

Aquinas' second way

Here is one way to lay out Aquinas' second way of arguing for the existence of God:

1. If something were the cause of itself, it would be prior to itself.
2. Nothing is prior to itself.
3. Nothing is the cause of itself. (1,2)
4. A chain of causes cannot be infinite.
5. At least one thing has a cause.
6. Every causal chain must be (i) circular, (ii) infinite, or (iii) have a first cause.
7. There is a first cause. (3,4,5,6)
8. If there is a first cause, then God exists.

C. God exists. (7,8)

Which of the premises of this argument are most open to challenge?

How does Aquinas defend (4)?