

**Chapter 1 : The Substance of Things Seen: Art, Faith, and the Christian Community by Robin M. Jensen**

*In The Substance of Things Seen, Robin M. Jensen begins several conversations about the place of art in worship and the effects of the experience of art upon our.*

To answer that question, most people immediately think of Heb 11. They conclude that faith means having an assurance and an inner conviction that God will fulfill all of His promises. And that is absolutely true. But faith can do more. And that taste gives me assurance that God is real, that He is all-satisfying, and that I should fully trust Him. And you are thirsty. So faith is the assurance of things hoped for, because by faith we experience the substance of the God we hope for. I believe Heb 11. But I think it also means something more. I was helped by reading the next verse. And when you have faith in Christ, you will have times when you experience the same thing. God will commend you by pouring His love into your heart Rom 5: This will give you evidence that the unseen God is real, that Jesus is your glorious Savior, and that you have every reason to trust Him. Faith can also give us an actual experience of the substance of those promises. And this means that faith has the substance or the nature of what is hoped for in it. Felt much comfort and devotedness to God this day. At night, it was refreshing to get alone with God and pour out my soul. Oh, who can conceive of the sweetness of communion with the blessed God, but those who have experience of it! Glory to God forever, that I may taste heaven below. That kind of faith is crucial. Faith can give us such communion with God that we taste heaven here below. But faith can be more. Turn your heart from other satisfactions. Ask God to strengthen your faith in Christ. Pray earnestly over His promises. Faith can bring the substance of the God we hope for "so we experience heaven on earth. So open the box, take the bottle of water, and drink.

**Chapter 2 : The Context Of "faith Is The Evidence Of Things Not Seen" - Discover The Word**

*The Substance of Things Seen has 36 ratings and 4 reviews. While the average person rarely sees it, the visual arts play a subtle yet profound role in th.*

It is faith without sight. When we can see, it is not faith but reasoning. In crossing the Atlantic we observed this very principle of faith. We saw no path upon the sea nor sign of the shore. And yet day by day we were marking our path upon the chart as exactly as if there had followed us a great chalk line upon the sea; and when we came within twenty miles of land we knew where we were as exactly as if we had seen it all three thousand miles â€ Rev. Abram began his journey without any knowledge of his ultimate destination. He obeyed a noble impulse without any discernment of its consequences. He took "one step," and he did not "ask to see the distant scene. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link. Preached June 9, By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: Last Sunday we touched upon â€ Frederick W. Believers "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong. Descend, O sovereign love, descend, And melt that stubborn soul! It has been supposed by many ill-instructed people that the doctrine of justification by faith is opposed to the teaching of good works, or obedience. But now they desire a better country, that is an heavenly The proof of faith lies in perseverance. There is a sort of faith which doth run well for a while, but it is soon ended, and it doth not obey the truth. He approaches the Bible without any previous knowledge of what it contains. He is wholly without prejudice; he has nothing to prove and nothing to defend. Such a man will not have read long until his mind begins to observe certain truths standing out from the page. They are the spiritual principles behind â€ A. Hebrews 11; Matthew 9: The Scriptures place stress upon the fact that â€ Henry T. Much of the communion of this earth is not by speech or actual contact, and the holiest influences fall upon us in silence. A monument or symbol shall convey a meaning which cannot be expressed; and a token of some departed one is more eloquent than words. The mere presence of a good and holy personage will move us to reverence and admiration, though he may say and do but little. So is there an impersonal presence of such an one; and, though â€ E.

**Chapter 3 : Hebrews - Bible Gateway**

*The Substance of Things Seen: Art, Faith, and the Christian Community makes an indelible contribution to those in this field and to general readers interested in understanding how art engages our spirituality as persons of faith and how the church depends on the arts in its worship, architecture, and spiritual formation. Written in a beautiful.*

