
PAUL M. GOULD

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Adjunct Professor—Southeastern College
Faculty Commons—Executive Team Member
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EDUCATION

Ph.D., in Philosophy, Purdue University, May 2010.
M.A., in Philosophy (with honors), Biola University, December 2003.
B.A., (with honors) Miami University (Ohio), May 1993.

Areas of specialization: Metaphysics, Philosophy of Religion, Philosophical Theology

Areas of Competence: Logic, Medieval Philosophy

Dissertation: **Title:** “A Defense of Platonic Theism”
Committee: Michael Bergmann (Chair), Jeffrey Brower, Paul Draper, Jan Cover

PUBLICATIONS

Edited Books

1. 2007, October. *The Two Tasks of the Christian Scholar: Redeeming the Soul, Redeeming the Mind.* (co-edited with William Lane Craig). Wheaton, IL: Crossway.

Book Chapters

1. 2007, October. “The Two Tasks Introduced: The Fully Integrated Life of the Christian Scholar,” in *The Two Tasks of the Christian Scholar*, eds. Paul Gould and William Lane Craig (Wheaton, IL: Crossway), 17-54.

Articles

1. “The Problem of God and Abstract Objects: A Prolegomenon,” forthcoming *Philosophia Christi* (also function as the guest editor for a symposium on God and Abstract Object for this forthcoming issue).
2. “How Does an Aristotelian Substance Have its Platonic Properties? Issues and Options,” forthcoming, *Axiomathes*

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3. "The Consequence of (Some) Ideas: A Review Essay of James Davison Hunter's *To Change the World with Some Thoughts for Christian Scholars*," forthcoming, *Cultural Encounters*
 4. 2011, June. "Theistic Activism: A New Problem and Solution," *Philosophia Christi* Vol. 13: 127-139.

Book Reviews

1. 2011, June. "Perspectives on the Doctrine of God: Four Views," *Philosophia Christi* Vol. 13: 227-231.

Works in Progress

1. "Al Ghazali and the Role of Religious Experience" under review, *The Journal of Islamic Philosophy*
2. "Can God Create Abstract Objects? A Reply to van Inwagen," under review, *Faith and Philosophy*
3. Book Review: "Jesus Christ and the Life of the Mind" by Mark Noll, under review, *Journal of the Evangelical Theological Society*

TEACHING EXPERIENCE

At Southeastern College (Wake Forest, NC):

HOI 111 (=History of Ideas 1): Fall 2011.

At Purdue (West Lafayette, IN):

Phil 110 (=Introduction to Philosophy): Spring 2008, Fall 2008, Spring 2009.

Phil 111 (=Introduction to Ethics): Spring 2007.

Phil 206 (=Philosophy of Religion): Fall 2006 (Teaching Assistant).

Phil 331 (= Religions of the West): Fall 2007 (Teaching Assistant).

At Indiana University, Kokomo (Kokomo, IN):

Phil 100 (=Introduction to Philosophy): Spring 2006; Fall 2004.

Phil 110 (=Introduction to Ethics): Fall 2005.

Institute for Biblical Studies, Campus Crusade for Christ:

Summer 2009: The Nature of God

RESEARCH ASSISTANTSHIPS

Purdue University: The Brewer Chair Research Assistantship, Mark Bernstein (Spring 2010).

PRESENTATIONS (REFEREED)

1. 2011. "Can God Create Abstract Objects? A Reply to van Inwagen," March, *SCP East*, Fordham University.
2. 2010. "Whatever Platonic Properties Can Do, So Too Divine Concepts': A Reply To Leftow", April, *SCP Midwest*, Calvin College.

INVITED TALKS

1. 2011. Ball State University, "Is Christianity Good for the World?", March, sponsored by Campus Crusade for Christ.
2. 2010. Student Leadership Conference, taught 10 hours on faith and scholarship for the "Post Graduate Track" November, sponsored by the Tertiary Student Christian Fellowship, New Zealand.
3. 2010. University of Kansas, "The Two Tasks of the Christian Scholar," October (to Faculty); "Four questions that leave Christians speechless" (to students), sponsored by Campus Crusade for Christ.
4. 2010. Michigan State University, "Why does God Allow Suffering?", March, sponsored by Campus Crusade for Christ.
5. 2009. Ohio University. "Priceless or Ordinary: Two Competing Views of Being Human," February, sponsored by Campus Crusade for Christ.
6. 2008. University of Chicago. "The Atheist Delusion: How Atheism abuses Science, Reason, and Faith," October, sponsored by Campus Crusade for Christ.
7. 2008. Kent State University, "The Atheist Delusion: How Atheism abuses Science, Reason, and Faith," September, sponsored by Campus Crusade for Christ.
8. 2006. University of Chicago, "Can Man Live Without God?", February, sponsored by Campus Crusade for Christ.
9. 2005. University of Michigan, "Can Man Live Without God?", October, sponsored by Christian Graduate Group.
10. 2005. Miami University (Ohio), "Why Does God Allow Suffering?", October, sponsored by Campus Crusade for Christ.
11. 2005. Butler University, "Open Forum on Christianity," April, sponsored by Campus Crusade for Christ.
12. 2004. Northwestern University, "Postmodernism," November, sponsored by Campus Crusade for Christ.
13. 2004. University of Toledo, "Tough Questions about God," October, sponsored by Campus Crusade for Christ.

