

1. Definitions

- a. **Thinking:** anything that happens with the mind
- b. **Concepts:** content of thought
- c. **Judgment:** applying “is” to one or more concepts.
- d. **Abstraction:** Getting a universal from a particular
 - i. E.g.
 - 1. I look at a dog and come up with the universal idea of dogness.
- e. **Effect:** Some fact.
- f. **Necessary Cause:** A required (but not necessary complete) explanation of an effect.
 - i. E.g.
 - 1. Food is a necessary explanation for there being a cooked meal. Without food a cooked meal cannot happen. But you need more than food (such as cooking, etc).
- g. **Sufficient Cause:** Complete explanation of an effect
 - i. E.g.
 - 1. Food is not a *sufficient* cause of a cooked meal. A sufficient cause would include cooking, preparation, food, etc.
- h. **Universals:** Something that applies to all places and time.

2. 2 Problems

a. Infinite/Universal

i. From the senses?

- 1. 1.) For any effect the sufficient cause must be greater or equal to the effect.
- 2. 2.) The causes of thought (effect) from our senses is particular and finite.
- 3. 3.) The infinite/universal is greater than the finite/particular.
- 4. **Conclusion:** The senses cannot cause infinite/universal thought.

ii. From our mind?

- 1. 1.) For the idea/judgment of the infinite or universals to come from something, it must not already be there before that thing.
- 2. 2.) All judgment uses the infinite or universal already there to the mind to make a judgment.
- 3. 3.) All abstraction recognizes the infinite or universal already available in the perception, or to a faculty of the mind, in order to abstract it.
- 4. **Conclusion:** The idea/judgment of the infinite or universals does not come from judgment or abstraction.

b. Mind-Reality Divide

- i. 1.) We can only meaningfully think about something if we have access to it.
- ii. 2.) We only have access to the content of our mind.
- iii. 3.) The contents of our mind are not the things outside our own mind (never the thing outside the mind).
- iv. **Conclusion:** We cannot meaningfully think about things outside our own minds.

3. A Simple Argument

- a. We make true judgments
- b. If we make true judgments then we judge by Truth
- c. Truth is God
- d. Therefore, we judge by God.

Supplemental Arguments

1. **Being**

- a. All our thinking is with being.
- b. “being” means God.
- c. Therefore all our thinking is with God.

2. **Infallibility of judgment**

- a. We trust the light of judgment as infallible.
- b. Only what is of God is infallible.
- c. Therefore the light of judgment is of God.

3. **Judging Reality**

- a. We can understand reality.
- b. We can only understand what we have access to as a principle.
- c. We can only have access to as a principle what is present to the mind.
- d. Therefore, reality is present to the mind as a principle.
- e. Reality means God, therefore, God is present to the mind as a principle.

4. **We Can Judge ‘All Things’**

- a. Something can only be judged by its principle.
- b. Only God is the principle of all things.
- c. We can judge all things.
- d. Therefore, we judge by God.

5. **We Make Truth Claims**

- a. Truth is present to the mind.
- b. Truth is unlimited: (applies to all times, places, circumstances, etc.)
- c. The only thing that is unlimited is God.
- d. Therefore God is present to the mind.

6. **Definition/finitude of limit concept**

- a. We can understand boundaries.
- b. Boundaries are only understood through the boundless/God.
- c. Therefore, we can use God to understand.

7. **Wholeness/Unity/Oneness**

- a. Every single thought is judged as unique/integral/one.
- b. Unique/integral/one means ‘it is x and all else is not x’ or it is ‘complete’.
- c. ‘It is x and all else is not x’ is infinite.
- d. ‘Complete’ means ‘no lack’.
- e. No lack is infinite.
- f. ‘Infinite’ means God.
- g. Therefore every single thought contains God.

8. **Infinite**

- a. We make judgments about infinite.
- b. We can only make judgments about what is present to our mind.
- c. The infinite means God.
- d. Therefore, God is present to our mind.

9. **Objectivity/Non-subjectivity**

- a. When judging objectively, we judge by ourselves or something else.
- b. If we judge by ourselves we judge subjectively and not objectively.
- c. Therefore when we judge objectively, we judge by something else.
- d. If we judge by something else then it is either objective or subjective
- e. The objective, and not the subjective, applies to all times and places.
- f. Only God applies to all times and places.
- g. Therefore when we judge objectively we judge by God.

10. **Worship/Intention**

- a. We can worship the infinite
- b. To be able to worship the infinite we must intend the infinite.
- c. To intend something it must be directly present to the mind.
- d. Only God is infinite.
- e. Therefore, God is directly present to the mind.