

JAMES T. TURNER, JR.
Curriculum Vitae

Fuller Theological Seminary
135 N. Oakland Ave.
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EMPLOYMENT

Postdoctoral Research Associate	Fuller Theological Seminary <i>September 2016 – August 2017</i>
Adjunct Professor: Christian Studies	Anderson University (SC) <i>January 2016 – Present</i>
Adjunct Instructor of Philosophy	Liberty University <i>October 2010 – Present</i>
Post-graduate Tutor/TA	The University of Edinburgh <i>September 2013 – May 2015</i> Christian Theology: Doctrines and Debates; Ethics and Society; God in Philosophy: Plato to Hume
Philosophy Teacher	Greenville Classical Academy <i>August 2010 – June 2011</i>

EDUCATION

Ph.D., Theology	The University of Edinburgh	June, 2015
Th.M., Historical Theology	Erskine College and Seminary	May, 2012
M.A.R.S., Philosophy of Religion	Liberty University	May, 2010
B.S., Communications	Liberty University	May, 2003

AREAS OF SPECIALTY

Analytic Philosophical Theology, Systematic Theology, Historical Theology, Philosophy of Religion, Metaphysics

PEER REVIEWED PUBLICATIONS

Turner, James T. "Prolegomena for an Analytic Theology of Holistic Eschatology." *Theologica*. Special edition: Analytic Perspectives in Dogmatic Theology. (Forthcoming)

Turner, James T. "On the Horns of a Dilemma: Bodily Resurrection or Disembodied Paradise?" *International Journal of Philosophy and Theology* 75 no. 5 (2015): 406 – 421.

Turner, James T. "No Explanation of Persons, No Explanation of Resurrection: On Lynne Baker's Constitution View and the Resurrection of Human Persons." *International Journal for Philosophy of Religion* 76 no. 3 (2014): 297 – 317.

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CHAPTERS IN BOOKS

Turner, James T. “How to Lose the Intermediate State without Losing Your Soul.” In *Christian Physicalism?: A Theological Critique*. Edited by R. Keith Loftin and Joshua R. Farris (Rowman & Littlefield: Under Contract).

AWARDS AND DISTINCTIONS

Awarded the Postdoctoral Research Associate position at Fuller Theological Seminary working on the Analytic Theology Project (position funded as part of a grant won from the John Templeton Foundation).

Advanced Theological Studies Fellowship, Theologische Universiteit du Kampen, June, 2014 (1 month in residence). Awarded full funding for travel and accommodation.

Recipient of Erskine Theological Seminary’s *Interpretation Journal* Award for 2012 (Highest GPA in 2012 graduating class).

BOOK REVIEWS

Turner, James T. “Constitution Metaphysics and the Trinity: William Hasker, *Metaphysics and the Tri-Personal God*.” *The Expository Times* 126 no. 3 (December, 2014): 147 – 148.

Turner, James T. “Thinking with Aquinas.” *The Expository Times* 125, no. 7 (April, 2014): 355 – 356.

Turner, James T. “Religion and Science Fiction?” *The Expository Times* 125, no. 2 (November, 2013): 98.

PRESENTATIONS (* = INVITED)

“On Two Reasons Christian Theologians Should Reject The Intermediate State.”

- Annual meeting of the Evangelical Theological Society and Evangelical Philosophical Society, Atlanta, GA. November 18, 2015.

“On Two Reasons Christian Theologians Should Reject The Intermediate State.”

- The Immortality Project’s ‘The Philosophy and Theology of Immortality’ Conference at The University of Hull funded by The John Templeton Foundation. May 23, 2015.

“An Analytic Theological Rethinking of the Intermediate State and Eschatological Bodily Resurrection.” (*)

- The Immortality Project’s ‘Eternal God – Eternal Life: Theological Explorations of the Concept of Immortality’ Conference at The University of Aberdeen funded by The John Templeton Foundation. April 28, 2015.

“Sketching a Solution to the Problem of Disembodied Paradise.”

- The University of Edinburgh, School of Divinity Theology and Ethics Seminar, October 15, 2014.

“On the Horns of a Dilemma: Disembodied Paradise or Bodily Resurrection?”

- Tyndale Fellowship Biblical Theology/New Testament Reading group at Tyndale House, Cambridge. July 10, 2014.

