

## PETER W. MARTENS

Associate Professor of Early Christianity  
Chair, Department of Theological Studies

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ORCID: 0000-0002-8008-2768

### EDUCATION

Ph.D., Theology  
University of Notre Dame (2004)

Th.M., Historical Theology  
Dallas Theological Seminary (1998)  
*Summa cum laude*

B.A., Biology  
Baylor University (1994)  
*Phi Beta Kappa*

### SPECIALIZED TRAINING

Lincoln College International Summer School of Greek  
Paleography (Oxford, 2010)

### HONORS AND FELLOWSHIPS (MAJOR)

Provost Research Leave, Saint Louis University (2015 [deferred])

Franklin Grant, American Philosophical Society (2014)

Research Fellow, Center for Philosophy of Religion, University of  
Notre Dame (2012-2013)

NEH Research Fellow at Yale University (2008-2009)

DAAD (Deutscher Akademischer Austausch Dienst) Research  
Fellow at the University of Heidelberg (2002-2003)

Fulbright Fellow at the University of Zurich (2001-2002)

Summer Fellow for Byzantine Studies at Dumbarton Oaks  
(Harvard University), Washington D.C. (2001)

University of Notre Dame Presidential Fellowship (1998-2001;  
2003-2004)

Canada Scholarship for Science (1991-1995)

## ACADEMIC POSTS

Editorial Board, “Adamantina: Texts and Studies on Origen and his Heritage” (Aschendorff, 2016-)

Scientific Advisory Board, “The History of Human Freedom and Dignity in Western Civilization” (Initial Training Network, European Commission) (2016-)

Editorial Board, “The Bible in Ancient Christianity” (Brill, 2015-)

## CURRENT PROJECTS

*Alexandria and Antioch: Exegetical Cultures in Late Antiquity* (provisional title). Monograph that de- and re-constructs the much-contested category of the “Alexandrian and Antiochene schools of exegesis.”

## PUBLICATIONS

### MONOGRAPHS

*Adrian’s Introduction to the Divine Scriptures: an Antiochene Handbook for Biblical Interpretation. Edition, Translation and Study.* Oxford Early Christian Texts. Oxford: Oxford University Press (forthcoming).

*Origen and Scripture: The Contours of the Exegetical Life.* Early Christian Studies. Oxford: Oxford University Press, 2012. Paperback re-issue: 2014. Spanish translation (Salamanca: Editorial Sígueme, 2018).

Reviews: *RSR* 38 (2012): 244; *JSOT* 36 (2012): 136-137; *RRT* 20 (2013): 92-94; *JEH* 64 (2013): 131-132; *Theology* 116 (2013): 138-139; *Themelios* 38 (2013): 133-134; *ATR* 95 (2013): 564-566; *JEC* 21 (2013): 468-470; *SPhilo* 25 (2013): 238-240; *ZAC* 17 (2013): 362-365; *JTS* 65 (2014): 277-279; *Fides et Humilitas* 2 (2015): 77-81; *Thomist* 79 (2015): 315-319; *Modern Theology* 31 (2015): 706-707; *Heythrop* 58 (2017): 345-346;

Interviewed: <http://marginalia.lareviewofbooks.org/archives/3254> (T. Michael Law, Andrew Radde-Gallwitz, Darren Sarisky, and Mark DelCogliano);

Panel discussion at the SBL (2013): Margaret Mitchell, Elizabeth Dively Lauro, Christoph Marksches, Michael Legaspi.

Colloquium: “Around Origen” (St. Andrews, 2014): Lewis Ayres and Christoph Marksches.

Blogs: [www.brianrenshaw.com](http://www.brianrenshaw.com); [www.reformation21.org/shelf-life/origen-and-scripture.php](http://www.reformation21.org/shelf-life/origen-and-scripture.php)

### EDITORIAL WORK

Co-editing with Paul Blowers, *The Oxford Handbook of Early Christian Biblical Interpretation.* Oxford: Oxford University Press, 2018.

