



Sts Cyril and Methodius
Faculty of Theology

The Greek Isaiah and the Greek Book of Psalms and Their Reception in the Early Christian Tradition



Palacký University Olomouc
Czech Republic
15th -16th June 2017

Thursday, 15th June 2017

- 8:00-9:00 Registration: Univerzitní, 22, Olomouc (2nd floor)
- 9:00 Opening of the conference by Vit Hušek, the vicdean of the faculty and the head of the faculty team of the research project *History and Interpretation of the Bible*

LXX Version of Isaiah and Psalms LXX Parallels and Reception of Isa/Psa Grammar and Stylistic Issues

Main Lectures

- 9:15-10:15 **Eberhard Bons**
The LXX Psalter - Translation, Correction, Inculturation

Break

- 10:30-11:30 **Arie van der Kooij**
“The Man Who Will Appear in Zion”. On Two Related Passages in the Greek Isaiah (32:2; 53:2) and Their Reception in Early Christian Tradition

Break

- 11:45-12:45 *Section: LXX-Isa*

Bohdan Hroboň
LXX of Isa 1:13 – From Misinterpretation to Mistranslation to Misunderstanding

Gabriela Ivana Vlková
Why “Hirelings of Ephraim”? Some Remarks on an Interpretation of Isa 28:1–6 in LXX

Break for lunch

- 14:30-16:00 *Section: LXX-Psa*

Petr Chalupa
εὐαρεστέω als Äquivalent von *hālāk* hitp

Antonella Bellantuono
The divine attributes in Ps 85 (86)

Stefanie Plangger
Foreign Deities and Their Images in Psalm LXX 96:7

Break

- 16:15-17:15 *Section: LXX Parallels and Reception of Isa/Psa*

Cristina Buffa
Psalm 112 (LXX) and the Song of Hannah: Do They Share a Common Vocabulary?

Jiří Hoblík
Die Prophetisierung der Weisheit: Zur Rezeption der jesajanischen Prophetie im Buch der Weisheit

Short break

- 17:20-18:00 *Section: Grammar and Stylistic Issues*

Marcela Andoková and Barbora Machajdík
The Role of Optative as Imperative in the History of Greek Language and in the Greek Psalter

- 19:30 **Dinner** (Restaurant “Podkova”, Koželužská 31, Olomouc)

Friday, 16th June 2017

New Testament and Patristic Reception of LXX-Isa/Psa

Main Lectures

9.00-10:00 **Lorenzo Perrone**
Origen's Exegetical Approach to the Psalter in the Light of His Homilies on Psalm 67

Break

10:15-11:15 **Alain Le Boulluec**
Les citations d'Isaïe dans les Homélie sur les Psaumes du Monacensis Graecus 314

Break

11:30-13:00 *Section: New Testament Reception of LXX-Isa/Psa*

Ladislav Tichý
The Book of Isaiah in 1 Corinthians

Jaroslav Brož
The Reception of Psa 94:7–11 (LXX) in the Epistle to the Hebrews 3–4

Petr Mareček
The Psalm 117 (MT 118) and the Gospel of Mark

Break for lunch

15:00-16:00 *Section: Greek Patristic Reception of LXX-Psa*

Radka Fialová
Justin Martyr and his exposition on Psalm 21 LXX

Jana Plátová
Clement of Alexandria's Interpretation of the LXX Psalter

Break

16:15-17:15 *Section: Latin Patristic Reception of LXX-Psa (via Old Latin)*

Róbert Horka
Die Psalmenüberschrift τῷ Δαυὶδ als Grundlage für Augustins christliche Interpretation von Psalmen

David Vopřada
Ambrose's Exegesis of Psalm 36: an Example of Latin Approach to the Greek Psalter

17:15 Closing of the Conference

For those who are interested:

15th June, 7:50

Holy mass (in Czech, within 45 min) in the faculty chapel; the only evening holy mass in Olomouc on this day (the feast of Corpus Domini) begins at 18:00 and lasts (together with a solemn procession) 2–3 hours.

A short guided City Tour – Historical Olomouc (probably in French); **the date and the time will be specified**, according to interest of the participants.

Contact: lxx.conference@gmail.com

<https://www.cmtf.upol.cz/en/research/conference-the-greek-isaiah-and-the-greek-book-of-psalms/>

15th June

1) Eberhard Bons: The LXX Psalter - Translation, Correction, Inculturation

The aim of this paper is to present various features of the LXX Psalter. First of all, it is a translation of a Hebrew source text. A thorough comparison of the consonantal text preserved in the MT and the LXX shows that the word order and the syntax of these two Psalters versions diverge only slightly. However, the LXX Psalter is much more than a mere translation. At times, the translators do not shrink from correcting the Hebrew Psalter text, e.g. for theological reasons. Moreover, the Egyptian context leaves its traces in the Greek translation. In this paper we will present various examples illustrating not only elements of translation technique but also the theological and cultural background of the translators.

