Aquinas’s Second Way

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Aquinas' most compelling argument by showing God's existence is the second way; the argument from causation. In this way, Aquinas argues that we observe a sequence of effectual causation of things in the world. Nothing perceived in the world existed prior to itself; hence there must be an existing previous efficient cause. If the previous cause did not exist, then the resulting thing could not exist. It is impossible to advance to infinity in efficient causes. Consequently, if the first thing in a series is absent, then nonentity in the series is present (Swanstrom, 2018). According to Aquinas, if the chain of effectual causes goes ad infinitum into the past, nothing would be living now. Aquinas argued that efficient causes fail to stretch into the past’s ad infinitum. By arranging orderly all the efficient causes, the first one becomes the primary cause of the middle one. The intermediate is also the causation of the last. But if the cause of the effect is not there, the first among the efficient causes do not exist. Then, there will be no last or an intermediate. God indeed exists because human beings suppose the existence of a particular first efficient cause, and these people call God.

**References**

Swanstrom, J. L. (2018). Creation as Efficient Causation in Aquinas. *American Catholic Philosophical Quarterly*, *93*(1), 1-27.