

## The Super Miracle (vv. 18-25)

**VERSE 18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE** (ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου, [*rel.pro. hos "he" + prep. para + noun acc.f.s. elpis hope + prep epi + noun dat.f.s. elpis + aor.act.ind.3s. pisteuo + prep eis + d.a.w/aor.dep.infin. ginomai become + pro.acc.m.s. autos + noun acc.m.s. pater + adj.gen.nt.p. polus many + noun gen.nt.p. ethnos nation + prep kata + d.a.w/pf.pass.part.acc.nt.s. epion + adv. houtos so + fut.dep.ind.3s. eimi + d.a.w/noun nom.nt.s. sperma + pro.gen.m.s. su*])."

**VERSE 19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb** (καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] νενεκρωμένον, ἑκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας [*conj kai + neg me + aor.act.part.nom.m.s. astheneo weak + d.a.w/noun loc.f.s. pistis + aor.act.ind.3s. katanoeo consider + d.a.w/noun acc.nt.s. soma body + pro.gen.m.s. heautou his won + adv ede already + pf.pass.part.acc.nts. nekroo in perfect good as dead + adj.nom.ml.s. hekatontaetes hundred years old + adv. pou + pres.act.part.nom.m.s. huparcho be at one's disposal; here; about + conj. kai + d.a.w/noun acc.f.s. nekrosis barrenness + d.a.w/noun gen.f.s. metra womb + noun gen.f.s. Sarah*]);

**VERSE 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God** (εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ [*conj. de + prep eis + d.a.w/noun acc.f.s. epagnelia promise + d.a.w/noun gen.m.s. theos + neg. ou + aor.pass.ind.3s. diakrino doubt + d.a.w/noun loc.f.s. apistia unbelief + conj. alla + aor.pass.ind.3s. endunamoo*]

grow strong + d.a.w/noun loc.f.s. pistis + aor.act.part.nom.m.s. didomi give + noun acc.f.s. doxa glory + d.a.w/noun dat.m.s. theos}),

**VERSE 21 and being fully assured that what God had promised, He was able also to perform** (καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται δυνατός ἐστιν καὶ ποιῆσαι [conj. kai + aor.pass.part.nom.m.s. plerophorew accomplish, carry out fully + conj. hoti + pf.dep.ind.3s. epagnellomai promise + adj.nom.m.s. dunatos able + pres.act.ind.3s. eimi + conj. kai also + aor.act.infin. poieo do]).

**VERSE 22 Therefore IT WAS also CREDITED TO HIM AS RIGHTEOUSNESS** (διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην [conj. dio for this reason, therefore + aor.pass.ind.3s. logizomai + pro.dat.m.s. autos + prep eis + noun acc.f.s. dikaiosune]).

**VERSE 23 Now not for his sake only was it written that it was credited to him** (Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ [neg ouk + aor.pass.ind.3s. grapho + conj. de + prep dia + pro.acc.m.s. autos "that it" + adj.acc.m.s. monos alone + conj. hoti that + aor.pass.ind.3s. logizomai + pro.dat.m.s. autos to him]),

**VERSE 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead** (ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν [conj. alla + conj. kai also + prep dia + pro.acc.p. ego + pro.dat.p. hos "to whom" + pres.act.ind.3s. mello be about, be going: "it will be" + pres.act.infin. logizomai + d.a.w/pres.act.part.dat.p. pisteuo + prep epi + d.a.w/aor.act.part.acc.m.s. egeiro raise + noun acc.m.s. Jesus + d.a.w/noun acc.m.s. kurios + pro.gen.p. ego + prep ek + adj.abl.m.p. nekros]),

**VERSE 25 He who was delivered over because of our transgressions, and was raised because of our justification** (ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη

διὰ τὴν δικαίωσιν ἡμῶν [*pro.nom.m.s. hos who + aor.pass.ind.3s. paradidomi deliver over + prep dia because + d.a.w/noun acc.nt.p. paraptoma + pro.gen.m.p. ego + conj. kai + aor.pass.ind.3s. egeiro + prep dia + d.a.w/noun acc.f.s. dikaiosis justification*]).

