

2026.1.7 - Hebrews, James, and Peter



🗨️ *Christian Science Hymnal #531, 586, 517*

🗨️ *King James Bible*

1. Heb. 11:1, 8, 10, 17, 19, 32–35, 37–40

- 1 Now faith is the substance of things hoped for, the evidence of things not seen.
- 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- 10 For he looked for a city which hath foundations, whose builder and maker is God.
- 17 By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,
- 19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.
- 32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthæ; of David also, and Samuel, and of the prophets:
- 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
- 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
- 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
- 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
- 38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.
- 39 And these all, having obtained a good report through faith, received not the promise:
- 40 God having provided some better thing for us, that they without us should not be made perfect.

2. Heb. 12:1, 6

- 1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run

with patience the race that is set before us,
6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

3. Heb. 13:2, 8

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
8 Jesus Christ the same yesterday, and to-day, and for ever.

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

1. SH 112:16

From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude
18 come spiritual rules, laws, and their demonstration, which, like the great Giver, are “the same yesterday, and to-day, and forever;” for thus are
21 the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.

Unchanging
Principle

2. SH 2:31 God

God is
“the same yesterday, and to-day, and forever;” and
1 He who is immutably right will do right without being reminded of His province. The wisdom of man is not
3 sufficient to warrant him in advising God.

3. SH 241:1

1 “Whom the Lord loveth He chasteneth.” He, who knows God’s will or the demands of divine Science and
3 obeys them, incurs the hostility of envy; and he who refuses obedience to God, is chastened by Love.

4. SH 428:8

To divest
9 thought of false trusts and material evidences in order that the spiritual facts of being may appear, — this is the great attainment by means of which we shall sweep
12 away the false and give place to the true. Thus we may establish in truth the temple, or body, “whose builder and maker is God.”

5. SH 279:3

3 A New Testament writer plainly describes faith, a quality of mind, as “the *substance* of things hoped for.”

6. SH 468:17 Substance

... Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: “The substance of things hoped for, the evidence of things not seen.” Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit.

Spiritual
synonyms

7. SH 249:18

18 Life is, like Christ, “the same yesterday, and to-day, and forever.” Organization and time have nothing to do with Life. You say, “I dreamed last night.”
21 What a mistake is that! The I is Spirit. God never slumbers, and His likeness never dreams. Mortals are the Adam dreamers.

Illusive
dreams

8. SH 546:4

Spirit, God, never germinates, but is “the same yesterday, and to-day, and forever.” If Mind, God, creates error, that error must exist in the divine Mind, and this assumption of error would dethrone the perfection of Deity.

Mortality
mythical

9. SH 283:6–27

6 Mind is the same Life, Love, and wisdom “yesterday, and to-day, and forever.” Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding.
12 But what say prevalent theories? They insist that

Source of
all life and
action

Life, or God, is one and the same with material life so-
15 called. They speak of both Truth and error as *mind*,
and of good and evil as *spirit*. They claim that to be
life which is but the objective state of material sense, —
18 such as the structural life of the tree and of material
man, — and deem this the manifestation of the one Life,
God.

21 This false belief as to what really constitutes life so
detracts from God's character and nature, that the true
sense of His power is lost to all who cling to
24 this falsity. The divine Principle, or Life, can-
not be practically demonstrated in length of days, as it
was by the patriarchs, unless its Science be accurately
27 stated.

Spiritual
structure

10. SH 299:11

Angels

12 are God's representatives. These upward-soaring beings
never lead towards self, sin, or materiality, but guide to
the divine Principle of all good, whither every real indi-
15 viduality, image, or likeness of God, gathers. By giving
earnest heed to these spiritual guides they tarry with us,
and we entertain "angels unawares."

11. SH 28:22

Remember, thou Christian martyr, it is enough if
thou art found worthy to unloose the sandals of thy
24 Master's feet! To suppose that persecution
for righteousness' sake belongs to the past,
and that Christianity to-day is at peace with the world
27 because it is honored by sects and societies, is to mis-
take the very nature of religion. Error repeats itself.
The trials encountered by prophet, disciple, and apostle,
30 "of whom the world was not worthy," await, in some
form, every pioneer of truth.

