

The transcendental concept of God both implies and is implied by all other transcendental concepts.

There are, in principle, then, two ways of arguing metaphysically to the existence of God:

(1) arguing from the transcendental concept of God; and

(2) arguing from some transcendental concept other than the concept of God, which is either convertible or disjunctive and applies in systematically different ways both to concretes and abstracts and to God as the universal individual and all other concrete and singular things as particular individuals—whether short-term individuals, in the case of events, or long-term individuals, in the case of individuals strictly and properly so-called.

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