

the position of Anselm, who lived from 1033-1109. He set forth this position in his work, Proslogium. In the argument Anselm recognizes the distinction between the existence of an object in the understanding & the understanding that the object exists. This is illustrated by a painter *in* an idea he will paint. It is not until he does paint it that it has any actual reality. Anselm's argument does not rest on the premise that the presence of something in the understanding implies the existence of the thing in reality. So Anselm's argument from existence in the understanding to existence in actual being applies to one thing alone. "Id quod magis cogitari non potest". That then which a greater is inconceivable. For our argument does not rest ultimately upon an adequate understanding of that concept. The argument itself is this: there exists in the understanding even of the fool who denies that there is a God, the idea of that then which a greater is inconceivable. But that then which a greater is inconceivable cannot exist in the understanding alone for if it did (It has been criticized by Kant.), then it could also be conceived to exist in reality, which would be greater. The argument is that there is an inherent self-contradiction in the supposition that that then which a greater is inconceivable exists in the understanding alone.

It has been criticized by Kant. Existence is not a predicate. Being is merely a copulative of a judgment. When we say God is, we do not put a new predicate into the concept of God. Robt. Flint answers this by saying that though mere existence isn't a predicate yet specific or determinate of existence are predicates. He contends Anselm's argument does not imply existence is a predicate but only that realities necessarily independent of existence are predicates.

a) Our concept of God is a concept which also involves the concept of His being that then which a greater is inconceivable. If He were not that, He would not be God.

b) If we start with faith, as Anselm does (?), it is perfectly true to say we cannot conceive of God's non-existence. All temporally or spatially conditioned things can be conceived not to exist.