“Does Tenure Have a Future?” Guest Editor. *Marginalia: a Los Angeles Review of Books Channel*. June 8, 2015

(<http://marginalia.lareviewofbooks.org/does-tenure-have-a-future-an-open-forum-edited-by-peter-martens/>.)

*In the Shadow of the Incarnation: Essays on Jesus Christ in the Early Church in Honor of Brian E. Daley, S.J.* Notre Dame, IN: University of Notre Dame Press, 2008.

Reviews: *JTS* 60 (2009): 669-671; *JEH* 61 (2010): 349; *J ECS* 18 (2010): 329-330; *CBQ* 72 (2010): 870-872; *RSR* 37 (2011): 271-272;

## ESSAYS

“Junillus Africanus’ Hermeneutics.” With Alden Bass. In *Patristic Theories of Biblical Interpretation: The Latin Fathers*, edited by T. Toom, 133-159. Cambridge: Cambridge University Press, 2016.

“Origen’s Christology in the Context of the Second and Third Centuries.” *The Oxford Handbook on Origen* (forthcoming).

“The Modern Receptions of Origen’s Biblical Scholarship: A Bibliographic Essay.” *Origeniana Undecima: Origen and Origenism in the History of Western Thought. Papers of the 11<sup>th</sup> International Origen Congress, Aarhus University, 26-31 August 2013*, edited by Anders-Christian Jacobsen, 67-86. Leuven Peeters: 2016. Reprint as: “The Bible in Early Christianity: Audiences, Projects and Agendas.” *Studies in the Bible and Antiquity* 7 (2015): 22-42 – invited (both).

“Embodiment, Heresy and the Hellenization of Christianity: the Descent of the Soul in Plato and Origen.” *Harvard Theological Review* 108 (2015): 594-620.

“A Fitting Portrait of God: Origen’s Interpretations of the ‘Garments of Skins’ (Gen 3:21),” 55-84. In *Esoteric Readings of Genesis 1-3*, SBL – Semeia Studies, edited by Susanna Scholz and Carolina Vander Stichele. Leiden: Brill, 2014 – invited.

“Adrian’s *Introduction to the Divine Scriptures* and Greco-Roman Rhetorical Theory on Style.” *Journal of Religion* 93 (2013): 197-217.

“Origen’s Doctrine of Pre-Existence and the Opening Chapters of Genesis.” *Zeitschrift für Antikes Christentum* 16 (2013): 516-549.

“Origen Against History? Reconsidering the Critique of Allegory.” *Modern Theology* 28 (2012): 635-656. Reprinted in: *Heaven on Earth? Theological Interpretation in Ecumenical Dialogue*, edited by Hans Boersma and Matthew Levering, 53-74. Oxford: Wiley-Blackwell, 2013.

Awarded the Prize for Patristic Exegesis by the Institute for Classical Christian Studies (November, 2012).

“*On the Confusion of Tongues and Origen’s Allegory of the Dispersion of Nations.*” *Studia Philonica Annual* 24 (2011): 107-127.

“‘Anyone Hung on a Tree is under God’s Curse’ (Deut 21:23): Jesus’ Crucifixion and Interreligious Exegetical Debate in Late Antiquity.” *Ex Auditu: An International Journal of the Theological Interpretation of Scripture* 26 (2010): 69-90.

“Scripture.” In *The Routledge Companion to Early Christian Thought*, edited by D. Jeffrey Bingham, 281-305. London: Routledge, 2010 – invited.

“Revisiting the Allegory/Typology Distinction: The Case of Origen.” *Journal of Early Christian Studies* 16 (2008): 283-317.

“In Search of an Anabaptist Atonement: Violence and Nonviolence in J. Denny Weaver’s *The Nonviolent Atonement.*” *Mennonite Quarterly Review* 82 (2008): 281-311.

