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gods?" and in the putting forth of his faith in the act of obedience, he learns that the nature of his God is *different*." (The italics are my own.)

This review has touched upon only half of a book which sustains its interest and its power to convince to the close. In spite of the difficulty of the subject, the author is never dull or weak. There is an excellent passage on pp. 322-325 on the conception of Jahaveh, which Dr. Robertson shows to have been common to people and prophets at least as early as the time of Amos and Hosea. On p. 331 one of the key-notes of the book is struck where the author insists on keeping clearly distinct the three subjects of (a) the origin of laws and observances, (b) the codification of laws, or the formal ratification of observances, and (c) the composition of the books in which we find the laws finally embodied or the ordinances described. Chapter xv. ("The Three Codes") is excellent, so is Chapter xvi. ("The Law Books").

I close this review with a feeling how inadequately justice has been done in it to one of the best books in the English language which has appeared within the last twenty-five years. A man who has at hand this book, and Dr. Salmon's Introduction, may feel comfortable as regards all that the critics say about the Old and New Testaments. Dr. Robertson has given battle to the recent critics on their own chosen ground (the development of religious history) and has defeated them. The fight has not been fought over linguistic and antiquarian trifles, but on the broad question, Are the statements of the Old Testament writers on the subject for which we chiefly appeal to them worthy of credit? Wellhausen and Kuenen answered No, and Dr. Robertson has met them point by point with a well-reasoned Yes.

W. E. BARNES.

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## Notes on Bible Words.

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No. XX.—"CONTRIBUTION."

CONTRIBUTION, Rom. xv. 26, "to make a certain contribution," is *κοινωνία*.

In the N.T. (as in class. Greek) this word *κοινωνία* means either *participation*, one's share in, or *intercourse*, fellowship.

I. ἡ κ. τοῦ ἁγίου πνεύματος, 2 Cor. xiii. 14, "the communion of the Holy Ghost." (Vulg., *communicatio*.) Phil. ii. 1, and iii. 10.

1 Cor. x. 16, "is it not a communion of the body of Christ?" R.V. *margin*, "participation in." (Vulg. *participatio*.)

II. Gal. ii. 9, "the right hands of fellowship" (*dexteras . . . societatis*).

Acts ii. 42, "in the Apostles' teaching and fellowship." R.V. *margin*, "in fellowship." See Phil. i. 5, "for your fellowship." See, further, 1 John i. 3, 6.

A distinctly Christian sense of *κοινωνία* is *contribution*, jointly contributed benefaction; proof of fellowship: a use unknown to prof. authors.

Rom. xv. 26, *κοινωνίαν τινὰ ποιήσασθαι*, to make a contribution of some sort or other. Vulg., *conlationem aliquam facere*. Meyer explains the passage thus:

*To bring about a participation, in reference to the poor, i.e., to make a collection for them. The contributor, namely, enters into fellowship with the person aided, in so far as he κοινωνεῖ ταῖς χεραῖς αὐτοῦ*, xii. 13: *κοινωνία* is hence the characteristic expression for "almsgiving," without, however, having changed its proper sense *communio* into the active one of *communication*.<sup>1</sup>

2 Cor. viii. 4, "the fellowship in the ministering to the saints," and ix. 13.

Heb. xiii. 16, "to do good and to communicate [Prayer Book, "distribute"] forget not."

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## Poetry.

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### ON THE DEATH OF A DEAR FRIEND.

Oh well-beloved Friend,  
 Call'd from our winter to the June on high,  
 From earth's fourscore to young eternity,  
 I cannot weep thine end.  
 When first I heard it told  
 The heart's whole depth came sudden to a stand;  
 For I remember'd how I held thy hand,  
 A little child, of old,  
 And, running at thy side,  
 On those dear paths and green unbroken fields,  
 Where now the villa-maker scoops and builds,  
 My infant prattle plied.  
 Then o'er the spirit came  
 A thousand scenes, of house, and church, and school,  
 Memory's long landscape, spectral, beautiful,  
 And thou in all the same.  
 Yet never tear would come:  
 Dear true coëval of the vanish'd Blest,  
 Thy proper place was where they walk at rest  
 In their Redeemer's home.

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<sup>1</sup> Rom. xii. 13, *Having fellowship in the necessities of the saints.* Meyer.