

Abram's Reinvigoration under Pressure: Recall of the Covenants Gave Confidence & Patience from Power Poured into Him, Rom 4:20; Reality of the Invisible Word Was Greater than the Reality He Faced

Abraham's mental attitude is clarified by the causal noun **ἀπιστία, apistia**, translated "in unbelief." This word indicates a breakdown in courage, confidence, patience, and trust. Courage is based on faith in the Word of God, namely the promise, confidence is based on faith in the integrity of God, patience is based on faith in the timing of God in the plan of God, and trust is based on the essence of God.

17. *Apistia* includes mental attitude sins, e.g., self-pity, anger, bitterness, projection, iconoclastic arrogance, implacability, judging, and self-justification.
18. Abraham did not permit these sins to intrude upon his tranquility of soul, i.e., "he did not stagger in unbelief." Instead he is said to have become strong. Quite the opposite of staggering, it is introduced by the strong adversative conjunction **ἀλλά, alla**, which sets up a contrast: Abraham was not weak, he was strong. It introduces a contrast after the statement of a negative and is translated, "but."
19. This is followed by the aorist passive indicative of the verb **ἐνδυναμῶ, endunamoō** which means to make strong.
20. To understand what kind of strength Abraham possesses we must distinguish between two verbs for strength: (1) **ἐνδυναμῶ, endunamoō** and (2) **ἰσχύς, ischus**.
21. *Ischus* is a word that is translated "power" and stresses innate ability. In the human realm some may possess innate power but not use it or, if so, find it inadequate. *Endunamoō* is a synonym that in our context carries the concept of Abraham possessing borrowed power.
 - aorist: Culminative: views Abraham's spiritual growth in its entirety but emphasizes the existing results: his spiritual advance produces integrity to which he is loyal under pressure.
 - passive: Abraham received the action by receiving power from his increasing knowledge of God's integrity.
 - indicative: Declarative: reality for Abraham's advance to spiritual maturity accomplished through spiritual growth.
22. The power was in the Word which Abraham acquired through positive volition. The more he learned the Word the more powerful he became. This is the idea behind *endunamoō*. Abraham had no innate power that could resolve his problem; what power he had was borrowed from the power of God, made available through knowledge of the divine promise, namely the Abrahamic Covenant.
23. Abraham's orientation to the promise of God was preceded by his orientation to the Person of God. One must come to know God, discover His integrity, and orient to His omnipotence before they can trust Him.

24. Once Abraham came to realize that the reality of the invisible Word of God was greater than the visible reality he faced is when he developed patience from the power of God poured into him.
25. Abraham may be said to have been invigorated by such a realization and this vigor became the power – the *endunamoō* – that sustained him until Isaac was conceived.
26. Life either has, is, or will confront you with an intractable situation that will require of you to make a choice between human power – *ischus* – or borrowed power – *endunamoō*. If the Holy Spirit has “poured the power into you” then you may call upon this reservoir of knowledge to make the right choice.
27. A confused person is a weak person because he doesn’t have the power of thought. He could borrow a line from Rodgers and Hart, “Bewitched, bothered, and bewildered am I.”
28. A confident person is one who has been invigorated by the infusion of power that finds its source in the power of divine viewpoint. That power enables the believer to stand fast in faith and that is what Abraham did; he executed the faith-rest drill and patiently waited on God’s perfect timing.
29. Our translation looks like this for as far as we have gone:
Romans 4:20 - That is, with reference to the promise of God, Abraham did not stagger in unbelief but was invigorated by the power poured into him ...
30. The instrument that produces this power is stated next by the instrumental of means of the noun *πίστις, pistis*: “by means of doctrine.”