

May 30, 2018

**From the King James Version of the Bible**

Rom. 12:21

Be not overcome of evil, but overcome evil with good.

Esth. 2:5 (to 2nd ), 6 (to captivity), 7 (to up), 7 Esther (to ;)

¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, ... Who had been carried away from Jerusalem with the captivity ... And he brought up... Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful;

Esth. 2:15 And, 17 (to 1st ), 17 so (to queen), 21-23

And Esther obtained favour in the sight of all them that looked upon her. ... And the king loved Esther above all the women, ... so that he set the royal crown upon her head, and made her queen

¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Esth. 3:1 (to Haman), 1 and, 2, 5, 6 wherefore, 8-10 (to Haman), 10 4th the, 13 (to 7th ,)

AFTER these things did king Ahasuerus promote Haman ... and advanced him, and set his seat above all the princes that *were* with him. And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence. ... And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. ... wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom, even the people of Mordecai.

¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore *it is* not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman ... the Jews' enemy. ... And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women,

Esth. 4:1, 2, 4, 5, 7, 13-17

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; And

came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

¶ So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not. Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*. ... And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

¶ Then Esther bade *them* return Mordecai *this answer*, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Esth. 5:1-4, 9-11, 13, 14

NOW it came to pass on the third day, that Esther put on *her royal apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If *it seem* good unto the king, let the king and Haman come unto the banquet that I have prepared for him.

¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. ... Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

¶ Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Esth. 6:1-3, 4 Now, 5-8, 10, 12-14

ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. ... And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: ... Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

¶ And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they *were* yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Esth. 7:1-4 (to 1st .), 5, 6, 10

SO the king and Haman came to banquet with Esther the queen. And the king said again unto Esther at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish.

¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esth. 8:2

And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

***From Science and Health with Key to the Scriptures, by Mary Baker Eddy***

SH 406:11-13, 19-25

The Science of being unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth. Then error disappears.

Resist evil — error of every sort — and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die.

SH 570:30-5

Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity.

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil?

SH 571:12-19 Escape

Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning.

At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you.

SH 71:2 Evil

Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

SH 398:30-2

The Science of Mind must come to the rescue, to work a radical cure. Then we understand the process. The great fact remains that evil is not mind. Evil has no power, no intelligence, for God is good, and therefore good is infinite, is All.

SH 480:20

It is the opposite of good — that is, evil — which seems to make men capable of wrongdoing. Hence, evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author. The supposititious parent of evil is a lie.

SH 538:3 (only)

Truth should, and does, drive error out of all selfhood.

SH 538:17-22

Sin, sickness, and death have no record in the Elohist introduction of Genesis, in which God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

SH 594:1 (only, to Serpent), 2 a (only, to 2nd ;), 8

**SERPENT** ... a lie; ... The first audible claim that God was not omnipotent and that there was another power, named *evil*, which was as real and eternal as God, good.

SH 127:16-19

Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil.

SH 128:2-3

Good is natural and primitive. It is not miraculous to itself.

SH 240:18-22, 24-26

Mortals move onward towards good or evil as time glides on. If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified. If at present satisfied with wrong-doing, we must learn to loathe it. ... Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.

SH 450:19-22, 24-26

The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good.... The Christian Scientist knows that they are errors of belief, which Truth can and will destroy.

SH 476:6 (only)

Error, urged to its final limits, is self-destroyed.

SH 103:15

The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

Hymn 370  
Hymn 99  
Hymn 374