

What is the proper form of the cosmological argument for God's existence?

The proper form of the cosmological argument for God's existence is to infer that "divinity exists necessarily" from the premise, "something exists," or even that "either something exists or nothing exists."

Why is this the proper form of the argument? Because to argue that "this world exists, therefore, God, the necessary being exists," is either really to argue from the more abstract premise, "something exists," or else the conclusion is not strictly necessary, in which case the unconditionally necessary being, God, is but conditionally necessary, and so not what the argument seeks after all (*AD*: 47 f.).