

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Job, Chapter 25

ΙΩΒ ΚΕ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **|** lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

This brief chapter is Bildad's last speech in the dialogue, and its very brevity is part of its force.

Translation & textual notes

The Greek text of Job 25 follows the standard critical text of the Septuagint as established in the Rahlfs-Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. This brief chapter is Bildad's last speech in the dialogue, and its very brevity is part of its force. Rather than answering Job's concrete complaints, Bildad collapses the argument into a compressed assertion of divine transcendence: dominion and dread belong to God, his host cannot be numbered, and mortal purity fails before his majesty. The speech moves quickly from cosmic rule to anthropological diminishment. If even the moon and stars are not pure before him, then the human creature is

reduced to corruption and frailty. Read in context, Job 25 marks the exhaustion of the friends' case. Bildad no longer develops a sustained rebuttal; he restates the distance between God and man in maxim form, leaving Job's moral protest formally unanswered.

Discourse structure of the chapter

A · 25:1 **Bildad gives his final reply**

The chapter opens with the standard reply formula and frames the speech as Bildad's closing intervention.

B · 25:2 **Dominion and dread belong to God alone**

Bildad begins with God's sovereign rule, presenting him as the one who orders the whole realm on high.

C · 25:3 **No creature escapes the reach of his power**

God's hosts are beyond counting and his ambush or rising power overtakes all alike.

D · 25:4-5 **Human and cosmic purity both fail before divine holiness**

Bildad asks how any mortal can be righteous before the Lord, especially when even the moon and stars do not shine as pure in his sight.

E · 25:6 **Humanity is reduced to frailty before God**

The speech ends with a brutal wisdom image: man is rot and the son of man a worm when measured against divine majesty.

1 ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει

Then Bildad the Shuhite took up the matter and says:

reply opening δὲ

The customary reply formula introduces Bildad's final and notably compressed speech.

ὑπολαβών

taking up

VB · ααπνσι λαμβάνω + ὑπο

participial verbal form introducing the speaker's reply action

→ attendant action

λαμβάνω + ὑπο: here marks the formal taking up of speech in the dialogue.

δὲ

then

X · δέ

connective particle advancing the discourse to the next speaker

→ divine majesty and human impurity

δέ: marks transition to the next turn in the debate.

Βαλδαδ

Bildad

N NSM · Βαλδαδ

proper name identifying the speaker

→ divine majesty and human impurity

Βαλδαδ: Job's friend from Shuah, here giving his last speech.

ὁ

the

RA NSM · ὁ

article introducing the speaker's ethnic designation

→ divine majesty and human impurity

ὁ: the article substantivizes or specifies the following identifier.

Σαυχίτης

Shuhite

N1M NSM · Σαυχίτης

nominative apposition further identifying Bildad

→ divine majesty and human impurity

Σαυχίτης: the gentilic title marking Bildad's origin.

λέγει

says

V1 PAI3S · λέγω

main reporting verb of the introductory formula

→ imperfective reporting

λέγω: introduces the content of Bildad's speech.

2 τί γὰρ προοίμιον ἢ φόβος παρ' αὐτοῦ ὁ ποιῶν τὴν σύμπασαν ἐν ὑψίστῳ

For what preeminence or dread is there from him, he who makes the whole order in the heights?

assertion

γὰρ

Bildad grounds his speech in God's transcendent rule, stressing the awe that issues from him.

τί

what

RI NSN · τίς

interrogative nominative opening the rhetorical question

→ divine majesty and human impurity

τίς: asks not for information but for acknowledgment of God's unique supremacy.

γάρ

for

X · γάρ

explanatory particle grounding the claim

→ divine majesty and human impurity

γάρ: introduces the rationale for Bildad's compressed theology.

προοίμιον

preeminence

N2N NSN · προοίμιον

nominative predicate term describing what belongs to God

→ divine majesty and human impurity

προοίμιον: a leading or chief place, here divine precedence.

