

2025.5.28 - The Beauty of Holiness (Esther)



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King James Bible

1. Ps. 90:17 let (to :)

17 ... let the beauty of the LORD our God be upon us: ...

2. Esth. 1:1, 3, 9, 10 (to commanded), 11, 12, 16, 17, 19

- 1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)
- 3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:
- 9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.
- 10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded ...
- 11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.
- 12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.
- 16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.
- 17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.
- 19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

3. Esth. 2:2, 4, 5 (to 2nd), 6–8, 10–13 (to ;), 17

- 2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:
- 4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.
- 5 ¶ Now in Shushan the palace there was a certain Jew, whose name *was* Mordecai, ...
- 6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.
- 7 And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.
- 8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.
- 10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.
- 11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.
- 12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)
- 13 Then thus came *every* maiden unto the king; ...
- 17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

4. Esth. 3:1, 2, 4–6, 8, 9 (to :), 12, 13

- 1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.
- 2 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.
- 4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.
- 5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

- 6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.
- 8 ¶ 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.
- 9 If it please the king, let it be written that they may be destroyed: ...
- 12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.
- 13 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, in one day, *even* upon the thirteenth *day* of the twelfth month, which is the month Adar, and *to take* the spoil of them for a prey.

5. Esth. 4:1, 5, 9–17

- 1 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;
- 5 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*.
- 9 And Hatach came and told Esther the words of Mordecai.
- 10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;
- 11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.
- 12 And they told to Mordecai Esther's words.
- 13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.
- 14 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?

- 15 ¶ Then Esther bade *them* return Mordecai *this answer*,
16 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.
17 So Mordecai went his way, and did according to all that Esther had commanded him.

6. Esth. 5:1 (to :), 2–4

- 1 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: ...
2 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.
3 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.
4 And Esther answered, If *it seem* good unto the king, let the king and Haman come
this day unto the banquet that I have prepared for him.

7. Esth. 7:1–4 (to 1st .), 5, 6 (to 1st .), 7, 8, 10 (to 1st .)

- 1 So the king and Haman came to banquet with Esther the queen.
2 And the king said again unto Esther on the second day 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.
3 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:
4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. ...
5 ¶ 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?
6 And Esther said, The adversary and enemy is this wicked Haman. ...
7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace
garden: and Haman stood up to make request for his life to Esther the queen; for he
saw that there was evil determined against him by the king.
8 Then the king returned out of the palace garden into the place of the banquet of wine;
and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he
force the queen also before me in the house? As the word went out of the king's
mouth, they covered Haman's face.
10 So they hanged Haman on the gallows that he had prepared for Mordecai. ...

8. Esth. 8:3–6, 11, 17 (to 1st .)

- 3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.
- 4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,
- 5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:
- 6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
- 11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,
- 17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. ...

9. Ps. 29:2

- 2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

10. Ps. 46:4, 5

- 4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.
- 5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

11. Gen. 2:10 a, 11 (to :), 13 (to :)

- 10 ... a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
- 11 The name of the first *is* Pison: ...
- 13 And the name of the second river *is* Gihon: ...

1. SH 593:1

1 **PISON** (river). The love of the good and beautiful, and
their immortality.

2. SH 587:3

3 **GIHON** (river). The rights of woman acknowledged
morally, civilly, and socially.

3. SH 582:24

24 **CANAAN** (the son of Ham). A sensuous belief; the
testimony of what is termed material sense; the error
which would make man mortal and would make mortal
27 mind a slave to the body.

4. SH 268:9

9 Material-
istic hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-
12 herd-boy with his sling, woman goes forth to battle with
Goliath.

5. SH 570:22–24, 26–14

In this age the earth will help the woman; the spiritual
idea will be understood. Those ready for the blessing
24 you impart will give thanks.

When God heals the sick or the sinning, they should
27 know the great benefit which Mind has wrought. They
should also know the great delusion of mor-
tal mind, when it makes them sick or sinful.

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

Why this backwardness, since exposure is necessary
to ensure the avoidance of the evil? Because people like
6 you better when you tell them their virtues
than when you tell them their vices. It re-

Hidden ways
of iniquity

Christly
warning

quires the spirit of our blessed Master to tell a man his
9 faults, and so risk human displeasure for the sake of doing
right and benefiting our race. Who is telling mankind
of the foe in ambush? Is the informer one who sees the
12 foe? If so, listen and be wise. Escape from evil, and
designate those as unfaithful stewards who have seen the
danger and yet have given no warning.

6. SH 192:32–194:9

I was called to visit Mr. Clark in Lynn, who had been
1 confined to his bed six months with hip-disease, caused by
a fall upon a wooden spike when quite a boy. On enter-
3 ing the house I met his physician, who said that
the patient was dying. The physician had just
probed the ulcer on the hip, and said the bone was carious
6 for several inches. He even showed me the probe, which
had on it the evidence of this condition of the bone. The
doctor went out. Mr. Clark lay with his eyes fixed and
9 sightless. The dew of death was on his brow. I went to
his bedside. In a few moments his face changed; its
death-pallor gave place to a natural hue. The eyelids
12 closed gently and the breathing became natural; he was
asleep. In about ten minutes he opened his eyes and
said: “I feel like a new man. My suffering is all gone.”
15 It was between three and four o’clock in the afternoon
when this took place.

