

SHIR HASHIRIM

[24 (41:16)] His lev (chest) is as firm as an even (stone); yea, as hard as the lower millstone.

[25 (41:17)] When he raiseth up himself, the mighty are afraid; shuddering they retreat.

[26 (41:18)] The cherev of him that reacheth at him cannot hold—the spear, the dart, nor the harpoon.

[27 (41:19)] He esteemeth barzel (iron) like straw, and nechoshet as rotten wood.

[28 (41:20)] The arrow cannot make him flee; sling stones are turned with him into stubble.

[29 (41:21)] Clubs are counted as straw; he laugheth at the shaking of a spear.

[30 (41:22)] Sharp shards are his under parts; he leaveth a trail in the mud like a threshing sledge.

[31 (41:23)] He maketh the deep to boil like a pot; he stirreth the yam like a pot of ointment.

[32 (41:24)] He maketh a wake to shine after him; one would think the deep to be white hair.

[33 (41:25)] Upon earth there is not his equal, who is created without fear.

[34 (41:26)] He beholdeth all things lofty; he is a melech over every proud beast.

42 Then Iyov answered Hashem, and said,

[2] I have da'as that Thou canst do all things, and that no purpose of Thine can be thwarted.

[3] Who is this that hideth etzah (counsel) without da'as? Therefore have I judged without understanding things too wonderful for me, which I knew not.

[4] Shema, I beseech Thee, and I will speak; I will ask of Thee, and declare Thou unto me.

[5] I have heard of Thee by the hearing of the ozen, but now mine eye hath seen Thee.

[6] Therefore I abhor myself, and nichamti (I am sorry, I make teshuvah) in dust and ashes.

[7] And it was so, that after Hashem had spoken these words unto Iyov, Hashem said to Eliphaz the Temani, My wrath is kindled against thee, and against thy two friends; for ye have not spoken in reference to Me the thing that is nekhonah (correct), like Avdi Iyov hath.

[8] Therefore take unto you now seven bulls and seven rams, and go to Avdi Iyov, and offer up for yourselves olah (burnt offering); and Avdi Iyov shall pray for you; for him will I accept; lest I deal with you after your nevalah (folly), in that ye have not spoken in reference to Me the thing which is nekhonah (correct), like Avdi Iyov.

[9] So Eliphaz the Temani and Bildad the Shuchi and Tzophar the Na'amati went, and did according as Hashem commanded them.

Hashem also accepted Iyov.

[10] And Hashem restored the fortunes of Iyov, when he prayed for his friends; also Hashem gave Iyov twice as much as he possessed before.

[11] Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat lechem with him in his bais; and they expressed sympathy with him, and comforted him over all the ra'ah that Hashem had brought upon him; every ish also gave him a kesitah, and every ish a ring of zahav.

[12] So Hashem blessed the acharit (latter end) of Iyov more than his reshit; for he had fourteen thousand tzon, and six thousand gemalim,

and a thousand yoke of oxen, and a thousand she-donkeys.

[13] He had also seven banim and shalosh banot.

[14] And he called the shem of the first, Yemima, and the shem of the second, Ketziah, and the shem of the third, Keren-hapuch.

[15] And in kol ha'aretz were no nashim found so fair as the banot Iyov; and their av gave them nachalah with their achim.

[16] After this lived Iyov an hundred and forty shanah, and saw his banim, and his banei banim, even arba'ah dorot.

[17] So Iyov died, being zaken and full of yamim.

T.N. A book that is traditionally read at Pesach is Shir HaShirim, "The Song of Songs" (meaning "the best of all possible songs"). There are several reasons why Shliach Sha'ul is correct when he interprets the book as making reference to the Moshiach and his wedding banquet with his people. In Ep 5:25-27, Shliach Sha'ul says, "Husbands, love your wives." The Song of Songs contains love poems and refers to Ben Dovid's Chasunoh "wedding ceremony and celebration" in Song of Songs 3:11. Shlomo HaMelech here, the son of Dovid, is not the ultimate Prince who brings peace. One greater than Shlomo is here, the Sar Shalom, the rose of Sharon, the lily of the Valley, the fairest of ten thousand. And He does have a Kehillah Bride who is faithful to his Brit Chadasha covenant with her. He is her king (1:2-4, 12) and her shepherd (1:7-8). She is tahm-mah-tee "my perfect one" (5:2; 6:9).