

Could the Story of Job be a Parable?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for Yahweh and Anointed for Christ.)*

The Book of Job is a nightmare to most Christian's. A righteous man being physically tortured, losing his children, his material possessions and all by the hand of his just and righteous Eloah, Yahweh. How could such a thing happen? Well it all began when Yahweh was bragging, to the accuser, on His servant Job. The accuser bets Yahweh that Job will curse Him if he removes His protection from him. Yahweh takes the bet and removes His hand and the calamity to Job begins. Yahweh wins the bet but righteous Job's life will never be the same. The lives of his children and his servant's will never be the same either because they were all killed. Does this remind you of a Greek tragedy where the Yahwehs in heaven are playing with a righteous man's life? Job is a difficult book but there must be an answer. The message or lesson of Job is presented in the Book of James. The answer to how it was written might be that the Book of Job is a Parable and Job is only a character in a play.

A parable is a short simple story from which a moral lesson may be drawn. An example of a parable is the story told by Yahshua about 'The prodigal son' in Luke 15:11. The characters, in this parable were the Father, the elder son and the younger son. The characters in the parable of 'The rich man and Lazarus' in Luke 16:19 were the rich man, Lazarus and Abraham. A parable can give proper names to its characters and places. Another example of a parable would be the story Nathan, the prophet, told King David in II Samuel 12:1. The question is, "Could the Book of Job be a parable?" instead of a literal account of someone's life?

The Book of Job appears to be a literal account of a man's life. If this book is a literal account, then it also appears that Yahweh killed innocence people (See Appendix A). The people in question are the ten children of Job and his servants. The account begins with Yahweh conversing with the accuser. "And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one revering Elohim and avoiding evil? And the accuser answered Yahweh, and said, Is it, for nought, that Job reveres Elohim...But, in very deed, put forth, I pray thee, thy hand, and smite all that he hath,—verily, unto thy face, will he curse thee. And Yahweh said unto the accuser, Lo! all that he hath [this includes his children and servant's], is in thy hand, only, against himself, do not put forth thy hand. So the accuser went forth from the presence of Yahweh" (1:8-12). Job's children and servants die. Yahweh does take responsibility for these calamities (42:11). It appears that Job's children and his servant's lives are of no more value, in Yahweh's eyes, than Job's livestock, which

were also destroyed and replaced. Job’s life was spared when Yahweh said, “only, against himself, do not put forth thy hand” while Job’s children and servant’s lives were given to the accuser when Yahweh said, “all that he hath, is in thy hand.” The children and servants are portrayed as pawns in a chess match. This is not our Elohim, Yahweh but more like a Greek Yahweh who plays with the lives of men. These accounts contradict the rest of Yahweh’s Word and Yahweh cannot contradict Himself.

When we have an apparent contradiction, the contradiction must be in translation, transmission or in our understanding. I believe the only explanation for this apparent contradiction would be that the contradiction must be in our understanding. We have taken the Book of Job literally instead of taking it as a parable. If Job is a fictitious person, then his ten children and his many servants are characters in a parable and not people who died in a calamity. This would make Job, “a man blameless and upright, and one who revered Elohim, and avoided evil,” a character in a play.

Let us begin by looking at some facts. “A man, there was—in the land of Uz, Job, his name,—and that man was blameless and upright, and one who revered Elohim, and avoided evil... So Job died, old and satisfied with days” (Job 1:1-42:17). This quote is the beginning and end of the Book of Job. Does it remind you of a story? Job has no lineage to anyone in Yahweh’s Word and no one is sure where the land of Uz is located. The story of Job has in it seven characters presented in the order of appearance:

Job	Main character
Yahweh	Creator
The Accuser	Enemy
Eliphaz the Temanite	Friend
Bildad the Shuhite	Friend
Zophar the Naamathite	Friend
Elihu, son of Barachel, the Buzite	Youth

The first set of Job’s seven sons and three daughters are not named while in the last set of children only the three daughters are named. Job’s wife is also never named, which is very unusually if this is a literal story but it would not be unusual if this is a parable. She is not a main character and is therefore referred to as wife:

Job 2:9 Then said his wife unto him, Art thou still holding fast thine integrity? Curse Elohim, and die!
 Job 19:17 My breath, is strange to my wife, and I am loathsome to the sons of my own mother;
 Job 31:10 Let my wife, grind to another, and, over her, let others bend!