“No Explanation of Persons, No Explanation of Resurrection: On Lynne Baker’s Constitution View and the Resurrection of Human Persons.”

- Tyndale Fellowship Philosophy of Religion Reading Group at Wolfson College, University of Cambridge. July 4, 2014.

“Sketching a Solution to the Problem of Disembodied Paradise.”

- Advanced Theological Studies Fellowship Seminar at Theologische Universiteit du Kampen. July 3, 2014.

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“Reply to Lord Williams” (*)

- Invited respondent to the Gifford Lectures of Lord Rowan Williams at the University of Edinburgh, School of Divinity Theology and Ethics Seminar. November 14, 2013.

“Substantial Form and the Nature of Souls: Why Aquinas and his Defenders are Wrong about Disembodied Human Souls”

- The Colloquium on Ecumenical Readings of Thomas Aquinas: Anglican, Protestant, and Contemporary Theological Engagements with Aquinas at Durham University. June 13, 2013.

“On Substance Dualism, the Intermediate State, and the Superfluity of Resurrection: Toward a Coherent Christian Account of Afterlife”

- The 18th Annual Postgraduate Joint Theology and Religion Conference at the University of Bristol. March 9, 2013.

“On Substance Dualism, the Intermediate State, and the Superfluity of Resurrection: Toward a Coherent Christian Account of Afterlife”

- Ar. Tic. U. Late, the New College Postgraduate Conference at the University of Edinburgh. December 7, 2012.

INVITED CLASSROOM LECTURES

Anderson University (SC)

- “Platonism”, December, 2015

Erskine College

- “Substance Dualism and Superfluous Resurrection,” April, 2012
- “Divine Sovereignty and Human Agency,” January, 2012

SERVICE

Profession at Large

Referee for *Journal of Biblical and Theological Studies* (July 2016 – present)

Referee for *Eleutheria: The Liberty University Graduate Journal of Philosophy and Theology* (June 2010 – present)

The University of Edinburgh

Post-graduate representative for theology subject area (September 2013 – August 2014).

Post-graduate consultant for visiting speakers (September 2012 – August 2013).

PROFESSIONAL ORGANIZATIONS

The Society of Christian Philosophers

The Evangelical Philosophical Society

American Academy of Religion

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ACADEMIC REFERENCES

Available on request.

DISSERTATION ABSTRACT

Many in the Christian tradition accept three theological affirmations: (TA1) That bodily resurrection is not a superfluous hope of afterlife; (TA2) There is immediate post-mortem existence in Paradise; and (TA3) There is numerical identity between pre-mortem and post-resurrection human beings. Many of the same Christians also accept a robust doctrine of The Intermediate State, a paradisiacal disembodied state of existence following the biological death of a human person. I say The Intermediate State makes TAs 1 – 3 an inconsistent set. So, given these TAs, I say that there is no such thing as The Intermediate State and, therefore, it should be jettisoned from Christian theology.

Chapter 1 aims to show that, if the TAs are true, Christian theology should jettison The Intermediate State. This is because The Intermediate State specifically undermines TA1. Along with The Intermediate State, Christian theologians should jettison the metaphysics of substance dualism. This is because substance dualism, a metaphysics that The Intermediate State requires, is either false or unmotivated. Substance dualism is false because, minimally, it conflicts with an argument St. Paul lays out in 1 Corinthians 15. And, even if it did not, it lacks motivation for Christian theology because there is no The Intermediate State. In Chapter 1, I advance theological arguments along these lines. If the arguments go through, Christian theology needs a way coherently to speak about afterlife that does not make use of these errant views. If TAs 1 – 3 are true, substance dualism is either false or unmotivated, and The Intermediate State does not obtain, Christian theology requires an amended metaphysics of human persons and an amended metaphysics of time. I attempt to offer such things in Chapters 2 – 5.

Chapters 2 and 3 are given over to investigating physicalist and constitution metaphysics of human persons. I find the range of views wanting for a number of philosophical and theological reasons. Chapter 4 is an explication and defense of a hylemorphic metaphysics of human persons and a sustained argument against some leading hylemorphic conceptions that insist the soul of a biologically dead human person can survive the death of the body. Lastly, Chapter 5 offers a theory of time that completes the project's goal: a coherent metaphysics within which a human person's death is immediately followed by her eschatological (future) bodily resurrection so that the three TAs are an affirmed and consistent set.