PROFFESIONAL SOCIETIES

American Philosophical Association
 Evangelical Philosophical Society
 Society of Christian Philosophers

REFERENCES

Michael Bergmann, Purdue University
 Jeffrey Brower, Purdue University
 Paul Draper, Purdue University
 Jan Cover, Purdue University
 J.P. Moreland, Biola University
 William Lane Craig, Biola University

LIST OF GRADUATE COURSES TAKEN**Metaphysics**

Metaphysics 1	JP Moreland	Biola
Seminar on the Metaphysics of Substance	JP Moreland	Biola
Philosophical Anthropology and Philosophy of Mind	JP Moreland	Biola
Metaphysics	Michael Bergmann	Purdue
Studies in Philosophy of Mind	Daniel Kelly	Purdue

Philosophy of Religion

Seminar on Philosophy of Religion	Garrett DeWeese	Biola
Seminar on God and Time	Garrett DeWeese	Biola

History of Philosophy

Aristotle on Substance	Patricia Curd	Purdue
Medieval Christian Thought	Jeffrey Brower	Purdue
Islamic/Jewish Philosophy and Classical Tradition	Daniel Frank	Purdue
Maimonides and Spinoza	Daniel Frank	Purdue
Studies in British Empiricism	Michael Jacovides	Purdue

Philosophy of Science

The Theology and Philosophy of Science	JP Moreland	Biola
Philosophy of the Natural Sciences: Einstein	Martin Curd	Purdue

Logic and Argument

Seminar: Introduction to Logic	Robert Koons	U. Texas
Seminar on Philosophical Argumentation and Analysis	William Lane Craig	Biola
Symbolic Logic	Dolph Ulrich	Purdue
Modal Logic	Dolph Ulrich	Purdue
The Logic of Identity	Chris Pincock	Purdue

Epistemology

Epistemology 1	Doug Geivett	Biola
Studies in Theories of Knowledge	Michael Bergmann	Purdue

Ethics

Seminar on Ethical Issues	Scott Rae	Biola
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History and Normative Systems of Ethics	David Horner	Biola
Kant's Ethic	Pat Kain	Purdue

Theology

Revelation and Nature of God	Henry Holloman	Biola
Works of God, Angels, Man, Sin	Kevin Lewis	Biola
Christ, Salvation, Holy Spirit	Kevin Lewis	Biola
Church and the Last Things	Henry Holloman	Biola
Cults of America	Kevin Lewis	Biola
Theology Seminar: C.S. Lewis	Jerry Root	Biola
Historical Theology Survey	Alan Gomes	Biola

Biblical Studies

Old Testament Survey	John Hutchison	Biola
New Testament Survey	John Hutchison	Biola
Hermeneutics and Bible Study Methods	Ben Shin	Biola

ABSTRACT OF DISSERTATION

From the time of Plato to the present, philosophers have believed in the existence of nonphysical entities such as numbers, properties (e.g., *redness*, *personhood*), and propositions. And at least since the time of Augustine, a tension has been noticed between belief in these abstract objects (as they're often called) and theism. In recent analytic philosophy of religion, there has been a renewed interest in this tension. To see what the problem is, consider the following three jointly inconsistent claims: (a) there is an infinite realm of abstract objects which are (i) necessarily existing independent beings and are thus (ii) uncreated; (b) only God exists as a necessary independent being; (c) God creates all of reality distinct from him, i.e., only God is uncreated. Statement (a) represents the common understanding of Platonism. Statements (b) and (c) follow from the common theistic claim that to qualify for the title "God," someone must exist entirely from himself (*a se*), whereas everything else must be somehow dependent on him.

All three claims can be motivated, but they form an inconsistent triad. Necessarily existing independent abstract objects (ai) are inconsistent with the traditional theist's doctrine of divine aseity (b), and uncreated existing abstract objects (aii) are inconsistent with the traditional theist's doctrine of creation (c). Yet, many contemporary analytic philosophers of religion are attracted to Platonism, and employ it in articulating a traditional conception of God seemingly unaware of the inherent tension. Further, attempts by philosophers aware of the tension to salvage a version of Platonism consistent with traditional theism have been widely judged as failures. Thus, the options seem to be either reject Platonism or traditional theism.

My dissertation is a defense of a Platonic theism that seeks to remain faithful to the theistic tradition. I focus on one kind of abstract entity, property, and in Chapter One argue that there are good reasons, independent of theism, to be a Platonist regarding properties. In Chapter Two, I consider various versions of theism (and Platonic theism) with respect to the aseity-sovereignty doctrine. There is a version of Platonic theism in which properties are created by God, called Created Properties Platonism (CPP), that can accommodate the motivations for the traditional aseity-sovereignty doctrine (i.e., perfect being theology, worship worthiness, Scripture and tradition). However, it might turn out that CPP is untenable for other reasons, thus two other versions of Platonic theism are specified as well: Dependent Properties Platonism (DPP), in which

properties are understood as uncreated yet dependent on God, and Traditional Platonism (TP), in which properties are understood as independently existing entities. In Chapter Three, I argue for the coherence of my three versions of Platonic theism by discharging two prominent worries against the view. The first is that an account of divine predication cannot be provided without succumbing to the bootstrapping worry; the second is that the notion of dependent or created eternal properties is incoherent. Finally, in Chapter Four, I argue that for a theist constrained by Scripture and tradition, my own version of CPP is rationally preferable to other versions of Platonic theism (i.e., TP and DPP).