

Hartshorne argues that “the whole of metaphysics and pure logic” —which is the same as saying, I take it, the whole of “logic in a broad sense”—is included in the premise that God, understood as the Unsurpassable (by others, although not by self) is “possible,” or genuinely conceivable (*AD*: 58).

His reasoning, presumably, is that, if the concept of God as the Unsurpassable is at once clear and consistent, then God exists necessarily, and all other metaphysical ideas, also, are necessarily embodied or exemplified somehow, in some actual world, because they are all implied by as well as imply the idea of God.

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