“A Brief Rejoinder to J. Denny Weaver.” *Mennonite Quarterly Review* 82 (2008): 321-326.

“Why Does Origen Accuse the Jews of ‘Literalism’? A Case Study of Christian Identity and Biblical Exegesis in Antiquity.” *Adamantius: The International Journal of Origen and the Alexandrian Tradition* 13 (2007): 218-230 – invited.

“Why Does Origen Introduce the Trinitarian Authorship of Scripture in Book 4 of *Peri Archon*?” *Vigiliae Christianae* 60 (2006): 1-8.

“On Providence and Inspiration: A Short Commentary on ΠΕΡΙ ΑΡΧΩΝ 4.1.7.” In *Studia Patristica*, vol. 41, edited by F. Young, M. Edwards, and P. Parvis, 201-206. Leuven: Peeters, 2006.

“Interpreting Attentively: The Ascetic Character of Biblical Exegesis according to Origen and Basil of Caesarea.” In *Origeniana Octava: Origen and the Alexandrian Tradition (Papers of the 8<sup>th</sup> International Origen Congress, Pisa, 27-31 August 2001)*, vol. 2, edited by L. Perrone with P. Bernardini and D. Marchini, 1115-1121. Leuven: Peeters, 2003.

## INTERVIEWS

Maxwell Institute Podcast: #36 (12/15/2015): “Part II: Early

Christian Biblical Interpreters and the Scholars who Interpret them” (<http://mi.byu.edu/mip-36-martens/>)

Maxwell Institute Podcast: #35 (12/01/2015): “Part I: Early Christian Biblical Interpreters and the Scholars who Interpret them” (<http://mi.byu.edu/mip-35-martens/>)

“Why I Study the Philosophy of Religion” (08/14/2013)  
<http://philreligion.nd.edu/videos/why-philosophy-of-religion/>

Marginalia Review of Books (7/23/2013):  
<http://marginalia.lareviewofbooks.org/archives/3254>

#### ENCYCL. ENTRIES

“Adrian (exegete),” and “Ambrose (friend of Origen).” In *Brill Encyclopedia of Early Christianity* (forthcoming).

“Hadrian the Exegete.” In *Encyclopedia of the Bible and its Reception*, vol. 10. Berlin: W. de Gruyter, 2015, pp. 1103-1104.

“Divinization” and “Holy Spirit.” In *The Westminster Handbook to Origen*, edited by John A. McGuckin, 91-93; 125-128. Louisville: Westminster John Knox Press, 2004.

#### REVIEW ESSAYS

“The Atlas is Dead! Long Live the Atlas!”, with Sarah Bond. *Journal of Early Christian Studies* 24 (2016): 601-607.

Lombardo, Nicholas E. “The Father’s Will: Christ’s Crucifixion and the Goodness of God.” *Journal of Analytic Theology* 3 (2015): 218-222.

Scott, Mark S. M. “Journey Back to God: Origen on the Problem of Evil.” *Marginalia: A Los Angeles Review of Books Channel* (<http://http://marginalia.lareviewofbooks.org/archives/2073>) (April 4, 2013).

Magdalino, P. and R. S. Nelson, eds. “The Old Testament in Byzantium.” *Byzantinische Zeitschrift* 104 (2011): 213-216.

#### BOOK REVIEWS

Hooker, Mischa, “Origen of Alexandria: Exegetical Works on Ezekiel,” ed. Roger Pearse. *Review of Biblical Literature* (forthcoming).

Di Berardino, Angelo, general editor, “Encyclopedia of Ancient Christianity.” *Heythrop Journal* (forthcoming).

Schwartz, Daniel, “Paideia and Cult: Christian Initiation in Theodore of Mopsuestia.” *Classical Review* 65 (2015): 407-408.

