedEpist	12.0
Psychological	8.1	Psychological	8.5	Pragmatism	9.2	Psychological	8.6	Psychological	8.5	Cultural	10.5
Pragmatism	7.5	Pragmatism	7.9	Psychological	9.2	Pragmatism	8.5	Pragmatism	8.1	Pragmatism	10.3
Experientialism	7.1	Experientialism	7.5	Experientialism	8.0	Experientialism	7.3	Experientialism	7.3	Psychological	10.0
Cultural	6.3	Verificationalism	6.2	Presuppositional	6.5	Verificationalism	6.3	Cultural	6.0	Experientialism	8.7
Presuppositional	5.9	Cultural	6.1	Cultural	6.3	Cultural	5.9	Scripturalism	5.0	Presuppositional	8.0
Scripturalism	5.6	Presuppositional	6.1	Verificationalism	6.2	Presuppositional	5.6	Presuppositional	4.9	Verificationalism	7.3
Verificationalism	5.6	Scripturalism	5.2	Scripturalism	5.3	Scripturalism	4.9	Verificationalism	4.8	Scripturalism	6.7
Classical	2.5	Classical	4.0	Classical	3.5	Classical	3.9	Classical	3.8	Comparative	4.5
Comparative	2.3	Comparative	2.6	Comparative	2.7	Comparative	2.3	Comparative	2.6	Classical	4.3
Fideism	1.7	Rational	1.8	Fideism	1.7	Evidentialism	1.8	Evidentialism	2.0	Fideism	3.0
Rational	1.3	Evidentialism	1.5	Rational	1.4	Rational	1.4	Rational	1.5	Rational	2.0
Evidentialism	0.6	Fideism	1.2	Evidentialism	1.4	Fideism	0.8	Fideism	1.1	Evidentialism	0.3

## Most Influential Today

0-15 (483)		15-30 (419)		30-45 (89)		- (17)		45-60 (12)		60+ (3)	
Classical	9.7	Classical	9.9	Psychological	9.5	Psychological	6.9	Psychological	8.1	ReformedEpist	8.0
Psychological	9.4	Psychological	9.7	Cultural	8.2	Verificationalism	6.8	Classical	7.6	Psychological	7.0
Cultural	8.3	Cultural	8.5	Classical	8.1	Classical	6.5	Cultural	6.8	Pragmatism	6.7
Verificationalism	7.7	Verificationalism	7.7	Verificationalism	7.4	Cultural	6.4	Verificationalism	6.4	Cultural	6.7
Rational	7.3	Rational	7.5	Experientialism	6.9	Rational	5.4	Rational	5.8	Experientialism	6.7
Experientialism	6.2	Experientialism	5.7	Rational	6.0	Experientialism	5.3	Experientialism	5.5	Verificationalism	6.3
Evidentialism	5.2	Evidentialism	5.2	Pragmatism	5.8	ReformedEpist	3.6	Evidentialism	5.3	Presuppositional	5.3
Pragmatism	5.0	Pragmatism	5.1	Evidentialism	3.5	Evidentialism	3.4	Pragmatism	4.7	Classical	3.0
Comparative	2.8	Comparative	3.0	ReformedEpist	3.0	Pragmatism	3.1	Comparative	1.4	Comparative	2.7
ReformedEpist	1.5	ReformedEpist	1.7	Comparative	2.5	Comparative	1.8	ReformedEpist	0.8	Rational	1.3
Presuppositional	1.0	Presuppositional	1.5	Presuppositional	1.8	Presuppositional	1.5	Presuppositional	-0.4	Scripturalism	0.7
Scripturalism	-1.8	Scripturalism	-1.6	Scripturalism	-0.9	Scripturalism	-0.3	Scripturalism	-2.3	Fideism	-0.7
Fideism	-3.7	Fideism	-4.1	Fideism	-3.1	Fideism	-3.1	Fideism	-4.1	Evidentialism	-2.3





Ethnicity (Average)

Most Influential At Salvation

Caucasian (582)		Asian (235)		- (56)		Latino or Hispanic (35)		Two or More (34)		African-American (31)		African (9)		Native American (5)		Indian (5)	
ReformedEpist	9.5	ReformedEpist	10.2	ReformedEpist	8.9	ReformedEpist	9.3	ReformedEpist	9.4	ReformedEpist	9.5	ReformedEpist	9.4	ReformedEpist	11.4	Psychological	9.8
Psychological	8.0	Psychological	9.6	Psychological	8.2	Psychological	7.9	Psychological	7.6	Psychological	7.4	Psychological	8.9	Psychological	8.0	Pragmatism	8.8
Pragmatism	7.3	Pragmatism	9.3	Pragmatism	8.1	Pragmatism	7.6	Pragmatism	7.5	Pragmatism	7.0	Pragmatism	7.7	Pragmatism	7.8	Experientialism	8.6
Experientialism	7.1	Experientialism	8.2	Experientialism	7.1	Experientialism	7.2	Experientialism	7.3	Experientialism	6.9	Experientialism	7.4	Experientialism	7.0	Cultural	7.6
Cultural	5.8	Verificationism	8.0	Verificationism	6.2	Presuppositional	5.6	Verificationism	5.8	Presuppositional	5.7	Verificationism	7.2	Verificationism	6.2	Presuppositional	7.6
Presuppositional	5.5	Cultural	7.6	Cultural	5.9	Cultural	5.6	Cultural	5.8	Scripturalism	5.6	Experientialism	6.7	Cultural	5.8	ReformedEpist	7.6
Scripturalism	5.3	Presuppositional	7.4	Presuppositional	5.9	Verificationism	5.2	Presuppositional	5.3	Cultural	4.7	Presuppositional	6.2	Scripturalism	5.6	Verificationism	7.4
Verificationism	5.0	Scripturalism	5.6	Scripturalism	5.4	Scripturalism	5.0	Scripturalism	4.8	Verificationism	4.6	Classical	5.6	Verificationism	5.4	Scripturalism	6.0
Classical	2.5	Classical	5.1	Classical	2.9	Comparative	2.7	Classical	4.6	Comparative	1.8	Scripturalism	5.2	Comparative	2.0	Classical	4.2
Comparative	2.2	Comparative	2.9	Comparative	2.5	Classical	2.4	Comparative	2.4	Classical	1.5	Rational	2.8	Classical	2.0	Fideism	3.4
Fideism	1.3	Rational	2.2	Fideism	1.6	Fideism	1.8	Evidentialism	2.3	Fideism	1.1	Comparative	2.5	Fideism	1.6	Comparative	3.0
Rational	1.2	Evidentialism	2.0	Rational	1.2	Rational	1.1	Rational	2.1	Rational	0.5	Fideism	2.3	Evidentialism	0.6	Rational	2.8
Evidentialism	0.8	Fideism	1.9	Evidentialism	0.9	Evidentialism	0.4	Fideism	0.8	Evidentialism	0.0	Evidentialism	1.6	Rational	-0.4	Evidentialism	1.4

Most Influential Today

Caucasian (582)		Asian (235)		- (56)		Latino or Hispanic (35)		Two or More (34)		African-American (31)		African (9)		Native American (5)		Indian (5)	
Classical	9.9	Psychological	10.7	Psychological	8.1	Psychological	9.3	Classical	11.4	Psychological	7.3	Psychological	11.4	Psychological	8.8	Experientialism	7.6
Psychological	9.2	Classical	10.3	Cultural	7.2	Cultural	7.9	Psychological	9.9	Verificationism	6.6	Classical	11.0	ReformedEpist	8.4	Psychological	7.0
Cultural	8.2	Cultural	9.2	Classical	7.1	Verificationism	7.5	Rational	8.9	Cultural	6.5	Cultural	9.4	Pragmatism	7.2	Verificationism	6.8
Verificationism	7.7	Verificationism	7.8	Verificationism	6.9	Classical	6.7	Cultural	8.7	Experientialism	6.5	Rational	8.3	Verificationism	7.2	Cultural	5.8
Rational	7.6	Rational	7.3	Rational	5.6	Experientialism	6.3	Verificationism	8.4	Classical	6.3	Verificationism	7.8	Cultural	7.2	Pragmatism	5.0
Experientialism	5.9	Pragmatism	6.9	Experientialism	5.3	Rational	5.2	Evidentialism	6.7	Rational	5.2	Pragmatism	6.1	Experientialism	6.4	Classical	4.8
Evidentialism	5.6	Experientialism	6.5	Pragmatism	4.0	Pragmatism	4.5	Experientialism	4.6	Pragmatism	4.3	Experientialism	5.8	Presuppositional	4.8	ReformedEpist	4.6
Pragmatism	4.6	Evidentialism	4.6	Evidentialism	3.8	Evidentialism	2.8	Pragmatism	4.4	ReformedEpist	3.2	Evidentialism	5.3	Scripturalism	2.4	Evidentialism	3.8
Comparative	2.6	Comparative	3.4	ReformedEpist	3.2	ReformedEpist	2.7	Comparative	3.6	Evidentialism	2.2	Presuppositional	3.7	Comparative	1.4	Rational	3.8
ReformedEpist	1.1	Presuppositional	2.6	Comparative	2.5	Comparative	1.7	Presuppositional	1.0	Comparative	1.7	Comparative	3.5	Classical	0.0	Comparative	2.4
Presuppositional	0.5	ReformedEpist	2.3	Presuppositional	1.8	Presuppositional	1.2	ReformedEpist	0.6	Presuppositional	1.1	ReformedEpist	3.1	Rational	-0.4	Presuppositional	1.4
Scripturalism	-2.1	Scripturalism	-1.2	Scripturalism	-0.4	Scripturalism	-1.1	Scripturalism	-2.1	Scripturalism	-1.0	Scripturalism	-0.4	Scripturalism	-0.4	Fideism	0.0
Fideism	-4.0	Fideism	-3.7	Fideism	-3.1	Fideism	-3.1	Fideism	-5.6	Fideism	-2.6	Fideism	-4.0	Evidentialism	-3.2	Fideism	-2.4