ἢ

or

C · ἢ

coordinating particle joining parallel predicate terms

→ divine majesty and human impurity

ἢ: pairs two aspects of divine majesty.

φόβος

dread

N2 NSM · φόβος

coordinated nominative predicate naming the awe God inspires

→ divine majesty and human impurity

φόβος: reverent terror produced by divine sovereignty.

παρ'

from

P · παρά

preposition marking source

→ divine majesty and human impurity

παρά: locates the source of rule and dread in God himself.

αὐτοῦ

him

RD GSM · αὐτός

genitive complement of source with the preposition

→ divine majesty and human impurity

αὐτός: refers to God as the source of sovereign awe.

ὁ

the one who

RA NSM · ὁ

article substantivizing the participle that follows

→ divine majesty and human impurity

ὁ: turns the participle into a descriptive title.

ποιῶν

making

V2 · παπνομι ποιέω

substantival participle describing God's ongoing action

→ imperfective characterization

ποιέω: portrays God as the one who orders reality.

τὴν

the

RA ASF · ὁ

article marking the object of the participle

→ divine majesty and human impurity

ὁ: introduces the totality under God's ordering action.

σύμπασαν

whole

A1A ASF · σύμπας

accusative modifier stressing total scope

→ divine majesty and human impurity

σύμπας: emphasizes entirety without remainder.

ἐν

in

P · ἐν

preposition marking sphere

→ divine majesty and human impurity

ἐν: places the divine ordering within the highest realm.

ὕψιστῳ

the heights

A1 DSM · ὕψιστος

dative complement of sphere with the preposition

→ divine majesty and human impurity

ὕψιστος: the highest realm, suitable to
God's transcendent dominion.

3 μὴ γάρ τις ὑπολάβοι ὅτι ἔστιν παρέλκυσις πειραταῖς ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ' αὐτοῦ

For let no one suppose that there is any evasion for raiders; upon whom does an ambush from him
not come?

warrant γάρ

Bildad extends the claim: no class of violent men can escape the reach of God's hidden judgment.

μὴ

not

D · μὴ

*negative particle used with the exhortatory sense
of the clause*

→ divine majesty and human impurity

μὴ: blocks the false supposition Bildad
rejects.

γάρ

for

X · γάρ

particle continuing the explanation

→ divine majesty and human impurity

γάρ: supports the prior claim with a further
maxim.

τις

anyone

RI NSM · τις

indefinite nominative subject of the supposition

→ divine majesty and human impurity

τις: universalizes the warning.

ὑπολάβοι

should suppose

VB AA03S · λαμβάνω + ὑπο

*aorist optative giving the rhetorical prohibition
or possibility*

→ ingressive supposition

λαμβάνω + ὑπο: here means to assume or
take for granted.

ὅτι

that

C · ὅτι

subordinator introducing the content of supposition

→ divine majesty and human impurity

ὅτι: marks the content clause.

ἔστιν

there is

V9 PAI3S · εἰμί

main verb of the content clause

→ stative assertion

εἰμί: asserts supposed existence.

παρέλκυσις

escape

N3I NSF · παρέλκυσις

predicate nominative naming the imagined escape

→ divine majesty and human impurity

παρέλκυσις: a slipping away or evasive escape from judgment.

πειραταῖς

for raiders

N1M DPM · πειρατής

dative of reference naming those imagined to escape

→ divine majesty and human impurity

πειρατής: violent plunderers or marauders.

ἐπὶ

upon

P · ἐπί

preposition introducing the object of the follow-up question

→ divine majesty and human impurity

ἐπί: directs the action toward its target.

τίνας

whom

RI APM · τίς

interrogative accusative object in the rhetorical question

→ divine majesty and human impurity

τίς: asks universally whom God's judgment misses.

δὲ

then

X · δέ

mild adversative or continuative particle shifting to the question

→ divine majesty and human impurity

δέ: pivots from denial to rhetorical challenge.