Faith makes certain the unseen things for which we hope. When our faith becomes mature, that for which we hope will become more real to us than those things which are visible. There are three things which must be established and settled in any situation in which faith is to be exercised. First, the object of our faith must be beyond our ability to achieve. If it were not so, faith would be unnecessary as human effort could accomplish the desired end. Natural impossibility is the atmosphere in which faith works. Second, the unseen object of our faith must be hoped for through a yearning heart with a pure motive. And third, there must be a personal conviction that the object believed for is as real as if it was already attained. The word "substance" could be misleading because we may think that it means the natural essence of an object. The substance of this booklet is paper and ink, but this is not the meaning of the Greek word, "hupostasis" which is used for "substance" in our text. This word consists of two words, "hupo" - under, and "histemi" - stand. It is that which "stands under". It is not the object that is hoped for, but rather that which stands under and supports the object, in order to bring it into material manifestation. My arm is not the substance nor the object, but is the "stand under" which supports the object in order to bring it down. Following is a definition of faith which gives the right understanding of the word. And instead of sinking under them due to their difficulty or uncertainty, it stands firmly under them and sustains their becoming reality. The Lord does not ask us to say that we have the object hoped for when we do not have it. He does ask us to declare our faith by saying that we have "hupostasis," or the "stand under" which brings the object to materialization. Faith is never a struggle, but a resting in hope. Abraham gives us an example of this: The word "stagger" is what unbelief and fear make us do. But faith, "hupostasis," supports and holds steady the conditions for us. Abraham had faith, although that for which he believed was humanly impossible. To "have it by faith" means that our faith is operative; although the material manifestation is not yet seen, it is moving toward its material accomplishment. Therefore, it is as good as done, and we can "call those things which are not, as though they were. The check is not the money, but it is equal to it, and stands under, until we receive the money in our hand. Then the check is no longer needed, as we have that which it represented. The word "evidence" relates to our being tested. The very foundation upon which our faith rests is the Word of God. Faith is the result of our having a "word" from the Lord, which becomes the substance and evidence of our believing. We take God at His word and believe what He has said to us. Faith, then, is not belief without evidence, but rather it is the result of the "word" that He has spoken to us. As an illustration of our having faith through His Word, let us consider Peter walking upon the water: They are in Divine order and acting in obedience; however, a storm comes upon them. Trouble or opposition may not indicate that we are out of His will or in disobedience. Very often we find that a severe test may prove that we ARE in Divine order - for the sake of our discipline, the development of our faith, and our spiritual growth. When the Lord found His disciples in trouble, He came to them, walking on the water, and gave them a word of comfort. In the next verse, the needed evidence is given. The word "come" spoken by Jesus is the key to the situation. And when Peter was come down out of the ship, he walked on the water, to go to Jesus" Matthew Peter did not walk upon the water, rather he walked on "substance. He was safe so long as he looked at the Lord, but - as soon as he looked down at the water - he began to sink. Notice how Jesus dealt with this. As the Lord held Peter, He rebuked him. The safest place for a rebuke is in the arms of the Lord. If it were not so, some of us might run from Him in greater fear. The evidence is His Word. But this does not mean that we have a right to choose a "Word" that suits us, and then attempt to bring it to pass. Note that Peter did not venture until he had a word from the Lord: But there is a difference. We are to proceed carefully on the "word" that we have, but never in presumption. Many Christians are confused concerning their faith. This is because they venture out upon a promise from the Bible, thinking they have a right to risk all upon it when - in truth - the promise may have no application to the situation at all. Then, when the Lord does not answer, they

are thrown into confusion and doubt. One may be moved by personal desires, and be so determined to have what He may call victory, that he battles until exhausted. We should never venture out upon the water until we have the divine "come" under our feet. We must listen for His voice, and once we have heard, we have substance upon which we can walk into the impossible. Now our faith will bring us to the Lord Himself.

Chapter 4 : TEDGlobal: Program

*The Substance of Things Seen should do much to advance what is already a fast-growing conversation between faith and art." William A. Dyrness "Robin Jensen's book makes a wonderful contribution to the thoughtful conversation about art in the church.*

