

**Seminar  
Day #4  
Trust/Submission**

**Definitions of Trust.**

1. The most common Hebrew word translated trust in the examples set forth below is chacah (Strong's #2620). It is found 37 times in the Scripture and translated trust 35 times, "to make a refuge" once and to "have hope" one time. It means to
  - 1) to seek refuge, flee for protection;
    - 1a) to put trust in (God), confide or hope in (God) (fig.)
  
2. The most common Hebrew word translated trust in the Scripture is batach (Strong's #0982). It is found 120 times in the Scripture and translated trust 103 times, confidence or confident 6 times, secure 4 and various other ways 7 times. It means to
  - 1) to trust
    - 1a) (Qal)
      - 1a1) to trust, trust in
      - 1a2) to have confidence, be confident
      - 1a3) to be bold
      - 1a4) to be secure
    - 1b) (Hiphil)
      - 1b1) to cause to trust, make secure
  - 2) (TWOT) to feel safe, be careless
  
3. The Hebrew word mibtach (Strong's #4009) is translated trust 4 times, confidence 9 times and sure and hope once each.
  - 1) trust, confidence, refuge
    - 1a) act of confiding
    - 1b) object of confidence
    - 1c) state of confidence, security
  
4. The Hebrew word machaceh (Strong's #04268) is found 20 times in the Scripture. It is translated trust one time, 15 times it is translated refute, 2 times shelter and 2 times hope.
  - 1) refuge, shelter
    - 1a) from rain or storm, from danger
    - 1b) of falsehood

In the New Testament the word trust is not found as frequently as in the old. In the New Testament you find the word used in the context of Old Testament prophecies concerning the Gentiles coming to trust the Lord and the Apostles trusting for certain things to come to pass. For the purposes of this study there are two Greek words translated trust in different contexts that we will be focused upon.

1. The Greek word Peitho (Strong's #3982) is a verb found 55 times in the New Testament and variously translated: persuade 22, trust 8, obey 7, have confidence 6, believe 3, be confident 2, and miscellaneous other ways 7 times. It means:
  - 1) persuade
    - 1a) to persuade, i.e. to induce one by words to believe
    - 1b) to make friends of, to win one's favour, gain one's good will, or to seek to win one, strive to please one
    - 1c) to tranquillise
    - 1d) to persuade unto i.e. move or induce one to persuasion to do something
  - 2) be persuaded
    - 2a) to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing
      - 2a1) to believe
      - 2a2) to be persuaded of a thing concerning a person
    - 2b) to listen to, obey, yield to, comply with
  - 3) to trust, have confidence, be confident
2. The Greek word Pisteuo (Strong's #4100) is found 248 times in the New Testament. It is translated believe 239 times and eight times it is translated in one way or another as a form of committing or entrusting someone with something. It means:
  - 1) to think to be true, to be persuaded of, to credit, place confidence in
    - 1a) of the thing believed
      - 1a1) to credit, have confidence
    - 1b) in a moral or religious reference
      - 1b1) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul
      - 1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith
      - 1bc) mere acknowledgment of some fact or event: intellectual faith

- 2) to entrust a thing to one, i.e. his fidelity
- 2a) to be intrusted with a thing

In the New Testament, the Greek verb peitho (Strong's #3982) is used to highlight misplaced trust as follows:

1. Trust in riches

Mr 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

1Ti 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

2. Trust in self (read both Scriptures below in their full context)

2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Php 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Solomon also chimes in on the subject in Proverbs where he states:

Pr 28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

A corollary to this in the old testament is to not put your trust in man, princes, Egypt (many instances in Jeremiah), etc...

Ps 118:8 [It is] better to trust in the LORD than to put confidence in man.

Ps 118:9 [It is] better to trust in the LORD than to put confidence in princes.

In the New Testament, the Greek word *pisteuo* (Strong's #4100) is used to describe what the Lord does when He entrusts people with His Word:

1Th 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

1Ti 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

Lu 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [riches]?

An interesting Old Testament example of this same concept relates to the virtuous wife set forth in Proverbs 31, where the key to all that she does is set forth in verse 11:

Pr 31:11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

The Old Testament is full of examples of people who trusted in God:

1. Abraham/Sarah (Hebrews 11:8-12 and I Peter 3:1-6)
2. Joshua and the people of Israel with him
3. Ruth (see Boaz's testimony of her in 2:12)
4. Hannah who entrusted her son Samuel to the Lord and placed him in Eli's care.
5. Hezekiah and the people of Judah with him after the King of Assyria destroyed the Kingdom of Israel and carried them away captive and now besieged Jerusalem. II Kings 18:17-19:37 and Isaiah 36-37.
6. Esther 4.
7. David, of course, is the chief example as highlighted throughout his life in I and II Samuel and testified by him in various Psalms (18, 25, 21, 27, 56, 62, 64, 141, 143, 144).

It also is full of exhortations to do likewise, such as:

Proverbs 3:5-6  
Psalm 37:3-8  
Psalm 125:1

## Submission

### Definition:

In the Greek, the principle word translated “submit” in the Scriptures below is hupotasso (Strong’s #5293). It is used 40 times and variously translated as put under (6 times), be subject to (5 times), be subject to (5 times), submit (one’s) self unto (5 times), submit (one’s) self to (3 times), be in subjection unto (2 times), put in subjection under (1 times) and twelve other miscellaneous ways. It generally means:

- 1) to arrange under, to subordinate
- 2) to subject, put in subjection
- 3) to subject one’s self, obey
- 4) to submit to one’s control
- 5) to yield to one’s admonition or advice
- 6) to obey, be subject

A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

In the instance, referenced below where it refers to submitting to God’s authorities in His Church the Greek word translated submit is hupeiko (Strong’s No. 5226). It means

- 1) to resist no longer, but to give way, yield (of combatants)
- 2) metaph. to yield to authority and admonition, to submit

### Scriptural References

#### 1. Unto God

Jas 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

#### 2. Authorities in God’s Church

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

Note: those that have the “rule over you” are those that have “spoken unto you the word of God” as set forth in Heb. 13:7

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation.

See also Romans 13 and Ephesians 4:11-16

Mt 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Mr 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.

Lu 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

I Corinthians 16

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and [that] they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with [us], and laboureth.

Outstanding contrasting examples of this are:

Joshua to Moses, as contrasted with the children of Israel

The children of Israel to Joshua as contrasted with the children of Israel to Moses

Saul and David with Samuel

Elisha to Elijah

Prophets of the Lord (particularly Elijah and Elisha) vs. the Kings/people of Israel

Silas/Timothy/Luke/Mark to Paul vs. Barnabas and those that departed from him

### 3. Wives unto own husbands

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

See Sarah's example, particularly as it is summarized in I Peter 3:1-6.

4. Elders in the church and to one another

1Pe 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all [of you] be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Eph 5:21 Submitting yourselves one to another in the fear of God.

Esther's example with Mordecai is useful in this regard as are David's submission to Nathan, Gad and the Priesthood.

See also I Timothy 3 and Titus 1 re bishops and deacons

5. Ordinances of man

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;