

Conclusion: Man has an idea of a perfect being who exists in objective reality.

(2) Descartes' Form

Step 1:

Premise: Man has an idea of an infinite and perfect being.

Premise: An idea of an infinite and perfect being could not have been derived from finite and imperfect beings.

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Conclusion: Man has an idea of an infinite and perfect being which could not have been derived from finite and imperfect beings.

Step 2:

Premise: Man has an idea of an infinite and perfect being which could not have been derived from finite and imperfect beings.

Premise: An idea which could not have been derived from finite and imperfect beings must have come from an infinite and perfect being.

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Conclusion: Man has an idea of an infinite and perfect being which must have come from an infinite and perfect being.

d. Criticisms of the Ontological Argument

(1) Universality of Idea

The question may properly be asked, "How can one prove that such an idea exists in every man's mind?"

(2) Thought to Existence

Both forms of the ontological argument deduce God's actual existence from His existence in human thought. In doing this, the argument attempts to jump the chasm between thought and existence. But simply because I conceive of something existing (even as necessarily existing) does not prove that it exists!

(3) Finite to Infinite

The argument is criticized as confusing the idea of the infinite with an infinite idea. Man's idea of the infinite is a finite idea, and from a finite effect we cannot argue an infinite cause.

(4) Begging the Question

The argument appears to assume the existence of the God Whose existence it is intended to prove. If this is so, then it commits the logical fallacy of "begging the