οὐκ

not

D · οὐ

negator marking the universal force of the question

→ divine majesty and human impurity

οὐ: expects the answer 'no one.'

ἐπελεύσεται

will come upon

VF FMI3S · ἔρχομαι + ἐπι

future verb of attack or visitation

→ future arrival

ἔρχομαι + ἐπι: here depicts judgment overtaking its object.

ἔνεδρα

ambush

N1A NSF · ἔνεδρα

nominative subject naming the threatening visitation

→ divine majesty and human impurity

ἔνεδρα: a lurking attack or sudden strike.

παρ'

from

P · παρά

preposition marking source

→ divine majesty and human impurity

παρά: again identifies God as the source of judgment.

αὐτοῦ

him

RD GSM · αὐτός

genitive complement of source

→ divine majesty and human impurity

αὐτός: refers back to God as the one from whom no ambush fails to come.

4 πῶς γὰρ ἔσται δίκαιος βροτὸς ἔναντι κυρίου ἢ τίς ἂν ἀποκαθαρίσαι ἑαυτὸν γεννητὸς γυναικός

For how can a mortal be righteous before the Lord, or who born of woman could cleanse himself?

inference γὰρ

The speech turns from cosmic rule to anthropology: mortal beings cannot establish righteousness before God.

πῶς

how

D · πῶς

interrogative adverb opening a rhetorical impossibility

→ divine majesty and human impurity

πῶς: asks how such righteousness could ever occur.

γὰρ

for

X · γὰρ

particle drawing the inference

→ divine majesty and human impurity

γὰρ: connects divine majesty with human incapacity.

ἔσται

will be

VF FMI3S · εἰμί

main future verb of existential possibility

→ future possibility

εἰμί: here asks whether righteousness can obtain.

δίκαιος

righteous

A1A NSM · δίκαιος

predicate nominative describing the mortal subject

→ divine majesty and human impurity

δίκαιος: morally right or vindicated before God.

βροτὸς

mortal

N2 NSM · βροτός

nominative subject emphasizing creaturely frailty

→ divine majesty and human impurity

βροτός: a human precisely as subject to death.

ἔναντι

before

P · ἔναντι

preposition marking presence or standard of judgment

→ divine majesty and human impurity

ἔναντι: places the question in God's presence.

κυρίου

the Lord

N2 GSM · κύριος

genitive complement of the preposition

→ divine majesty and human impurity

κύριος: the divine judge before whom the question is posed.

ἢ

or

C · ἢ

coordinator joining a second rhetorical question

→ divine majesty and human impurity

ἢ: sharpens the argument by restating it.

τίς

who

RI NSM · τίς

interrogative nominative subject of the second clause

→ divine majesty and human impurity

τίς: no actual candidate is expected.

ἄν

could

X · ἄν

particle marking potentiality

→ divine majesty and human impurity

ἄν: softens the clause into rhetorical potential.

ἀποκαθαρίσαι

cleanse

VA AAO3S · καθαρίζω + ἀπο

aoist optative expressing potential self-purification

→ potential act

καθαρίζω + ἀπο: to cleanse fully or remove impurity.

ἑαυτὸν

himself

RD ASM · ἑαυτοῦ

reflexive accusative object of the cleansing verb

→ divine majesty and human impurity

ἑαυτοῦ: marks the impossibility of self-purification.

γεννητός

one born

A1 NSM · γεννητός

nominative substantive identifying the human subject

→ divine majesty and human impurity

γεννητός: one brought forth by birth, emphasizing creatureliness.

γυναικός

of woman

N3K GSF · γυνή

genitive of source modifying the human subject

→ divine majesty and human impurity

γυνή: standard biblical phrase for ordinary human birth.