## Where They Became a Christian (Average)

## Most Influential At Salvation

North America/Central America (645)		Asia (217)		Europe (72)		Africa (35)		- (22)		Australia (6)		New Zealand (6)	
ReformedEpist	9.6	ReformedEpist	10.1	ReformedEpist	8.6	ReformedEpist	10.4	ReformedEpist	9.1	ReformedEpist	8.2	ReformedEpist	8.8
Psychological	7.9	Psychological	9.8	Psychological	7.8	Psychological	10.1	Psychological	8.9	Verificationism	7.6	Psychological	8.3
Pragmatism	7.3	Pragmatism	9.4	Experientialism	7.4	Pragmatism	9.5	Pragmatism	8.7	Pragmatism	7.0	Pragmatism	7.8
Experientialism	7.0	Experientialism	8.2	Pragmatism	7.1	Experientialism	7.7	Experientialism	8.2	Presuppositional	6.7	Experientialism	6.8
Cultural	5.7	Verificationism	8.2	Verificationism	6.2	Verificationism	7.5	Cultural	6.1	Experientialism	6.5	Verificationism	5.3
Presuppositional	5.5	Cultural	7.8	Cultural	6.1	Presuppositional	7.4	Verificationism	6.0	Psychological	6.3	Cultural	5.2
Scripturalism	5.3	Presuppositional	7.6	Presuppositional	5.8	Cultural	7.0	Presuppositional	5.5	Scripturalism	5.7	Scripturalism	5.2
Verificationism	4.9	Scripturalism	5.6	Scripturalism	4.9	Scripturalism	5.9	Scripturalism	5.0	Classical	5.0	Presuppositional	5.0
Classical	2.4	Classical	5.4	Classical	4.1	Classical	3.7	Classical	3.2	Cultural	4.7	Classical	1.5
Comparative	2.2	Comparative	3.0	Comparative	2.2	Comparative	2.9	Comparative	2.6	Comparative	2.5	Comparative	1.0
Fideism	1.4	Rational	2.3	Rational	1.8	Rational	1.9	Evidentialism	1.5	Rational	2.3	Rational	0.7
Rational	1.2	Evidentialism	2.2	Evidentialism	1.7	Fideism	1.4	Fideism	1.4	Evidentialism	2.0	Evidentialism	0.3
Evidentialism	0.7	Fideism	1.9	Fideism	1.5	Evidentialism	1.0	Rational	1.0	Fideism	0.5	Fideism	0.0

## Most Influential Today

North America/Central America (645)		Asia (217)		Europe (72)		Africa (35)		- (22)		Australia (6)		New Zealand (6)	
Classical	9.6	Psychological	10.7	Classical	10.5	Psychological	10.5	Psychological	6.0	Psychological	10.3	Psychological	6.7
Psychological	9.2	Classical	10.2	Psychological	8.9	Cultural	8.9	Verificationism	5.6	Cultural	9.2	Classical	6.3
Cultural	8.2	Cultural	9.2	Rational	8.0	Verificationism	8.2	Cultural	5.3	Cultural	8.2	Cultural	6.0
Verificationism	7.7	Verificationism	7.7	Cultural	7.9	Classical	8.1	Classical	5.0	Verificationism	7.8	Verificationism	5.8
Rational	7.4	Rational	7.2	Verificationism	7.4	Pragmatism	6.4	Experientialism	4.5	Rational	6.3	Experientialism	4.7
Experientialism	5.9	Pragmatism	7.0	Experientialism	6.0	Rational	6.4	Rational	4.1	Pragmatism	5.2	Rational	4.7
Evidentialism	5.4	Experientialism	6.5	Evidentialism	5.6	Experientialism	5.9	ReformedEpist	3.8	Experientialism	4.5	Evidentialism	4.3
Pragmatism	4.6	Evidentialism	4.5	Pragmatism	4.3	ReformedEpist	4.5	Evidentialism	2.6	Presuppositional	3.3	ReformedEpist	3.7
Comparative	2.6	Comparative	3.5	Comparative	3.0	Presuppositional	4.1	Pragmatism	2.4	Evidentialism	3.0	Comparative	2.2
ReformedEpist	1.2	Presuppositional	2.8	ReformedEpist	1.3	Evidentialism	3.2	Comparative	2.0	ReformedEpist	2.7	Pragmatism	1.7
Presuppositional	0.6	ReformedEpist	2.5	Presuppositional	0.7	Comparative	3.0	Presuppositional	1.6	Comparative	2.3	Presuppositional	1.3
Scripturalism	-2.1	Scripturalism	-1.0	Scripturalism	-1.6	Scripturalism	0.1	Scripturalism	0.1	Scripturalism	0.0	Scripturalism	0.3
Fideism	-4.1	Fideism	-3.6	Fideism	-3.0	Fideism	-4.2	Fideism	-2.6	Fideism	-3.3	Fideism	-2.7

## Highest Level of Education (90pc Count)

## Most Influential At Salvation

Bachelor's Degree (382)		Some College / University (248)		Master's Degree (204)		High School (or equivalent) (82)		Ph.D. or higher (43)		- (30)		Some High School (18)		Trade School (16)	
ReformedEpist	222 58%	ReformedEpist	152 61%	ReformedEpist	140 69%	ReformedEpist	54 66%	ReformedEpist	35 81%	ReformedEpist	17 57%	ReformedEpist	11 61%	ReformedEpist	11 69%
Psychological	190 50%	Psychological	126 51%	Psychological	93 46%	Psychological	38 46%	Psychological	18 42%	Psychological	16 53%	Psychological	9 50%	Psychological	8 50%
Pragmatism	136 36%	Pragmatism	94 38%	Pragmatism	67 33%	Pragmatism	28 34%	Pragmatism	14 33%	Pragmatism	11 37%	Pragmatism	7 39%	Pragmatism	5 31%
Experientialism	96 25%	Experientialism	68 27%	Experientialism	61 30%	Experientialism	23 28%	Experientialism	12 28%	Experientialism	7 23%	Experientialism	4 22%	Classical	3 19%
Verificationalism	63 16%	Presuppositional	43 17%	Scripturalism	32 16%	Classical	14 17%	Presuppositional	8 19%	Classical	5 17%	Presuppositional	4 22%	Verificationalism	2 13%
Classical	57 15%	Scripturalism	34 14%	Presuppositional	28 14%	Presuppositional	14 17%	Scripturalism	7 16%	Verificationalism	4 13%	Verificationalism	3 17%	Experientialism	2 13%
Presuppositional	53 14%	Verificationalism	33 13%	Verificationalism	24 12%	Cultural	9 11%	Cultural	7 16%	Presuppositional	4 13%	Classical	2 11%	Scripturalism	2 13%
Scripturalism	43 11%	Classical	22 9%	Classical	23 11%	Verificationalism	9 11%	Verificationalism	6 14%	Cultural	3 10%	Cultural	2 11%	Cultural	1 6%
Cultural	41 11%	Cultural	14 6%	Cultural	19 9%	Scripturalism	8 10%	Classical	5 12%	Scripturalism	3 10%	Scripturalism	1 6%	Presuppositional	1 6%
Evidentialism	12 3%	Fideism	2 1%	Evidentialism	5 2%	Evidentialism	2 2%	Evidentialism	1 2%	Evidentialism	1 3%	Evidentialism	1 3%	Evidentialism	1 6%
Fideism	3 1%	Evidentialism	2 1%							Rational	1 3%				

## Most Influential Today

Bachelor's Degree (382)		Some College / University (248)		Master's Degree (204)		High School (or equivalent) (82)		Ph.D. or higher (43)		- (30)		Some High School (18)		Trade School (16)	
Classical	231 60%	Psychological	130 52%	Classical	127 62%	Classical	44 54%	Psychological	26 60%	Classical	18 60%	Psychological	10 56%	Classical	8 50%
Psychological	173 45%	Classical	118 48%	Psychological	94 46%	Psychological	33 40%	Classical	24 56%	Classical	16 53%	Psychological	8 44%	Psychological	7 44%
Rational	115 30%	Experientialism	61 25%	Rational	66 32%	Experientialism	23 28%	Rational	10 23%	Rational	9 30%	Rational	5 28%	Experientialism	5 31%
ReformedEpist	84 22%	Rational	60 24%	Experientialism	42 21%	Rational	20 24%	Cultural	8 19%	ReformedEpist	6 20%	Experientialism	4 22%	ReformedEpist	5 31%
Evidentialism	76 20%	Cultural	59 24%	ReformedEpist	42 21%	ReformedEpist	18 22%	ReformedEpist	7 16%	Experientialism	5 17%	Experientialism	4 22%	Pragmatism	3 19%
Experientialism	74 19%	ReformedEpist	52 21%	Evidentialism	40 20%	Evidentialism	16 20%	Experientialism	7 16%	Verificationalism	4 13%	Cultural	3 17%	Cultural	3 19%
Cultural	49 13%	Verificationalism	35 14%	Cultural	27 13%	Cultural	13 16%	Evidentialism	5 12%	Cultural	4 13%	Rational	3 17%	Rational	2 13%
Verificationalism	34 9%	Pragmatism	30 12%	Verificationalism	19 9%	Pragmatism	9 11%	Verificationalism	4 9%	Evidentialism	4 13%	Pragmatism	3 17%	Evidentialism	2 13%
Pragmatism	29 8%	Evidentialism	30 12%	Pragmatism	11 5%	Verificationalism	9 11%	Presuppositional	2 5%	Pragmatism	4 13%	Fideism	1 6%	Presuppositional	1 6%
Presuppositional	16 4%	Presuppositional	10 4%	Presuppositional	8 4%	Presuppositional	8 10%			Scripturalism	1 3%	Scripturalism	1 6%		
Scripturalism	4 1%	Scripturalism	2 1%	Fideism	2 1%	Fideism	2 2%					Evidentialism	1 6%		
Fideism	3 1%	Fideism	2 1%	Scripturalism	2 1%	Scripturalism	1 1%								
Comparative	1 0%			Comparative	1 0%										

