

However, to seek an encounter with a Holy G-d requires an answer to the question raised by Bildad who asks Job, 'How can a man be yitz'dak (righteous, justified) before G-d?' This question is answered in Chabakuk and Romans, and Galatians and has to do with our Melitz Yosher also mentioned in Job. He is our intercessor in Heaven, Moshiach Tzidkeinu (MJ 4:14-16) without whom no man can stand vindicated and redeemed as righteous before a righteous G-d. While Job stands rejected and forsaken with mockers around him (17:2), he reminds the reader of the picture we have of the suffering Servant of the L-rd in Isaiah 53 or the mocked Dovidic King in Psalm 22 (compare Job 27:4 to Isa. 53:9). In the midst of the satanic accusations Job "holds fast to his integrity" (27:6) and waits on the L-rd to confirm his innocence and accept him and his cause as just (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted here. This points the reader to Moshiach Tzidkeinu (Jeremiah 23:6) whom we embrace by faith and who enfolds us in his righteousness. This is Hashem's imputation of the righteousness of G-d, the righteousness through which we are made righteous. For in the Besuras HaGeulah is the righteousness of G-d revealed, as it is written, the tzaddik (righteous one) shall live by his emunah (Chabakuk 2:4; Bereshis 15:6). Hashem's "My Righteous Servant (Isa 53:11)" makes others to be declared righteous in right standing with Hashem. The person of faith can be justified in the sight of Hashem only through trust in the righteousness of Moshiach and not through his

own righteousness. Ask the Ruach Hakodesh to help you see the perfect and yashar ish, Moshiach Tzidkeinu and Moshieinu. Though we were created for mitzvos (Ep 2:10), it is Moshiach Tzidkeinu (our Righteousness, Jer 23:6) and not mitzvos which is our justification, and this is not our own doing but an act of Hashem whereby we are mercifully accounted free from the penalty of averos, even free of guilt, and graciously bestowed the status divine acquittal restores.

יְיֹוֹב

1 There was an ish in Eretz Uz, shmo Iyov; and that ish was blameless and yashar, and yire Elohim, and shunned evil.

|2| And there were born unto him seven banim and shalosh banot.

|3| His possessions also were seven thousand tzon and three thousand gemalim, and five hundred yoke of oxen, and five hundred she-donkeys, and very many avadim; so that this ish was the greatest of kol bnei kedem.

|4| And his banim went and held a mishteh in their bais, every one in his turn in his bais; and sent and called for their three achayot to eat and to drink with them.

|5| And it was so, when the yamim of their mishteh were gone, that Iyov sent and set them apart as kodesh, and rose up early in the boker, and offered olot (burnt offerings) according to the mispar (number) of them all: for Iyov said, It may be that my banim have sinned, and cursed Elohim in their hearts. Thus did Iyov kol hayamim.

|6| Now there was a yom when the Bnei HaElohim came to present themselves

before Hashem, and Hasatan came also among them.

|7| And Hashem said unto Hasatan, From where comest thou? Then Hasatan answered Hashem, and said, From roaming to and fro in ha'aretz, and from walking up and down in it.

|8| And Hashem said unto Hasatan, Hast thou considered in thy heart avdi Iyov, that there is none like him in ha'aretz, a perfect and a yashar ish, yire Elohim, and shunneth evil?

|9| Then Hasatan answered Hashem, and said, Is Iyov a yire Elohim (G-d fearer) for nothing?

|10| Hast not Thou made a hedge [of protection] about him, and about his bais, and about all that he hath on every side? Thou hast blessed the ma'aseh (work) of his hands, and his possessions are increased in ha'aretz.

|11| But put forth Thine yad now, and strike all that he hath, and he will curse Thee to Thy face.

|12| And Hashem said unto Hasatan, Hinei, all that he hath is in thy yad; only upon himself put not forth thine yad. So Hasatan went out from the presence of Hashem.

|13| And there was a yom when his banim and his banot were eating and drinking yayin in the bais achihem habechor (the house of their firstborn brother):

|14| And there came a malach (messenger) unto Iyov, and said, The oxen were plowing, and the donkeys feeding beside thee:

|15| And the Sabceans attacked, and took them away; yea, they have slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.