

# Job 42:10

Authorized King James Version (KJV)

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

## Analysis

**And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.** God restores Job's fortunes after he prays for the friends who wronged him. "Turned the captivity" (shav et-shevut, שָׁב אֶת־שִׁבּוּת) is an idiom meaning to restore fortunes, reverse circumstances, or bring back from exile—Job's restoration parallels Israel's return from captivity. The timing is crucial: restoration comes "when he prayed for his friends"—those who accused him falsely and compounded his suffering with bad theology.

The phrase emphasizes both Job's act of intercession and God's sovereign timing. Praying for those who wounded him required forgiveness and grace—releasing bitterness to seek their good. This intercession echoes Abraham's prayer for Abimelech (Genesis 20:7, 17), anticipating Jesus' teaching to pray for enemies (Matthew 5:44) and His own intercession for His crucifiers (Luke 23:34). God's response—doubling Job's possessions—demonstrates the principle that God exalts the humble (James 4:10, 1 Peter 5:6).

The doubling of Job's wealth (42:12) symbolizes complete restoration and divine favor. However, Job received exactly the same number of children (10 again), suggesting that his original children weren't replaced but awaited him in the afterlife—death had only separated them temporarily. The book's conclusion vindicates Job, rebukes his friends (42:7-8), and demonstrates that God's purposes,

though mysterious during trial, ultimately work for good. Romans 8:28 echoes this theme: God works all things together for good for those who love Him.

## Historical Context

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Job 42:10-17 records the epilogue resolving the narrative. After God rebuked Job's three friends for not speaking rightly about Him (42:7-8), Job interceded for them, and God accepted their sacrifices. The cultural context emphasizes reconciliation and restoration—broken relationships repaired, lost wealth restored, family rebuilt. Ancient Near Eastern literature rarely provided such satisfying endings; most wisdom texts about suffering concluded ambiguously.

The doubling of possessions echoes covenant blessing promises (Deuteronomy 28:1-14) and anticipates prophetic restoration promises (Isaiah 61:7, Zechariah 9:12). Job's restoration to 140 years of life after his trials (42:16) suggests he lived 70 years before and 140 after—doubly blessed in years as in possessions. The extended life allowed him to see four generations (42:16), considered a supreme blessing in ancient cultures.

Job's experience became paradigmatic for suffering and restoration throughout Jewish and Christian history. James 5:11 cites Job's perseverance and the Lord's compassion in his outcome. Jewish tradition emphasized Job's patience and God's faithfulness. Christian interpretation sees Job as type of Christ—the innocent sufferer whom God vindicates and exalts. The book teaches that while suffering's purposes may remain mysterious, God can be trusted to work ultimately for good, demonstrating both justice and mercy.

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. What is significant about God restoring Job specifically when he prayed for his friends who had wronged him?
2. How does the requirement to intercede for those who hurt us prepare hearts for receiving God's blessing?
3. What does Job's doubled restoration teach about God's redemptive purposes even in seemingly meaningless suffering?
4. Why did God give Job the same number of children rather than doubling them like his possessions?
5. How does Job's complete restoration point forward to the ultimate restoration believers will experience in the new creation?

## Interlinear Text

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בַּעַד דְּבִהְתְּפִלֵּל וְלֹאִי וּבִשְׁבִי יֵת אֶת שְׁבִי וְיְהוָה  
**And the LORD** **turned** **H853** **the captivity** **Job** **when he prayed** **H1157**  
H3068 H7725 H7622 H347 H6419

וְלֹאִי וּבִשְׁבִי רַע הוּא כָּל אֶת יְהוָה וְיָסַף  
**for his friends** **gave** **And the LORD** **H853** **H3605** **H834** **Job**  
H7453 H3254 H3068 H347

לְמִשְׁנָה:  
**twice as much**  
H4932

## Additional Cross-References

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**Deuteronomy 30:3** (References Lord): That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

**Isaiah 40:2** (References Lord): Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

**Isaiah 61:7** (Parallel theme): For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

**Proverbs 22:4** (References Lord): By humility and the fear of the LORD are riches, and honour, and life.

**Psalms 14:7** (References Lord): Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

**Psalms 126:1** (References Lord): When the LORD turned again the captivity of Zion, we were like them that dream.

**Acts 7:50** (Parallel theme): Hath not my hand made all these things?

**Job 1:3** (Parallel theme): His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

**Deuteronomy 9:20** (Prayer): And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

**Numbers 12:13** (References Lord): And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.