Highest Level of Education (Average)

**Most Influential At Salvation**

<b>Bachelor's Degree (382)</b>		<b>Some College / University (248)</b>		<b>Master's Degree (204)</b>		<b>High School (or equivalent) (82)</b>		<b>Ph.D. or higher (43)</b>		<b>- (30)</b>		<b>Some High School (18)</b>		<b>Trade School (16)</b>	
ReformedEpist	9.4	ReformedEpist	9.8	ReformedEpist	9.8	ReformedEpist	9.6	ReformedEpist	10.1	ReformedEpist	8.6	ReformedEpist	9.7	ReformedEpist	9.4
Psychological	8.6	Psychological	8.6	Psychological	8.2	Psychological	8.0	Psychological	6.9	Psychological	8.2	Psychological	9.5	Pragmatism	7.5
Pragmatism	8.0	Pragmatism	8.2	Pragmatism	7.7	Pragmatism	7.7	Experientialism	6.9	Pragmatism	7.8	Pragmatism	9.2	Psychological	6.9
Experientialism	7.3	Experientialism	7.6	Experientialism	7.4	Experientialism	7.0	Pragmatism	6.1	Experientialism	6.9	Experientialism	8.3	Experientialism	6.1
Cultural	6.4	Cultural	6.3	Cultural	6.1	Cultural	6.0	Scripturalism	5.8	Verificationism	6.3	Cultural	6.8	Verificationism	5.7
Verificationism	6.3	Presuppositional	6.2	Presuppositional	5.8	Presuppositional	6.0	Presuppositional	5.7	Cultural	5.7	Presuppositional	6.7	Presuppositional	5.4
Presuppositional	6.0	Verificationism	5.8	Scripturalism	5.6	Scripturalism	5.8	Cultural	5.4	Presuppositional	5.6	Verificationism	6.3	Cultural	5.1
Scripturalism	5.3	Scripturalism	5.6	Verificationism	5.4	Scripturalism	5.1	Verificationism	4.9	Scripturalism	4.6	Scripturalism	5.7	Scripturalism	4.8
Classical	3.7	Classical	3.0	Classical	2.7	Classical	3.3	Classical	2.3	Classical	4.1	Comparative	3.3	Classical	3.1
Comparative	2.6	Comparative	2.5	Comparative	2.3	Comparative	2.2	Comparative	2.0	Comparative	2.3	Classical	3.2	Comparative	2.1
Rational	1.8	Fideism	1.6	Fideism	1.5	Evidentialism	1.3	Rational	1.3	Evidentialism	1.8	Fideism	2.4	Rational	1.3
Fideism	1.5	Rational	1.5	Rational	1.2	Rational	1.1	Evidentialism	0.6	Fideism	1.5	Rational	1.2	Evidentialism	1.1
Evidentialism	1.4	Evidentialism	0.9	Evidentialism	0.8	Evidentialism	1.1	Fideism	0.5	Rational	1.3	Evidentialism	1.1	Fideism	0.6

**Most Influential Today**

<b>Bachelor's Degree (382)</b>		<b>Some College / University (248)</b>		<b>Master's Degree (204)</b>		<b>High School (or equivalent) (82)</b>		<b>Ph.D. or higher (43)</b>		<b>- (30)</b>		<b>Some High School (18)</b>		<b>Trade School (16)</b>	
Classical	10.0	Psychological	9.8	Classical	10.5	Psychological	8.9	Classical	10.6	Psychological	8.8	Psychological	8.1	Psychological	9.6
Psychological	9.5	Classical	8.7	Psychological	9.5	Classical	8.6	Psychological	9.7	Classical	8.7	Experientialism	6.9	Classical	9.3
Cultural	8.3	Cultural	8.6	Cultural	8.4	Cultural	7.8	Cultural	8.5	Cultural	7.7	Cultural	6.8	Cultural	8.5
Verificationism	7.7	Verificationism	7.9	Rational	7.8	Verificationism	7.2	Rational	7.8	Verificationism	7.4	Pragmatism	6.4	Verificationism	7.9
Rational	7.5	Rational	6.6	Verificationism	7.6	Rational	6.7	Verificationism	7.8	Rational	6.6	Verificationism	6.2	Rational	7.4
Experientialism	5.9	Experientialism	6.5	Experientialism	5.9	Experientialism	5.2	Experientialism	5.8	Experientialism	5.2	Classical	6.0	Pragmatism	5.8
Evidentialism	5.4	Pragmatism	5.5	Evidentialism	5.8	Evidentialism	4.5	Pragmatism	5.5	Evidentialism	5.0	Rational	4.6	Experientialism	5.2
Pragmatism	5.0	Evidentialism	4.1	Pragmatism	5.1	Evidentialism	4.1	Evidentialism	4.5	Pragmatism	4.7	ReformedEpist	2.9	Evidentialism	4.4
Comparative	2.9	Comparative	2.7	Comparative	2.9	Comparative	2.2	Comparative	2.8	Comparative	2.8	Presuppositional	2.1	Comparative	2.4
ReformedEpist	1.6	ReformedEpist	2.5	ReformedEpist	1.0	ReformedEpist	1.9	ReformedEpist	2.3	ReformedEpist	1.6	Comparative	1.6	ReformedEpist	1.0
Presuppositional	1.1	Presuppositional	1.7	Presuppositional	0.8	Presuppositional	1.4	Presuppositional	1.7	Presuppositional	1.3	Evidentialism	1.5	Presuppositional	0.8
Scripturalism	-1.7	Scripturalism	-1.2	Scripturalism	-2.2	Scripturalism	-1.5	Scripturalism	-1.3	Scripturalism	-1.6	Scripturalism	-0.8	Scripturalism	-2.5
Fideism	-3.7	Fideism	-3.7	Fideism	-4.0	Fideism	-3.5	Fideism	-4.9	Fideism	-4.1	Fideism	-2.3	Fideism	-4.4



## Annual Household Income (USD) (90pc Count)

## Most Influential At Salvation

- (284)		50-100,000 (230)		0-25,000 (171)		100-200,000 (155)		25-50,000 (135)		200,000+ (48)	
ReformedEpist	170 60%	ReformedEpist	149 65%	ReformedEpist	101 59%	ReformedEpist	107 69%	ReformedEpist	84 62%	ReformedEpist	31 65%
Psychological	151 53%	Psychological	113 49%	Psychological	81 47%	Psychological	61 39%	Psychological	69 51%	Psychological	23 48%
Pragmatism	115 40%	Pragmatism	73 32%	Pragmatism	71 42%	Experientialism	48 31%	Pragmatism	47 35%	Pragmatism	18 38%
Experientialism	64 23%	Experientialism	67 29%	Presuppositional	36 21%	Pragmatism	38 25%	Experientialism	43 32%	Experientialism	15 31%
Classical	47 17%	Scripturalism	41 18%	Experientialism	36 21%	Scripturalism	31 20%	Verificationism	24 18%	Scripturalism	10 21%
Verificationism	42 15%	Presuppositional	32 14%	Verificationism	33 19%	Presuppositional	20 13%	Presuppositional	20 15%	Presuppositional	8 17%
Presuppositional	39 14%	Classical	25 11%	Classical	32 19%	Cultural	19 12%	Cultural	13 10%	Cultural	5 10%
Cultural	24 8%	Cultural	23 10%	Scripturalism	16 9%	Verificationism	18 12%	Classical	12 9%	Verificationism	5 10%
Scripturalism	21 7%	Verificationism	22 10%	Cultural	12 7%	Classical	12 8%	Scripturalism	10 7%	Classical	3 6%
Evidentialism	5 2%	Evidentialism	7 3%	Evidentialism	5 3%	Evidentialism	3 2%	Evidentialism	3 2%	Evidentialism	1 2%
Rational	1 0%	Fideism	3 1%			Fideism	2 1%				

