

## **An Ontological Argument** (Plantinga's version)

1. It is possible a maximally great being (MGB) exists
  2. If it is possible that a MGB exists, then it exists in some possible world
  3. If a MGB exists in some possible world, it exists in all possible worlds
  4. If a MGB exists in every possible world then it exists in the actual world
  5. If a MGB exists in the actual world, then a MGB exists
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## **The *Kalam* Cosmological Argument**

1. Whatever begins to exist has a cause
2. The universe began to exist
3. Therefore, the universe has a cause

## **The Thomist Cosmological Argument**

1. We observe the universe is contingent (a thing owes its existence to something else)
2. A sequence of causally related contingent things cannot be infinite
3. The sequence of causally dependent contingent things must be finite
4. Therefore: There must be a first cause in the sequence of contingent causes

## **Anselm's (b. 1033-d. 1109) Ontological Argument**

... we believe that thou art a being than which nothing greater can be conceived.

Or is there no such nature, since the Fool has said in his heart, there is no God?

But, at any rate, this very fool, when he hears of this being of which I speak - a being than which nothing greater can be conceived - understands what he hears, and what he understands is in his understanding; although he does not understand it to exist.

For it is one thing for an object to be in the understanding, another to understand that the object exists. For when a painter first conceives of what he will afterwards perform, he has it in his understanding but he does not yet understand it to be, because he has not yet performed it. But after he has made the painting, he both has it in his understanding and he understands that it exists, because he has made it

Hence even the fool is convinced that something exists in the understanding, at least, than which nothing greater can be conceived. For when he hears of this, he understands it. And whatever is understood, exists in the understanding.

And assuredly, that than which nothing greater can be conceived cannot exist in the understanding alone: then it can be conceived to exist in reality, which is greater.

Therefore, if that than which nothing greater can be conceived exists in the understanding alone, the very being than which nothing greater can be conceived is one than which a greater can be conceived. But obviously this is impossible.

Therefore, if that than which nothing greater can be conceived exists in the understanding alone, the very being than which nothing greater can be conceived is one than which a greater *can* be conceived. But obviously this is impossible. Hence there is no doubt that there exists a being than which nothing greater can be conceived, and it exists both in the understanding and in reality.