

Chapter 15: Eliphaz' 2nd cycle speech

Eliphaz's tone in this section transition from gently rebuking Job of being impatient to being critical of what Eliphaz perceives as Job's arrogance, pointing out his rebellious nature and his tirades against God. He accuses Job of being a public sinner who tries to steal primordial wisdom in the same fashion that Adam and Eve did in the Garden of Eden. He makes the claim that wicked people must live in a state of constant anxiety where "bad stuff" happens to them as a kind of curse. Eliphaz appears to be a "prosperity gospel" proponent who believes God's will is for his followers to be happy. If human beings have enough faith in God and enough acts to back up this faith, then God will deliver security and prosperity.

Chapter 16-17: Job's 1st response in the 2nd cycle

Job is in existential crisis. By Eliphaz's logic, his monumental faith must not be enough. His view of God has shifted, and he sees his relationship as estranged. God appears to him as a demon that tears him apart much like a warrior would destroy his target. To add insult to injury, God has surrendered him to his friends for their criticism and amusement. We see an additional request for an arbitrator/umpire to act as a mediator on Job's behalf. Job continues to persist in his integrity and his trust that God will ultimately vindicate him. Job is seeking hope for reconciliation with God where there can be found a tranquil relationship.

Chapter 18: Bildad's 2nd cycle response

An example of how orthodox thinking might lead to a faulty conclusion. Bildad reasons that God is destructive so wicked people get what they deserve. Wicked people are victims of their own doing, and the result is a law of suffering for sinners where they are ultimately destroyed. He claims that what happened to Job is the fate that befalls all who do not know God.

Chapter 19: Job's 2nd response in the 2nd cycle

Job is not satisfied with simple answers to his complex suffering. Job seems to think that maybe God does in fact pervert justice and that is why he has been alienated from society. Yet his biggest moment of doubt produces his greatest profession of faith. He again requests for a personal intercessor/vindicator to argue his case before God. Important to note that redeemer in the historical context this was written in did not refer to Jesus. It most likely refers to an "avenger of blood"—an individual in a clan who intervenes on behalf of another clan member