## Most Influential Today

- (284)		50-100,000 (230)		0-25,000 (171)		100-200,000 (155)		25-50,000 (135)		200,000+ (48)	
Classical	152 54%	Classical	126 55%	Classical	105 61%	Classical	93 60%	Classical	78 58%	Classical	24 50%
Psychological	143 50%	Psychological	101 44%	Psychological	96 56%	Psychological	60 39%	Psychological	70 52%	Psychological	19 40%
Rational	73 26%	Rational	63 27%	Rational	46 27%	Rational	52 34%	Rational	45 33%	Experientialism	18 38%
ReformedEpist	65 23%	Experientialism	54 23%	ReformedEpist	32 19%	Evidentialism	41 26%	ReformedEpist	31 23%	ReformedEpist	15 31%
Experientialism	57 20%	ReformedEpist	48 21%	Cultural	29 17%	Experientialism	38 25%	Experientialism	29 21%	Evidentialism	11 23%
Cultural	53 19%	Evidentialism	41 18%	Experientialism	25 15%	ReformedEpist	28 18%	Cultural	19 14%	Pragmatism	7 15%
Evidentialism	42 15%	Cultural	36 16%	Evidentialism	22 13%	Cultural	22 14%	Evidentialism	17 13%	Cultural	7 15%
Pragmatism	28 10%	Pragmatism	25 11%	Pragmatism	15 9%	Verificationism	22 14%	Verificationism	14 10%	Rational	6 13%
Verificationism	27 10%	Verificationism	24 10%	Verificationism	14 8%	Presuppositional	8 5%	Pragmatism	7 5%	Verificationism	5 10%
Presuppositional	17 6%	Presuppositional	11 5%	Presuppositional	5 3%	Pragmatism	7 5%	Presuppositional	3 2%	Presuppositional	1 2%
Fideism	5 2%	Scripturalism	3 1%	Scripturalism	1 1%	Scripturalism	4 3%	Scripturalism	1 1%		
Scripturalism	2 1%	Fideism	3 1%			Fideism	2 1%				
		Comparative	2 1%								

Annual Household Income (USD) (Average)

**Most Influential At Salvation**

<b>- (284)</b>		<b>50-100,000 (230)</b>		<b>0-25,000 (171)</b>		<b>100-200,000 (155)</b>		<b>25-50,000 (135)</b>		<b>200,000+ (48)</b>	
ReformedEpist	9.5	ReformedEpist	9.6	ReformedEpist	10.0	ReformedEpist	9.4	ReformedEpist	9.7	ReformedEpist	9.7
Psychological	8.7	Psychological	8.0	Psychological	9.2	Psychological	7.3	Psychological	8.7	Psychological	7.9
Pragmatism	8.3	Pragmatism	7.4	Pragmatism	8.7	Experientialism	6.8	Pragmatism	8.0	Pragmatism	7.9
Experientialism	7.5	Experientialism	7.0	Experientialism	7.8	Pragmatism	6.8	Experientialism	7.6	Experientialism	7.3
Verificationalism	6.4	Cultural	5.8	Verificationalism	7.3	Scripturalism	5.5	Cultural	6.4	Cultural	6.0
Cultural	6.4	Presuppositional	5.5	Presuppositional	7.1	Cultural	5.5	Verificationalism	5.9	Scripturalism	5.6
Presuppositional	6.2	Scripturalism	5.4	Cultural	7.0	Presuppositional	5.5	Presuppositional	5.8	Presuppositional	5.6
Scripturalism	5.2	Verificationalism	5.0	Scripturalism	5.5	Verificationalism	4.9	Scripturalism	5.4	Verificationalism	4.5
Classical	3.9	Classical	2.5	Classical	4.5	Classical	2.3	Classical	2.8	Comparative	2.2
Comparative	2.6	Comparative	2.2	Comparative	2.7	Comparative	2.1	Comparative	2.5	Classical	2.1
Fideism	1.6	Fideism	1.2	Rational	2.0	Fideism	1.2	Rational	1.7	Fideism	2.0
Rational	1.6	Rational	1.1	Evidentialism	1.6	Rational	1.1	Fideism	1.6	Rational	0.9
Evidentialism	1.6	Evidentialism	0.8	Fideism	1.6	Evidentialism	0.6	Evidentialism	0.8	Evidentialism	0.6

**Most Influential Today**

<b>- (284)</b>		<b>50-100,000 (230)</b>		<b>0-25,000 (171)</b>		<b>100-200,000 (155)</b>		<b>25-50,000 (135)</b>		<b>200,000+ (48)</b>	
Psychological	9.5	Classical	9.5	Classical	10.6	Classical	10.1	Classical	10.3	Psychological	7.8
Classical	8.8	Psychological	9.2	Psychological	10.5	Psychological	8.6	Psychological	10.2	Experientialism	7.3
Cultural	8.3	Cultural	8.2	Cultural	9.1	Rational	7.9	Cultural	9.0	Verificationalism	6.8
Verificationalism	7.4	Verificationalism	7.5	Verificationalism	7.9	Verificationalism	7.6	Verificationalism	8.4	Cultural	6.8
Rational	6.5	Rational	7.2	Rational	7.8	Cultural	7.6	Rational	8.0	Classical	6.6
Experientialism	6.2	Experientialism	6.0	Pragmatism	6.3	Evidentialism	6.4	Experientialism	6.1	Rational	5.0
Pragmatism	5.4	Evidentialism	5.0	Experientialism	5.7	Experientialism	5.4	Evidentialism	5.5	Pragmatism	4.1
Evidentialism	4.1	Pragmatism	5.0	Evidentialism	5.1	Pragmatism	3.7	Pragmatism	5.2	Evidentialism	3.7
Comparative	2.6	Comparative	2.6	Comparative	3.5	Comparative	2.7	Comparative	3.2	ReformedEpist	2.6
ReformedEpist	2.4	ReformedEpist	1.5	Presuppositional	2.2	ReformedEpist	0.5	ReformedEpist	1.8	Comparative	1.2
Presuppositional	1.7	Presuppositional	1.0	ReformedEpist	1.8	Presuppositional	0.2	Presuppositional	1.3	Presuppositional	-0.2
Scripturalism	-1.2	Scripturalism	-1.8	Scripturalism	-1.5	Scripturalism	-2.2	Scripturalism	-1.7	Scripturalism	-1.7
Fideism	-3.4	Fideism	-3.9	Fideism	-4.0	Fideism	-4.4	Fideism	-3.9	Fideism	-2.4

## Crisis of Faith (90pc Count)

**Most Influential At Salvation****NO LONGER (427)**

ReformedEpist	265	62%
Psychological	216	51%
Pragmatism	160	37%
Experientialism	119	28%
Verificationalism	78	18%
Classical	63	15%
Presuppositional	62	15%
Scripturalism	42	10%
Cultural	39	9%
Evidentialism	11	3%
Fideism	1	0%

**NEVER (315)**

ReformedEpist	223	71%
Psychological	147	47%
Pragmatism	109	35%
Experientialism	86	27%
Scripturalism	54	17%
Presuppositional	51	16%
Cultural	26	8%
Verificationalism	24	8%
Classical	17	5%
Evidentialism	3	1%
Fideism	2	1%

**STILL (183)**

Psychological	90	49%
ReformedEpist	85	46%
Pragmatism	63	34%
Classical	41	22%
Experientialism	41	22%
Verificationalism	30	16%
Presuppositional	26	14%
Cultural	22	12%
Scripturalism	20	11%
Evidentialism	10	5%
Fideism	2	1%

**- (98)**

ReformedEpist	69	70%
Psychological	45	46%
Pragmatism	30	31%
Experientialism	27	28%
Presuppositional	16	16%
Scripturalism	13	13%
Verificationalism	12	12%
Classical	10	10%
Cultural	9	9%
Rational	1	1%

**Most Influential Today****NO LONGER (427)**

Classical	254	59%
Psychological	213	50%
Rational	129	30%
ReformedEpist	90	21%
Experientialism	83	19%
Cultural	70	16%
Evidentialism	65	15%
Pragmatism	34	8%
Verificationalism	34	8%
Presuppositional	18	4%
Scripturalism	6	1%
Fideism	3	1%

**NEVER (315)**

Classical	153	49%
Psychological	146	46%
Experientialism	84	27%
ReformedEpist	75	24%
Rational	73	23%
Cultural	59	19%
Evidentialism	41	13%
Verificationalism	36	11%
Pragmatism	34	11%
Presuppositional	18	6%
Fideism	3	1%
Scripturalism	2	1%
Comparative	1	0%

**STILL (183)**

Classical	117	64%
Psychological	84	46%
Rational	54	30%
Evidentialism	46	25%
Experientialism	34	19%
ReformedEpist	31	17%
Cultural	24	13%
Verificationalism	21	11%
Pragmatism	14	8%
Presuppositional	5	3%
Fideism	4	2%
Scripturalism	3	2%
Comparative	1	1%

**- (98)**

Classical	54	55%
Psychological	46	47%
Rational	29	30%
ReformedEpist	23	23%
Evidentialism	22	22%
Experientialism	20	20%
Verificationalism	15	15%
Cultural	13	13%
Pragmatism	7	7%
Presuppositional	4	4%

## Crisis of Faith (Average)

**Most Influential At Salvation**

<b>NO LONGER (427)</b>		<b>NEVER (315)</b>		<b>STILL (183)</b>		<b>- (98)</b>	
ReformedEpist	9.9	ReformedEpist	10.1	Psychological	8.2	ReformedEpist	9.8
Psychological	8.6	Psychological	8.1	ReformedEpist	8.0	Psychological	8.3
Pragmatism	8.1	Pragmatism	7.9	Pragmatism	7.5	Pragmatism	7.7
Experientialism	7.6	Experientialism	7.3	Experientialism	6.8	Experientialism	7.2
Verificationalism	6.4	Cultural	5.8	Cultural	6.4	Cultural	6.1
Cultural	6.4	Presuppositional	5.8	Verificationalism	6.2	Presuppositional	5.9
Presuppositional	6.4	Scripturalism	5.8	Presuppositional	5.6	Scripturalism	5.5
Scripturalism	5.4	Verificationalism	5.0	Classical	4.7	Verificationalism	5.5
Classical	3.9	Comparative	2.3	Scripturalism	4.6	Classical	2.5
Comparative	2.5	Classical	1.7	Comparative	2.5	Comparative	2.3
Rational	1.7	Fideism	1.3	Evidentialism	2.1	Fideism	1.6
Evidentialism	1.5	Rational	0.9	Rational	2.0	Rational	1.2
Fideism	1.4	Evidentialism	0.1	Fideism	2.0	Evidentialism	0.6

