

## Confirmation of hydraulic forgiveness

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We assume the method and apparatus of Meth8/VL4 with  $\top$  as the designated *proof* value,  $\mathbf{F}$  as contradiction,  $\mathbf{N}$  as truthity (non-contingency), and  $\mathbf{C}$  as falsity (contingency). Results are a 16-valued truth table in row-major and horizontal, or repeating fragments of 128-tables for more variables.

LET  $p, q, r, s$ : God, forgiveness, another person, oneself;  
 $\&$  And;  $>$  Imply;  $=$  Equivalent;  
 $\%$  possibility, for one or some;  $\#$  necessity, for all or every.

Infinite grace as mercy of forgiveness is a freely given gift proceeding from God. As a result, if one asks God to forgive another as preparation towards one forgiving the another, then when one duly forgives another, one is forgiven oneself. Forgiveness is listed in the *seven* spiritual works of mercy.

We write this as:

If the necessity of forgiveness proceeds from God for the possibility of another person and oneself, then: if oneself, as possibly forgiven, duly forgives another person, then another person is necessarily forgiven, thus implying oneself is necessarily forgiven. (1.1)

$$\begin{aligned} \#(p>q)\&\%(r\&s) > (((s\&\%q)>r)>(r=\#q))>(s=\#q) ; \\ & \text{TTTT TTTT TTTT TTTT} \end{aligned} \quad (1.2)$$

Eq. 1.2 is separated into the outer antecedent and consequent, respectively, as follows.

$$\begin{aligned} \#(p>q)\&\%(r\&s) ; & \text{FFFF FFFF FFFF NFNN} & (1.2.1) \\ \underline{(((s\&\%q)>r)>(r=\#q))>(s=\#q)} ; & \underline{\text{TTTT TTCC FFNN TTTT}} & (1.2.2) \\ > \text{Imply} & \text{TTTT TTTT TTTT TTTT} & (1.2) \end{aligned}$$

**Remark 1:** The quantified expression for oneself "as possibly forgiven" can be excluded with identical value for the literal fragment:

$$\underline{(((s\&\%q)>r)>(r=\#q))} = \underline{((s>r)>(r=\#q))} ; \quad \text{TTTT TTTT TTTT TTTT} \quad (1.3)$$

**Remark 2:** One may ask why the forgiver cannot directly proceed to declare the forgivee as equivalent to forgiven in italics. (1.4.1)

$$\begin{aligned} \#(p>q)\&\%(r\&s) ; & \text{FFFF FFFF FFFF NFNN} & (1.2.1) \\ \underline{((s>(r=\#q))>(s=\#q))} ; & \underline{\text{TTCC TTCC FFNN CCTT}} & (1.4.2) \end{aligned}$$

$$\underline{\text{The marked value would render the result:}} \quad \underline{\text{TTTT TTTT TTTT CCTT}} \quad (1.4.3)$$

This means the decisive step is that the forgiver must first volitionally forgive the forgivee, as by the utterance "I forgive you", to render the forgivee as forgiven in italics:

$$\#(p>q)\&\%(r\&s) ; \quad \text{FFFF FFFF FFFF NFNN} \quad (1.2.1)$$

$$((s>r)>(r=\#q))>(s=\#q) ; \quad \text{TTTT TTCC FFNN TTTT} \quad (1.4.4)$$

$$\frac{\text{TTTT TTTT TTTT TTTT}}{\text{TTTT TTTT TTTT TTTT}} \quad (1.2)$$

Eq.1.2 is tautologous and a theorem as a recent advance in systematic theology of the Historic Church.

**Remark 3:** The term *hydraulic forgiveness* names the implied progression of forgiveness because each stage serves as support to pull along the succeeding and subsequent steps.