Mind cures
hip-disease

I told him to rise, dress himself, and take supper with
18 his family. He did so. The next day I saw him in the
yard. Since then I have not seen him, but am informed
that he went to work in two weeks. The discharge from
21 the sore stopped, and the sore was healed. The diseased
condition had continued there ever since the injury was
received in boyhood.

24 Since his recovery I have been informed that his physi-
cian claims to have cured him, and that his mother has
been threatened with incarceration in an insane asylum
27 for saying: “It was none other than God and that woman
who healed him.” I cannot attest the truth of that
report, but what I saw and did for that man, and what
30 his physician said of the case, occurred just as I have

narrated.

It has been demonstrated to me that Life is God
1 and that the might of omnipotent Spirit shares not its
strength with matter or with human will. Review-
3 ing this brief experience, I cannot fail to discern the
coincidence of the spiritual idea of man with the divine
Mind.

6 A change in human belief changes all the physical symp-
toms, and determines a case for better or for
worse. When one's false belief is corrected,
9 Truth sends a report of health over the body.

Change of
belief

7. SH 526:26–5

Genesis ii. 15. And the Lord God [Jehovah] took the
27 man, and put him into the garden of Eden, to dress it and
to keep it.

The name Eden, according to Cruden, means *pleasure*,
30 *delight*. In this text Eden stands for the mortal, mate-
1 rial body. God could not put Mind into matter nor in-
finite Spirit into finite form to dress it and
3 keep it, — to make it beautiful or to cause it
to live and grow. Man is God's reflection, needing no
cultivation, but ever beautiful and complete.

Garden of
Eden

8. SH 247:10–11 (np)

Beauty, as well as truth, is eternal; but the beauty
of material things passes away, fading and fleeting as
12 mortal belief. Custom, education, and fashion
form the transient standards of mortals. Im-
mortality, exempt from age or decay, has a glory of its
15 own, — the radiance of Soul. Immortal men and women
are models of spiritual sense, drawn by perfect Mind
and reflecting those higher conceptions of loveliness
18 which transcend all material sense.

Eternal
beauty

Comeliness and grace are independent of matter. Be-
ing possesses its qualities before they are perceived hu-
21 manly. Beauty is a thing of life, which
dwells forever in the eternal Mind and re-
flects the charms of His goodness in expression, form,
24 outline, and color. It is Love which paints the petal

The divine
loveliness

with myriad hues, glances in the warm sunbeam, arches
the cloud with the bow of beauty, blazons the night with
27 starry gems, and covers earth with loveliness.

The embellishments of the person are poor substitutes
for the charms of being, shining resplendent and eternal
30 over age and decay.

The recipe for beauty is to have less illusion and
more Soul, to retreat from the belief of pain or pleasure
1 in the body into the unchanging calm and glorious free-
dom of spiritual harmony.

3 Love never loses sight of loveliness. Its halo rests upon
its object. One marvels that a friend can ever seem less
than beautiful. Men and women of ripper

6 years and larger lessons ought to ripen into
health and immortality, instead of lapsing into darkness
or gloom. Immortal Mind feeds the body with supernal
9 freshness and fairness, supplying it with beautiful images
of thought and destroying the woes of sense which each
day brings to a nearer tomb.

Love's
endowment

9. SH 135:11–15

The same power which heals sin heals also sickness.
12 This is “the beauty of holiness,” that when Truth heals
the sick, it casts out evils, and when Truth
casts out the evil called disease, it heals the
15 sick.

Fear and
sickness
identical

10. SH 246:23

Man,
24 governed by immortal Mind, is always beautiful and
grand. Each succeeding year unfolds wisdom, beauty,
and holiness.

11. SH 60:6–8

6 The beautiful in character is also the
good, welding indissolubly the links of affec-
tion.

Permanent
affection

12. SH 304:3–14

3 It is ignorance and false belief, based on a material
sense of things, which hide spiritual beauty and good-
ness. Understanding this, Paul said: “Nei-
6 ther death, nor life, . . . nor things present,
nor things to come, nor height, nor depth, nor
any other creature, shall be able to separate us from
9 the love of God.” This is the doctrine of Christian
Science: that divine Love cannot be deprived of its
manifestation, or object; that joy cannot be turned into
12 sorrow, for sorrow is not the master of joy; that good can
never produce evil; that matter can never produce mind
nor life result in death.

Man
inseparable
from Love

13. SH 340:23

One infinite God, good, unifies men and nations; con-
24 stitutes the brotherhood of man; ends wars; fulfils the
Scripture, “Love thy neighbor as thyself;” annihilates
pagan and Christian idolatry, — whatever is wrong in
27 social, civil, criminal, political, and religious codes;
equalizes the sexes; annuls the curse on man, and leaves
nothing that can sin, suffer, be punished or destroyed.

14. SH 516:12–13

12 Love, redolent with unselfish-
ness, bathes all in beauty and light.

Love imparts
beauty