Let us take a look at the odds of some of the events that happen in the book of Job. Job begins with seven sons and three daughters, which all die. Job ends up with another seven sons and three daughters. What are the odds on that happening? Also the numbers 7 and 3 are used frequently.

Story Begins with:

7 sons & 3 daughters.
 7,000 sheep
 3,000 camels
 500 oxen
 500 she-asses

Story Ends with:

7 sons & 3 daughters.
 14,000 sheep (7 + 7)
 6,000 camels (3 + 3)
 1,000 oxen
 1,000 she-asses

Another unusual aspect of this story is when Yahweh is having a conversation with the accuser and is challenged by the accuser to smite His servant Job (1:6-12). Yahweh takes the bet and the calamity begins (42:11). First, there is no other place where Yahweh has direct contact let alone have a conversation with the accuser. (Yahweh did not have a conversation with the serpent, in Eden, although it appears he may have had contact with him.) Second, Yahweh communicates to the accuser by way of His messengers. Yahweh's messengers rebuke the accuser instead of having a conversation with him. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9). "And he showed me, Joshua the high priest, standing before the messenger of Yahweh,—and, the Accuser, standing at his right hand, to accuse him. Then said Yahweh unto the Accuser, Yahweh rebuke thee, O Accuser, Yea Yahweh rebuke thee" (Zech. 3:1,2). Yahshua also rebuked or says, "it is written" when he was confronted by the adversary. "Withdraw behind me, Satan! A snare, art thou of mine, because thou art not regarding the things of Yahweh, but the things of men." (Mt. 16:23).

Four calamities result from Yahweh talking to the accuser. There is one survivor in each calamity to tell the story to Job. What are the odds on this happening? The survivors also enter on the scene one after another on the same day within the same hour:

1st A messenger... said,—The oxen, were plowing...**and escaped am, only I alone, too tell thee.** (1:14,15)

2nd A fire of Elohim, fell out of the heavens...burned up the sheep...**and escaped am, only I alone, to tell thee.**(1:16)

3rd The Chaldeans...smote they with the edge of the sword; **and escaped am, only I alone, to tell thee.** (1:17)

4th Thy sons and thy daughters..and they died,—**and escaped am, only I alone, to tell thee.** (1:18,19)

Another unusual event is when Yahweh refers to Himself in the third person, as Yahweh. "And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one revering Yahweh [He says Yahweh instead of Me] and avoiding evil" (1;8)?

The dialog between Job and his friends, which is the real lesson or message of Job, ensues for the next thirty-four chapters. Each friend takes his turn in order of appearance except for one occurrence. These dialogs exist in patterns of three. What are the odds on this happening?

3:1 After this opened Job...and cursed his day.

6:1 Then responded Job, and said:—

9:1 Then responded Job, and said—

12:1 Then responded Job, and said:—

16:1 Then responded Job, and said:—

19:1 Then responded Job, and said:—

21:1 Then responded Job, and said:—

23:1 Then responded Job, and said:—

26:1 Then responded Job, and said:—

38:1 Yahweh responded to Job...and said:—

40:1 And Yahweh responded to Job, and said:—

40:6 Yahweh responded to Job...and said:—

4:1 Then responded Eliphaz the Temanite, and said:—

8:1 Then responded Bildad the Shuhite, and said:—

11:1 Then responded Zophar the Naamathite, and said:—

15:1 Then responded Eliphaz the Temanite, and said:

18:1 Then responded Bildad the Shuhite, and said:—

20:1 Then responded Zophar the Naamathite, and said:—

22:1 Then responded Eliphaz the Temanite, and said:—

25:1 Then responded Bildad the Shuhite, and said:—

32:6 So then Elihu...the Buzite, responded and said

34:1 Furthermore Elihu responded, and said:—

35:1 Moreover Elihu, responded and said:—

40:3 Then Job responded to Yahweh, and said:—

42:1 Then Job responded to Yahweh, and said:—

The message of the book of Job has to be in the dialog between Job and his friends. Yahweh as ‘Shaddai’ (Almighty and all Bountiful) is used thirty one times in the Book of Job¹. Yahweh as ‘Eloah’ (Yahweh worshipped and revered) is used forty-one times in the Book of Job². The key message of Job must also be revealed by the quote in James 5:7-11.