Persecution
prolonged

4. James 1:1–4, 12, 13, 27

- 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- 2 My brethren, count it all joy when ye fall into divers temptations;
- 3 Knowing *this*, that the trying of your faith worketh patience.
- 4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.
- 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
- 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:
- 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

5. James 2:18, 26

- 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
- 26 For as the body without the spirit is dead, so faith without works is dead also.

Science and Health

12. SH 342:21–5

- 21 Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of
- 24 Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christli-
- 27 ness of good works, when our Master says, “By their fruits ye shall know them”?

Argument of
good works

- If Christian Scientists were teaching or practising
- 30 pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people
- 1 are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Prin-
- 3 ciple of healing, and for proving my word by my deed?
- James said: “Show me thy faith without thy works, and I will show thee my faith by my works.”

13. SH 487:13–13 (np)

Question. — You speak of belief. Who or what is it that believes?

15 *Answer.* — Spirit is all-knowing; this precludes the
need of believing. Matter cannot believe, and Mind
understands. The body cannot believe. The
18 believer and belief are one and are mortal.
Christian evidence is founded on Science or
demonstrable Truth, flowing from immortal Mind, and
21 there is in reality no such thing as *mortal* mind. Mere
belief is blindness without Principle from which to ex-
plain the reason of its hope. The belief that life is sen-
24 tient and intelligent matter is erroneous.

Understand-
ing *versus*
belief

The Apostle James said, “Show me thy faith without
thy works, and I will show thee my faith by my works.”
27 The understanding that Life is God, Spirit, lengthens
our days by strengthening our trust in the deathless
reality of Life, its almightiness and immortality.

30 This faith relies upon an understood Principle. This
Principle makes whole the diseased, and brings out the
1 enduring and harmonious phases of things. The result
of our teachings is their sufficient confirmation. When,
3 on the strength of these instructions, you are
able to banish a severe malady, the cure shows
that you understand this teaching, and therefore you re-
6 ceive the blessing of Truth.

Confirmation
by healing

The Hebrew and Greek words often translated *belief*
differ somewhat in meaning from that conveyed by the
9 English verb *believe*; they have more the sig-
nificance of faith, understanding, trust, con-
stancy, firmness. Hence the Scriptures often appear in
12 our common version to approve and endorse belief, when
they mean to enforce the necessity of understanding.

Belief and
firm trust

14. SH 23:12

12 Rabbinical lore said: “He that taketh one doctrine,
firm in faith, has the Holy Ghost dwelling in him.”
This preaching receives a strong rebuke in
15 the Scripture, “Faith without works is dead.”
Faith, if it be mere belief, is as a pendulum swinging be-

Doctrines
and faith

tween nothing and something, having no fixity. Faith,
18 advanced to spiritual understanding, is the evidence gained
from Spirit, which rebukes sin of every kind and estab-
lishes the claims of God.

15. SH 454:22

Wait patiently for divine Love to move upon the
waters of mortal mind, and form the perfect concept.
24 Patience must “have her perfect work.”

Bible

6. James 3:11, 12

11 Doth a fountain send forth at the same place sweet *water* and bitter?
12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no
fountain both yield salt water and fresh.

7. James 4:3, 8 (to 1st .)

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.
8 Draw nigh to God, and he will draw nigh to you. ...

8. James 5:13–16

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.
14 Is any sick among you? let him call for the elders of the church; and let them pray
over him, anointing him with oil in the name of the Lord:
15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he
have committed sins, they shall be forgiven him.
16 Confess *your* faults one to another, and pray one for another, that ye may be healed.
The effectual fervent prayer of a righteous man availeth much.

Science and Health

16. SH 287:6–16

6 Error supposes man to be both mental and material.
Divine Science contradicts this postulate and maintains
man’s spiritual identity.
9 We call the absence of Truth, *error*. Truth and error
are unlike. In Science, Truth is divine, and the *infinite*
God can have no unlikeness. Did God, Truth,

12 create error? No! “Doth a fountain send
forth at the same place sweet water and bitter?” God
being everywhere and all-inclusive, how can He be absent
15 or suggest the absence of omnipresence and omnipotence?
How can there be more than *all*?

