



Handout for week of 1/29/18 Mk. 1: 29-39 & Job 7: 1-4, 6-7

Connie May © 12/27/17

[www.theark1.com](http://www.theark1.com)

Drawing with permission by Fr. Robert Beck

Link to [Beck](#) (paywall) other [Beck](#)

Stone, Naomi. [How is Love Calling Us?](#)

Rolheiser, Fr. Ron. [The Right to Call Someone to a Vocation](#)

[Monastery Sunday Homilies](#)

[U tube link](#)

Job. 7: Job 7:1 Is there not a time of service to man upon earth? And are not his days like the days of a hireling? 2 As a servant that eagerly longeth for the shadow, and as a hireling that looketh for his wages; 3 So am I made to possess--months of vanity, and wearisome nights are appointed to me. 4 When I lie down, I say: 'When shall I arise?' But the night is long, and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin closeth up and breaketh out afresh.

6 My days are swifter than a weaver's shuttle, and are spent without hope. 7 O remember that my life is a breath; mine eye shall no more see good.

COMMENTARY:

c. 1020 c. 1000 c. 965-922	Saul David Solomon	monarchy --multiple villages to kingdom	* Central America: founding of Mayan dynasties
----------------------------------	--------------------------	--	---

COMMENTARY:

The word צָבָא (tsava') is actually "army"; it can be used for the hard service of military service as well as other toil. As a military term it would include the fixed period of duty (the time) and the hard work (toil). Job here is considering the lot of all humans, not just himself.

The שָׂכִיר (sakhir) is a hired man, either a man who works for wages, or a mercenary soldier (Jer 46:21). The latter sense may be what is intended here in view of the parallelism, although the next verse seems much broader.

This term עֶבֶד ('eved) is the servant or the slave. He is compelled to work through the day, in the heat; but he longs for evening, when he can rest from the slavery.

The expression יִשְׁאַף-צֶל (yish'af tsel, "longing for the evening shadow") "as a servant [who] longs for the evening shadow" v. 3. The words would give the sense that the servant or hired man had the longing on his mind all day.

Job has labored through life and looks forward to death. Job's point is that his sufferings have been laid on him by another, and so he has inherited them. His whole life – marked here in months to show its brevity – has been futile. It suggests the meaning "disillusionment," explaining that it marks the deceptive nature of mortal life. The word describes life as hollow, insubstantial. It may be that the verse expresses the idea that the nights are when the pains of his disease are felt the most. The months are completely wasted; the nights are agonizing.

The Hebrew term נִדְדוּדִים (nydudim, "tossing") refers to the restless tossing and turning of the sick man at night on his bed. The implied comparison is vivid: the dirty scabs cover his entire body like a garment – so he is clothed with them. The word for "worms" (רִמָּה, rimmah, a collective noun), is usually connected with rotten food (Exod 16:24), or the grave (Isa 14:11). Job's disease is a malignant ulcer of some kind that causes the rotting of the flesh. One may recall that both Antiochus Epiphanes (2 Macc 9:9) and Herod Agrippa (Acts 12:23) were devoured by such worms in their diseases.

The text has "clods of dust." The word גִּישׁ (gish, "dirty scabs") is a *hapax legomenon* from גִּישׁ (gush, "clod"). Driver suggests the word has a medical sense, like "pustules," or "scabs". Driver thinks "clods of dust" is wrong; he reprints "dust" to make a new verb "to cover," cognate to Arabic, and reads "my flesh is clothed with worms, and scab covers my skin." This refers to the dirty scabs that crusted over the sores all over his body. The LXX links this with the second half of the verse: "And my body has been covered with loathsome worms, and I waste away, scraping off clods of dirt from my eruption."

The meaning of רָגַע (raga') is also debated here. D. J. A. Clines (*Job* [WBC], 163) does not think the word can mean "cracked" because scabs show evidence of the sores healing. But E. Dhorme (*Job*, 100) argues that the usage of the word shows the idea of "splitting, separating, making a break," or the like. Here then it would mean "my skin splits" and as a result festers. This need not be a reference to the scabs, but to new places. Or it could mean that the scabbing never heals, but is always splitting open.

The first five verses described the painfulness of his malady, his life; now, in vv. 6-10 he will focus on the brevity of his life, and its extinction with death. He introduces the subject with "my days," a metonymy for his whole life and everything done on those days. He does not mean individual days – they drag on endlessly. The shuttle is the part which runs through the meshes of the web.