

## SOME THINGS ARE CLEAR

Some things are clear. The basic things are clear. The basic things about God and man, and good and evil are clear to reason.

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Argument: 'Some things are clear' - consider the contradiction - 'None is clear'. The statement 'some things are clear' assumes reason - it does not prove it. This statement is also an example of what we mean by "clear" - it is clear to reason that contradictions cannot both be true and false in the same respect and at the same time.

1. The contradiction of 'some is clear' is 'none is clear'.
2. If 'none is clear' then no distinction is clear. If 'none is clear' then there is no distinction between 'a' and 'non-a'; 'being' and 'non-being'; 'truth' and 'falsehood'; 'good' and 'evil'.
3. If no distinction is clear then there is no meaning. If there is no meaning, then there is no thinking, and if there is no thinking, there is no talking. And if there is no thinking and talking, then there is Nihilism. If there is no concern for consistency, there is no possibility of dialog and the discussion ends.
4. Nihilism is not existentially possible. We cannot consistently live without thinking and talking. Either we stop thinking and talking, or we are inconsistent and are hypocrites.
5. Therefore some things are clear.

THE BASIC THINGS ARE CLEAR: {extended modus tollens  $\sim\text{btc} > \text{nc}$   
 $\frac{\sim\text{nc}}{\text{btc}}$ }

1. Thinking is presuppositional: We think of the less basic in light of the more basic. If we agree on the more basic, we will agree on the less basic. If we do not agree on the more basic, we cannot agree on the less basic [We think of meaning in light of reason; truth in light of meaning; experience in light of basic belief (judgment); conclusion in light of premises (argument); finite and temporal in light of infinite and eternal (concept); special revelation in light of general revelation.]
2. If it's not the case that the more basic is clear, then it's not the case that the less basic is clear. If the more basic and the less basic are not clear, then nothing is clear
3. It's not the case that nothing is clear (see previous argument that 'some things are clear')
4. Therefore, the basic things are clear.

### THE BASIC THINGS ABOUT GOD AND MAN AND GOOD AND EVIL ARE CLEAR TO REASON

1. The basic things are about what is infinite and eternal.
2. The infinite and eternal are about God. It is clear that either God exists, or God does not exist.
3. Therefore the basic things are about God.
4. If some things are clear about God, then some things are clear about man.
5. If some things about man are clear, then good and evil are clear [because good and evil are based on the nature of man].
- [6. What is clear, is clear to reason]
7. Therefore, the basic things about God and man, and good and evil are clear to reason [this conclusion is from the premises of this argument, and from line 1 in the previous argument - 'Thinking is Presuppositional']