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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

to the birth of Christ being accurately known. Some of the numerous readers of the CHURCHMAN may perhaps have both the ability and the will to unravel this difficulty, and thus show a satisfactory solution of the prophecy, dating the commencement of the 490 years from the decree of Cyrus, which is clearly the proper *terminus a quo*.

JOHN MILNER.

Notes on Bible Words.

No. II.—“TRUST.”

THE student who with regard to the word “trust,” verb and noun, examines an English Concordance, will see that the word is rare in the New Testament as compared with the Old. On the other hand, he will see that “believe,” with the noun “faith,” is comparatively rare in the Old Testament.

Again, the student who uses the Revised Version will note that in several places of the N.T. “hope” is given instead of “trust.” Thus Eph. i. 12: “Who first trusted”; “before hoped”: in verse 13 “*trusted*” is not found. 1 Tim. iv. 10: “We trust”; “we have our hope set.” John v. 45: “Moses, in whom ye trust”; “on whom ye have set your hope.” Again, Rom. xv. 24: “I trust to see you”; “I hope.” 2 John 12. *Hope*, in such passages, is the proper rendering.¹

The student who has some knowledge of Greek and Hebrew will be able, with his Lexicons, to trace the thoughts of “trust.”

To *believe* is πιστεύειν, and *faith* is πίστις. In connexion with “trust” see passages like Matt. viii. 10: “Such great faith” (confidence); and xviii. 6: “Believe on Me.” 2 Tim. i. 12: “I know whom I have believed,” “in whom I have trusted.” (Give one’s self up to; commit one’s self to.)

To be *persuaded*, to be induced to believe, to yield to, is πείθειν (Pass. and Midd.). Rom. viii. 38: “I am persuaded.” Πέποιθα²: to be *confident*, have trust. 2 Cor. i. 9: “Should not trust in ourselves”; in verse 10 it is ἠλπίζομεν, set our hope, *not* “trust,” as in A.V. In x. 7: “Trust to himself that he is Christ’s,” “trusteth in himself.” Compare Matt. xxvii. 43. Heb. ii. 13: “I will put my trust in Him,” ἔσομαι πεποιθὼς. “I will *have* my trust” (Dr. Moulton); continuous confidence. Rom. ii. 19: “Art confident” Sometimes with dative of person [or thing] on whom confidence reposes (see Prov. xiv. 16; Isa. xxviii. 17). Phil. i. 14: “trusting in my bonds.”

¹ ἔλπίζω. One meaning of the English verb “trust” is to expect, to hope. “I trust it will grow” (Shakespeare). The primary idea, of course, is to place confidence in, to rely upon.

² Sept., as a rule, for *batach* and *chasah*.

Trust, reliance, confidence, is *πιστοθηςις*. 2 Cor. i. 15: "In this confidence I was minded . . ."; iii. 4: "Such trust (confidence) have we . . ."; Eph. iii. 12; Phil. iii. 4. 2 Cor. viii. 22.

To turn to the Old Testament. "During the Theocracy," says Professor Pritchard, "the pious Jew never stopped to ask himself whether he *believed* in God; he *trusted* Him at once." But, after Malachi, there was *belief* in an unseen God, followed by *reliance* on His aid.¹

What is trusting in God? says Manton (Ps. cxix. 42):

An exercise of faith, whereby, looking upon God in Christ through the promises, we depend upon Him for whatsoever we stand in need of, and so are encouraged to go on cheerfully in the ways wherein He hath appointed us to walk. It is a fruit of faith, and supposeth it planted in the heart, for an act cannot be without a habit.

The two great—most common—words for "trust" are *בטח* (*batach*) and *כסאח* (*chasaah*). Faith *resting on*, or *in*.

I. *Batach*: to lean with the whole body on something, so as to rest on it. Fr., *se reposer sur quelqu'un*; Ital., *riposarsi sopra alcuno*.² To rest upon; or, to adhere to, or to hang on to, and be supported by (according to construction).

In Isa. xxvi. 3: "A firmly settled mind thou keepest³ in peace; for on Thee rests his confidence" (Delitzsch). "Car on se confie en toi." To depend upon God, to have our mind (imagination) steadfast, "established," to rely, *confidere*, is to enjoy restfulness. (Ps. cxi. 8, cxii. 7.)

