

The use of *νοθετέω* in the Old Greek of Job and Its Consequences

Patrick Pouchelle

Abstract: The first aim of this paper is to demonstrate that the Old Greek (OG) of Job has systematically translated the Hebrew root יסר as well as the *hitpolel* stem of בן by a word from the family of *νοθετέω*. By doing this, the OG of Job breaks the systematic relationship between *παιδεύω/παιδεία* and יסר, which comes from the Pentateuch and is found up to the free translation of Proverbs. By analyzing briefly the use of *νοθετέω* in Greek literature as well as in the papyri and inscriptions, this article will show that this Greek lexeme shares the same semantic field as יסר, merging oral and physical reproach, on the contrary to *παιδεύω*, which never conveys the nuance of physical reproach, neither in Greek literature nor in papyri and inscriptions. Assuming that the OG of Job knew at least the Greek Pentateuch, I will argue that the translator has deliberately replaced *παιδεύω* and its cognates by *νοθετέω*. I will therefore conclude that the translator of Job is not the same as the one of Proverbs. As for the relationship between *νοθετέω* and the *hitpolel* stem of בן, I will prudently state that the OG of Job may have referred to Deut 32:10 in which *παιδεύω* renders the *polel* stem of בן.

1. INTRODUCTION

The diversity of the vocabulary of the OG of Job has already been noticed.¹ Some commentators have noticed that the translator favors Greek words of a high level² and refers to the Septuagint as well.³ Yet, an exhaustive study of the

1. See, e.g., Gillis Gerleman, *Studies in the Septuagint*, LUÅ N.F. Avd 1 43.2–3, 52.3 (Lund: Gleerup, 1946–1956), 1:14.

2. The OG of Job owns some Greek words that occurs nowhere else in the Septuagint, or very infrequently, such as *βροτός* (17 times in Job), *ἐξάσιος* (9 times in

lexicographic options of Job needs to be done, so as to better determine the background of the translator of the OG of Job.

The aim of this contribution is to begin such an investigation by studying the occurrence of the lemma *νοθετέω* and its cognates in the Old Greek (OG) of Job. Indeed, these words have not received the attention they deserve. In particular, two questions have not been solved satisfactorily:

1. Why does the OG of Job use *νοθετέω* instead of *παιδεύω* to render *רד* in Job 4:3?
2. Where does the unusual meaning of the passive voice of *νοθετέω* ("to understand") come from?⁴

Job), and *ἄτοπος* (6 times in Job, only in Prov 30:20 and 2 Macc 14:23). Many of them are Homeric words. See Joseph Ziegler, "Homerische Vokabeln im griechischen Job," in *Beiträge zum griechischen Job*, MSU 17 (Göttingen: Vandenhoeck & Rupprecht, 1985), 110–12. Evangelia G. Dafni, "ΝΟΥΣ in der Septuaginta des Hiobbuches: Zur Frage nach der Rezeption der Homerepik im hellenistischen Judentum," *JSJ* 37 (2006): 35–54. Ziegler, "Βπορός: A Favourite Word of Homer in the Septuagint Version of Job," *Verbum et Ecclesia* 28 (2007): 35–65. See also Markus Witte, "The Greek Text of Job," in *Das Buch Hiob und Seine Interpretationen: Beiträge zum Hiob-Symposium auf dem Monte Verità vom 14.–19. August 2005*, ed. T. Krüger et al., ATANT 88 (Zürich: TVZ, 2007), 33–54 (40). About the aim of the translator to produce a good Greek, see, e.g., Claude E. Cox, "The Historical, Social, and Literary Context of Old Greek Job," in *XII Congress of the International Organization for Septuagint and Cognate Studies, Leiden, 2004*, ed. Melvin K. H. Peters, SCS 54 (Atlanta: Society of Biblical Literature, 2006), 105–16 (111). Orlinsky also pointed out that OG of Job does not always respect a lexical equivalence. A same Hebrew word could be translated by several Greek words (see Harry M. Orlinsky, "Studies in the Septuagint of Job: Chapter 2. The Character of the Septuagint Translation of the book of Job," *HUCA* 29 (1958): 229–71, esp. 258–60).

3. The study of Heater, *A Septuagint Translation Technique in the Book of Job*, CBQMS 11 (Washington: Catholic Biblical Association of America, 1982), aimed to demonstrate that the translator may harmonize his translation with other passages of the book of Job or even of the whole Septuagint. As regard to this thesis, Cox, "The Historical," 116 reminds the proximity of Job 4:21 with Isa 40:24b, of Job 34:13 with Ps 24:1 and Job 34:15 with Gen 3:19. Cox also stated that OG respected some Septuagint choice concerning the words of wrongdoing, such as *ἀσεβής* for *ער* or *καχία* and *καχός* for *ער* even if he can also have original approach in this matter, especially by his use of *ἄτοπος* (see Claude E. Cox, "Vocabulary for Wrongdoing and Forgiveness in the Greek Translations of Job," *Text* 15 [1990]: 119–30).

4. Johannes Behm, "νοθεσία, νοθετέω," *TDNT* 4:1019–22 simply observed that these words shared the classical semantic field; Friedel Selzer, "νοθετέω," *NIDNTT* 1:568–69 stated that it is used mostly in wisdom literature, meaning "warning." Both noticed the unusual use of the passive form in Job with the meaning "to understand." Ceslas Spicq, "νοθεσία, νοθετέω," *TLNT*, 2:548–51 mentioned Job 4:3 and explained that *νοθεσία* is part of the education (*παιδεία*).

The aim of this contribution is to go deeper into the examination of these questions and to draw some conclusions about (1) the independence of the OG of Job from the translator of the book of Proverbs and (2) the possibility of the OG having used the Pentateuch as a lexicon.

2. THE USE OF *νοθετέω* IN THE OG OF JOB

In this section, after recalling the Greek and Hellenistic background of *νοθετέω*,⁵ the contribution aims to demonstrate that the OG of Job uses the Greek lexeme as a lexical equivalent to both the root יסר and the *hitpolel* of בָּב.

2.1. THE GREEK AND HELLENISTIC BACKGROUND

The verb *νοθετέω* is a compound of *νοῦς* and *τίθημι*. It literally means “to put something in someone’s mind.” Yet, it does not mean “to teach” or “to instruct.”⁶ This verb, and its derivatives,⁷ rather belong to the semantic field of advice;⁸ admonition, rebuking, and warning;⁹ and finally exhortation and consolation.¹⁰ All these nuances share the idea of changing one’s mind,¹¹ so as

5. In line with the method used to write contributions to the *Historical and Theological Lexicon of the Septuagint*, ed. E. Bons and J. Joosten (Tübingen: Mohr Siebeck, forthcoming).