**Most Influential Today**

<b>NO LONGER (427)</b>		<b>NEVER (315)</b>		<b>STILL (183)</b>		<b>- (98)</b>	
Classical	10.4	Psychological	8.8	Classical	10.6	Classical	9.1
Psychological	10.2	Classical	7.9	Psychological	9.1	Psychological	8.8
Cultural	8.9	Cultural	7.8	Cultural	8.1	Cultural	7.8
Verificationalism	8.1	Verificationalism	7.2	Rational	7.8	Verificationalism	7.2
Rational	7.9	Experientialism	6.4	Verificationalism	7.6	Rational	7.0
Experientialism	6.0	Rational	6.0	Evidentialism	6.2	Experientialism	5.9
Pragmatism	5.5	Pragmatism	5.1	Experientialism	5.3	Evidentialism	4.8
Evidentialism	5.4	Evidentialism	3.7	Pragmatism	4.6	Pragmatism	4.4
Comparative	3.2	ReformedEpist	2.5	Comparative	2.9	Comparative	2.8
ReformedEpist	1.7	Comparative	2.1	ReformedEpist	0.5	ReformedEpist	2.0
Presuppositional	1.6	Presuppositional	1.3	Presuppositional	0.4	Presuppositional	1.3
Scripturalism	-1.7	Scripturalism	-1.5	Scripturalism	-2.0	Scripturalism	-1.3
Fideism	-4.3	Fideism	-3.5	Fideism	-3.4	Fideism	-3.1



## Percentile Counts

(How many times an apologetic method was ranked in the percentile shown)

<b>100th Percentile - Most Influential At Salvation</b>		<b>90th Percentile - Most Influential At Salvation</b>		<b>75th Percentile - Most Influential At Salvation</b>		<b>25th Percentile - Least Influential At Salvation</b>	
ReformedEpist	524	ReformedEpist	642	ReformedEpist	823	Evidentialism	858
Psychological	266	Psychological	498	Psychological	749	Rational	851
Pragmatism	155	Pragmatism	362	Pragmatism	581	Fideism	675
Classical	104	Experientialism	273	Experientialism	499	Classical	625
Experientialism	94	Presuppositional	155	Presuppositional	334	Comparative	436
Verificationalism	55	Verificationalism	144	Verificationalism	302	Scripturalism	183
Presuppositional	35	Classical	131	Cultural	289	Verificationalism	72
Scripturalism	34	Scripturalism	129	Scripturalism	282	Pragmatism	68
Cultural	25	Cultural	96	Classical	182	Presuppositional	65
Fideism	3	Evidentialism	24	Evidentialism	54	Cultural	64
Evidentialism	1	Fideism	5	Fideism	20	Experientialism	57
		Rational	1	Rational	8	ReformedEpist	32
				Comparative	3	Psychological	18

<b>100th Percentile - Most Influential Today</b>		<b>90th Percentile - Most Influential Today</b>		<b>75th Percentile - Most Influential Today</b>		<b>25th Percentile - Least Influential Today</b>	
Classical	510	Classical	578	Psychological	836	Fideism	874
Psychological	248	Psychological	489	Classical	667	Scripturalism	822
ReformedEpist	146	Rational	285	Cultural	599	Presuppositional	651
Experientialism	138	Experientialism	221	Rational	539	ReformedEpist	566
Verificationalism	45	ReformedEpist	219	Verificationalism	422	Evidentialism	373
Rational	36	Evidentialism	174	Experientialism	374	Comparative	302
Pragmatism	33	Cultural	166	Evidentialism	366	Rational	220
Evidentialism	31	Verificationalism	106	ReformedEpist	288	Classical	203
Cultural	23	Pragmatism	89	Pragmatism	224	Pragmatism	177
Presuppositional	6	Presuppositional	45	Presuppositional	115	Experientialism	106
Scripturalism	3	Scripturalism	11	Scripturalism	58	Cultural	26
Fideism	2	Fideism	10	Fideism	33	Psychological	25
Comparative	1	Comparative	2	Comparative	18	Verificationalism	21

Percentile Comparisons

Most Influential at Salvation [A] v. Most Influential Today [C]

All 100th Percentile [A] inside 100th Percentile [C]

Found 218  
Percent 21.3%

Example 1. ID 1208

Most Influential At Salvation [A]	Most Influential Today [C]
Experientialism	11.0 X
Psychological	11.0 X
Pragmatism	10.0
Presuppositional	9.0
Cultural	9.0
ReformedEpist	7.0
Verificationalism	6.0
Classical	6.0
Scripturalism	5.0
Fideism	5.0
Evidentialism	4.0
Rational	2.0
Comparative	1.0
Fideism	0.0

Counts

ReformedEpist	81
Classical	75
Psychological	42
Experientialism	19
Verificationalism	3
Pragmatism	1

Example 2. ID 1328

Most Influential At Salvation [A]	Most Influential Today [C]
Verificationalism	10.0 X
ReformedEpist	10.0 X
Presuppositional	9.0
Psychological	9.0
Experientialism	9.0
Pragmatism	8.0
Scripturalism	6.0
Cultural	6.0
Fideism	3.0
Comparative	3.0
Classical	2.0
Rational	1.0
Evidentialism	-1.0

Example 3. ID 1966

Most Influential At Salvation [A]	Most Influential Today [C]
Pragmatism	12.0 X
Psychological	12.0 X
Verificationalism	10.0
ReformedEpist	9.0
Experientialism	9.0
Cultural	8.0
Presuppositional	5.0
Fideism	5.0
Scripturalism	4.0
Comparative	3.0
Classical	3.0
Rational	-1.0
Evidentialism	-1.0

\*ANY\* 100th Percentile [A] inside 100th Percentile [C]

Found 285  
Percent 27.9%

Example 1. ID 1337

Most Influential At Salvation [A]	Most Influential Today [C]
Verificationalism	11.0 X
Psychological	11.0 X
Experientialism	11.0 X
Classical	11.0 X
Pragmatism	8.0
Cultural	8.0
Evidentialism	7.0
Presuppositional	4.0
ReformedEpist	4.0
Rational	4.0
Scripturalism	3.0
Comparative	2.0
Fideism	0.0

Counts

ReformedEpist	113
Psychological	90
Classical	87
Experientialism	33
Pragmatism	28
Verificationalism	12
Cultural	6
Presuppositional	3
Scripturalism	2
Evidentialism	1

Example 2. ID 1667

Most Influential At Salvation [A]	Most Influential Today [C]
Verificationalism	4.0 X
Presuppositional	4.0 X
ReformedEpist	4.0 X
Psychological	4.0 X
Scripturalism	3.0
Pragmatism	3.0
Experientialism	3.0
Classical	3.0
Rational	2.0
Fideism	2.0
Cultural	1.0
Evidentialism	0.0

Example 3. ID 1798

Most Influential At Salvation [A]	Most Influential Today [C]
Verificationalism	13.0 X
ReformedEpist	13.0 X
Psychological	13.0 X
Pragmatism	13.0 X
Presuppositional	11.0
Classical	10.0
Scripturalism	8.0
Cultural	8.0
Experientialism	7.0
Evidentialism	5.0
Rational	3.0
Comparative	3.0
Fideism	-2.0

All 100th Percentile [A] inside 90th Percentile [C]

Found 318  
Percent 31.1%

Example 1. ID 1838

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	14.0 X	ReformedEpist	15.0 X
Psychological	14.0 X	Psychological	13.0 X
Pragmatism	14.0 X	Pragmatism	13.0 X
Presuppositional	13.0	Experientialism	12.0
Experientialism	12.0	Cultural	11.0
Verificationalism	10.0	Presuppositional	10.0
Classical	10.0	Verificationalism	9.0
Scripturalism	8.0	Scripturalism	5.0
Cultural	8.0	Comparative	5.0
Evidentialism	6.0	Classical	2.0
Comparative	3.0	Rational	-1.0
Rational	2.0	Fideism	-2.0
Fideism	2.0	Evidentialism	-6.0

Counts

ReformedEpist	121
Psychological	83
Classical	79
Experientialism	26
Pragmatism	17
Presuppositional	5
Verificationalism	3
Cultural	1
Fideism	1
Scripturalism	1

Example 2. ID 1041

Most Influential At Salvation [A]		Most Influential Today [C]	
Pragmatism	12.0 X	Experientialism	14.0 X
Psychological	12.0 X	Pragmatism	11.0 X
Presuppositional	11.0	Psychological	11.0 X
ReformedEpist	11.0	ReformedEpist	10.0
Experientialism	10.0	Cultural	9.0
Cultural	9.0	Verificationalism	8.0
Verificationalism	8.0	Presuppositional	6.0
Scripturalism	8.0	Scripturalism	2.0
Rational	2.0	Fideism	1.0
Fideism	0.0	Classical	0.0
Classical	0.0	Comparative	-1.0
Evidentialism	-1.0	Rational	-2.0
		Evidentialism	-9.0

