

"The Conviction of Things Not Seen"

Faith is not "blind" as some in the world believe. Rather, faith is a conviction based on evidence. "Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1, NASB). Faith comes from the word of God (Rom. 10:17).

"By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Heb. 11:3). The creation account is given in the word of God (Gen. 1, 2). We are told God made all things, heaven and earth, sun, moon and stars, plants and animals, fish and fowls. God also made man. We know this to be true by faith.

We did not see the creation of the world, but there is plenty of evidence to prove it happened. The universe is not an accident as the atheist and evolutionist argue. It was created. "For every house is built by someone, but He who built all things is God" (Heb. 3:4). By faith we are convicted that Jehovah created the world.

By faith we understand Jesus of Nazareth is the Christ, the Son of God. Paul said Jesus was "declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Paul did not see the resurrection, nor did any other human. However, Paul, the other apostles, and more than 500 brethren at once, saw the resurrected Christ (1 Cor. 15:3-8). Evidence was presented to these men that proved the resurrection. This evidence is recorded for our benefit. We believe, though we have not seen (cf. Jn. 20:29).

By faith we understand our sins are remitted when we believe, confess Christ, repent of our sins, and are baptized (Mk. 16:16; Acts 2:38; Rom. 10:9, 10). No man has seen sins washed away in the waters of baptism (cf. Acts 22:16). Yet, sufficient evidence is given to prove it to be true. The miracles performed by the apostles show their words are from God, not man (Mk. 16:20; Heb. 2:3, 4). Remember, Jesus proved His ability to forgive sins (unseen) by healing a paralytic man (seen) (Mk. 2:1-12).

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