6. Neither *BDAG* nor Selzer, *NIDNTT* 1:568 suggest such a meaning. Spicq, *TLNT* 2:548, speaks about “instruct, lecture” but give no examples. Behm, *TDNT* 4:1019 suggest a fragment attributed by Stobaeus to Democritus (fr. 52 Diels): τὸν οἰόμενον νοῦν ἔχειν ὁ νοθετέων ματαιοπονεῖ. The use of *νοθετέω* is there, however, fully compliant with “to reproach”: “the one who gives reproach to someone who believes having intelligence, labors in vain.” This is a proverb about the difficulty to rebuke someone. This interpretation is supported, for instance, by the way Isocrates explains how it is difficult to somebody to accept reproaches (Isocrates, *Demon.* 45: *Bus.* 3; see also Sophocles, *Phil.* 1322).

7. The derivatives that also appears in LXX are *νοθεσία* (Wis 16:10), *νοθέτημα* (Job 5:17), and *νοθέτησις* (Prov 2:2; Jdt 8:27). Even in secular Greek, all these words, belongs to the semantic fields of “reproach” (so as to impel a king to take the will of gods into account, Aeschylus, *Pers.* 830), “admonition” (giving admonition is the function of the poet in the city so as to improve the people, according to Aristophanes, *Ran.* 1009), and “punishment” (see the corrective rod in Plato, *Leg.* 700c).

8. LSJ suggest this specific nuance, to “advise concerning” something. However the difference with “to warn,” “to admonish,” or “to rebuke” is sometime subtle. For example, in Sophocles, *Aj.* 1156, a man who rejoiced over his neighbor’s misfortunes is more rebuked or warned than advised. If Orestes, in Euripides, *Orest.* 299, does not rebuke his sister, he clearly exhorts her to change her mind and her behavior.

9. See for example L&N 33.339 and Selzer, *NIDNTT* 1:568.

10. In Euripides, *Med.* 29, for instance, a desperate Medea does not want to hear the consolation of her friends.

to change one's behavior.¹² The person who should be rebuked is often lacking reason.¹³ The duty to perform that task often belongs to the friend¹⁴ or the father.¹⁵ They act through a discourse that could be qualified as one of wisdom.¹⁶

This verb quickly gained the meaning "to discipline corporally." For instance, Aristophanes expresses the difficulties fathers and sons have communicating with each other:

εἰ νῆ Δί' αὖθις κονδύλοις νουθετήσεθ' ἡμᾶς

If you rebukes again with your fists. (Aristophane, *Vesp.* 254)

Moreover, it is used in association with ῥάβδος ("the rod"), πληγή ("the stroke"), or even κολλάζω ("to chastise").¹⁷ For example, according to Plato,¹⁸ happier is the man chastised than the man who is totally free in his actions as the latter will probably become a criminal.

The middle/passive voice may express the meaning "to be warned" or "to realize" through events so as to be frightened, to change one's mind, and to modify one's behavior.¹⁹

It should also be noted that παιδεύω is sometime used as synonym for νουθετέω. In these infrequent occurrences, the meaning of παιδεύω is very close to that of νουθετέω:

11. For Behm, *TDNT* 4:1019, it "describes an effect on the will and disposition, and it presupposes an opposition which has to be overcome. It seeks to correct the mind." Moreover, for Selzer, *NIDNTT* 1:568, it describes "the exertion of influence upon the *nous*, implying that there is a resistance."

12. See, e.g., *BDAG* s.v., "to counsel about avoidance or cessation of an improper course of conduct."

13. E.g., P.Brem. 61.25–32, second century CE, Hermopolis (?). This letter explains how two slaves (or children?) are sent to rebuke (better than to advise) a fool (ὁ μωρός) and his mother so that their bad comportments could come to an end. See Roger S. Bagnal and Rafaella Criore, *Women's Letters from Ancient Egypt, 300 BC–AD 800* (Ann Arbor, MI: University of Michigan Press, 2006), 142–43.

14. See, e.g., Euripides, *Med.* 29; Sophocles, *Oed. col.* 1193; Isocrates, *Demon.* 45; Plutarch, *Adul. amic.* 50B. However, the true philosopher is unfairly rebuked by the mob in Plato, *Phaedr.* 249d.

15. Xenophon, *Cyr.* 8.2.15.

16. Such a discourse states that one should control himself and do not obey to his passion. See, e.g., Herodotus, *Hist.*, 3.36.1.

17. See, e.g., Platon, *Prot.* 323e ; Plutarch, *Lyc.* 17,1 ; Jamblique, *Vit. Pyth.* 197.

18. Plato, *Gorg.* 478e–479a.

19. By misfortune (Polybius, *Hist.* 15.6.6, Diodorus Siculus, *Bibl.* 17.15.1 ; Plutarch, *Luc.* 7.3), by the famous works of Alexander (Diodorus Siculus, *Bibl.* 17.7.2), by the seeing of dead soldiers (Diodorus Siculus, *Bibl.* 17.45.1). See also Plutarch, *Arat.* 23.6. There, a defeated officer rejects a former beloved proverb.

“ὁ μὲν πατὴρ” ἔφη “μεθέστηκεν, ὃς ἐπαίδευέ τε ἡμᾶς καὶ ἐνουθετεῖ, λοιπὸς δὲ σὺ ἔμοι καὶ σοὶ δῆπου ἐγὼ· εἴτ’ οὖν ἐγὼ τι ἁμαρτάνοιμι, σύμβουλος γίγνου καὶ ἰώ τάμά, εἴτ’ αὐτός τι ἁμαρτάνοις, ἀνέχου διδάσκοντος.”

“And now,” told he, “as our father is gone, he who was exhorting and correcting us, you alone remain for me and I for you; if I would fault, become my advisor and heal me and if you would fault, take my instruction.” (Philostratus, *Vit. Apoll.* 1.13, Olearius p. 15)

The main argument for the synonymy of *παιδεύω* and *νουθετέω* is that they are both used in the imperfect tense. If *παιδεύω* was used to express the formal education of Apollonius and his brother by their father, a perfect tense would have been more appropriate. Another argument is that the father died when Apollonius and his brother are of an age to be adults.²⁰

In a nutshell, *νουθετέω* and its cognates designate an oral reproach or exhortation or a corporal punishment so as to compel a person to change his mind or his behavior.

