

Job 22:25 -26

Barnes' Notes on the Old Testament

Job 22:25

Yea, the Almighty shall be Or, rather, “then the Almighty shall be”—<h1961>. The meaning is, that if he would return to God, and cast off his anxiety for gold, “then” the Almighty would be his real treasure, and would impart to him solid happiness.

Thy defense Margin, “gold.” The margin is the more correct translation. The word is the same which occurs in the previous verse <h1221>, and there rendered “gold.” The word may have the sense of “defense,” as the verb <h1219> is often used with such a reference; Numbers 13:28; Deuteronomy 1:28; 3:5; 9:1, et al.

The meaning of such places, where the word is applied to walled towns or fortified places, is, that the enemy was, by means of walls, “cut off” from approach. Here, however, the idea of “gold” or “treasure” better suits the connection, and the meaning is, that “God” would be to him an invaluable “treasure” or source of happiness. And thou shalt have plenty of silver Margin, “silver of strength.”

The correct idea, however, is, “and the Almighty shall be treasures of silver unto thee;” that is, he shall be better to you than an abundance of the precious metals. The Hebrew is literally, “And silver of treasures unto thee.”

Job 22:26

Shalt thou have thy delight in the Almighty Instead of complaining of him as you now do, you would then find calm enjoyment in contemplating his character and his moral government. This is a correct account of the effects of reconciliation.

He who becomes truly “acquainted” with God has pleasure in his existence and attributes; in his law and administration. No longer disposed to complain, he confides in him when he is afflicted; flees to him when he is persecuted; seeks him in the day of prosperity; prefers him to all that this world can give, and finds his supremest joys in turning away from all created good to hold communion with the Uncreated One. And shalt lift up thy face unto God An emblem of prosperity, happiness, and conscious innocence.

We hang our face down when we are conscious of guilt; we bow the head in adversity. When conscious of uprightness; when blessed with prosperity, and when we have evidence that we are the children of God, we look up toward heaven. This was the natural condition of human beings—made to look upward, while all other animals look grovelling on the earth.

So Milton describes the creation of man: There wanted yet the master-work, the end Of all yet done; a creature, who, not prone And brute as other creatures, but endued With sanctity of reason, might erect His stature, and upright with front serene Govern the rest, self-knowing; and from thence Magnanimous to correspond with heaven, But grateful to acknowledge whence his good Directed in devotion, to adore And worship God supreme, who made him chief Of all his works. *Paradise Lost*, B. vii.

The classic reader will instantly recollect the description in Ovid: Pronaque cum spectent animalia caetera terram; Os homini sublime dedit; coelumque tueri Jussit, et erectos ad sidera tollere vultus.—*Meta.* 1:84. *Barnes' Notes on the Old Testament.*