

time to time.

This phenomenon (a fit which does not eliminate all alternatives) is characteristic of general revelation and natural theology, but also of the progress of special revelation.

f. J. Oliver Buswell's Inductive Formulation of the Argument

Buswell argues:

If something does not come from nothing;
And if something exists;
Then something is eternal.

He then proceeds to ask:

Which is the most probable eternal existent?
(1) the material universe?
(2) blind intelligence?
(3) the God of the Bible?

Buswell uses three arguments based on modern scientific discoveries to rule out alternative (1):

- (a) The second law of thermodynamics states that the observable universe is running down. If the universe had been running down from eternity, it would now have zero activity. Since it has non-zero activity (is still running down), it must have had a beginning in the finite past.
- (b) Hydrogen is being steadily and irreversibly changed into helium. Yet the universe presently consists of about 80% hydrogen. If this process had been going on from eternity, there would be no hydrogen left in the universe. Since there is hydrogen, the universe must have had a beginning in the finite past.
- (c) Naturally-occurring radioactive elements, being unstable, are spontaneously decaying into other elements at finite rates. Such decay, if it had been going on from eternity, would have used up all the radioactive elements. Since there are still radioactive elements, the universe must have had a beginning in the finite past.

If the material universe is not the eternal existent, what about (2) blind intelligence?

Buswell notes that, although some have proposed this alternative, the concept of a "blind intelligence," as here used, is actually self-contradictory. If by "blind" one means nonrational, without reason, purpose, self-consciousness, or personality, then "blind" con-