- Fernández, Samuel, “Orígenes, Sobre los Principios: Introducción, texto crítico, traducción y notas,” *Vigiliae Christianae* 70 (2016): 463-466.
- Habermehl, Peter, ed., “Homilien zum Hexateuch in Rufins Übersetzung, Teil 1: Die Homilien zu Genesis,” GCS OW 6. *Gnomon* 87 (2015): 756-758.
- Fédou, M. and L. Brésard, intro. and trans., “Origène: Commentaire sur l’Épître aux Romains,” vol. 4. *Journal of Ecclesiastical History* 65 (2014): 372-373.
- Fédou, M. and L. Brésard, intro. and trans., “Origène: Commentaire sur l’Épître aux Romains,” vols 2-3. *Journal of Ecclesiastical History* 64 (2013): 571-572.
- Vermes, Geza, “Christian Beginnings: From Nazareth to Nicaea.” *International Bulletin of Missionary Research* 37 (2013): 240.
- Katos, D. S., “Palladius of Helenopolis: The Origenist Advocate.” *Journal of Early Christian Studies* 21 (2013): 312-314.
- Fürst, A., ed., “Origenes und Sein Erbe in Orient und Okzident.” *Adamantius: The International Journal of Origen and the Alexandrian Tradition* 18 (2012): 579-80.
- Heine, R. E., “Origen: Scholarship in the Service of the Church.” *Zeitschrift für Antikes Christentum* 16 (2012): 374-376.
- Stritzky, M.-B. von, “Origenes: Werke mit deutscher Übersetzung, Band 22, Aufforderung zum Martyrium.” *Church History and Religious Culture* 92 (2012): 318.
- Metzler, K., “Origenes: Werke mit deutscher Übersetzung, Band 1/1, Die Kommentierung des Buches Genesis.” *Church History and Religious Culture* 92 (2012): 315-317.
- Muraoka, T., “A Greek English Lexicon of the Septuagint.” *Journal of Ecclesiastical History* 62 (2011): 346-347.
- Young, F., L. Ayres and A. Louth, “The Cambridge History of Early Christian Literature” and C. Moreschini and E. Norelli, “Early Christian Greek and Latin Literature: A Literary History.” *Theological Studies* 67 (2006): 411-414.

Mullen, R. L., "The Expansion of Christianity: A Gazetteer of its First Three Centuries." *Journal of Ecclesiastical History* 57 (2006): 96-97.

Kannengiesser, C., "Handbook of Patristic Exegesis." *Andrews University Seminary Studies* 43 (2005): 353-355.

Hauser, A. J. and D. F. Watson, eds., "A History of Biblical Interpretation, vol. 1: The Ancient Period." *Theological Studies* 66 (2005): 882-883.

Russell, N., ed./trans., "Cyril of Alexandria." *Journal of Early Christian Studies* 10 (2002): 400-401.

Clark, E. A., "Reading Renunciation: Asceticism and Scripture in Early Christianity." *Journal of Theological Studies* 51 (2000): 724-726.

Ferguson, E., ed., "Encyclopedia of Early Christianity," 2<sup>nd</sup> ed. *Bibliotheca Sacra* 156 (1999): 117-118.

#### INVITED LECTURES

"Origen in the Western Middle Ages." Keynote address, University of Kent (England) (2016).

"Revisiting a Theological Classic: Gustaf Aulén's *Christus Victor* and the Future of the Patristic Doctrine of Atonement." Christian Scholars Conference, Abilene Christian University (2015).

"The Bible in Early Christianity: Audiences, Projects and Agendas." Neal-Maxwell Institute at Brigham Young University (2015).

"New Directions in Atonement." Boston Colloquy in Historical Theology, Boston College (2014).

"The Receptions of Origen's Biblical Scholarship." Around Origen: A Symposium, Saint Andrews University, Scotland (2014).

"Revisiting a Theological Classic: Gustaf Aulén's *Christus Victor* and the Future of the Patristic Doctrine of Atonement." Logos Conference, University of Notre Dame (2014).

"Origen and Scriptural Exegesis as a Way of Life." Bantham Lecturer, Covenant Theological Seminary (2013).

