

A Biblical Definition Of Communication

Here is some input into the definition of the word “communication”. From Strong’s Greek/Hebrew Dictionary and Vine’s Expository Dictionary of Biblical Words we get the following related definitions.

Nouns:

1. **koinonia**: refers to partnership, participation, social intercourse, communication, communion and fellowship. Translated in Hebrews 13:16 “to communicate, not forgetting good deeds and fellowship” (KJV, communication) in Philemon 6, RV.
2. **logos**: a word, that which is spoken (*lego*, to speak); is used in the plural with reference to a conversation; communication, (Luke 24:17). Elsewhere with this significance, the RV renders it “speech,” (Matthew 5:37, Ephesians 4:29).

Note: In Colossians 3:8, where the KJV translates *aischrologia* as “filthy communication,” the RV renders it “shameful speaking” (*aischros-* base, *lego-* to speak).

Verbs:

1. **koinoneo**: used in two senses:
 - a. to have a share in (Romans 15:27; I Timothy 5:22; Hebrews 2:14; I Peter 4:13; II John 11)
 - b. to give a share to, go share with, (Romans 12:13, RV), communicating (KJV); distributing; (Galatians 6:6), communicate; (Philippians 4:15, KJV), did communicate; (RV), had fellowship with.
2. **sunkoinoneo**: to share together with; translated “communicated with” (Philippians 4:14); have fellowship with (Ephesians 5:11); be... partakers of (Revelation 18:4).
The thought is that of sharing with others what one has, in order to meet their needs.

Adjectives:

koinonikos: means apt, or ready, to communicate (I Timothy 6:18).

But to do good, and to communicate forget not: for with such sacrifices God is well pleased. Hebrews 13:16 KJV

Reflections on Three Communication Scriptures

Hebrews 13:1-17 (from Matthew Henry's Commentary, p. 44)

The sacrifice of alms-deeds, and Christian charity. To do good, and to communicate, forget not; for with such sacrifices God is well pleased, (v. 16). We must, according to our power, communicate to the necessities of the souls and bodies of men; not contenting ourselves to offer the sacrifice of our lips, mere words, but the sacrifice of good deeds; and these we must lay down upon this altar, not depending upon the merit of our good deeds, but of our great high priest; and with such sacrifices as these, adoration and alms thus offered up, God is well pleased; he will accept the offering with pleasure, and will accept and bless the offers through Christ.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
Ephesians 4:29 KJV

Ephesians 4:17-32 (from Matthew Henry's Commentary, p. 15)

We are here warned against corrupt communication; and directed to that which is useful and edifying, (v. 29). Filthy and unclean words and discourse are poisonous and infectious, as putrid rotten meat: they proceed from and prove a great deal of corruption in the heart of the speaker, and tend to corrupt the minds and manners of others who hear them; and therefore Christians should beware of all such discourse. It may be taken in general for all that which provokes the lusts and passions of others. We must not only put off corrupt communications, but put on that which is good to the use of edifying. The great use of speech is to edify those with whom we converse. Christians should endeavor to promote a useful conversation, that it may minister grace unto the hearers; that it may be good for, and acceptable to, the hearers, in the way of information, counsel, pertinent reproof, or the like. Observe, it is the great duty of Christians to take care that they offend not with their lips, and that they improve discourse and converse, as much as may be, for the good of others.

Be not deceived: evil communications corrupt good manners.
I Corinthians 15:33 KJV

I Corinthians 15:20-34 (from Matthew Henry's Commentary, p. 27)

A caution against the dangerous conversation of bad men, men of loose lives and principles: Be not deceived, says he; evil communications corrupt good manners, (v. 33). Possibly, some of those who said that there was no resurrection of the dead were men of loose lives, and endeavored to countenance their vicious practices by so corrupt a principle; and had that speech often in their mouths.