# 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, 15<sup>th</sup> June 2017

8:00-9:00    Registration: Univerzitní, 22, Olomouc (2<sup>nd</sup> floor)

9:00    Opening of the conference by Vit Hušek, the vicedean 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 Efraim"? 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 *hālak* hitp

**Antonella Bellantuono**
Gli attributi divini in Sal 85 (86)

**Stefanie Plangger**
Foreign Deities and Their Images in Psalm 96 (97MT):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 Machajdíková**
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 Interpretation of the Psalter: The Exegetical Approach in Light of the Homilies on the Psalms**

*Break*

**10:15-11:15**

**Alain Le Boulluec**
**Les citations d'Isaïe dans les Homélies 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 Δαυιδ 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

# 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 (ανετειλε μεν) or whether one should give preference to the reading according to the MSS (ανηγγειλαμεν). 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 אָוֶן should be translated as „cultic apostasy" and why it is a key term in Isa 1:10-17. Second, it explores why LXX rendered אָוֶן in Isa 1:13 as νηστεία (fasting), likely reading צוֹם instead. Third, it points out some of the consequences of this rendering.

**4) Gabriela Ivana Vlková: Why "Hirelings of Efraim"? 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 Efraim". Of course, the difference can be easily explained: unvocalized שכרי in שכרי אפרים can be read as a word related either to שָׁכר ("to be drunk") or to שָׂכר ("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 שכרי, considering the context (chap. 28). The paper tries to ponder over his possible reasons.

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

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

## 6) Antonella Bellantuono: Gli attributi divini in Sal 85 (86)

Il mio lavoro si propone di indagare da un punto di vista linguistico il Salmo 85 (86). La mia analisi si concentrerà in particolare su Sal 85 (86):5: ὅτι σύ, κύριε, χρηστὸς καὶ ἐπιεικὴς καὶ πολυέλεος πᾶσι τοῖς ἐπικαλουμένοις σε (Perché tu, Signore, sei buono e clemente e pieno di misericordia verso tutti coloro che ti invocano). In questo passaggio la versione dei LXX presenta alcune interessanti differenze rispetto al testo ebraico. I traduttori scelgono di utilizzare come attributi di Dio dei termini specifici (χρηστὸς ad esempio traduce il più comune tôb) e cari alla letteratura greca classica. Mi riferisco in particolare al lessema ἐπιεικὴς, che ad eccezione di Sal 85 (86):5, compare esclusivamente nei testi non tradotti e solo qui utilizzato come traduzione dell'ebraico sallāḥ. Molteplici domande sorgono a riguardo:

- Perché il traduttore usa un termine cosi "raro"?
- Vi è una connessione tra la scelta di tali lessemi e il successivo verbo ἐπικαλέω, utilizzato in alcuni casi nel contesto della supplica? (cfr. Mi 6:9; Gi 3:5; Gn 1:6)
- Il traduttore ha subito l'influenza di un testo in particolare?

L'analisi si amplierà con il confronto con Sal 85 (86):15 in cui compare nuovamente un elenco degli attributi di Dio, ripresa di Es. 34:6.

## 7) Stefanie Plangger: Foreign Deities and Their Images in Psalm 96 (97MT):7 Theological Differences between the Masoretic Text and the Septuagint

Ps 96,7 LXX
αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς
οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν
προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ

Ps 97,7 MT
יבשו כל־עבדי פסל
המתהללים באלילים
השתחוו־לו כל־אלהים

This paper is concerned with the theologically motivated deviations of Ps 96:7LXX (see v7b and 7c). New accents (*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*:
The connection between the terms: γλυπτός (פסל) and εἴδωλον (אליל);

(2) *The emphasis of the proskynesis in the LXX*:
The term προσκυνέω occurs twice in the LXX and has a contrasting function in the Greek text.

(3) *Theological interpretation as an important reason for the deviation of the Masoretic text:*
אלילים → εἴδωλον     אלהים → ἄγγελοι

Of particular note is the Greek translation of אלהים with ἄγγελοι (only three times in the Psalter, see the parallel passages in Ps 8:6 and 137:1LXX).

An explanation of this pattern could be a divergent meaning of אלהים like in Ps 8:6 (a „godly creature"). This meaning could have influenced the translators in their choice of ἄγγελος. Another probable reason is the avoidance of any polytheistic statements. A substantial change can be observed in the LXX because the angels belong to God and stand opposite to the εἴδωλα. A graduation becomes visible: the angels are creatures of God, visible appearances of God and have a higher degree of existence than the εἴδωλα, creatures [artefacts] of human beings.

(4) *The role of the heading (LXX Psalm 96)*
A possible connection can be drawn to Psalm 151LXX (cf. Goliath's εἴδωλα in 151:6)

**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 Machajdíková: 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 occurences when the optative is preceded by an imperative (e.g., *Ilias* II,24,555–557: σὺ δὲ δέξαι ἄποινα πολλά, τά 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 δῴης 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 Interpretation of the Psalter: The Exegetical Approach in Light of the *Homilies on the Psalms***

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 Homélies 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 Homélies, 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 a 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 prophetical 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 propheticae). 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.