Example 3. ID 1074

Most Influential At Salvation [A]		Most Influential Today [C]	
Pragmatism	12.0 X	Psychological	15.0 X
Psychological	12.0 X	Pragmatism	13.0 X
ReformedEpist	11.0	Cultural	13.0 X
Experientialism	10.0	Classical	13.0 X
Cultural	9.0	Verificationalism	10.0
Presuppositional	7.0	Experientialism	9.0
Scripturalism	7.0	Rational	8.0
Verificationalism	6.0	Evidentialism	6.0
Fideism	2.0	Comparative	4.0
Rational	1.0	Presuppositional	2.0
Evidentialism	-2.0	ReformedEpist	1.0
Classical	-2.0	Fideism	-2.0
		Scripturalism	-4.0

\*ANY\* 100th Percentile [A] inside 90th Percentile [C]

Found 419  
Percent 41.0%

Example 1. ID 1337

Most Influential At Salvation [A]		Most Influential Today [C]	
Verificationalism	11.0 X	Classical	15.0 X
Psychological	11.0 X	Psychological	13.0 X
Experientialism	11.0 X	Cultural	12.0
Classical	11.0 X	Verificationalism	11.0
Pragmatism	8.0	Rational	10.0
Cultural	8.0	Experientialism	8.0
Evidentialism	7.0	Evidentialism	7.0
Presuppositional	4.0	Comparative	6.0
ReformedEpist	4.0	Pragmatism	4.0
Rational	4.0	Presuppositional	0.0
Scripturalism	3.0	ReformedEpist	0.0
Comparative	2.0	Scripturalism	-2.0
Fideism	0.0	Fideism	-3.0

Counts

ReformedEpist	164
Psychological	160
Classical	93
Pragmatism	64
Experientialism	44
Verificationalism	17
Presuppositional	11
Cultural	10
Scripturalism	4
Evidentialism	1
Fideism	1

Example 2. ID 1354

Most Influential At Salvation [A]		Most Influential Today [C]	
Verificationalism	7.0 X	Cultural	8.0 X
ReformedEpist	7.0 X	ReformedEpist	7.0 X
Psychological	7.0 X	Psychological	7.0 X
Experientialism	7.0 X	Verificationalism	6.0
Presuppositional	6.0	Classical	6.0
Scripturalism	6.0	Experientialism	5.0
Pragmatism	6.0	Evidentialism	5.0
Fideism	6.0	Comparative	5.0
Cultural	4.0	Rational	2.0
Rational	2.0	Pragmatism	2.0
Evidentialism	0.0	Presuppositional	0.0
Classical	0.0	Fideism	-1.0
		Scripturalism	-2.0

Example 3. ID 1667

Most Influential At Salvation [A]		Most Influential Today [C]	
Verificationalism	4.0 X	ReformedEpist	6.0 X
Presuppositional	4.0 X	Verificationalism	5.0 X
ReformedEpist	4.0 X	Psychological	4.0
Psychological	4.0 X	Experientialism	4.0
Scripturalism	3.0	Cultural	4.0
Pragmatism	3.0	Scripturalism	3.0
Experientialism	3.0	Classical	3.0
Classical	3.0	Presuppositional	2.0
Rational	2.0	Evidentialism	2.0
Fideism	2.0	Comparative	2.0
Cultural	1.0	Rational	1.0
Evidentialism	0.0	Fideism	1.0
		Pragmatism	-1.0

**All 100th Percentile [A] inside 25th Percentile [C]**

**Found** 246  
**Percent** 24.0%

**Example 1. ID 1048**

Most Influential At Salvation [A]		Most Influential Today [C]	
Presuppositional	6.0 X	Classical	10.0
ReformedEpist	6.0 X	Psychological	8.0
Classical	5.0	Pragmatism	7.0
Verificationalism	4.0	Rational	6.0
Psychological	3.0	Evidentialism	6.0
Experientialism	3.0	Cultural	6.0
Cultural	3.0	Verificationalism	5.0
Comparative	3.0	Comparative	4.0
Rational	2.0	Experientialism	3.0
Evidentialism	1.0	Presuppositional	-1.0 X
Fideism	-1.0	ReformedEpist	-3.0 X
		Fideism	-4.0 X
		Scripturalism	-5.0 X

**Counts**

ReformedEpist	211
Scripturalism	14
Presuppositional	10
Pragmatism	9
Psychological	2
Classical	2
Experientialism	2
Fideism	1
Verificationalism	1

**Example 2. ID 1181**

Most Influential At Salvation [A]		Most Influential Today [C]	
Presuppositional	9.0 X	Classical	19.0
ReformedEpist	9.0 X	Evidentialism	15.0
Classical	8.0	Rational	13.0
Experientialism	7.0	Psychological	11.0
Scripturalism	6.0	Cultural	9.0
Psychological	5.0	Verificationalism	7.0
Evidentialism	5.0	Experientialism	6.0
Cultural	5.0	Pragmatism	4.0
Verificationalism	3.0	Comparative	4.0
Pragmatism	3.0	Presuppositional	-6.0 X
Comparative	3.0	Fideism	-7.0 X
Fideism	2.0	ReformedEpist	-8.0 X
Rational	0.0	Scripturalism	-10.0 X

**Example 3. ID 1823**

Most Influential At Salvation [A]		Most Influential Today [C]	
Verificationalism	7.0 X	Classical	5.0
ReformedEpist	7.0 X	Experientialism	4.0
Scripturalism	6.0	Pragmatism	3.0
Pragmatism	6.0	Psychological	3.0
Presuppositional	5.0	Evidentialism	3.0
Psychological	5.0	Cultural	3.0
Fideism	4.0	Presuppositional	2.0
Cultural	3.0	Verificationalism	1.0 X
Comparative	2.0	Rational	1.0 X
Experientialism	1.0	Fideism	1.0 X
Classical	0.0	Comparative	1.0 X
Rational	-2.0	ReformedEpist	0.0 X
Evidentialism	-2.0	Scripturalism	-1.0 X

**\*Any\* 100th Percentile [A] inside 25th Percentile [C]**

**Found** 315  
**Percent** 30.8%

**Example 1. ID 1319**

Most Influential At Salvation [A]		Most Influential Today [C]	
Scripturalism	7.0 X	Classical	15.0
ReformedEpist	7.0 X	Rational	15.0
Psychological	7.0 X	Psychological	12.0
Pragmatism	7.0 X	Verificationalism	10.0
Experientialism	6.0	Cultural	10.0
Cultural	6.0	Evidentialism	8.0
Presuppositional	5.0	Pragmatism	7.0
Verificationalism	3.0	Comparative	6.0
Rational	1.0	Experientialism	4.0
Fideism	1.0	Presuppositional	-1.0 X
Classical	0.0	ReformedEpist	-2.0 X
Evidentialism	-1.0	Scripturalism	-3.0 X
		Fideism	-7.0 X

**Counts**

ReformedEpist	267
Pragmatism	32
Psychological	31
Scripturalism	23
Experientialism	21
Presuppositional	20
Verificationalism	9
Classical	8
Cultural	5
Fideism	2

**Example 2. ID 1667**

Most Influential At Salvation [A]		Most Influential Today [C]	
Verificationalism	4.0 X	ReformedEpist	6.0
Presuppositional	4.0 X	Verificationalism	5.0
ReformedEpist	4.0 X	Psychological	4.0
Psychological	4.0 X	Experientialism	4.0
Scripturalism	3.0	Cultural	4.0
Pragmatism	3.0	Scripturalism	3.0
Experientialism	3.0	Classical	3.0
Classical	3.0	Presuppositional	2.0 X
Rational	2.0	Evidentialism	2.0 X
Fideism	2.0	Comparative	2.0 X
Cultural	1.0	Rational	1.0 X
Evidentialism	0.0	Fideism	1.0 X
		Pragmatism	-1.0 X

**Example 3. ID 1969**

Most Influential At Salvation [A]		Most Influential Today [C]	
Presuppositional	5.0 X	Experientialism	6.0
Scripturalism	5.0 X	Verificationalism	6.0
Psychological	5.0 X	Psychological	4.0
Cultural	5.0 X	Cultural	4.0
Verificationalism	4.0	ReformedEpist	3.0
Fideism	4.0	Rational	3.0
Experientialism	3.0	Evidentialism	3.0
ReformedEpist	2.0	Fideism	2.0
Rational	2.0	Pragmatism	1.0 X
Pragmatism	1.0	Comparative	1.0 X
Evidentialism	-1.0	Classical	1.0 X
Classical	-1.0	Scripturalism	-1.0 X
		Presuppositional	-4.0 X



**\*ANY\* 90th Percentile [A] inside 25th Percentile [C]**

**Found** 464  
**Percent** 45.4%

**Example 1. ID 1345**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	9.0 X	Psychological	13.0
Presuppositional	8.0 X	Cultural	11.0
Scripturalism	8.0 X	ReformedEpist	10.0
Psychological	8.0 X	Verificationalism	9.0
Experientialism	8.0 X	Classical	8.0
Cultural	8.0 X	Experientialism	7.0
Pragmatism	7.0	Presuppositional	6.0
Verificationalism	3.0	Pragmatism	6.0
Rational	2.0	Comparative	6.0
Fideism	0.0	Rational	4.0 X
Classical	0.0	Scripturalism	3.0 X
Evidentialism	-1.0	Evidentialism	3.0 X
		Fideism	-2.0 X

**Counts**

ReformedEpist	402
Psychological	178
Experientialism	143
Pragmatism	128
Presuppositional	98
Scripturalism	93
Verificationalism	53
Classical	44
Cultural	40
Fideism	3
Evidentialism	2
Rational	1

