

MON) May 13**Ch. 5 - Esther invites the king and Haman to a banquet**

After fasting for three days, Esther put on her queenly attire. When he saw Esther coming before the king, the king felt her lovely and asked her what her wish was. However, Esther does not immediately state her request to the king. Esther boldly, but without worry or haste, expects God's work. Are there any topics you pray for these days? I bless you that you will have a time to pray like Esther and walk in step with God boldly and without haste.

Ch. 6 - The King Honors Mordecai.

Haman, who had returned from a banquet given by Queen Esther, was so proud that he thought of killing Mordecai and erected a tree 50 cubits (23m) high. That night, the king could not sleep for some reason, so while he was reading the dynasty diary, he accidentally discovers that Mordecai has not been rewarded for saving King's life by informing the assassination plot. Ironically, who was the one who dressed Mordecai, rode him on horseback, and rode through the city proclaiming, 'This is what the king will do to whom he wants to honor'?

Ch. 7 - The Fall of Haman

On the second day, the king goes to the queen's banquet with Haman and asks Esther to tell him today what her request is. What does Esther ask for?

"if it please the king, let my (.....) be granted me for my wish, and my (.....) for my request.

Ch. 8 - A way to live is opened to the Jews.

The edict sent by Mordecai (verse 11) must have brought great joy to the Jews who had to live in fear and trembling due to Haman's edict. How was the atmosphere of Susa City different when Haman's edict and Mordecai's edict were delivered?

1) When Haman's edict was issued (3:15):

2) When Mordecai's edict was issued (8:15):

TUE) May 14 **Ch. 9 - The Jews completely destroy their enemies.**

December 13th came when the edict written by Haman was to be executed, and this was also the day when the edict written by Mordecai was to be implemented. In Susa, Judah's enemies were destroyed on the 13th and 14th, and the 14th and 15th were designated as a memorial feast (Purim). What are two things the Jews did on this day while feasting and enjoying themselves? (V. 22)

Ch. 10 - The King and Mordecai Are Exalted

This chapter records that after all of this was completed, Mordecai, who saved the Jewish people from the hands of their enemies, became the second-in-command of the Persian Empire. In addition, Mordecai was (.....) among the Jews and (.....) with the multitude of his brothers, for he sought the welfare of his people and spoke (.....) to all his people. (I hope that, like Mordecai, we can bring joy and comfort to the entire church and all God's people.)

Job Ch. 1 - Satan Tests Job

Job's first suffering began (verses 13-19). Satan attacked Job in four ways. The Sabceans took the oxen and the donkeys and killed the servants. Then fire came down from heaven and consumed the sheep and the servants. Then the Chaldeans came and took the camels and killed the servants with the sword. Finally, while the children were having a feast at the house of their eldest son, a typhoon struck. It came and attacked the house and everyone was crushed to death. In one moment, Satan scattered everything that Job had and enjoyed. What was Job's first reaction when he heard this? (verse 20) "Job arose and tore his robe and shaved his head and fell on the ground and (.....)."

Ch. 2 - Satan Tests Job Again

In Satan's second test of Job, what did God not allow to Satan?

1) Possessions 2) Body 3) Children 4) Life

WED) May 15**Ch. 3 - Job's Lament, God is Silent**

Job wants to know the reason for his suffering. However, he is in despair because he cannot solve it at all, and he expresses all the questions about all the misfortunes that started from his birth in a lamentable poem. Write about Job's feelings as expressed in verse 26.

Ch. 4-5 - Eliphaz's first explanation

In this chapter, Eliphaz ultimately tries to comfort Job based on the belief that the righteous will not perish and the honest will not be cut off. However, the theological foundation of Eliphaz's consolation is the logic of punitive justice, that is, you reap what you sow (4:8). Eliphaz went further and said that if Job accepted the suffering that is God's discipline, that is, if he confessed his sins, He says he will be happy again (verses 5:17-26). In a way, Eliphaz comforting Job with only his own experiences and thoughts seems to be condemning Job. In verse 5:17, what does Eliphaz conclude is the reason for Job's suffering?

