Chapter 6: Ontological arguments for God’s existence

- **Anselm’s ontological Argument**
  - **Argument**
    - Everyone (even the atheist) is able to understand by the term “God” a being than which none greater can be conceived
    - So, a being than which none greater can be conceived exists in the mind (i.e., the understanding) when one hears about such a being
    - We can conceive of a being than which none greater can be conceived which exists both in the mind and in reality
    - To exist in reality is greater than to exist in the mind alone
    - If, therefore, a being than which none greater can be conceived exists in the mind alone and not in reality, it is not a being than which none greater can be conceived
    - Therefore, a being than which none greater can be conceived exists in reality
  - **Objections/responses**
    - Guanilo and the greatest possible island
    - Kant and existence is not a predicate

- **Plantinga’s modal ontological argument**
  - **Argument**
    - It is possible that a being exists which is maximally great (a being that we can call God)
    - So there is a possible world in which a maximally great being exists
    - A maximally great being is necessarily maximally excellent in every possible world (by definition)
    - Since a maximally great being is necessarily maximally excellent in every possible world, that being is necessarily maximally excellent in the actual world
    - Therefore, a maximally great being (i.e., God) exists in the actual world
  - **Objections/responses**
    - Logical or metaphysical impossibility
    - Flawed semantics
    - Fairies, ghosts, gremlins, and unicorns

- **Summary**