**Example 2. ID 1165**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	14.0 X	Classical	8.0
Presuppositional	8.0 X	Verificationalism	7.0
Scripturalism	8.0 X	Rational	7.0
Psychological	8.0 X	Experientialism	7.0
Cultural	8.0 X	Evidentialism	7.0
Pragmatism	5.0	Psychological	6.0
Experientialism	5.0	Pragmatism	6.0
Rational	2.0	Cultural	4.0
Verificationalism	1.0	Comparative	1.0
Fideism	1.0	ReformedEpist	-2.0 X
Classical	0.0	Presuppositional	-5.0 X
Evidentialism	-1.0	Scripturalism	-5.0 X
		Fideism	-8.0 X

**Example 3. ID 1217**

Most Influential At Salvation [A]		Most Influential Today [C]	
Verificationalism	13.0 X	Classical	11.0
ReformedEpist	9.0 X	Rational	10.0
Psychological	9.0 X	Evidentialism	6.0
Pragmatism	9.0 X	Verificationalism	3.0
Experientialism	9.0 X	Comparative	3.0
Presuppositional	8.0	Psychological	2.0
Classical	8.0	Pragmatism	2.0
Cultural	6.0	Cultural	2.0
Evidentialism	5.0	Presuppositional	1.0
Scripturalism	3.0	Experientialism	0.0 X
Comparative	3.0	Scripturalism	-4.0 X
Fideism	0.0	ReformedEpist	-4.0 X
Rational	-1.0	Fideism	-6.0 X

Percentile Comparisons

Most Influential Today [C] v. Most Influential at Salvation [A]

All 100th Percentile [C] inside 100th Percentile [A]

Found	Percent	Example 1. ID 1337		Example 2. ID 1667		Example 3. ID 1798	
		Most Influential At Salvation [A]	Most Influential Today [C]	Most Influential At Salvation [A]	Most Influential Today [C]	Most Influential At Salvation [A]	Most Influential Today [C]
226	22.1%	Verificationalism 11.0 X	Classical 15.0 X	Verificationalism 4.0 X	ReformedEpist 6.0 X	Verificationalism 13.0 X	Psychological 14.0 X
		Psychological 11.0 X	Psychological 13.0	Presuppositional 4.0 X	Verificationalism 5.0	ReformedEpist 13.0 X	Cultural 12.0
		Experientialism 11.0 X	Cultural 12.0	ReformedEpist 4.0 X	Psychological 4.0	Psychological 13.0 X	Classical 11.0
		Classical 11.0 X	Verificationalism 11.0	Psychological 4.0 X	Experientialism 4.0	Pragmatism 13.0 X	Pragmatism 10.0
		Pragmatism 8.0	Rational 10.0	Scripturalism 3.0	Cultural 4.0	Presuppositional 11.0	Verificationalism 9.0
		Cultural 8.0	Experientialism 8.0	Pragmatism 3.0	Scripturalism 3.0	Classical 10.0	Rational 8.0
		Evidentialism 7.0	Evidentialism 7.0	Experientialism 3.0	Classical 3.0	Scripturalism 8.0	ReformedEpist 7.0
		Presuppositional 4.0	Comparative 6.0	Classical 3.0	Presuppositional 2.0	Cultural 8.0	Comparative 6.0
		ReformedEpist 4.0	Pragmatism 4.0	Rational 2.0	Evidentialism 2.0	Experientialism 7.0	Presuppositional 5.0
		Rational 4.0	Presuppositional 0.0	Fideism 2.0	Comparative 2.0	Evidentialism 5.0	Experientialism 5.0
		Scripturalism 3.0	ReformedEpist 0.0	Cultural 1.0	Rational 1.0	Rational 3.0	Evidentialism 4.0
		Comparative 2.0	Scripturalism -2.0	Evidentialism 0.0	Fideism 1.0	Comparative 3.0	Scripturalism 0.0
		Fideism 0.0	Fideism -3.0		Pragmatism -1.0	Fideism -2.0	Fideism -5.0
		<b>Counts</b>					
		Classical	77				
		ReformedEpist	70				
		Psychological	55				
		Experientialism	17				
		Pragmatism	7				
		Verificationalism	2				

\*ANY\* 100th Percentile [C] inside 100th Percentile [A]

Found	Percent	Example 1. ID 1337		Example 2. ID 1667		Example 3. ID 1798	
		Most Influential At Salvation [A]	Most Influential Today [C]	Most Influential At Salvation [A]	Most Influential Today [C]	Most Influential At Salvation [A]	Most Influential Today [C]
285	27.9%	Verificationalism 11.0 X	Classical 15.0 X	Verificationalism 4.0 X	ReformedEpist 6.0 X	Verificationalism 13.0 X	Psychological 14.0 X
		Psychological 11.0 X	Psychological 13.0	Presuppositional 4.0 X	Verificationalism 5.0	ReformedEpist 13.0 X	Cultural 12.0
		Experientialism 11.0 X	Cultural 12.0	ReformedEpist 4.0 X	Psychological 4.0	Psychological 13.0 X	Classical 11.0
		Classical 11.0 X	Verificationalism 11.0	Psychological 4.0 X	Experientialism 4.0	Pragmatism 13.0 X	Pragmatism 10.0
		Pragmatism 8.0	Rational 10.0	Scripturalism 3.0	Cultural 4.0	Presuppositional 11.0	Verificationalism 9.0
		Cultural 8.0	Experientialism 8.0	Pragmatism 3.0	Scripturalism 3.0	Classical 10.0	Rational 8.0
		Evidentialism 7.0	Evidentialism 7.0	Experientialism 3.0	Classical 3.0	Scripturalism 8.0	ReformedEpist 7.0
		Presuppositional 4.0	Comparative 6.0	Classical 3.0	Presuppositional 2.0	Cultural 8.0	Comparative 6.0
		ReformedEpist 4.0	Pragmatism 4.0	Rational 2.0	Evidentialism 2.0	Experientialism 7.0	Presuppositional 5.0
		Rational 4.0	Presuppositional 0.0	Fideism 2.0	Comparative 2.0	Evidentialism 5.0	Experientialism 5.0
		Scripturalism 3.0	ReformedEpist 0.0	Cultural 1.0	Rational 1.0	Rational 3.0	Evidentialism 4.0
		Comparative 2.0	Scripturalism -2.0	Evidentialism 0.0	Fideism 1.0	Comparative 3.0	Scripturalism 0.0
		Fideism 0.0	Fideism -3.0		Pragmatism -1.0	Fideism -2.0	Fideism -5.0
		<b>Counts</b>					
		ReformedEpist	101				
		Classical	94				
		Psychological	88				
		Experientialism	42				
		Pragmatism	14				
		Verificationalism	12				
		Cultural	5				
		Rational	5				
		Presuppositional	3				
		Evidentialism	1				
		Fideism	1				

**All 100th Percentile [C] inside 90th Percentile [A]**

**Found** 325  
**Percent** 31.8%

**Example 1. ID 2162**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	14.0 X	Psychological	18.0 X
Verificationalism	12.0 X	Cultural	16.0
Psychological	12.0 X	Verificationalism	14.0
Pragmatism	12.0 X	ReformedEpist	10.0
Experientialism	12.0 X	Classical	9.0
Cultural	12.0 X	Presuppositional	8.0
Classical	12.0 X	Rational	8.0
Presuppositional	11.0	Pragmatism	8.0
Scripturalism	8.0	Experientialism	8.0
Rational	5.0	Comparative	6.0
Evidentialism	5.0	Scripturalism	2.0
Comparative	3.0	Evidentialism	1.0
Fideism	-1.0	Fideism	-2.0

**Counts**

Psychological	103
ReformedEpist	89
Classical	89
Experientialism	39
Pragmatism	10
Verificationalism	3
Evidentialism	2
Presuppositional	2
Scripturalism	1

**Example 2. ID 1345**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	9.0 X	Psychological	13.0 X
Presuppositional	8.0 X	Cultural	11.0
Scripturalism	8.0 X	ReformedEpist	10.0
Psychological	8.0 X	Verificationalism	9.0
Experientialism	8.0 X	Classical	8.0
Cultural	8.0 X	Experientialism	7.0
Pragmatism	7.0	Presuppositional	6.0
Verificationalism	3.0	Pragmatism	6.0
Rational	2.0	Comparative	6.0
Fideism	0.0	Rational	4.0
Classical	0.0	Scripturalism	3.0
Evidentialism	-1.0	Evidentialism	3.0
		Fideism	-2.0

**Example 3. ID 1381**

Most Influential At Salvation [A]		Most Influential Today [C]	
Classical	17.0 X	Classical	19.0 X
Presuppositional	13.0 X	Psychological	13.0
Psychological	13.0 X	Rational	12.0
Experientialism	13.0 X	Evidentialism	12.0
Cultural	13.0 X	Cultural	11.0
Pragmatism	12.0	Pragmatism	10.0
Verificationalism	11.0	Verificationalism	8.0
ReformedEpist	11.0	Comparative	6.0
Evidentialism	11.0	Experientialism	3.0
Scripturalism	7.0	Presuppositional	1.0
Rational	5.0	ReformedEpist	-3.0
Fideism	3.0	Scripturalism	-5.0
Comparative	3.0	Fideism	-7.0

**\*Any\* 100th Percentile [C] inside 90th Percentile [A]**

**Found** 408  
**Percent** 39.9%

**Example 1. ID 2162**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	14.0 X	Psychological	18.0 X
Verificationalism	12.0 X	Cultural	16.0
Psychological	12.0 X	Verificationalism	14.0
Pragmatism	12.0 X	ReformedEpist	10.0
Experientialism	12.0 X	Classical	9.0
Cultural	12.0 X	Presuppositional	8.0
Classical	12.0 X	Rational	8.0
Presuppositional	11.0	Pragmatism	8.0
Scripturalism	8.0	Experientialism	8.0
Rational	5.0	Comparative	6.0
Evidentialism	5.0	Scripturalism	2.0
Comparative	3.0	Evidentialism	1.0
Fideism	-1.0	Fideism	-2.0