2.2. THE CORRESPONDENCE OF *νουθετέω* WITH THE ROOT *סר*

The root *סר* occurs five times in Job. The verb is used only once in Job 4:3. The substantive *מוֹסֵר* is used three times.²¹ Finally, the controversial²² substantive

20. Philostratus explained that when Apollonius’s father died, he was twenty and his brother twenty-three. Apollonius still need tutelage but not his brother. Furthermore, the saying of Apollonius was emitted by him after another stay in Aegae. It is possible that when Apollonius came back so as to exhort his brother, he was also himself an adult.

21. Job 5:17; Job 20:3; Job 36:10. The other occurrences are dubious. In Job 12:18, the reading *מוֹסֵר* is now believed to be erroneous and *מוֹסֵר*, “fetter,” is preferred (e.g., Robert Gordis, *The Book of Job*, Moreshet 11 [New York: Jewish Theological Seminary of America, 1978], 139). By giving *καθίζάνω*, “to seat, to establish,” the Old Greek seems to have confused the form with the root *ישב*, “to sit down” (see Édouard Dhorme, *Le livre de Job*, 2nd ed., Ebib 90 [Paris: Gabalda, 1926], 160), as *ישב* regularly corresponds to *καθίζω*. The verb *καθίζάνω*, however, is used only in Prov 18:16, corresponding to a form of *נחה*, believed by the translator to be related to *נח*, “to rest,” translated by *καθίζω* in Gen 8:4. To be complete, one must admit that *מוֹסֵר* is sometimes believed to occur in Job 33:16. However, if *מוֹסֵר* is to be found in Job 33:16, then it has been written defectively (Gordis, *Book of Job*, 375, David J. Clines, *Job 21–37*, WBC 18A [Nashville: Nelson, 2006], 695–96). In fact, with *ἐν εἰδήσιν φόβου τοιοῦτοις αὐτοὺς ἐξεφόβησεν*, the OG does not correspond to this Hebrew text. The translator could have read *וּבְמִרְאָים* (which Dhorme, *Livre de Job*, 450, believed to be the original Hebrew text). However, it also goes well with the thought of Job 7:14 (Martin Karrer and Wolfgang Kraus, ed. *Septuaginta Deutsch: Erläuterungen und Kommentare zum griechischen Alten Testament*, 2 vols. [Stuttgart: Deutsche Bibelgesellschaft, 2011], 2:2112) according to a translation technique promoted by Heater, *Septuagint Translation Technique*, 4–6.

יָסוּר is used in Job 40:2. All these occurrences, but one,²³ correspond to the old Greek of Job.

In Job 4:3, יָסַר clearly corresponds to *νουθετέω*,²⁴ and in Job 5:17, מוֹרָר is translated by *νουθέτημα*. The two other occurrences are not so easy to determine. Job 36:10²⁵ belongs to Job 36:5–13. Here, the OG of Job has no clear textual dependence on the MT and seems to be an epitome.²⁶ Origen sometimes had difficulties in stating to which Hebrew *Vorlage* the OG of Job corresponds.²⁷ Here, he believed that what is now LXX Job 36:10a corresponds to MT Job 36:10a. However, this is not completely convincing, as the two verses are very different both in structure and in meaning.²⁸

However, what is now LXX Job 36:12 has been correctly related to MT Job 36:12 by Origen, though the verse has been greatly reworked:

ואם־לא ישמעו בשלח יעברו ויגועו כבלי־דעת

But if they do not listen, they shall perish by the sword, and die without knowledge. (NRSV)

ἀσεβεῖς δὲ οὐ διασώζει παρά τὸ μὴ βούλεσθαι εἶδέναι αὐτοὺς τὸν κύριον καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν

But the impious he does not deliver, because they do not wish to know the Lord and because, when they were being admonished, they were unreceptive. (NETS)

Three elements are convincing to demonstrate that the translator worked upon verse 12:

22. See, e.g., Merrill, *NIDOTTE* 2:480–81.

23. Job 20:3, as for Job 40:2, see below.

24. Compare *יָסַר רַבִּים יִסְרָת הַנָּה* with *εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς*.

25. See Samuel R. Driver and Georges B. Gray, *A Critical and Exegetical Commentary on the Book of Job*, 2nd ed., ICC (Edinburgh: T&T Clark, 1950), 273–74, Claude E. Cox, “Origen’s Use of Theodotion in the Elihu Speeches,” *SecCent* 3 (1983), 89–98 (esp. 92), Heater, *Septuagint Translation Technique*, 221–25.

26. The OG of Job owns only 3 verses. “It is thus a question of a résumé,” Gerleman, *Studies in the Septuagint*, 1:24. See also Maria Gorea, *Job repensé ou trahi? Omissions et raccourcis de la Septante*, *Ebib* n.s. 56 (Paris: Gabalda, 2007), 182–89. The relationship with LXX Job 9:15 is possible (Heater, *Septuagint Translation Technique*, 224).

27. Peter J. Gentry, “Old Greek and Later Revisors: Can We Always Distinguish Them?,” in *Scripture in Transition: Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo*, ed. Anssi Voitila and Jutta Jokiranta, *JSJSup* 126 (Leiden: Brill, 2008), 301–27, esp. 319.

28. Compare *יָסַר לְמוֹסֵר אָזְנָם לְמוֹסֵר* to “He opens their ears to instruction” (NRSV) with *ἀλλὰ τοῦ δικαίου εἰσακούσεται*: “but he will listen to the righteous.” The Greek seems to be a reworking of MT Job 36:7: “He does not withdraw his eyes from the righteous” (NRSV).

1. οὐ διασώζει should be compared to בַּשְׁלַח יַעֲבֹרוּ. The translator transforms his *Vorlage* so as to express negatively what has been written positively in the MT.²⁹
2. Both verses mention knowledge.³⁰ However, whereas the MT only relates that the one who does not listen God will die without knowledge, the OG of Job states that the rejecting of knowledge is the reason why God does not save him. For that purpose, the translator has probably added *παρὰ τὸ μὴ βούλεσθαι*, which has no Hebrew counterpart.
3. Both verses express the fact that the wicked did not listen to God. The adjective *ἀνήκοος* corresponds here to שָׁמַע אֵל, like in Prov 13:1.

These three elements show that the translator should have a *Vorlage* close to the MT. However, he has reorganized his verses to put the divine chastisement at the beginning, probably to connect his verse with LXX Job 36:10a.

Focusing on the expression *καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν*, we could establish that *νουθετέω* corresponds here to the root יָסַר. Of course, as the Greek is an epitome, it is improbable that the *Vorlage* has יָסַר there. In fact, the translator uses *νουθετέω* to remind this root occurring in verse 10 of the MT. Indeed, the MT explains in this verse that God opens the ears to the correction (מוֹרָר). Therefore, MT states that everybody is subject to the correction, but the unreceptive person is a wicked one. With a slight nuance,³¹ that is precisely what *καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν* means: the impious is not saved, because, being rebuked, he was not receptive.

