

1.1. Sezioni monografiche
**1.1.2. The Greek *Isaiah* and the Greek *Book of Psalms* and Their Reception
in the Early Christian Tradition**

Introduction

by
Gabriela Ivana Vlková

In June 2017, an international conference, *The Greek Isaiah and the Greek Book of Psalms and their reception in the early Christian tradition*, was held at the Sts Cyril and Methodius Faculty of Theology of the Palacký University in Olomouc (Czech Republic). Its aim was to focus on the biblical texts from different points of view. Therefore, the participation of both biblical scholars and patrologists and their mutual sharing was most significant for the conference goal. Four renowned experts in the fields of Early Christian literature and Septuagint studies accepted the invitation and gave the main lectures, namely biblical scholars Eberhard Bons and Arie van der Kooij and patrologists Lorenzo Perrone and Alain Le Boulluec. In addition, sixteen other researchers from various European countries took part in the conference.

The choice of the book of *Psalms* and of *Isaiah* was not random. Both books are well known for their enormous influence on the New Testament and consequently for their frequent use in the early Christian literature as well as in the liturgy. At the same time, the differences in content between the extant Hebrew texts and their Greek translations raise many questions. The Septuagint Psalter, compared to the Masoretic Hebrew version, betrays an Egyptian cultural background of its translator(s). Since 2012 this Psalter also has attracted a renewed attention from scholars because of the discovery of the new Origen's homilies on various *Psalms*. Concerning *Isaiah*, there is a heated discussion among the experts as to whether or not the Septuagint translation, originated in Egypt as well, could occasionally echo various contemporary events (*i.e.* the events in the second century B.C.). That is why various issues of the Septuagint texts themselves, their quotations in the New Testament, as well as their patristic reception, were discussed at the conference. The following pages offer some of its results.

Eberhard Bons treats specific features of the Greek Psalter and the key questions of the Septuagint research related to *Psalms*. Four other contributions deal with various aspects of particular verses of *Isaiah* or the Psalter. Arie van der Kooij focuses on two mutually related passages, *Isa* 32,2 and *Isa* 53,2, and their reception in the works of Eusebius. Bohdan Hroboň offers some considerations about the misinterpretation and mistranslation of *Isa* 1,10–17. Gabriela Ivana Vlková explores possible reasons for a rather surprising Greek translation of *Isa* 28,1–3 and reflects on Jerome's exegesis of the text. Antonella Bellantuono focuses on the divine epithets in *Ps* 85,5.

The following three papers pay attention to the reception of *Isaiah* or *Psalms* in the deuterocanonical book of *Wisdom* (Jiří Hoblík), *1 Corinthians* (Ladislav Tichý) and the Synoptic Gospels (Petr Mareček).

The next group of articles offers the work of experts in the field of patristic literature. Three of them pay attention to the use of the Septuagint version of *Isaiah* or *Psalms* by the representatives of Alexandrian exegetical tradition: Lorenzo Perrone presents Origen's approach to the Psalter in the light of the recently discovered homilies on *Psalms* 67; Alain Le Boulluec deals with Origen's homilies from the *Monacensis Graecus* 314 as well, but he focuses on the quotations of *Isaiah*; Jana Plátová analyses the interpretation of *Psalms* by Clement of Alexandria. David Vopřada completes the patristic 'mosaic' of the conference papers with Ambrose's exegesis of *Ps* 36. Finally, the paper by Marcela Andoková and Barbora Machajdík-ová maps the use of Greek optative as imperative in the history of Greek language, illustrating also the specific role of Greek optative in the Septuagint Psalter.

The conference was a unique experience for all the participants. Hopefully a similar conference enabling the sharing of the results of the Septuagint and patristic research will take place in the coming years.

Gabriela Ivana Vlková
Sts Cyril and Methodius Faculty of Theology
Palacký University Olomouc, Czech Republic
ivana.vlkova@upol.cz