5 εἰ σελήνη συντάσσει καὶ οὐκ ἐπιφάύσκει ἄστρα δὲ οὐ καθαρὰ ἐναντίον αὐτοῦ

If he marshals the moon and it does not shine, and the stars are not pure before him,

comparison εἰ

Bildad heightens the contrast by comparing humanity with the heavenly bodies themselves.

εἰ if C · εἰ <i>conditional connector setting up the comparative premise</i> → divine majesty and human impurity εἰ: introduces the lesser-to-greater comparison.	σελήνη the moon N1 DSF · σελήνη <i>dative object or reference term with the governing verb</i> → divine majesty and human impurity σελήνη: the moon as one of the great lights under God's order.	συντάσσει he marshals V1 PAI3S · τάσσω + συν <i>main verb describing God's ordering action</i> → imperfective governance τάσσω + συν: to arrange or deploy in ordered fashion.	καὶ and C · καί <i>coordinator linking the two observations</i> → divine majesty and human impurity καί: joins moon and stars in the comparison.
οὐκ not D · οὐ <i>negator of the shining verb</i> → divine majesty and human impurity οὐ: denies sufficient brightness or purity.	ἐπιφάσκει shines forth V1 PAI3S · ἐπιφάσκω <i>main verb describing the moon's insufficient brilliance</i> → imperfective portrayal ἐπιφάσκω: to shine upon or shine out.	ἄστρα stars N2N NPN · ἄστρον <i>nominative subject of the following verbless judgment</i> → divine majesty and human impurity ἄστρον: the heavenly lights collectively.	δὲ and X · δέ <i>continuative particle moving to the next element</i> → divine majesty and human impurity δέ: carries the thought forward with mild contrast.
οὐ not D · οὐ <i>negator in the predicate statement</i> → divine majesty and human impurity οὐ: denies purity in the divine presence.	καθαρά pure A1A NPN · καθαρός <i>predicate adjective applied to the stars</i> → divine majesty and human impurity καθαρός: ceremonially or morally clean, here by analogy utterly spotless.	ἐναντίον before P · ἐναντίον <i>preposition marking divine presence</i> → divine majesty and human impurity ἐναντίον: sets the standard of evaluation before God.	αὐτοῦ him RD GSM · αὐτός <i>genitive complement with the preposition</i> → divine majesty and human impurity αὐτός: God as the one before whom even heavenly bodies fail.

6 ἕα δέ ἄνθρωπος σαπρία καὶ υἱὸς ἀνθρώπου σκώληξ

how much less is man mere decay, and the son of man a worm.

conclusion δέ

Bildad concludes with a harsh reduction of humanity to corruption and helpless creatureliness.

ἔα

how much less

I · ἔα

exclamatory particle introducing the closing diminution

→ divine majesty and human impurity

ἔα: an interjection pressing the argument to its final reduction.

δέ

and

X · δέ

particle linking the conclusion to the comparison

→ divine majesty and human impurity

δέ: marks the step from stars to humanity.

ἄνθρωπος

man

N2 NSM · ἄνθρωπος

nominative subject of the implied equation

→ divine majesty and human impurity

ἄνθρωπος: humanity considered in its lowliness.

σαπρία

decay

N1A NSF · σαπρία

predicate nominative describing man's condition

→ divine majesty and human impurity

σαπρία: rottenness or corruption as an image of frailty.

καὶ

and

C · καί

coordinator joining the parallel image

→ divine majesty and human impurity

καί: adds the second degrading comparison.

υἱός

son

N2 NSM · υἱός

nominative head of the second parallel subject

→ divine majesty and human impurity

υἱός: in construct with 'of man' for ordinary humanity.

ἀνθρώπου

of man

N2 GSM · ἀνθρώπου

genitive complement completing the idiom

→ divine majesty and human impurity

ἀνθρώπου: forms the phrase 'son of man,' emphasizing common humanity.

σκώληξ

worm

N3K NSM · σκώληξ

predicate nominative completing the final metaphor

→ divine majesty and human impurity

σκώληξ: a worm, image of humiliation and mortality.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.