The last occurrence, Job 40:2, officially corresponds to the asterisked material. As LXX Job 40:3.5 corresponds to MT Job 40:3.5, Origen was impelled to add LXX Job 40:2 as asterisked material so as to have a verse corresponding to MT Job 40:2. This verse better corresponds to LXX Job 40:4, however.³² Indeed, the OG placed Job 40:2 in the mouth of Job.³³ That could

29. According to a translation technique already described by Orlinsky, "Studies in the Septuagint," 231.

30. By נָדַע in the MT and εἰδέναι in the OG of Job.

31. Here, the theology of the OG of Job is not so far away from the MT. The only decisive difference is the presence of *ἀσεβείς*. In the MT, it is the righteous who may not listen to the correction of God. In the OG of Job, it is the impious who does not listen. In the MT, one could be righteous and fall. In the OG of Job, only the impious could fall.

32. See Dhorme, *Livre de Job*, 561 n.4, but also Donald H. Gard, "The Concept of Job's Character according to the Greek Translator of the Hebrew Text," *JBL* 72 (1953): 185 and Karrer and Kraus, *Septuaginta Deutsch*, 2:2120.

33. The doublet corresponding to LXX Job 40:2 and LXX Job 40:4 is due to the difficulty of Origen to determine the real correspondence between the LXX and the Hebrew text. See Gentry, "Old Greek," 320, and Peter J. Gentry, *The Asterisked Materials in the Greek Job*, SCS 38 (Atlanta, Ga.: Scholars Press, 1995), 517–30.

explain the disappearance of עַם-שָׂדֵי and the transformation of יַעֲנֶנָּה (“to reply”) into ἀκούων (“to listen”). Moreover, the structure of the sentence, as well as the other Greek terms, corresponds to the MT:

הַרְבַּ עַם-שָׂדֵי יִסּוֹר מוֹכִיחַ אֱלֹהִים יַעֲנֶנָּה

Shall a faultfinder contend with the Almighty? Anyone who argues with God must respond.

Τί ἔτι ἐγὼ κρίνομαι νουθετούμενος καὶ ἐλέγχων κύριον ἀκούων τοιαῦτα οὐθὲν ὦν;

Why, being rebuked, hearing such things, being nothing, I am complaining against God?

Here, κρίνομαι corresponds to הַרְבַּ, κύριον to אֱלֹהִים, ἐλέγχων to מוֹכִיחַ. That is why νουθετούμενος clearly corresponds to יִסּוֹר.

In a nutshell, all the occurrences of the root יִסַּר, which have a correspondence in the OG of Job, correspond to νουθετέω and cognates.

2.3. JOB 30:1, A SPECIAL CASE

In Job 30:1, the verb has no Hebrew counterpart. It clearly means “to rebuke” in a negative way, since Job is complaining about those who laugh at him.³⁴ It is probably an ironical reminiscence of the use of יִסַּר/νουθετέω in Job 4:3. Indeed, Job 29:5–25 describes the former eminent position of Job. He admonished the young person as well as the aged one (v. 8); he helped the poor, the orphan, and the widow (v.12–13). Therefore, using νουθετέω here emphasizes the fall of Job, who is now rebuked by the least (ἐλάχιστοι) of the people.

2.4. THE CORRESPONDENCE OF νουθετέω WITH THE HITPOLEL OF בִּין

The OG of Job uses νουθετέω to render the *hitpolel* of בִּין.³⁵ All these occurrences are in the passive voice.³⁶ However, this correspondence is not evident. Indeed,

34. Such an ironical usage of a reproach expressed by the root יִסַּר is rare (see, e.g., Jer 2:19).

35. Job 23:15; 34:16 (*qal*, see below); 37:14; 38:18.

36. The only debated presence of an active voice is in Job 37:14. The form νουθετῆ could correspond to the third person of singular subjunctive in the active voice or to the second person of singular of the middle/passive voice. With “But lest he rebukes you.” *A New English Translation of the Septuagint*, ed. A. Pietersma and Benjamin G. Wright (Oxford: University Press, 2007), hereafter abbreviated NETS, has chosen the first explanation, whereas having translated by “Wenn du dich aber nicht ermahnen lässt.” Wolfgang Kraus and Martin Karrer, *Septuaginta Deutsch*, 2nd ed. (Stuttgart: Deutsche

the noun *νοῦς* never corresponds to the root *נב*.³⁷ Even if, in other books of the LXX, this root³⁸ including the *hitpolel* stem, could be rendered by *νοέω* or one of its compounds,³⁹ these verbs mean “to understand” and do not share the same semantic field of rebuke as *νουθετέω*. Furthermore, for the other form of *נב*, the OG of Job uses a verb which shares the semantic field of the Hebrew root, such as *φράζω* (“to show”),⁴⁰ *σύνεσις*,⁴¹ or *γινώσκω*.⁴² Therefore, the preference of *νουθετέω* to render the *hitpolel* of *נב* cannot be explained easily.

In regards to Job 23:15, the use of *νουθετέω* seems to point back to the root *נב*. Indeed, Job replies to one of his friends that he always has kept the commandment of God (Job 23:11–12). Even when he was rebuked (*νουθετούμενος*), he took care (*φροντίζω*) of God. This could echo the discourse of Elihu in Job 36:5–13: Job is such a righteous person.

It is not possible, however, to interpret Job 37:14 and Job 38:18 this way. Both verses deal with the power of God as he has created the world. In Job 36:19–37:24, Elihu makes several references to the mind of Job who has to be converted owing to the consideration of the works of God. He begins with *μή σε ἐκκλινάτω ἐκὼν ὁ νοῦς*: “Do not consciously turn away your mind” (Job 36:19), he continues with *ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταται σου ἡ διάνοια*: “Is your mind not amazed by all these things?” (Job 36:28b). Finally he concludes by *στῆθι νουθετοῦ δύναμιν κυρίου*: “Stand still, be shocked by the power of God.” According to the meaning that *νουθετέω* in passive voice could have in classical

Bibelgesellschaft, 2009), hereafter abbreviated LXX.D. prefers the second. The choice of LXX.D is to be preferred, because the meaning given by NETS does not completely comply with the thought of the OG of Job: “But lest he rebukes you, hear these things” is a threat: if you do not hear, God will rebuke you. However, LXX Job 36:10 shows that God precisely rebukes so that the believer may hear. Therefore, it is preferable to interpret the form as a passive voice. Elihu suggests to Job to be aware of the Almighty (see below). Another discussion could briefly be given for Job 37:14, where one manuscript gives *νουθετῶν* (542, it has been revised later). In fact, there is two main variants: *νουθετοῦ* (codex Sinaiticus, Alexandrinus) and *νουθετούμενος* (codex Vaticanus and Venetus), both are in the passive voice. Although it better corresponds to the MT, *νουθετοῦ* probably is to be preferred: if it would have been a revision towards the MT, then *καί* should have been added in respect to the *ν*. Moreover, *νουθετούμενος*, by avoiding the succession of two imperatives, makes the reading easier. Therefore, *νουθετῶν* is probably a secondary variant. It is either an erroneous reading of *νουθετοῦ*, either an attempt to avoid the two imperatives.