“The Reception History of the Bible Today.” Annual Lecture of the Baylor Society of Early Christianity (2013).

“The Modern Receptions of Origen’s Biblical Scholarship.” Origeniana Undecima, University of Aarhus (2013).

“Embodiment, Heresy and the Hellenization of Christianity.” Athens and Jerusalem, University of Notre Dame (2013).

“Origen’s Christology and the Doctrine of Pre-existent Souls.” Logos Conference, University of Notre Dame (2012).

“‘Cursed is Everyone Who Hangs on a Tree’ (Deut 21:23): Three Interreligious Debates in Late Antiquity.” North Park Theological Seminary Symposium on the Theological Interpretation of Scripture (2010).

“Reception History in Biblical Scholarship and the Allegory/Typology Distinction.” Duquesne University (2009).

“Unity and Diversity in Early Christianity.” Yale Divinity School (2007).

## PRESENTATIONS

“Metaphors for Narrating the History of Biblical Interpretation.” Society of Biblical Literature (2016).

“Rescuing God: Exegetical Cultures in Alexandria, Antioch and Nisibis.” Society of Biblical Literature (2015)

“Introducing David Michelson, *The Practical Christology of Philoxenos of Mabbug* (Oxford University Press).” Society of Biblical Literature (2015).

“Origen and Origenism: the Psalms in Early Christianity.” American Academy of Religion (2015).

“Restraining Allegory: A New ‘Antiochene’ Text.” Society of Biblical Literature (2014).

“A Newly-Discovered Long Recension of Adrian’s *Introduction to the Divine Scriptures*.” North American Patristics Society (2014).

“What did Early Christian Introductions to the Bible Look Like?” History of Christianity Colloquium. Notre Dame (2013).

“Origen, Plato and Pre-Existent Souls.” Center for Philosophy of Religion. Notre Dame (2013).



“Antiochene Perspectives on the Literal Sense.” Society of Biblical Literature (2012).

“The Steps of Antiochene Scriptural Interpretation: the Case of Adrian.” North American Patristics Society (2012).

“Philo, Origen and the Tower of Babel.” Society of Biblical Literature (2011) – *invited speaker*.

“Does Atonement Entail Forgiveness? Gregory of Nyssa and Anselm of Canterbury.” Analytic Theology Consultation Group, Evangelical Theological Society (2011) – *invited speaker*.

“Greco-Roman Rhetorical Themes in Hadrian’s *Introduction to the Divine Scriptures*.” XVI International Conference on Patristics Studies, Oxford University (2011).

“Origen’s Doctrine of Pre-Existence: its Scriptural Sources and Heresiological Function.” Society of Biblical Literature (2010) and St. Louis Catholic Theological Society (2011) – *invited speaker*.

“The Title, Structure and Purpose of Hadrian’s *Introduction to the Divine Scriptures*.” North American Patristics Society (2009).

Protestant Panelist, “Foundations of Faith: A Catholic-Protestant Exchange.” University of Notre Dame (2007) – *invited speaker*

“What Do We Mean By Calling Origen an ‘Allegorist?’” Society of Biblical Literature (2004).

“Origen on the Ideal Reader of Scripture.” North American Patristics Society (2004).

“Why does Origen accuse the Jews of literalism?” History of Christianity Colloquium, Notre Dame (2003).

“On Providence and Inspiration: A Short Commentary on ΠΕΡΙ ΑΡΧΩΝ 4.1.7.” XIV International Conference on Patristic Studies, Oxford University (2003).

“Anselm’s Conversations: Faith Seeking Understanding.” Leuven Encounters in Systematic Theology III: “Theology and Conversation: Developing a Relational Theology,” University of Leuven (2001).

“The Attentive Interpreter: Scriptural Exegesis in Ascetical Context.” Colloquium Origenianum Octavum, University of Pisa (2001).