“Be patient [makrothumeo], therefore, brethren, until the Presence of the Lord:—Lo! the husbandman, awaits the precious fruit of the earth, having patience for it, until it receive the early and the latter rain: Be, ye also, patient, Stablish [sterizo] your hearts, because, the Presence of the Lord, hath drawn near...An example, take ye, brethren, of distress and patience,—the prophets who have spoken in the name of Yahweh. Lo! we pronounce them happy who have endured [hupomeno];—Of the endurance of Job, ye have heard, and, the end of Yahweh, have ye seen,—that, of much tender affection [polusplagchnos], is Yahweh, and full of compassion [oiktirmon].”

Key words in James 5:7-11 are:

Be Patient ‘makrothumeo’ **and you will receive the fruit.**

1) to be of a long spirit, not to lose heart

1a) to persevere patiently and bravely in enduring misfortunes and troubles

1b) to be patient in bearing the offenses and injuries of others

1b1) to be mild and slow in avenging

1b2) to be longsuffering, slow to anger, slow to punish

Stablish ‘sterizo’ **your heart because the Presence of the Lord draws near.**

1) to make stable, place firmly, set fast, fix

2) to strengthen, make firm

¹ Sixty-five percent of the usages of ‘Shaddai’ occur in the Book of Job.

² Seventy percent of the usages of ‘Eloah’ are in the Book of Job.

3) to render constant, confirm, one's mind

Happiness if you endure 'hupomeno.'

1) To remain 1a) to tarry behind

2) to remain i.e. abide, not recede or flee 2a) to preserve: under misfortunes and trials to hold fast to one's faith in Christ

2b) to endure, bear bravely and calmly: ill treatments.

You will see the end of Yahweh.

Yahweh is tender affection 'polusplagchnos' and full of compassion 'oiktirmon.'

1) full of pity, very kind.

1) merciful

The message of Job is that Yahweh is the Bountiful (Shaddai), the worshipped (Eloah) and He is very kind and merciful. The lesson is that if we have patience coupled with stability and endurance, happiness will ensue and we will see the end of Yahweh. Is the Book of Job a literal account of a man's life or is it a parable? If the book is literal then Yahweh allowed innocence people to die for the sake of a prideful bet. As you well know, this cannot be. If the account of Job is a parable, then the book of Job does not contradict the rest of Yahweh's Word.

Appendix A

If our Father is a Elohim of Love why does it appear that He harms and kills His Servants in the Old Covenant?

The image of Yahweh, in the books of Genesis through Malachi, is different than Yahweh's image presented in the four Gospels. In the former books Yahweh is presented as someone who could bring sickness, even unto death, on His servants while in the latter books He heals and brings the dead back to life through His Son, Yahshua. What accounts for this contrasting image of Yahweh? Did Yahweh change His behavior between the time of Malachi and the ministry of Yahshua? No! Then what accounts for this contrast? In the Old Covenant, Yahweh did not reveal our adversary, the great deceiver, to Moses or to any other prophet. The evil acts committed in the Old Covenant were attributed to Yahweh even though the adversary and other factors were actually responsible³. The truth about the