37. See also Dafni, “ΝΟΥΣ,” 41–45, 48–54

38. Which is more often rendered by *συνίημι*, “to understand.”

39. See, corresponding to the *hitpolel* of *נב*, *νοέω* Jer 2:10; 23:20, *διανοέομαι* (Sir 3:22), or *κατανοέω* (3 Kgdms [1 Kgs]3:21, Job* 30:20).

40. Job 6:24, corresponding to a *hiphil* of *נב*.

41. Job 6:30, corresponding to a *qal* of *נב*.

42. Job 9:11, corresponding to a *qal* of *נב*.

Greek,⁴³ it designates here the awareness of something, leading to the modification of one's behavior.

In Job 38:18, it is God himself who argues with Job. An argument similar to that of Elihu is given: Job is not the Creator; he cannot measure the will and intelligence of God. LXX.D and NETS translates according to an assumed specific meaning of *νουθετέω*, "to learn" or "to advise."⁴⁴ They assumed an inexistent third agent who would have advised or taught Job so that he could answer God.⁴⁵ However, as in Job 37:14, God could also ask Job if he is shocked by, or aware of, the vastness of creation.

Although in Job 34:16, the verb *νουθετέω* does not correspond to *hitpolel* of *בין* but to the *qal*, the idea developed is similar to that of Job 37:14. Elihu argues that God could not have created the world and thus acts unfairly. He urges Job to realize that. Therefore, *εἰ δὲ μὴ νουθετῆ, ἄκουε ταῦτα* should mean "unless you are realizing⁴⁶ that, listen to that." As the MT is controversial here,⁴⁷ we could ask whether the OG of Job saw another *Vorlage* with a *hitpolel* of *בין* or if he has interpreted the text he read.⁴⁸

3. TWO IMPLICATIONS REGARDING SEPTUAGINT RESEARCH

The analysis of the use of *νουθετέω* by the OG of Job shows that he uses this lexeme to render both the root *יטר* and to the *hitpolel* of *בין*. This could shed light on two issues concerning research on the Septuagint: (1) the question of the

43. See above.

44. "Again, have you been advised of the breadth of what is under heaven?" (NETS) and "Und bist du über die Breite des (Gefildes) unter dem Himmel belehrt?" (LXX.D).

45. The rhetorical questions of God ask Job if he was with God when he created the world. If NETS and LXX.D are right, by whom God thinks Job could have been advised or taught? God's argument assumes that Job was present as a spectator when God was creating the world. Therefore the *passivum divinum*, in an ironical way, is also possible. Job 38:18 could then be paraphrased like this: "did someone [that is to say me, God] put in your mind the breadth of the Creation?" However, this meaning is hardly attested in secular Greek, see n. 6.

46. For the analysis of the form *νουθετῆ*, see n. 36.

47. With *וְאַם-בִּינָה*. The problem is the presence of the substantive *בִּינָה*. According to Dhorme, *Livre de Job*, 470, n. 16, and Gordis, *Book of Job*, 388, the form *בִּינָה* could not be confounded with the noun *בִּינָה* owing to the stress on the first syllable. It is therefore an imperative form with a cohortative *ה*. In this case *אם* means "indeed" instead of "if." However others suggest altering the MT with *בִּינֹתָ* or *בִּנֹתָ*, or *בִּינֹתָה* so as to make appear the second person of the singular, see Clines, *Job 21–37*, 750.

48. This hypothesis is realistic as the Peshita, as well as the Targum (not that of Qumran, unfortunately damaged in this verse) owns here a medium/passive stem: *חלצה* and *תחביין*. It is safe, however, to stay cautious.

identity of the translator of Proverbs and Job and (2) the question of the Pentateuch used as a lexicon.

3.1. IS THE TRANSLATOR OF JOB THE SAME AS THE ONE OF PROVERBS?

It was on the basis of a common use of specific Greek words, especially *πράσσω* and *βιόω* by Proverbs and Job instead of the usual choice of the LXX, that Gillis Gerleman explained that their translators were one and the same.⁴⁹ The contradiction of this thesis⁵⁰ is confirmed by the use by the OG of Job of *νουθετέω* instead of *παιδεύω*.

Indeed, the choice of *νουθετέω* is a good one to give the Greek speaker the actual meaning of the root יסר. Although it is debated whether this root basically means “to chastise” or “to instruct,”⁵¹ the whole semantic field contains corporal and oral reproach as well as admonition given by someone having authority (father, king, god or wisdom teacher) to someone having none (son, people, Israel, or pupils) so that he could change his behavior.

In that respect, *νουθετέω* and its cognates share the same semantic field. For instance, the fact that a king admonishes people has parallel in classical literature.⁵² The duty to reproach belongs to a father in secular Greek as well as in the Bible.⁵³ Both cultures noticed the difficulties to admonish someone who is not willing to accept this reproach.⁵⁴ Contrary to *παιδεύω*,⁵⁵ *νουθετέω* mixes oral

49. Gerleman, *Studies in the Septuagint*, 1:15.

50. See John G. Gammie, “The Septuagint of Job: Its Poetic Style and Relationship to the Septuagint of Proverbs,” *CBQ* 49 (1987): 14–31 and more recently by Johan Cook, “Contextuality in Wisdom Literature: The Provenance of LXX Proverbs and Job as Case Studies,” in *Texts, Contexts and Readings in Postexilic Literature: Explorations into Historiography and Identity Negotiation in Hebrew Bible and Related Texts*, ed. L. Junker, FAT 2/53 (Tübingen: Mohr Siebeck, 2011), 149–68; Cook, “The Relationship Between the LXX Versions of Proverbs and Job,” in *Text-Critical and Hermeneutical Studies in the Septuagint*, ed. J. Cook and H.-J. Stipp, SVT 157 (Leiden: Brill, 2012), 145–55; and Jan Joosten, “Elaborate Similes—Hebrew and Greek: A Study in Septuagint Translation Technique,” *Bib* 77 (1996), 227–36 repr. in *Collected Studies on the Septuagint: From Language to Interpretation and Beyond*, FAT 83 (Tübingen: Mohr Siebeck, 2012), 3–14 (esp. 13–14). They have analyzed both the content and aspects of form of the Old Greek of Job and have noticed some significant differences with the Septuagint of Proverbs.