From elegcho; proof, conviction. A thing done, a deed, action; a matter, an affair. From prasso; a deed; by implication, an affair; by extension, an object. A primary verb; to look at. The coming of the Lord, for judgment upon His adversaries, for salvation to His people, draws nigh. And faith is this. It is not a complete definition, in the sense of including all the moments of thought which are present in the word as used in the last chapter Hebrews The "things hoped for" are not mere figments of the imagination; their basis is the word of God. If we keep this in mind, the words, still remaining general in their form, agree with all that has led up to them and with all that follows; and whether they be called definition or description will be of little consequence. The exact meaning of the special terms here used it is not easy to ascertain. The word rendered "substance" has already occurred twice in the Epistle. The former of these renderings the Authorised version. The sense which it presents, however, is not very clean; and the symmetry of the verse almost compels us here to make choice of some word which denotes an act, or at all events an attitude, of the mind. Most commentators of our own day accept the second meaning explained above, "confidence" or "assurance in regard to things hoped for. On the other hand, the analogy of the second member of the verse, and a peculiarity in the Greek construction which we cannot here discuss, seem to be in favour of a third rendering of the words: But this difficulty is only apparent; for in regard to ourselves these objects of our hope do not yet exist, since they still belong to the future Romans 8: The Greek word denotes putting to the test, examining for the purpose of proof, bringing to conviction. Under this aspect faith appears as neither blindly rejecting nor blindly accepting whatever may be said about things unseen, but boldly dealing with them as if with things seen, and then unflinchingly accepting that which has stood the proof. One peculiarity of the Greek yet remains to be noticed. In the second clause the word "things" is expressed in the Greek as in Hebrews 6: The whole verse, then, may be rendered "Now faith is the giving substance to what is hoped for, the testing of things not seen. Through faith, guided by the same word, the things unseen are brought to the proof; what that word teaches, though future, or though belonging to a world beyond human sight, is received with full conviction. Thus "every genuine act of faith is the act of the whole man, not of his understanding alone, not of his affections alone, not of his will alone, but of all three in their central, aboriginal unity. Pulpit Commentary Verse 1. As to the sense intended here, views differ. There are three possible ones, expressed in the text and margin of the A. The first is understood by the Fathers generally, the idea being supposed to be that, inasmuch as things not yet experienced, but only hoped for, become real to us by faith, faith is metaphysically their substance, as substantiating them to us. E pero di sustanza prende Fintenza. And therefore faith assumes the place of substance. For it is not the things hoped for, but rather our hopes of them that are grounded on our faith. The subjective sense, confidence, or assurance, is most in favor with modern commentators, principally as being the most usual one cf. One objection to this sense of the word here is that it is usually followed, when so intended, by a genitive of rite person, not of the thing; though Ruth 1: But apart from this consideration, the consensus of the Greek Fathers is a weighty argument for the retention of the rendering of the A. Either rendering, be it observed, gives the same essential meaning, though under different mental conceptions. Therefore faith holds the place of argument. Virtually a definition, though not in the strict logical form of one. At any rate, "the constituents and essential characteristics of faith are here laid down" Delitzsch ; i. Faith, in the general sense indicated, is and has ever been, as the chapter goes on to show, the very root and inspiring principle of all true religion. And be it observed that, if well grounded, it is not irrational; it would rather be irrational to disregard it, or suppose it opposed to reason. Even in ordinary affairs of life, and in science too, men act, and must act, to a great extent on faith; it is essential for success, and certainly for all great achievements - faith in the testimony and authority of others whom we can trust, faith in views and principles not yet verified by our own experience, faith in the expected outcome of right proceeding, faith with respect to

a thousand things which we take on trust, and so make ventures, on the ground, not of positive proof, but of more or less assured conviction. Religious faith is the same principle, though exercised in a higher sphere; and it may be as well grounded as any on which irreligious men are acting daily. Various feelings and considerations may conspire to induce it: And when, further, a revelation has been given, its answering to our already felt needs and aspirations, together with the usual considerations on which we give credence to testimony, induces faith in it also, and in the things by it revealed; natural faith is thus confirmed, and faith in other verities is borne in upon the soul; which is further itself confirmed by experience of the effects of entertaining it. In some minds, as is well known, and these of the highest order, such faith may amount to certitude, rendering the "things unseen" more real to them than "the things that do appear. And we may observe, lastly, that even to those who have not themselves this "fullness of faith," its very existence in others, including so many of the great and good, may surely be rationally accepted as evidence of realities corresponding to it. Matthew Henry Commentary Where the principle is planted by the regenerating Spirit of God, it will cause the truth to be received, concerning justification by the sufferings and merits of Christ. And the same things that are the object of our hope, are the object of our faith. It is a firm persuasion and expectation, that God will perform all he has promised to us in Christ. This persuasion gives the soul to enjoy those things now; it gives them a subsistence or reality in the soul, by the first-fruits and foretastes of them. Faith proves to the mind, the reality of things that cannot be seen by the bodily eye. It is a full approval of all God has revealed, as holy, just, and good. This view of faith is explained by many examples of persons in former times, who obtained a good report, or an honourable character in the word of God. Faith was the principle of their holy obedience, remarkable services, and patient sufferings. The Bible gives the most true and exact account of the origin of all things, and we are to believe it, and not to wrest the Scripture account of the creation, because it does not suit with the differing fancies of men. All that we see of the works of creation, were brought into being by the command of God.

#### Chapter 5 : Hebrews KJV: Now faith is the substance of things hoped for, the evidence of things not seen.

*Hebrews Context. 1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

#### Chapter 6 : How Is Faith The Substance Of Things Hoped For?

*In it, the authorâ€™most likely the apostle Paulâ€™presents illustrations from the Old Testament to bear out his opening statement: "Now faith is the substance of things hoped for, the evidence of things not seen.*

#### Chapter 7 : The Substance of Things Seen - Robin M. Jensen : Eerdmans

*Hebrews King James Version (KJV) 1 Now faith is the substance of things hoped for, the evidence of things not seen.*

#### Chapter 8 : The Substance of Things Seen

*Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (emphasis mine).*

#### Chapter 9 : Download [PDF] The Substance Of Things Seen â€™ Fodreport eBook

*Now faith is the substance of things hoped for, the evidence of things not seen. faith. Hebrews These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and*

*confessed that they were strangers and pilgrims on the earth.*