³ Where does bad weather, sickness and wickedness come from? Let us begin by stating that Yahweh's will has always been to fellowship with His children in Paradise (Gen. 1 & Rev. 21). In Paradise there is good weather, joy, health, goodness and life age-abiding (Is. 35, Rev. 21,22). Bad weather, pain, sickness, wickedness and death are all part of this age. They are a result of the disobedience of mankind. Yahweh gave His messengers (angels) as well as mankind a freedom to choose life or death (Deu. 30:19). One-third of the messengers chose wickedness (Rev. 12:4), which results in death, while today, people choose good or bad, life or death. When mankind chose to sin instead of eating of the tree of life the earth became cursed, which is where we get bad weather, sickness and death (Gen. 3:17). So where does wickedness come from? Wickedness comes from wicked messengers (Jn. 10:10) and mankind (Rm. 1:18-32). Demons and wicked messengers need a vehicle to accomplish

adversary could not be revealed until the coming of Yahshua. Yahshua then instructed the believer that our fight was not against flesh and blood but against spiritual wickedness (Eph. 6:12). Yahweh's true nature has now been manifested in its fullness through the life of His Son. Yahshua said to Phillip, "He that hath seen me, hath seen the Father" (Jn. 14:9).

Yahshua made known the Father. "And, the Word [Yahshua], became, flesh, and pitched his tent among us, and we gazed upon his glory,—a glory, as an only-begotten from his Father. Full of favor and truth...the law, through Moses, was given, favor and truth, through Yahshua *the* Anointed One, came into existence. No one, hath seen [known], Elohim [Yahweh], at any time: An only begotten elohim [Yahweh], the one existing within the bosom of the Father, he, hath interpreted [exegeomai⁴] *Him*" (Jn. 1:14-18). Yahshua came to reveal the Father and the adversary in a truer light than Moses and the prophets ever could.

As an illustration, let us examine the topic of divorce discussed by Moses and then Yahshua. In Deuteronomy 24:1, Moses wrote "When a man takes a woman, and marries her, then shall it be, if she find not favor in his eyes, because he hath found in her some matter of shame, that he shall write her a scroll of divorcement, and put it into her hand, and shall send her forth, out of his house." Yahshua brings this matter into a truer light than Moses. "And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. But, Yahshua, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he them; For this cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, Yahweh, hath yoked together, let, a man, not put asunder" (Mk. 5:4-9). Yahshua explained divorce in the best light. Yahshua also unveiled the goodness of our Father and the wickedness of our adversary.

The enemy of Yahweh is, "the great dragon...the ancient serpent, he that is called Adversary and the Satan, that deceives the whole habitable world" (Rev. 12:9). The adversary was introduced in Genesis 3 as the serpent.⁵ We were told his methods and his fate but we were never given instructions on how to deal with him. When Cain murdered Abel the adversary's influence on Cain was never mentioned. The full story comes to light

their wickedness, which are men. For example, the adversary wanted the Anointed One (Christ) dead. King Herod and his soldiers became willing accomplices to the adversary in the killing of the children in Bethlehem. Man was involved as also was the adversary. The Good News is that Yahshua was given authority over the weather, sickness and spiritual wickedness. He also has given us the same authority because we are His Body (Jn 14:12, Lk. 10:19).

⁴ 1834 εξηγεομαι exegeomai *ex-ayg-eh'-om-ah-ee* AV-declare 5, tell 1; 6 1) to lead out, be leader, go before 2) metaph., to draw out in narrative, unfold a teaching 2a) to recount, rehearse 2b) to unfold, declare 2b1) the things relating to Yahweh 2b2) used in Greek writing of the interpretation of things sacred and divine, oracles, dreams, etc.

⁵ In the Book of Job, most translators translate the Hebrew word, '07854 שָׂטָן satan' 'Satan' when it means 'adversary.' The word is not a proper name and was used to refer to an adversary. "2 Samuel 19:22 And David said, What have I to do with you, ye sons of Zeruah, that ye should this day be adversaries <07854> unto me?"

in I John 5:10-12. “Herein, are, manifest, the children of Elohim [Yahweh], and the children of the adversary...just as, Cain, was, of the wicked one, and slew his brother!” Demons, as we know them today, did not exist in the minds of Old Covenant believers. In the Old Covenant, evil spirit’s came from Yahweh because there was no knowledge of our spiritual adversary. “Then came there a evil spirit of Yahweh unto Saul, he being in his house, seated, with his spear in his hand,—while, David, played with his hand, Saul sought to smite David with the spear” (I Sam. 19:9). Demons were just as active then as they are today even though they were not mentioned. Yahshua came to expose our adversary and to equip us with the necessary tools needed to defeat him.