51. See the difference between *Sæbø*, *TLOT* 2:549, and Branson, *TDOT* 6:127–128.

52. Compare Job 4:3 or 1 Kgs 12:11.14 with, e.g., Aristophanes, *Ran.* 1009.

53. Compare Prov 1:8 to Xenophon, *Cyr.* 8.2.15.

54. Compare Prov 9:7–8 to the examples given in n. 6.

55. By no means was the Greek education exempt of violence, as the sentence of Menander clearly attested: ‘Ο μὴ δαρείς ἀνθρώπος οὐ παιδεύεται (Menander, *Sent.* 573). See also Alan D. Booth, “Punishment, Discipline and Riot in the Schools of Antiquity,”

reproach and corporal correction.⁵⁶ Even the nuance given in the passive voice⁵⁷ could find a parallel in the Bible. Indeed, in Ezek 23:48, יסר is found in a specific *nitpael* stem. The putting to death of Oholah and Oholibah is the event that allows all the women of the land to be warned.

In short, when the OG of Job has chosen *νουθετέω* to render יסר, he did not shift the meaning of the Greek word and used it in the limit of what a native Greek speaker could understand. The same cannot be said of the use of *παιδεύω* owing to the association of this verb with the wrath or the whip in the LXX,⁵⁸ whereas this association does not exist in secular Greek contrary to *νουθετέω*.⁵⁹ It is therefore logical that *παιδεύω* and its cognates and *νουθετέω* and its cognates became synonymous in Jewish and Christian texts, as it sometimes is in secular Greek.⁶⁰

The unique occurrence of *νουθετέω* in books outside Job, corresponding to the MT, is in 1 Kgdms 3:13. It corresponds to כהה. This Hebrew verb usually means “to be colorless” or “to be disheartened.” However, it means here “to reproach.”⁶¹ This meaning is clearly needed by the context: God is accusing Eli for not having reproached his sons.⁶² The translator may have used *νουθετέω* here, as he has correctly interpreted כהה as a synonym of יסר/παιδεύω.

Furthermore, Wis 11:9–10 compares the fate of the wandering people and that of the Egyptians. The two verses are structured like a *parallelismus membrorum*. As for Israel, it is written:

EMC 17 (1973): 107–14, Ceslas Spicq, “παιδαγωγός,” *TLNT* 3:1–3, David D.J. Lull, “‘The Law as Our Pedagogue’: A Study in Galatians 3:19–25,” *JBL* 105 (1986): 481–98, Rafaella Criboire, *Gymnastic of the Mind: Greek Education in Hellenistic and Roman Egypt* (Princeton: Princeton University Press, 2001), 65–73, John T. Fitzgerald, “Proverbs 3:11–12, Hebrews 12:5–6, and the Tradition of Corporal Punishment,” in *Scripture and Traditions: Essays on Early Judaism and Christianity in Honor of Carl R. Holladay*, ed. Patrick Gray and Gail R. O’Day, *NovTSup* 129 (Leiden: Brill, 2008), 291–317, and Bernard Legras, “Violence ou douceur: Les normes éducatives dans les sociétés grecque et romaine,” *Histoire de l’Éducation* 108 (2008): 11–34. The verb *παιδεύω*, however, hardly means “to beat” outside the cultural background of Jewish or Christian literature (very few late exceptions: *Vit. Aes.* G.61 or *Libanius Or.* 26.10).

56. See §2, above.

57. See §2, above.

58. See n. 55.

59. For the wrath, compare Ps 6:1 with Plato, *Prot.* 323e. For the rod, compare Prov 23:13 with Plutarch, *Quaest. Rom.* 283F.

60. See §2, above.

61. See Motosuke Ogushi, *Der Tadel im Alten Testament: Eine formgeschichtliche Untersuchung*, *Publications Chercheurs Européennes* 23/115 (Frankfurt [Main]: Peter Lang, 1978), 33, Sæbo, *TLOT* 2:550 or John E. Hartley, “כָּהָה (kāhā II),” *NIDOTTE* 2:599.

62. See Deut 21:18.

ὅτε γὰρ ἐπειράσθησαν, καίπερ ἐν ἐλέει παιδευόμενοι.... τούτους μὲν γὰρ ὡς πατὴρ
νουθετῶν ἐδοκίμασας

For when they were tried, though they were being disciplined in mercy.... For you tested them as a parent does in warning. (NRSV)

The first stance is in passive voice, whereas the second is in active voice. The two verbs *δοκιμάζω* and *πειράζω*, both here in aorist, share the same semantic field and are used synonymously in the LXX.⁶³ Accordingly, Wis 11:9–10 synonymously employs *παιδεύω* and its cognates and *νουθετέω*, here in the present participle, alluding to Deut 8:5.

The unique usage of *νουθετέω* in the Psalms of Solomon⁶⁴ also occurs in a parallelism alluding to Deut 8:5.

ὅτι νουθετήσει δίκαιον ὡς υἱὸν ἀγαπήσεως, καὶ ἡ παιδεία αὐτοῦ ὡς πρωτοτόκου.

For he will admonish the righteous as a beloved son, and his discipline is as that of a firstborn. (NETS)

In the Letter to Ephesians 6:4, Paul warned parents: they have to educate their children, ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου. The commentaries hardly find any difference between the two words.⁶⁵

They can be characterized as synonyms.⁶⁶ Moreover, *νουθετέω* is sometimes found in nontranslated books where we would expect *παιδεύω*. For example, ἀλλ' εἰς νουθέτησιν μαστιγοῖ κύριος τοὺς ἐγγίζοντας αὐτῷ (Jdt 8:27): “but the Lord

63. Ps 25[26]:2; Ps 94[95]:9.

64. Ps. Sol. 13.9–10. This corpus composed of eighteen psalms, dating from the beginning of the roman era appreciates the words *παιδεία* and *παιδεύω* a lot. See, for instance, Rod A. Werline, “The Experience of God’s Paideia in the Psalms of Solomon,” in *Linking Text and Experience*, vol. 2 of *Experientia*, ed. Colleen Schantz and Rodney A. Werline, EJS 35 (Atlanta: Society of Biblical Literature, 2012), 17–44 or Kenneth Atkinson, “Enduring the Lord’s Discipline: Soteriology in the Psalms of Solomon,” in *This World and the World to Come: Soteriology in Early Judaism*, ed. Daniel M. Gurtner, LSTS 74 (London: T&T Clark, 2011), 145–63.