2) Arie van der Kooij: "The Man Who Will Appear in Zion". On Two Related Passages in the Greek Isaiah (32:2; 53:2) and Their Reception in Early Christian Tradition.

In this paper two passages will be dealt which, like many other passages in the Greek Isaiah, differ widely from MT: Isa 32:2 and 53:2. Both passages will be analyzed from a threefold perspective: (a) the relationship between LXX and MT/Vorlage; (b) the question of the meaning of each text in Greek within its own context, and (c) the content of both texts in the light of other passages in the Greek Isaiah. The discussion of Isa 53:2 in Greek will also include the issue of whether one should accept the well-known conjecture of Ziegler (ἀνετειλε μὲν) or whether one should give preference to the reading according to the MSS (ἀνηγγειλαμην). It shall be argued that both passages are related to each other as they both refer to a leading figure that will appear in Zion. In addition, some attention will be paid to the reception of these texts in Early Christian tradition (Eusebius, Jerome).

3) Bohdan Hroboň: LXX of Isa 1:13 – From Misinterpretation to Mistranslation to Misunderstanding

First, this presentation explains why the Hebrew term אָנָן should be translated as „cultic apostasy” and why it is a key term in Isa 1:10-17. Second, it explores why LXX rendered אָנָן in Isa 1:13 as νηστεία (fasting), likely reading צִיּוּם instead. Third, it points out some of the consequences of this rendering.

4) Gabriela Ivana Vlková: Why "Hirelings of Ephraim"? Some Remarks on an Interpretation of Isa 28:1-6 in LXX

Masoretic version of Isa 28:1, 3 speaks about the "drunkards of Ephraim", while the Septuagint version mentions the "hirelings of Ephraim". Of course, the difference can be easily explained: unvocalized שכרִי in שכרִי אֶפְרַיִם can be read as a word related either to שכר ("to be drunk") or to שכר ("to hire"). On the other hand, the scholar discussion seems to ignore quite a surprising fact that the Greek translator decided to choose the less fitting interpretation of שכרִי, considering the context (chap. 28). The paper tries to ponder over his possible reasons.

5) Petr Chalupa: εὐαρεστέω als Äquivalent von *hālaḳ* hitp.

Das hebräische Verb *hālaḳ* hitp. wird in der Septuaginta meistens mit den Verben der Bewegung übersetzt. An einigen Stellen erscheint aber εὐαρεστέω als Äquivalent von *hālaḳ* hitp. Übersetzt hier die Septuaginta oder interpretiert?

6) Antonella Bellantuono: The divine attributes in Ps 85 (86)

I intend to examine the Septuagint translation of Psalm 85 (86) which presents some interesting differences with regard to the Masoretic Text. I focused my attention on v.5: ὅτι σὺ, κύριε, χρηστός καὶ ἐπιεικὴς καὶ πολυέλεος πᾶσι τοῖς ἐπικαλουμένοις σε (“Because, Lord, you are kind and clement and full of mercy to all those who call upon You”). The translator chooses as attributes of God some specific terms (χρηστός corresponds to the very common adjective *tōb*) taken directly from Greek literature. In particular the word group ἐπιεικ- has no exact equivalent in Hebrew language. In fact, it appears only three times in translated texts (Ps 86(85): 5; Dan 4:24; 2Es 9,8) and only in this occurrence ἐπιεικὴς translates the Hebrew word *sallāh*.

Some questions arise in this regard:

- Why did the translator choose exactly this root to identify the clemency of God?
- Has the translator been influenced by a specific text?

My analysis will also take in account Ps 85 (86):15, where we find another list of God’s attributes, a quotation of Ex 34:6.

7) Stefanie Plangger: Foreign Deities and Their Images in Psalm LXX 96:7

This paper is concerned with the theologically motivated deviations of LXX Ps 96:7. New accents (emphasis on *proskynesis*) and intertextual references (for example Psalm 151), provoked by the Greek translation, shall also be reflected.

The present paper deals with the following issues:

- (1) The semantic field of divine images:
- (2) The emphasis of the proskynesis in the LXX:
- (3) Theological interpretation as an important reason for the deviation of the Masoretic Text
- (4) The role of the heading (LXX Psalm 96)

8) Cristina Buffa: Psalm 112 (LXX) and the Song of Hannah: Do they share a common vocabulary?