#### ANALYSIS: VERSES 18-25

1. In verse 18 we have another amplification of Abraham's faith.
2. "In hope" and "against hope" points in opposite directions.
3. The latter envisions the dire circumstances specified in verse 19.
4. Those circumstances of themselves were such as to destroy all hope.
5. In human terms there was no possibility of advancing the promises of the Abrahamic Covenant to the second generation, must less the prophetic fulfillment of the covenant of promise.
6. They include: the father of many nations, the promise of perpetual real estate, the spiritual father of all who are justified by faith, the father of the chosen race, and the messianic descendant.
7. The hopeless situation Abraham and his wife Sarah faced places "in hope" in stark relief with "against hope."
8. In the face of this hopeless situation Abraham entertained hope.
9. His hope and faith were in the omnipotence and faithfulness of God (cf. v. 17).
10. "Believed in hope" is that Abraham's faith was exercised in the confident hope in the promises inherent in the covenant of grace.
11. Faith and hope are mutually interactive and complementary.
12. The character of his faith was unreserved trust in God and His promises.
13. The second part of verse 18 states the object of his hope and faith to the end "that he might be the father of many nations" (also in v. 17).
14. Abraham was promised that his seed (descendants) would be as numerous as the stars of heaven (Gen. 15:5; 17:5).
15. The original iteration of the covenant is in Gen. 12:1-3.
16. Abraham's faith in this offer was evident by his departure from his homeland to an as yet unspecified land (Gen. 12:4ff.).
17. Abraham's seed includes: the chosen race, spiritual descendants, the Messiah as well as other nations he fathered (Arab nations via Ishmael and sons born to him by his second wife Keturah; Gen. 25:1-4; 1 Chron. 1:32-33).
18. Abraham arrived a point where he had a relaxed mental attitude with respect to the promise of a male heir by his wife Sarah.
19. It is important to understand that he and his wife struggled with that actualization of an heir before they both faith-rested their hopeless situation.
20. During the years when they could have produced an descendant they engaged in energy of the flesh which means that they felt they needed to help God to bring the first generation of fulfillment to fruition.
21. First, after of the rout of the kings of the east, Abraham proposed that his servant Eliezer be adopted as the heir, which suggestion God emphatically rejected (Gen. 15:1ff.).
22. Next, Sarah proposed that Abraham should go in to her maid Hagar and have a child (Gen. 16:1ff.).

23. Then on the occasion of Genesis 17 when the rite of circumcision was instituted and even when he was told that he would have a son via Sarah, Abraham laughed and proposed Ishmael as the heir (Gen. 17:18); a proposal God rejected (Gen. 17:19).
24. The setting for Abraham's unwavering faith is sometime after the encounter with God in Gen. 17.
25. There was a one year period between Gen. 17 and the miracle (Gen. 17:21; cp. 18:10).
26. He had time to contemplate his situation and came to a place where he exercised "hope against hope."
27. Abraham "contemplated his own body" indicates that he was fully aware of his impotency.
28. But he "contemplated" his sexual death "in faith."
29. "Now as good as dead" was the hopeless situation with respect to procreation.
30. His age precluded procreation (he was 99).
31. He also factored in the fact of "the deadness of Sarah's womb" (noted in Gen. 18:11).
32. On both counts he exercised confidence as per "without becoming weak in faith."
33. Verse 20 further describes Abraham's faith during the period between Gen. 17 & 18.
34. "The promise of God" refers specifically to the promise of a male heir within the year.
35. "He did not waver" refers to a settled mental attitude.
36. "But grew strong in faith" indicates a developing spiritual state.
37. "Giving glory to God" indicates his capacity for the upcoming miracle.
38. In v. 21 Abraham's total confidence in God's words and in divine omnipotence is further expressed.
39. Again, Abraham arrived at this settled and exultant state as per "being fully assured that what God had promised, He was able to perform."
40. In verse 23 Paul applies the case of Abraham's justification (salvation) to the CA believers.
41. What applied to Abraham that "it" (faith) was credited as righteousness" (+R) is equally true "for our sake also."
42. "It will be credited" looks ahead from Abraham's day to post-1<sup>st</sup> Advent times; specifically the dispensation of the Church.
43. Abraham looked ahead to the coming of Jesus Christ and we look back to His coming.
44. "Those who believe in Him who raised Him from the dead" features that aspect of the Gospel that validated Jesus bearing sins on the cross.
45. Of interest, is the fact that the One "who" raised Jesus from the dead is His deity (cf. Jn. 10:17-18).
46. The two events that lock in our justification are featured in verse 25.
47. "Delivered over" refers to the Jesus sufferings at the hands of men (cf. Mk. 10:33; cp. Jn. 19:11) and His suffering during the three hours (cf. Rom. 8:32; Acts 2:23).
48. The whole process was "because of our transgressions."
49. The sin debt was paid during the three hours of darkness.
50. Jesus physical death was the culmination of the incarnation.
51. His physical resurrection validates the atonement for sins (propitiation).
52. "Was raised for our justification" guarantees the validity of His suffering for our sins.
53. Atonement and resurrection are the two pillars of what was required to allow God to credit +R to any one who believes in the Person of the Gospel.
54. Our faith rests upon Him who was raised from the dead.
55. We serve a living Savior not a dead savior.

**END: Romans Chapter Four**  
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