65. Ernest Best, *Ephesians*, ICC (Edinburgh: T&T Clark, 1998), 569, Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 798. See, however, Andrew T. Lincoln, *Ephesians*, WBC 42 (Dallas: Word Books, 1990), 407–8, and Jean-Noël Aletti, *Saint Paul Épître aux Éphésiens*, EBib n.s. 42 (Paris: Gabalda, 2001), 295–96, for whom *νουθεσία* is a precision of *παιδεία*.

66. Therefore we cannot consider that *νουθετέω* is an oral reproach and *παιδεύω* a chastisement, on the contrary to Selter, *NIDNTT* 1:568–569 and Richard C. Trench, *Synonyms of the New Testament* (London: Macmillan, 1880), 113.

scourges those who are close to him in order to admonish them” (NRSV) probably points back to Prov 3:12.⁶⁷

When Josephus quotes or paraphrases the Old Testament, he systematically used *νουθετέω* instead of *παιδεύω*.⁶⁸ For example, in paraphrasing Deut 21:18:

πρῶτον μὲν λόγοις αὐτοὺς νουθετεῖτῶσαν οἱ πατέρες =

The parents first of all warn them with words.⁶⁹ (Josephus, *Ant.* 4.260)

Or 1 Kgdms 12:11,

καὶ εἰ μάλιστα αὐτοὺς νουθέτει, σκορπίοις τοῦτο ποιήσειν αὐτὸν προσδοκᾶν

If he [Solomon] had disciplined them with whips, they should expect that he would do the same with scorpions.⁷⁰ (Josephus, *Ant.* 8.217)

Although he faithfully quotes the LXX, Philo eschews using *παιδεύω* with the meaning of “to reproach.” A clear case can be found in *Congr.* 177 where he quotes Prov 3:12 but interprets it with *νουθετέω*.

It could be assumed that Josephus and Philo have chosen *νουθετέω*, because they believed that this word would be more easily understood than *παιδεύω*, which only means “to educate” for a well-trained Greek. The same is probably true of the OG of Job who likes using such words.⁷¹

The book of Proverbs, however, uses *παιδεύω* to translate *רס*. It is therefore improbable that the translators of Job and Proverbs are the same.⁷² However, that the substantive *νουθέτησις* appears in Prov 2:2c should also be taken into

67. *ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται*: “for the Lord reproves the one he loves, as a father the son in whom he delights” (NRSV). This allusion is confirmed by the use in both sentence of the form *μαστιγοῖ*. “he scourges,” and by the relationship between *παραδέχομαι* and *ἐγγίζω*: one would accept a person who are coming closer (see, in military context Polybius, *Hist.* 15.13.9).

68. Josephus seems to know the Septuagint as he has referred to it in *Ant.* 1.10–13; however, the way he used it is still debated, see Lawrence R. Lincoln, “The Use of Names as Evidence of the Septuagint as a Source for Josephus’ Antiquities in Book 1 to 5,” in *Septuagint and Reception*, ed. J. Cook, SVT 127 (Leiden: Brill, 2009), 179–80.

69. Translation of Louis H. Feldman, *Judean Antiquities 1–4*, vol. 3 of *Flavius Josephus: Translation and Commentary*, ed. S. Mason (Leiden: Brill, 2000).

70. Translation of Christopher T. Begg and Paul Spilsbury, *Judean Antiquities 8–10*, vol. 5 of *Flavius Josephus: Translation and Commentary*, ed. S. Mason (Leiden: Brill, 2005).

71. Sec. n. 2.

72. Of course, the translator could have deliberately chosen *παιδεύω* owing to the fact that Proverbs was dedicated to a Jewish audience and Job to a non-Jewish one. However, the many words shared only by Job and Proverbs and not by the LXX weaken this hypothesis.

account. The stich, *παραβαλεῖς δὲ αὐτήν ἐπὶ νουθέτησιν τῷ υἱῷ σου*, is absent from codex Vaticanus and Sinaiticus. It sounds like a doublet of Prov 2:2b, *παραβαλεῖς καρδίαν σου εἰς σύνεσιν*. They both correspond to the MT: *כָּבַד לִבְךָ בְּחַכְמָתוֹ*, assuming *גָּבַד* instead of *כָּבַד*. Therefore, the translator of Prov 2:2c considered *νουθέτησις* as a good lexical choice for a form similar to *תבנה*, as that of the OG of Job.⁷³

3.2. DOES THE OG OF JOB USE THE PENTATEUCH AS A LEXICON?

The possibility that the Septuagint (LXX) of the Pentateuch could have been used as a lexicon was expressed more than a century ago.⁷⁴ More recently, Emmanuel Tov dedicated a whole article to it.⁷⁵ But, despite the attractiveness of this idea, it has been debated, notably by Johann Lust⁷⁶, James Barr,⁷⁷ and few others.⁷⁸

In fact, Barr did not totally refute the idea that the Greek Pentateuch was used as a lexicon but found it hard to prove.⁷⁹ Accordingly, he made a plea for “numerous ... investigations, each directed to a limited area and each open to quite contrary possibilities,” and he added that it “remains possible ... that new arguments or new approaches, working from another angle, may succeed in reconfirming the validity of that approach.”⁸⁰

The originality of the approach suggested by this contribution is that *νουθετέω* and cognates does not occur at all in the Pentateuch! One might think that the presence in a given book of a lexeme absent from the Greek Pentateuch leads to the

73. Hopefully, the forthcoming edition of Göttingen will shed light to this issue.

74. Francis W. Mozley, *The Psalter of the Church: The Septuagint Psalms Compared with the Hebrew* (Cambridge: University Press), xiii.

75. Emmanuel Tov, “The Impact of the LXX Translation of the Pentateuch on the Translation of the Other Books,” in *Mélanges D. Barthelemy: Études bibliques offertes à l’occasion de son 60e anniversaire*, OBO 38 (Göttingen: Vandenhoeck & Ruprecht, 1981), 577–92.

76. Johann Lust, “The Vocabulary of LXX Ezekiel and Its Dependence upon the Pentateuch,” in *Deuteronomy and the Deuteronomistic Literature: Festschrift C. H. W. Brekelmans*, ed. M. Vervenne and J. Lust, BETL 133 (Leuven: Peeters, 1997), 529–46.

