

## IYOV

|4| It is not for melachim, O Lemuel, it is not for melachim to drink yayin; nor for rulers to crave strong drink;  
 |5| Lest they drink, and forget the decree, and pervert the justice of the bnei oni (all the oppressed afflicted people).  
 |6| Give strong drink unto him that is ready to perish, and yayin unto those that be of bitter nefesh.  
 |7| Let him drink, and forget his poverty, and remember his amal (misery) no more.  
 |8| Open thy peh (mouth) for the illem (mute) in the cause of all such as are bnei chalof (sons of destitution).  
 |9| Open thy peh (mouth), judge tzedek, and plead the cause of the oni and the evyon.  
 |10| Who can find an aishes chayil (a woman of valor, an excellent wife *Prov 12:4*)? For her worth is far above rubies.  
 |11| The lev of her ba'al (husband) doth securely trust in her, so that he shall have no lack of gain.  
 |12| She will do him tov and not rah all the days of her life.  
 |13| She seeketh tzemer (wool), and flax, and worketh willingly with her palms.  
 |14| She is like the oniyot socher (ship merchant); she bringeth her lechem from afar.  
 |15| She riseth also while it is yet lailah, and provideth food to her bais, and a chok (portion) to her na'arot (servant girls).  
 |16| She considereth a sadeh, and buyeth it; with the fruit of her palms she planteth a kerem (vineyard).  
 |17| She girdeth her loins with strength, and strengtheneth her zero'ot (arms).  
 |18| She perceiveth that her merchandise is tov; her ner (light) goeth not out balailah.

|19| She layeth her yadayim to the distaff, and her fingers lay hold of the spindle.  
 |20| She extends her palms to the oni; indeed, she reacheth forth her yadayim to the evyon (needy).  
 |21| She is not afraid of the sheleg (snow) for her bais; for all her bais are clothed with scarlet.  
 |22| She maketh herself coverings of tapestry; her levush (clothing) is fine linen and purple.  
 |23| Her ba'al (husband) is known in the she'arim, when he sitteth among the ziknei erez.  
 |24| She maketh fine garments, and selleth them; and delivereth sashes unto the kena'ani (merchant).  
 |25| Oz (strength) and hadar (dignity) are her clothing; and her smile is toward the yom acharon (coming day, future).  
 |26| She openeth her peh (mouth) with chochmah; and on her lashon is the torat chesed (teaching of kindness).  
 |27| She watcheth well over the halichot (goings, ways) of her bais (household), and eateth not the lechem atzlut (bread of idleness).  
 |28| Her banim rise up, and call her blessed; her ba'al (husband) also, and he praiseth her.  
 |29| Rabbot banot have done virtuously, but thou excellest them all.  
 |30| Chen (charm) is sheker (deceitful), and yofi (beauty) is fleeting; but an isha Yirat Hashem (a G-d fearing wife), she shall be praised.  
 |31| Give her of the p'ri (fruit) of her yadayim; and let her own ma'asim praise her in the she'arim.

*T.N. The Book of Job raises a question. The question for the sages of Israel that the book of Job (a non-Jewish sage from*

*Edom—see Job 1:1; Lam. 4:21) grapples with is: in the face of the riddle of life's sufferings, what answer can chochmah (wisdom) bring to vindicate both G-d and suffering Man as nevertheless righteous and worthy? The divine answer comes in the form of a drama whose diction is a long dialogue poem sandwiching its dialogical wisdom between a prose prologue and a prose epilogue. If we were thinking of staging it, we might have Job himself be the narrator who goes in and out of the story. At the beginning of the drama, a demonic wager puts both G-d (G-d's worth in Himself) and Man (the worth of Man's love for G-d) to the test. See 1:8-11; 2:3-5. Is G-d really worth everything (do His people really believe so?), or is religion merely a convenient opiate of the people, as in Karl Marx's demonic challenge? Remember, now, Job is a type of Moshiach, as we will show. Since Job's life, as seen in these Scriptures, is exposed to Satanic attack, this very attack also points forward prophetically to the attacks of Satan against Moshiach Adoneinu, both at the beginning of his ministry, at the turning point after he shares with his Shluchim his coming histalkus, and at Moshiach's Tish (see Mk 1:13; 8:27-33; Yn 13:2). We see that Job 1:21 offers the instinct of faith to answer life's biggest riddle: why do we suffer? Or rather, how can G-d be good if He allows us to suffer? The answer of 1:21 must be elaborated as the protagonist (hero) is tested in depth, and the probe that follows necessitates a dramatic dialogical interrogation of both G-d and Man, utilizing wise men or sages.*