The Psalm 113 and the Song of Hannah (MT) have been examined in several ways and striking similarities between the two texts have often been pointed out. However, their Greek translation (LXX) has not been sufficiently investigated. Even if the Masoretic text does not differ considerably from the Septuagint text, it would be interesting to have a closer look on it. In this paper we will analyze some expressions occurring in Psalm 112, in order to compare them to similar expressions attested in the Song of Hannah. The analysis of the a common vocabulary will allow us to address another question: are the similarities between Psalm 112 and the Song of Hannah only verbatim references or not? Our aim is to examine this common vocabulary and to shed some light on the ideas underlying these two biblical texts.

9) Jiří Hoblík: Die Prophetisierung der Weisheit: Zur Rezeption der jesajanischen Prophetie im Buch der Weisheit

Der Vortrag „Die Prophetisierung der Weisheit“ will zeigen, wie die hellenistisch-jüdische Weisheit von der (alttestamentlichen) prophetischen Literatur beeinflusst wurde, und zwar am Beispiel der Rezeption des Jesajabuches (insb. in Hinsicht zu Jes 52,13–53,12) in der Sapientia Salomonis. (insb. in Hinsicht zu Weish 2,13–19). Es soll einerseits der Maßstab erklärt werden, wonach die frühjüdischen Schriftsteller ihre Quelle gelesen haben. Wie wurden die jesajanischen Überlieferungen in der LXX-Fassung verstanden? Andererseits heißt das auch, dass jene Rezeption für das weisheitliche Denken überhaupt ihre tiefgreifenden Konsequenzen hatte.

10-11) Marcela Andoková and Barbora Machajdíkóvá: The Role of Optative as Imperative in the History of Greek Language and in the Greek Psalter

One of the functions of the optative in ancient Greek – though quite a rare one – was the expression of an order, so it might be denoted as an attenuated or polite imperative. Functionally the imperative overlaps with the optative in the second person optative in the imperative clauses. In Homer there are occurrences when the optative is preceded by an imperative (e.g., *Ilias* II,24,555–557: σὺ δὲ δέξαι ἄποινα πολλά, τὰ τοι φέρομεν: σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις σὴν ἐς πατρίδα γαῖαν...) In this case, it can be understood as a kind of request while the addressee is perceived as superior in their social status than the one who speaks. In a very similar context the optative is also used in the Psalm 84,8 (LXX) where we read: δεῖξον ἡμῖν κύριε τὸ ἔλεός σου καὶ τὸ σωτήριόν σου δόξης ἡμῖν... The aim of this contribution is thus to find out what was the motivation of this usage and to which extent the discussion of the nuanced usage of the optative and imperative was also reflected in the works of Early Christian authors.

16th June

12) Lorenzo Perrone: Origen's Exegetical Approach to the Psalter in the Light of His Homilies on Psalm 67

I intend to examine the hermeneutical and exegetical perspectives that the interpretation of the Psalms poses to Origen. I will mainly exploit the evidence provided by the newly discovered "Homilies on the Psalms" (Cod. Mon. Gr. 314), but I shall have recourse also to the "Selecta in Psalmos" and the comments dispersed throughout the writings of the Alexandrian. My main concern will be to show in what way Origen regards the Psalter as a «moral» and «dogmatic» book, and to illustrate the contribution provided by the Psalms for the elaboration of his christology and ecclesiology.

13) Alain Le Boulluec: Les citations d'Isaïe dans les Homélie sur les Psaumes du Monacensis Graecus 314

Le propos est d'étudier la forme des citations d'Isaïe et leur insertion dans le corps des Homélie, et de comparer les interprétations avec celles qu'on trouve dans les autres oeuvres d'Origène (grâce à l'apparat des parallèles établi par Lorenzo Perrone dans l'édition des GCS). Il s'agira aussi de voir si les exégèses de ces passages peuvent être mises en relation avec les commentaires anciens sur Isaïe (d'Eusèbe, de "Basile de Césarée" pour les seize premiers chapitres, de Cyrille d'Alexandrie et de Jérôme), à la recherche de traces éventuelles du Commentaire perdu d'Origène.

14) Ladislav Tichý: The Book of Isaiah in 1 Corinthians

Among Old Testament books that the apostle Paul quotes or alludes to in 1 Corinthians the Book of Isaiah holds an important place. The contribution especially analyzes the quotations and allusions where the wording of the Septuagint plays a significant role.