**Counts**

Psychological	156
Classical	125
ReformedEpist	112
Experientialism	68
Verificationalism	20
Pragmatism	20
Cultural	13
Rational	11
Evidentialism	5
Presuppositional	3
Scripturalism	1
Fideism	1

**Example 2. ID 1345**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	9.0 X	Psychological	13.0 X
Presuppositional	8.0 X	Cultural	11.0
Scripturalism	8.0 X	ReformedEpist	10.0
Psychological	8.0 X	Verificationalism	9.0
Experientialism	8.0 X	Classical	8.0
Cultural	8.0 X	Experientialism	7.0
Pragmatism	7.0	Presuppositional	6.0
Verificationalism	3.0	Pragmatism	6.0
Rational	2.0	Comparative	6.0
Fideism	0.0	Rational	4.0
Classical	0.0	Scripturalism	3.0
Evidentialism	-1.0	Evidentialism	3.0
		Fideism	-2.0

**Example 3. ID 1283**

Most Influential At Salvation [A]		Most Influential Today [C]	
Experientialism	4.0 X	Verificationalism	13.0 X
ReformedEpist	2.0 X	Psychological	13.0 X
Psychological	2.0 X	Cultural	13.0 X
Pragmatism	2.0 X	Classical	12.0
Cultural	2.0 X	Rational	10.0
Verificationalism	1.0	Experientialism	10.0
Presuppositional	1.0	Evidentialism	8.0
Scripturalism	1.0	Pragmatism	6.0
Fideism	1.0	Comparative	3.0
Rational	-1.0	Presuppositional	0.0
Classical	-1.0	ReformedEpist	-1.0
Evidentialism	-2.0	Scripturalism	-3.0
		Fideism	-5.0

**All 100th Percentile [C] inside 25th Percentile [A]**

**Found** 252  
**Percent** 24.6%

**Example 1. ID 1705**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	6.0	Classical	7.0 X
Verificationalism	4.0	Evidentialism	7.0 X
Experientialism	4.0	Rational	5.0
Psychological	3.0	ReformedEpist	4.0
Cultural	3.0	Verificationalism	3.0
Presuppositional	2.0 X	Comparative	3.0
Scripturalism	2.0 X	Pragmatism	2.0
Pragmatism	2.0 X	Experientialism	2.0
Fideism	2.0 X	Scripturalism	1.0
Classical	2.0 X	Psychological	1.0
Rational	1.0 X	Fideism	1.0
Comparative	1.0 X	Cultural	1.0
Evidentialism	0.0 X	Presuppositional	-2.0

**Counts**

Classical	233
Evidentialism	19
Rational	18
Verificationalism	2
Psychological	1

**Example 2. ID 2109**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	10.0	Classical	12.0 X
Experientialism	8.0	Rational	12.0 X
Scripturalism	4.0	Evidentialism	10.0
Psychological	4.0	Verificationalism	9.0
Pragmatism	4.0	Psychological	7.0
Verificationalism	2.0 X	Cultural	7.0
Presuppositional	2.0 X	Experientialism	6.0
Fideism	2.0 X	Comparative	4.0
Cultural	2.0 X	Pragmatism	2.0
Comparative	2.0 X	ReformedEpist	1.0
Rational	-1.0 X	Presuppositional	-1.0
Classical	-1.0 X	Scripturalism	-1.0
Evidentialism	-2.0 X	Fideism	-5.0

**Example 3. ID 1106**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	11.0	Classical	13.0 X
Experientialism	9.0	Rational	12.0
Psychological	6.0	Evidentialism	8.0
Cultural	6.0	Verificationalism	6.0
Scripturalism	4.0	Experientialism	6.0
Pragmatism	4.0	Psychological	5.0
Verificationalism	2.0 X	Cultural	5.0
Presuppositional	2.0 X	Comparative	2.0
Fideism	2.0 X	Pragmatism	1.0
Classical	2.0 X	Presuppositional	-2.0
Rational	1.0 X	ReformedEpist	-3.0
Evidentialism	1.0 X	Fideism	-4.0
		Scripturalism	-5.0

**\*Any\* 100th Percentile [C] inside 25th Percentile [A]**

**Found** 299  
**Percent** 29.2%

**Example 1. ID 1705**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	6.0	Classical	7.0 X
Verificationalism	4.0	Evidentialism	7.0 X
Experientialism	4.0	Rational	5.0
Psychological	3.0	ReformedEpist	4.0
Cultural	3.0	Verificationalism	3.0
Presuppositional	2.0 X	Comparative	3.0
Scripturalism	2.0 X	Pragmatism	2.0
Pragmatism	2.0 X	Experientialism	2.0
Fideism	2.0 X	Scripturalism	1.0
Classical	2.0 X	Psychological	1.0
Rational	1.0 X	Fideism	1.0
Comparative	1.0 X	Cultural	1.0
Evidentialism	0.0 X	Presuppositional	-2.0

**Counts**

Classical	271
Rational	30
Psychological	29
Evidentialism	27
Experientialism	9
Verificationalism	7
Cultural	4
Pragmatism	4
ReformedEpist	3
Presuppositional	1
Fideism	1

**Example 2. ID 2109**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	10.0	Classical	12.0 X
Experientialism	8.0	Rational	12.0 X
Scripturalism	4.0	Evidentialism	10.0
Psychological	4.0	Verificationalism	9.0
Pragmatism	4.0	Psychological	7.0
Verificationalism	2.0 X	Cultural	7.0
Presuppositional	2.0 X	Experientialism	6.0
Fideism	2.0 X	Comparative	4.0
Cultural	2.0 X	Pragmatism	2.0
Comparative	2.0 X	ReformedEpist	1.0
Rational	-1.0 X	Presuppositional	-1.0
Classical	-1.0 X	Scripturalism	-1.0
Evidentialism	-2.0 X	Fideism	-5.0

**Example 3. ID 1106**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	11.0	Classical	13.0 X
Experientialism	9.0	Rational	12.0
Psychological	6.0	Evidentialism	8.0
Cultural	6.0	Verificationalism	6.0
Scripturalism	4.0	Experientialism	6.0
Pragmatism	4.0	Psychological	5.0
Verificationalism	2.0 X	Cultural	5.0
Presuppositional	2.0 X	Comparative	2.0
Fideism	2.0 X	Pragmatism	1.0
Classical	2.0 X	Presuppositional	-2.0
Rational	1.0 X	ReformedEpist	-3.0
Evidentialism	1.0 X	Fideism	-4.0
		Scripturalism	-5.0



**\*Any\* 90th Percentile [C] inside 25th Percentile [A]**

**Found** 474  
**Percent** 46.3%

**Example 1. ID 1705**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	6.0	Classical	7.0 X
Verificationalism	4.0	Evidentialism	7.0 X
Experientialism	4.0	Rational	5.0
Psychological	3.0	ReformedEpist	4.0
Cultural	3.0	Verificationalism	3.0
Presuppositional	2.0 X	Comparative	3.0
Scripturalism	2.0 X	Pragmatism	2.0
Pragmatism	2.0 X	Experientialism	2.0
Fideism	2.0 X	Scripturalism	1.0
Classical	2.0 X	Psychological	1.0
Rational	1.0 X	Fideism	1.0
Comparative	1.0 X	Cultural	1.0
Evidentialism	0.0 X	Presuppositional	-2.0

**Counts**

Classical	432
Rational	249
Psychological	169
Evidentialism	141
Experientialism	50
Verificationalism	42
Cultural	38
ReformedEpist	19
Pragmatism	11
Presuppositional	4
Fideism	3
Scripturalism	2
Comparative	2

**Example 2. ID 2109**

Most Influential At Salvation [A]		Most Influential Today [C]	
ReformedEpist	10.0	Classical	12.0 X
Experientialism	8.0	Rational	12.0 X
Scripturalism	4.0	Evidentialism	10.0
Psychological	4.0	Verificationalism	9.0
Pragmatism	4.0	Psychological	7.0
Verificationalism	2.0 X	Cultural	7.0
Presuppositional	2.0 X	Experientialism	6.0
Fideism	2.0 X	Comparative	4.0
Cultural	2.0 X	Pragmatism	2.0
Comparative	2.0 X	ReformedEpist	1.0
Rational	-1.0 X	Presuppositional	-1.0
Classical	-1.0 X	Scripturalism	-1.0
Evidentialism	-2.0 X	Fideism	-5.0

**Example 3. ID 1905**

Most Influential At Salvation [A]		Most Influential Today [C]	
Classical	14.0	Classical	25.0 X
Verificationalism	10.0	Rational	18.0 X
ReformedEpist	9.0	Psychological	17.0
Presuppositional	7.0	Evidentialism	17.0
Psychological	7.0	Cultural	15.0
Evidentialism	7.0	Verificationalism	12.0
Rational	5.0 X	Pragmatism	8.0
Pragmatism	5.0 X	Comparative	6.0
Experientialism	5.0 X	Experientialism	2.0
Cultural	5.0 X	Presuppositional	-2.0
Comparative	3.0 X	Scripturalism	-7.0
Scripturalism	2.0 X	ReformedEpist	-9.0
Fideism	-2.0 X	Fideism	-11.0

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