77. James Barr, “Did the Greek Pentateuch Really Serve as a Dictionary for the Translation of the Later Books?,” in *Hamlet on a Hill: Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of His Sixty-Fifth Birthday*, OLA 118 (Leuven: Peeters, 2003), 523–543.

78. Like James Karol Palmer, “‘Not Made with Tracing Paper’: Studies in the Septuagint of Zechariah,” *TynBul* 57 (2006): 318.

79. This is why the conclusion of Barr, “Did the Greek Pentateuch,” 542–43 is so careful.

80. *Ibid.*, 542.

independence of this book from the Pentateuch.⁸¹ A systematic use of this argument could be misleading, however. Each book of the LXX should be specifically studied before one is able to state that it used the Pentateuch as a lexicon.⁸²

In that respect, the correspondence in Job of ἐλέγχω and ἔλεγχος with the root יכח is striking and may be a witness for the dependence of this book on the LXX.⁸³ It is therefore very interesting that the OG of Job does not follow the LXX in his choice of παιδεύω and its cognates to translate the root יסר,⁸⁴ since ἐλέγχω and παιδεύω are often found together in the LXX owing to the proximity of יכח and יסר. It should be noticed that the asterisked material⁸⁵ of Job 20:3, renders מוֹסֵר by παιδεία exactly, as it is usually the case in the Septuagint.

Similarly, the OG of Job is also the only book where νουθετέω corresponds to the root בִּין and especially the *hitpolel* stem.⁸⁶ This correspondence is surprising as בִּין does not mean “to reproach” but “to understand.”⁸⁷ In fact, one should remember that the Pentateuch used παιδεύω once to correspond to the sole occurrence of בִּין *polel* (Deut 32:10). Indeed, in the so-called song of Moses, the LXX translates the *polel* of בִּין by παιδεύω:

יסבבנהו יבוננהו יצרנהו כאישן עינו

He shielded him, cared for him, guarded him as the apple of his eye. (NRSV)

81. See, concerning LXX Isaiah, Theo A.W. van der Louw, *Transformations in the Septuagint: Towards an Interaction of Septuagint Studies and Translation Studies*, CBET 47 (Leuven: Peeters, 2007), 236–237.

82. Barr, “Did the Greek Pentateuch,” 542.

83. All the occurrences of ἔλεγχος and all of ἐλέγχω correspond to this Hebrew root, except in Job where ἐλέγχω also corresponds to רשע, “to condemn as guilty,” which could be one of his classical meaning. See esp. Pierre Chantraine, *Dictionnaire étymologique de la langue grecque: Histoire des mots*, 4 vols. (Paris: Klincksieck, 1968–1980; repr. with a supplement, 1999; new ed 2009), s.v. The substantive ἐλεγχίς is a special case. It always corresponds to שיח (Job 21:3; 23:2). Therefore, whereas the complaint of Job in MT reminds those of the psalmist (see A. R. Pete Diamond, “שִׁיחַ [śiāh III],” *NIDOTTE* 3:1235), those of OG of Job is nearer of someone who want to refute God (see, e.g., LXX Job 40:4). We have to remind, however, that there is also the possibility that the correspondence between יכח and the word ἐλέγχω and cognates was so strong that the OG of Job had no other choice; even if he did not want to follow the other books of the Septuagint (see Barr, “Did the Greek Pentateuch,” 540–41).

84. See HRCS or Eugen H. Merrill, “יָסַרְ (yāsār I),” *NIDOTTE* 2:481 Magne Sæbø. “יָסַרְ,” *TLOT* 2:548–51, and Robert D. Branson, “יָסַרְ,” *TDOT* 6:127–34.

85. The OG of Job is shorter than the Hebrew Job. Therefore, Origen filled the gap with another translation, the so-called “asterisked material.”

86. Job 23:15; 34:16 (*qal*); 37:14; 38:18. One should also notice Job 30:1, where νουθετέω has no clear Hebrew counterpart, see 2.3.

87. According to *HALOT*, the *hitpolel* of בִּין means “to behave intelligently” or “to direct one’s attention” or “to examine closely.”

ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διεφύλαξεν αὐτὸν ὡς κόραν ὀφθαλμοῦ

he encircled him and educated him and guarded him as the apple of his eye.
(NETS)

The Samaritan Pentateuch reads here the root *בן* instead of *בן*.⁸⁸ If we accept this reading, the translator has read a form of *בן* and missed the *polel* of *בן*. He has probably chosen *παιδεύω* because of its etymology: “to act towards someone as one would to a child.”⁸⁹ The context is of protection more than education. Therefore, the translator of the Deuteronomy probably wanted to express the way God takes care of his people more than the way he rebukes him.

However, the fact that only one verb is used in Deut 32:10 and Deut 8:5 could have lead readers to confuse these two interpretations.⁹⁰ It is therefore possible to associate *παιδεύω* with both *יטר* and *בן* or a stem of *בן* with duplication of the last consonant, here *ן*, as the *polel* and the *hitpolel*.

If this assumption is correct, then the translator of Job would have associated the stem *polel* and *hitpolel* of *בן* or the root *בן* with *παιδεύω*, using Deuteronomy like a dictionary.⁹¹ He then substituted *νουθετέω* to *παιδεύω* as the former better fits his purpose. That would explain well why the OG of Job has *νουθετέω*, while he translated the other stem of *בן* according to the LXX. It cannot be argued against this idea that the OG of Job had no other choice than *νουθετέω* to render the *hitpolel* of *בן* since the other books of the LXX translate it otherwise.⁹² Moreover, the OG of Job shows a shift in the meaning of the MT, moving from “to understand” to “to realize/to be convinced.” It cannot be argued that a later reviser altered the text to harmonize it with the Pentateuch, since he would have used *παιδεύω* instead of *νουθετέω*.

This assumption should indeed be confirmed by a more in-depth study of the lexical choice of Job. Such a study remains to be done.

88. *BHQ*.

89. See Chantraine, *Dictionnaire étymologique*, s.v.

90. Both ancient and modern. See, e.g., Clement of Alexandria, *Paed.* 56, or Marguerite Harl, “Le grand cantique de Moïse en Deutéronome 32 : Quelques traits originaux de la version grecque des Septante,” in *La langue de Japhet : Quinze études sur la Septante et le grec des chrétiens*, ed. M. Harl (Paris : Cerf, 1992), 137, n. 29.

91. Of course, this kind of equivalence could point back to a time prior the translation of the Pentateuch. But as the *hitpolel* of *בן* was never translated by *παιδεύω* or *νουθετέω* elsewhere in the LXX, this hypothesis seems improbable.

92. For the correspondence of *νουθετέω* with *בונה* in Prov 2:2, see § 3.1.