15) Jaroslav Brož: The Reception of Psalm 94:7–11 (LXX) in the Epistle to the Hebrews 3–4

In chapters 3–4 of Hebrews the author quotes an extensive passage of Ps 94 (LXX) that has not been used by any other New Testament writing. The paper presents alternative textual variants of Hebrews 3:7–11 and tries to find out through their critical examination the harmonizing influence of the LXX text on ancient Christian copyists against original readings of the author of Hebrews. Further differences between Psalm 94:7–11 (LXX) and Hebrews 3:7–11 will be considered in which the tendency of the author of Hebrews to linguistic adaptations towards Attic Greek and contextual adaptations for the readers are perceptible. These observations lead to a question of the Vorlage of the quotation of Psalm 94 in Hebrews. The aforesaid linguistic and literary features manifest the theological and homiletic strategy of the author to actualize the situation of the exodus generation for the circumstances of his addressees.

16) Petr Mareček: The Psalm 118 (117 in LXX) and the Gospel of Mark

The purpose of this paper is on the one hand to point out the importance of Psalm 118 in the setting of the Book of Psalms and its use in Judaism and on the other hand to deal with its usage in the Gospel of Mark in connection with the presentation of the person of Jesus and his significance.

17) Radka Fialová: Justin Martyr and his exposition on Psalm 21 LXX

Justin Martyr's most important surviving works – the First Apology and the Dialogue with Trypho the Jew – contain more than 300 biblical quotations and show us – among other things – how the LXX texts were received by 2nd century Christianity and what status they held there. We even cannot rule out the possibility that Justin had some information about Jewish revisions of the Septuagint that were under way in his time.

An excellent example of the apologist's work with Scripture is his exposition on Psalm 21 LXX, to which he devotes ten chapters of Dialogue with Trypho (Dial. 97–106). In chapter 98 he quotes the complete text of the first part of the Psalm (verses 2–24), and in the following chapters he relates single verses to parts of the Passion story and other moments in the ministry of Jesus. Since the majority of verses in Psalm 21 LXX had never been part of the traditional dossiers of prophetic proof-texts, Justin had to draw the appropriate fulfilment stories directly from the canonical Gospels.

The purpose of the presentation is to show how the LXX was received and interpreted in the works of the famous apologist of the Christian faith.

18) Jana Plátová: Clement of Alexandria's Interpretation of the LXX Psalter

Clement of Alexandria quotes the Book of Psalms more than any other Old Testament book and he does so more frequently than any other early Christian author aside from Origen. The aim of the paper is to examine Clement of Alexandria's various use of Psalter in his early works (i.e. in the *Protreptikos* and *Paidagogos*), in his main work *Stromateis* and in the fragmentary preserved works (particularly in the *Eclogae prophetae*). The attention will be focused on those verses of Psalter that are of great importance to Clement's theological thinking, especially to his doctrine about the "true gnostic".

19) Róbert Horka: Die Psalmenüberschrift: τῷ Δαυιδ als Grundlage für Augustins christliche Interpretation von Psalmen.

In seinem Psalmenkommentar (*Enarrationes in Psalmos*) stellt Augustin, vor allem in seiner Interpretation der Psalmenüberschriften, die vollständige Theologie christlichen Lesens der Psalmen dar. Augustin benutzt selbstverständlich den aus LXX in das Lateinische übersetzten Psalmentext. Die Auslegungen der Psalmenüberschriften bilden sehr wichtige und umfassende Teile seiner Kommentare, so dass es klar ist, dass es sich sicher um eine erhebliche Materie handelt. Die griechische Überschrift: τῷ Δαυιδ (*ipsi David*) befindet sich in 57 Psalmen der LXX, also es handelt sich um eine sehr häufige Erwähnung. Im König David sieht Augustin vor allem ein Vorbild (*typos*) Christi. Weiter, durch die grammatische Analyse dieser Überschriften, nämlich der objektiven und subjektiven Bedeutung des Dativs, bildet er eine vollständige Exegese und Theologie der Psalmen für Christen. Diese Ansicht stellte für die weiteren Generationen der Christen, vor allem im Mittelalter, besonders bei den Mönchen eine Grundebene der Betrachtung von Psalmen als christlicher Literatur.

20) David Vopřada: Ambrose's Exegesis of Psalm 36: an Example of Latin Approach to the Greek Psalter

St Ambrose of Milan (d. 397) follows in his interpretation of the Bible the Alexandrine exegetic tradition represented by Philo and Origen. His *explanatio* in *Psalmum 36* is not an exception: the Bishop of Milan used a template of Origen's homilies on the Psalms to deliver a sermon for his audience. In his exegesis, he was not afraid to comment on the Greek reading of various verses of the Psalm. The paper is going to present his exegesis as an example of the Western reception of the Greek Psalter text and to offer a comparison to Origen's homilies on Psalm 36.