“Pierre Hadot’s Account of Late Antique Spiritual Exercises and the Role of *Prosoché* in Origen’s Exegesis.” North American Patristics Society (2001).

“Vine-Vinedresser Imagery in Ambrose’s *De Fide* 4.12.” North American Patristics Society (1998).

## PAST ACADEMIC POSITIONS

Visiting Associate Research Professor in the Department of Philosophy, University of Notre Dame (2012-2013)

Yale Fellow (2008-2009)

Visiting Assistant Professor of Early Christianity, Yale Divinity School (2007-2008)

Visiting Assistant Professor of Theology, University of Notre Dame (2006-2007)

Edward F. Sorin Postdoctoral Fellow, College of Arts and Letters, University of Notre Dame (2004-2006)

Teaching Assistant, University of Notre Dame (1999-2001)

Editor of Early Christian Biblical Interpretation, *De Gruyter International Encyclopedia of the Bible* (position turned down)

Member and President of the Student Council, Oekumenisches Studentenwohnheim (elected position), University of Heidelberg (2002-2003)

## DISSERTATIONS

### DIRECTOR

Zachary Kostopoulos (2017); Jacob Van Sickle (2017); Adam Messer; Becky Walker;

### READER

Noël Pretilla (2011); Benjamin Wayman (2012); Eric Wickman (2012); Gerardo Rodriguez (2012); Kyle Schenkewitz (2013); Andrew Chronister (2015); Blake Hartung (2016); Carl Johan Haglund (Uppsala);

## MA THESES

### DIRECTING

Jordan Wood (2012)

<b>READER</b>	Tomas Axeland (Regent College – 2014)
<b>UNDERGRADUATE THESES</b>	Laura Oesterle (2014); Natalie Runkle (WashU – 2017)
<b>UNIVERSITY SERVICE</b>	Chair, Taskforce on Digital Humanities (2015-2016) Member, University Core Curriculum Committee (2016-2017) Member, University Re-Structuring Committee (2017-2018)
<b>DEPARTMENTAL SERVICE</b>	Department Chair (2015-current)  Director of Undergraduate Studies (2014-2015)
<b>LANGUAGES</b>	Greek, Latin, Syriac (elementary), Hebrew (elementary), French, Italian, German (reading and speaking)
<b>LEARNED SOCIETIES</b>	North American Patristics Society (NAPS)  Society of Biblical Literature (SBL) Member of Steering Committee: “The Development of Early Christian Theology” Member of Steering Committee: “Christian Theology and the Bible” American Academy of Religion (AAR) Member of Steering Committee: “Origen and the Roots of Human Freedom and Dignity”  North American Society of Early-Career Theologians
<b>WORKSHOP</b>	Christianity in Antiquity Workshop (Co-Founder, 2014)
<b>PROFESSIONAL SERVICE</b>	
<b>MANUSCRIPT READER</b>	Brill (2005); Johns Hopkins (2006); Baker Academic (2006); Pandora Press (2008); Oxford University Press (2011); <i>HTR</i> (2011); Eerdmans (2012); <i>J ECS</i> (2012); Eisenbrauns (2012); <i>Studies in Christian Ethics</i> (2013); Cambridge University Press (2013); <i>HTR</i> (2013); <i>Littera Antiqua</i> (2014); <i>Pro Ecclesia</i> (2014); <i>J ECS</i> (2014); <i>Nova et Vetera</i> (2014); <i>Phronema</i> (2015); Routledge (2015); <i>Pro Ecclesia</i> (2015); <i>J ECS</i> (2015); <i>J ECS</i> (2016); <i>IJST</i> (2016); <i>VC</i> (2016); <i>Journal of Book of Mormon Studies</i> (2017); Cambridge University Press (2017)
<b>GRANT REVIEWS</b>	External Reviewer for FWO (Fonds Wetenschappelijk Onderzoek) (2016)

**CHAIR REVIEWS** External reviewer for the Gutenberg Chair at the University of  
Strasbourg (2017)