

Step 2:

Premise: The world is a product of design.

Premise: Design is the selection, by an intelligent being, of means toward previsioned ends.

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Conclusion: The world is a product of selection, by an intelligent being, of means toward previsioned ends.

Step 3:

Premise: The world is a product of the selection, by an intelligent being, of means toward previsioned ends.

Premise: An intelligent being who selects means toward previsioned ends is a personal being.

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Conclusion: The world is a product of a personal being.

Step 4:

Premise: The world is either a product of a human personal being or a nonhuman personal being.

Premise: The world is not a product of a human personal being.

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Conclusion: The world is a product of a nonhuman personal being.

Step 5:

Premise: The world is either a product of a finite, nonhuman personal being or of an infinite, non-human personal being.

Premise: The world is not a product of a finite, nonhuman personal being.

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Conclusion: The world is a product of an infinite, nonhuman personal being.

This being must be God.

d. Criticisms of the Teleological Argument

(1) Disorder and Irregularity in the World

There are some who have pointed out the many evidences of disorder in the world, the many instances in which things appear to be out of order. They point to physical and mental disease, moral evil, natural calamities, and the blight of war.