36. ROMANS. Iv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 not as though they were: 18 who   
 against hope believed in hope, that 18 Who against hope be-   
 he might become the father of many lieved in hope, that he   
 nations, according to that which was might become the father of   
 spoken, \* So shall thy seed be. 19 And many nations, according to   
 - not being weak in faith, "he con- that which was spoken, So   
 6 Gx. xv. sidered + [not] his own body, now shall thy seed be. 9 And   
 become dead, being about an hun- being not weak in faith, he   
 xviii, 11. years old, and the deadness of considered not his own body   
 Neb. xi. Sarah’s womb: 20he staggered not now dead, when he was   
 em at the promise of God through un- about an hundred years   
 + Omitted belief; but was made strong in faith, old, neither yet the dead-   
 many of .Ygiving glory to God, \*tand being ness of Sarah’s womb:   
 oldeat fully persuaded that \* what he hath 20 he staggered not at the   
 rities. promised he is able also to perform. promise of God through   
 22 Wherefore also it was reckoned unbelief; but was strong   
 in faith, giving glory to   
 God; "and being fully   
 persuaded that, what he   
 had promised, he was able   
 also to perform. 73 And   
 therefore it was imputed   
   
 which be not as though they were, is not ting not, ‘And not being weak in (his)   
 confined to the case in point, but is a faith, he was well aware of, &e.—but did   
 general attribute of all God’s words con- not,’ &e. Of these, the sceond agrees the   
 cerning things of time : past, present, and better with ver. 20,—but the first very   
 future, being to His Omnipotence and Om- much better suits the context ; the object   
 niscience, all one. lis purposes, when being, to extol Abraham’s faith, not to   
 Sormed, are accomplished, save in so far as introduce the new and somewhat vapid   
 that evolution of secondary causes and notice of his being well aware of those   
 effects intervenes, which is also His pur- facts of which it may be assumed as a   
 pose. This also Abraham apprehended by matter of course that he could not be   
 his faith, which rested on God’s absolute ignorant. The Apostle does not want to   
 power to do what He had promised (see prove that Abraham was in his sound   
 below). 18—22.] A more detailed senses when he believed the promise, but   
 description of this (Abraham’s) faith, as that he was so strong in faith as to be   
 reposed on God’s Omnipotence. 18.) able’ to overleap all difficulties its way.   
 who against hope (where there was no- Abraham did indeed feel and express the   
 thing to hope) believed in (the preposition difficulty (Gen. xvii. 17), but his faith   
 rendered in, in its import signifying overcame it, and he ceased to regard it.   
 close adherence, is accordingly used to But most probably St. Paul here refers   
 connect an act with that to which it is to Gen. xv. 5, 6, where his belief was im-   
 immediately attached as its ground or plicit and unquestioning. about an   
 accompaniment. Thus here, the hope hundred] Abraham’s own expression in   
 existed as the necessary concomitant and the place quoted, where he also describes   
 in some sense the condition of the faith) Sarah as being 90. His exact age was 99,   
 hope, in order to kis becoming the father Gen. xvii. 1, 24. 20.] Literally,   
 of many uations (i. e. a step in the pro- but with regard to the promise of God, he   
 cess of his becoming, and one necessary to doubted not through unbelief, but was   
 that process going forward. He would strong (lit. ‘was strengthened,’ ‘shewed   
 never have become the father of many himself strong’) in faith (‘with regard to   
 nations, had he not believed). faith’), giving glory to God, (viz. by   
 viz. as the stars of heaven: recognizing His almighty power: see   
 quoted,—and compare Ps. exlvii. reff., Luke). 22.| Where-   
 19.] The reading (with or without not ?) fore, on account of the nature of this   
 inust first be considered. Reading not, which the Apostle has now since ver. 18   
 the sense will be, And not being weak in been setting forth;—because it was a   
 faith, he paid no attention to, &c. Onmit- simple unconditional credence of God and