17. SH 10:22–32 (to .)

Experience teaches us that we do not always receive
the blessings we ask for in prayer. There is some mis-
24 apprehension of the source and means of
all goodness and blessedness, or we should
certainly receive that for which we ask. The Scrip-
27 tures say: “Ye ask, and receive not, because ye ask
amiss, that ye may consume it upon your lusts.” That
which we desire and for which we ask, it is not always
30 best for us to receive. In this case infinite Love will
not grant the request. Do you ask wisdom to be mer-
ciful and not to punish sin? Then “ye ask amiss.”

Asking
amiss

18. SH 12:1

1 “The prayer of faith shall save the sick,” says the
Scripture. What is this healing prayer? A mere re-
3 quest that God will heal the sick has no
power to gain more of the divine presence
than is always at hand. The beneficial effect of
6 such prayer for the sick is on the human mind, mak-
ing it act more powerfully on the body through a blind
faith in God. This, however, is one belief casting out
9 another, — a belief in the unknown casting out a belief
in sickness. It is neither Science nor Truth which
acts through blind belief, nor is it the human under-
12 standing of the divine healing Principle as manifested
in Jesus, whose humble prayers were deep and con-
scientious protests of Truth, — of man’s likeness to
15 God and of man’s unity with Truth and Love.

Prayer for
the sick

9. I Pet. 1:1, 2 Grace

- 1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 ... Grace unto you, and peace, be multiplied.

10. I Pet. 4:8 above, 9

- 8 ... above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.
- 9 Use hospitality one to another without grudging.

11. I Pet. 5:8

- 8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

12. II Pet. 3:1, 2, 8, 15 even, 16, 18

- 1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:
- 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
- 8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.
- 15 ... even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- 16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.
- 18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Science and Health

19. SH 560:22

- Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to
- 24 his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal
 - 27 to the persecutors. Why? Because it has hid from them the true idea which has been presented. To mis-

Persecution
harmful

understand Paul, was to be ignorant of the divine idea he
30 taught. Ignorance of the divine idea betrays at once a
greater ignorance of the divine Principle of the idea — igno-
1 rance of Truth and Love. The understanding of Truth
and Love, the Principle which works out the ends of eternal
3 good and destroys both faith in evil and the practice of
evil, leads to the discernment of the divine idea.

20. SH 504:16–23

The successive appearing of God's ideas is represented
as taking place on so many *evenings* and *mornings*, —
18 words which indicate, in the absence of solar
time, spiritually clearer views of Him, views
which are not implied by material darkness and dawn.
21 Here we have the explanation of another passage of
Scripture, that "one day is with the Lord as a thousand
years."

Evenings and
mornings

21. SH 8:10–30

If a man, though apparently fervent and prayerful,
is impure and therefore insincere, what must be the
12 comment upon him? If he reached the
loftiness of his prayer, there would be no
occasion for comment. If we feel the aspiration, hu-
15 mility, gratitude, and love which our words express, —
this God accepts; and it is wise not to try to deceive
ourselves or others, for "there is nothing covered that
18 shall not be revealed." Professions and audible pray-
ers are like charity in one respect, — they "cover the
multitude of sins." Praying for humility with what-
21 ever fervency of expression does not always mean a
desire for it. If we turn away from the poor, we are
not ready to receive the reward of Him who blesses
24 the poor. We confess to having a very wicked heart
and ask that it may be laid bare before us, but do
we not already know more of this heart than we are
27 willing to have our neighbor see?

Aspiration
and love

We should examine ourselves and learn what is the
affection and purpose of the heart, for in this way
30 only can we learn what we honestly are.

22. SH 580:28

ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and
30 Truth. Jesus said of the devil, “He was a murderer from the beginning, . . . he is a liar and the father of it.”
1 This view of Satan is confirmed by the name often conferred upon him in Scripture, the “adversary.”

23. SH 598:21–30

21 “One day is with the Lord as a thousand years.”
(II Peter iii. 8.)
One moment of divine consciousness, or the spiritual
24 understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life
27 discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are un-
30 known.