Ch. 6 - Job's answer

Eliphaz's right words were painful to Job (25). The reason why his right words tormented Job's heart was not because of a problem of words and logic, but because of the incorrect application of the words, and because of the arrogance of a person who tried to confine God's work within his own logic. Job protests that it is as cruel as selling a helpless orphan by drawing lots (verse 27). It is said that Job has a reason to rejoice even in the midst of constant pain that makes him long for death. What is that reason?

THU) May 16**Ch. 7 - Job's answer**

Continuing from Chapter 6, Job's answer continues in this chapter.

He laments his meaningless life and asks the heartbreaking question of why God considers such a fleeting life important and punishes him endlessly.

Look for verses that express Job's desire to die rather than live.

Ch. 8 - Bildad's first explanation

While Eliphaz spoke based on his own experience, Bildad speaks based on his own knowledge and learning.

There are parts of his argument that are correct, but the problem is that he asserts that Job's suffering was due to sin.

What does Bildad say is the cause of the death of Job's children? (Verse 4)

(Bildad only knew that suffering was God's discipline or judgment for sin, but he missed that trials and suffering are given by God to strengthen the faith of his children.)

Ch. 9-10 Job's answer

As Bildad argues, Job also acknowledges God's justice (chapter 9). Even in his despair, Job's hope for Christ as a judge (9:33) who will lay his hand between us weakens again in chapter 10. As long as this pain and suffering continues, Job cannot speak of his innocence anywhere. Job suffered through physical, mental, and psychological pain, but more than anything, he suffered more because of his spiritual pain and confusion.

What did Job really want to know with his earnest heart from God? (10:2)

FRI) May 17**Ch. 11 - The first explanation of Zophar**

Zophar's words begin with a condemnation of Job (verses 2-3) and a contemptuous rebuke (verses 4-5). Zophar urges Job to repent and lists the blessings he will enjoy after repenting.

When we comfort and advise brothers and sisters who are struggling, we must be careful if we only ask them to repent by applying the simple logic of faith. What is right should always go hand in hand with love.

"if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not (.....), I am nothing."

Ch. 12-14 - Job's Answer

Chapters 12-14 are Job's response to Zophar, rather than simply a response to the story of Zophar. This can be seen as Job's position on all the stories Eliphaz, Bildad, and Zophar have told so far. Job's words across three chapters express his fears related to God's absence and presence. First, chapter 12 confesses the wisdom and power of God, which Job himself also knew. In verse 13:15, the Korean Bible records, "He will kill me, and there is no hope for me," but the English and modern Bibles contain Job's faith, "Though he slay me, I will hope in him."

In chapter 14, Job cannot escape from deep discouragement. Although he says he will only talk to God, Job is possessed by the fear that makes him feel as if God is opposing him and destroying him. Among these, you can find passages in many places where Job puts his hope in God. Try writing down verse 14:15.

SAT) May 18**Ch. 15 - Eliphaz's second explanation**

Eliphaz can't listen to Job's words and attacks Job again. The core of his words is that Job has ceased to fear God (4), is opposing God in his spirit (13), is raising his hand against God, and is arrogantly betraying the Almighty (25). I judge. Eliphaz, who cannot comfort or understand the suffering that Job goes through and only judges it as a result of sin, rebukes Job by saying, "Your own (.....) condemns you, and not I; your own (.....) testify against you."

Ch. 16-17 - Job's answer

After hearing Eliphaz's second words, Job describes his three friends as poor counselors (16:1-5). They are 'comforters who bring disaster' (16:2) and are nothing but useless wise men (17:10).

However, there is a certain change that can be found in Job's cries. Far from being extinguished by Job's faint hope by his friends, it is instead manifesting itself as a stronger confidence in God.

"Even now, behold, my (.....) is in heaven, and he who (.....) for me is on high."

Ch. 18 - Bildad's second explanation

Bildad harshly criticizes Job. He urges Job, who does not listen to their advice at all, to gain some understanding now (2). Bildad treats Job as completely unrighteous, that is, as someone who does not know God. How verses can you tell that from?