Ps. iv. 6: "Put your trust in the Lord": the thought of drawing near to, attaching one's self to.

Ps. xxxi. 7: "I cleave to the Lord." (Diodati: io mi confido nel Signore.)

Ps. lvi. 4: "In the day that I fear do I cling confidently to Thee." When he might well be afraid he clings trustfully to God. So, also, Ps. lxxxvi. 2, "cleaveth."⁴

This is the *fiducia fidei*, the confidence of faith; cheerful and courageous. The words "cling to" remind us of Charlotte Elliott's hymn:

O holy Saviour, Friend unseen!
Since on Thine arm Thou bid'st me lean,
Help me throughout life's changing scene
By faith to cling to Thee.

II. *Chasaah*: to flee for refuge, to shelter, hide in.

Ps. ii. 12: "Blessed are all they that take refuge in Him" (R.V. *marg.*); trust in Him and are safe (Calvin). Compare Ruth ii. 12: "under whose wings thou art come to trust;" to *take refuge*.

¹ Dr. Pritchard further comments on the fact the Septuagint translators gave *ἐπιζω* for "trust." "An Alexandrine Jew would *hope* where David would *trust*" (Hulsean Lectures).

² Delitzsch on Prov. iii. 5. Zöckler: "An entire self-commitment to the grace and truth of God."

³ Sept. *φυλάσσω*. See Phil. iv. 7, *φρουρήσει*. Presence ("the Lord is at hand"); Prayer; Preservation in peace.

⁴ The construction in these four examples is the same; but we have followed Delitzsch in giving different English words. (Is the idea of *clinging to*—asks a learned friend—really in the Hebrew word? The student will compare such passages as Ezek. xxiii. 13.

Ps. vii. 1: "O Lord my God, in Thee do I [trust] hide myself." "In Thee have I taken refuge."

Ps. xvi. 1: "Preserve me, O God, for in Thee do I hide myself." Serenity and security; a settled calm and joyous confidence, with sense of safety.

Ps. xxxi. 1: "In Thee, O Lord, have I hidden" (do I put my trust); and see Ps. lxxi. 1.¹

Isa. xiv. 32: "The poor [afflicted] of his people shall trust [hide, betake themselves for refuge] in it," *i.e.*, in Zion. "Les affligés de son peuple se retireront vers elle." (Compare Sept., σωθήσονται, shall be saved.)

Nahum i. 7: "Them that trust [take shelter] in Him." The participle expresses what is habitual; they that abide in Him as their stronghold.

The thought, root-meaning, of this Hebrew word—refuge, shelter, but little noticed in expository writings—is beautiful and full of comfort. Compare Charles Wesley's hymn:

Jesu, lover of my soul,
Let me to Thy bosom fly;

said to have been written on the occasion of a bird, taking shelter from a storm, nestling on the poet's breast.



Review.



The Christian Ministry: its Origin, Constitution, Nature, and Work. By WILLIAM LEFROY, D.D., Dean of Norwich. Hodder and Stoughton. 1890.

A DEBT of very real gratitude on the part of English Churchmen is due to the author of this book. The volume is large—556 pages, including the appendix—but in all senses but the material it is anything but heavy. The vastly important problems discussed are treated not only with vigour and fulness, but with the closest reference to the facts and problems of the present time; and the style is, as we might have expected it to be, as full of life and movement as possible. The chapters are each a University sermon, one of the Dublin Donnellan course, and in style and cast the sermon-character everywhere appears. This it does to great advantage where it makes natural a direct and warm appeal to the living audience of (in so many cases) future clergymen. Our only drawback

¹ On Ps. lxxi. 6: "By Thee have I been holden up"—"upon Thee was I sustained." Dr. Perowne says: "This is an expression wonderfully descriptive of what faith is, and of what God is to those who trust in Him. He is a father who bears them in His arms and carries them in His bosom; they are as children who lean all their weight upon Him, and find their sweetest rest in His supporting hand. This is the very idea of faith, according to its Hebrew signification. When it is said in Gen. xv. 6 that 'Abraham believed God,' it means literally, 'he leaned upon God' (though the root there is different, it is the same which in the Kal conjugation means to bear or carry a child, Num. xi. 12, and in Isa. xlix. 23 is used of a nursing father)."