The second way is from the nature of efficient cause. In the world of sensible things we find there is an order of efficient causes. There is no case known (neither, indeed, is it possible) in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible. Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause ... Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate, cause. But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false. Therefore it is necessary to admit a first cause, to which everyone gives the name of God.



Here is the central argument of Aquinas' second way - the second of five proofs that Aquinas gave for the existence of God.









What we want to know is: Is this a good argument for God's existence? Is it valid? Is it sound?

But to answer these questions, we first need to figure out what the premises of Aquinas' argument are.



universe

including

nothing

everything



aus

including



beginning



¬ • · II



assumption

premise

follows

universe.





something

outside

Ш



obtion 1.7









٦rp ↩

- 1

















































nature

efficient

"

possible)

011n

impossible.

efficient

causes

possible

infinity,

efficient

intermediate

cause

ultimate

cause

v

Therefore,

sensible

among

causes,

efficient

causes

possible

infinity,

second

aus

neither

known

П Г •

intermediate

causes;

wn1C

Therefore

efficient

necessary

admi

efficient



wn10



wn1c

(neither,

because

nno

WO1

causes

causes.

intermediate

Г

T 7 ٧ v



following

ettec

efficient

cause



ultimate,

intermediate,

111'rı

efficient



niainiv

efficient

ultimate

everyone

name

























































eternai

_

certain

number

r

rem

\mathbf{r}

argument



Aquinas





n:

Aquinas



existence

r

















existence











questions

Aquinas



premises

answer

argument

objected



eternally

existing

universe

assumption

premise

question

whether









































































































































































































































































second

argument

Aquinas

























questions



defend



hypothesis

impossible,

described

particles

explosion

uncaused

grounds



nothing

seems

Instead

genuinely

CTI X J



course

uncaused

properties,

(though

something



























1 r



causes

indeed.



neither,

possible





























Aquinas

Migh

er \frown



hypothesis

uncaused

round

seems



genuinely

· _

defender

nothing

questions,



anne

appears

entirely

 atheism.

belleve



reason

rejecting

hypothesis.



description



consistent

though,

The Big Bang

The first event in the history of the universe was an explosion of an extremely dense collection of particles, with every particle moving apart from every other particle. This event had no cause - in particular, no being set it into motion - and, further, every subsequent event has been an effect of this event.





































































































































































































































































































































Aquinas

Aquinas

argument







Three views universe



























W nı l



cause

111S 7

















































Ux ur

existence?





















Nothing

Nothing



intinite



· y 7 \sim \perp \sim \sim \sim \sim





(3,4,5,6)



circular



something



infinite

XlSub



r . - 70





















































































































































































arguments

thought

against

atheism.

_

arguments

depends



seriously

something

arguments

Whether

existence

amount

quasi-theism.











cause.

cause

cause.

cause

would









reading

homas



































































existence



.

argument

Aquinas







existence

argument









intermediate,

intermediate

intermediate

intermediate

Therefore,

possible)

impossible.

(neither,

ultimate,

possible

following

infinity,

neither

necessary

ındeed.

possible

infinity,

Therefore

evervone

ette/

causes.

second

Γ nature

plainly

aus

sensible

1 n ľ l ١

causes.

causes;

cause.

ultimate

because

cause.

ultimate

causes

cause

among

\neg



known

causes

causes

•

cause

cause

•

cause

r

cause

which

world

which

round

cause

which

いつに as would

admi

name

which

₽ \sim

L







existence

argument

central

Aquinas

Aduinas

second

second







