*which be not as though they were*, is not  
confined to the case in point, but is a  
general attribute of all God’s words concerning things of time: past, present, and  
future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when  
formed*, are *accomplished*, save in so far as  
that evolution of secondary causes and  
effects intervenes, which is also His purpose. This also Abraham apprehended by  
his faith, which rested on God’s absolute  
power to do what He had promised (see  
below).

**18–22.**] *A more detailed  
description of this* (Abraham’s) *faith, as  
reposed on God’s Omnipotence*.

**18.**] **who against hope** (where there was nothing to hope) **believed in** (the preposition  
rendered in, in its literal import signifying  
close adherence, is accordingly used to  
connect an act with that to which it is  
immediately attached as its ground or  
accompaniment. Thus here, the hope  
existed as the necessary concomitant and  
in some sense the condition of the faith)  
**hope, in order to his becoming the father  
of many nations** (i. e. as a step in the process of his becoming, and one necessary to  
that process going forward. He would  
never have become the father of many  
nations, had he not believed).

**So**] viz. *as the stars of heaven*:  
quoted,—and compare Ps. cxlvii. 4.

**19.**] The reading (with or without **not?**)  
must first be considered. Reading not,  
the sense will be, **And not being weak in  
faith, he paid no attention to**, &c. Omitting **not**, ‘*And not being weak in* (his)  
*faith, he was well aware of*, &c.—*but did  
not*,’ &c. Of these, the second agrees the  
better with ver. 20,—but the first very  
much better suits the context ; the object  
being, to *extol Abraham’s faith*, not to  
introduce the new and somewhat vapid  
notice of his being well aware of those  
facts of which it may be assumed as a  
matter of course that he could not be  
ignorant. The Apostle does not want to  
prove that Abraham was in his sound  
senses when he believed the promise, but  
that he was so strong in faith as to be  
able to overleap all difficulties in its way.  
Abraham did indeed feel and express the  
difficulty (Gen. xvii. 17), but his faith  
overcame it, and he ceased to regard it.  
But most probably St. Paul here refers only  
to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

**about an hundred**] Abraham’s own expression in  
the place quoted, where he also describes  
Sarah as being 90. His exact age was 99,  
Gen. xvii. 1, 24.

**20.**] **Literally,  
but with regard to the promise of God, he  
doubted not through unbelief, but was  
strong** (lit. ‘was strengthened,’ ‘shewed  
himself strong’) **in faith** (‘with regard to  
faith’), **giving glory to God**, (viz. by  
recognizing His almighty power: see  
reff., especially Luke).

**22.**] **Wherefore**, on account of the nature of this faith,  
which the Apostle has now since ver. 18  
been setting forth;—because it was a  
simple unconditional credence of God and