Yahshua was the first person to deal with demons and the adversary. We never saw Moses or any other Old Covenant prophet cast out demons. Yahshua came to expose and deliverer us from the authority of the adversary.

“Healing all that were oppressed by the adversary.” Acts 10:38

“He might paralyze him that held the dominion of death, that is, the Adversary.” Heb. 2:14

“He might undo the works of the adversary.” I Jn. 3:8

“To open their eyes; that they turn from...the authority of Satan unto Yahweh.” Acts 26:18

We know now that “The thief [adversary] doth not come, except that he may steal, and kill, and destroy; I [Yahshua] came that they may have life, and may have *it* abundantly” (Jn. 10:10). The spiritual enemy has now been revealed. In the Old Covenant, there is no mention of a spiritual enemy even though they existed. In the Old Covenant, Yahweh, not the adversary, was presented as the spiritual enemy, who brought about sickness, poverty and death. Why? These believers could not be equipped spiritually to fight spiritual wickedness because they were not filled with holy spirit. The information concerning our adversary had to be withheld until the outpouring of the gift of holy spirit, which first occurred on the Day of Pentecost. Believers were then equipped spiritually, with holy spirit, to confront our spiritual enemy.

Another example of Yahweh withholding information from His servants would be Him outlawing the eating of pork. Did the Hebrew’s understand the problem with eating pork? No. Today we understand the wisdom of such a law because when you under cook pork you can get trichinosis. In the Old Covenant, Yahweh was presented as the Good Guy and the bad guy.

“And it shall be, if thou wilt, hearken, unto the voice of Yahweh thy Yahweh, to observe to do all his commandments which I am commanding thee to-day, then will Yahweh thy Yahweh set thee on high, above all the nations of the earth; and all these **blessings shall come in upon thee**” (Deut. 28:1,2). “But it shall be, if thou do not hearken unto the voice of Yahweh thy Yahweh, to observe to do all his commandments and his statutes which I am commanding thee to-day, then shall come in upon thee all these **curses and shall reach thee**:— Cursed, shall thou be in the city,—and cursed, shall thou be in the

field...Yahweh will cause to cleave unto thee—the pestilence,—until he hath consumed thee from off the soil which thou art entering to possess. Yahweh, will smite thee, with consumption and with fever, and with inflammation and with violent heat and with the sword, and with blight and with mildew,—and they shall pursue thee, until thou perish” (Deu. 28:15-22).

The Old Covenant believers were looking at Yahweh through a dim window as we also are today. “For, in part, are we gaining knowledge, and, in part, are we prophesying,— But, as soon as that which is complete is come, that which is in part, shall be done away. When I was a child, I used to speak as a child, to prefer as child, to reason as a child: now I have become a man, I have laid aside the things of the child! For we see, as yet, through a dim window, obscurely, but, then, face to face: as yet, I gain knowledge, in part, but, then, shall I fully know, even as I was also fully known” (I Cor. 13:9-12). Yahweh spoke to the Old Covenant prophets in one manner and unto Moses in another manner. “When ye have your prophet, As Yahweh in a vision, will I make myself known, unto him; In a dream, will I speak with him. Not so, my servant Moses,—In all my house, trusty, is he: Mouth to mouth, do I speak with him And plainly—not in dark sayings, And the form of Yahweh, doth he discern” (Num 12:6-8). Yahweh has now spoken unto us through His Son, who has interpreted unto us the Father and His kingdom and the adversary and his kingdom (Heb. 1:2). These unveilings had never before been revealed. We now see a Father of love, light, life and healing. We also see a spiritually evil kingdom where death and destruction are it’s objective. The adversary is today called the ‘elohim [Yahweh] of this age’ (II Cor. 4:4). In the Old Covenant, Yahweh was presented as the Good Guy and the bad guy but now we see clearly that He is only the Good Guy. Yahweh is Love (I Jn. 4:16, I Cor. 13). Our struggle has never been against Yahweh but against the curse that resulted from the sin of Adam and Eve and “against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies” (Eph. 6:12).