

File under: κοιλία or koilia

English: "belly"

This feminine noun comes from the word κοῖλος (koilos), "hollow". (Not used in NT.) The KJ translates κοιλία: "womb" 12x and "belly" 11x. The more technical word for "womb" is γαστήρ (gaster). (See this "control word".) I have consistently translated κοιλία by "belly" which is a general term for the cavity of the trunk of the body.

Consider first the passages where the word "belly" is quite clear.

κοιλία KJ

- Mat 12:40. and three nights in the whale's belly ;  
 15:17. in at the mouth goeth into the belly,  
 19:12. so born from (their) mother's womb:  
 Mar 7:19. but into the belly,  
 Lu. 1:15. even from his mother's womb,  
 41. the babe leaped in her womb ;  
 42. blessed (is) the fruit of thy womb.  
 44. the babe leaped in my womb for joy.  
 2:21. before he was conceived in the womb.  
 11:27. Blessed (is) the womb that bare thee,  
 15:16. he would fain have filled his belly  
 23:29. and the wombs that never bare,  
 Joh. 3: 4. second time into his mother's womb,  
 7:38. out of his belly shall flow rivers  
 Acts 3: 2. lame from his mother's womb  
 14: 8. a cripple from his mother's womb,  
 Ro. 16:18. serve not our Lord Jesus Christ, but their  
 own belly ;  
 1Co. 6:13. Meats for the belly, and the belly for  
 Gal. 1:15. separated me from my mother's womb,  
 Phi. 3:19. whose God (is their) belly,  
 Rev 10: 9. it shall make thy belly bitter,  
 10. my belly was bitter.

Of these 8 uses, 6 are physical. The other two uses: Rom. 16:18 and Phil. 3:19 may be both physical and figurative.

On page 2: Rev. 10: 9, 10 the two uses may be both physical and figurative. I find no good explanation of the meaning of these verses among writers.

On page 2: John 7: 38 is spiritual and often misunderstood. There may also be a physical connection.

MATTHEW 12 CT

40 For as-altogether Jonah was in the belly of-the sea-monster three days and three nights, thus the son of-the MAN will-be in the heart of-the earth three days and three nights.

MATTHEW 15 CT

17 Are-YOU not-yet understanding that all the-thing proceeding-in into the mouth is-having-room into the belly, and it-is-being-cast out into a latrine?

MARK 7 CT

19 Because it-is not proceeding-in into his heart, BUT into the belly; and is-proceeding-out into the latrine, cleansing all the foods.

LUKE 15 CT

15 And having-proceeded he-was-united to-one of-the citizens of-that country, and he-sent him into his fields to-be-feeding swine.

16 And he-was-desiring to-load his belly from the carob-pods which the swine were-eating; and no-one was-giving to-him.

ROMANS 16 CT

17 But I-am-entreating YOU, brothers, to-be-contemplating the ones making the dissensions and the entrapments beside the doctrine which YOU yourselves-learned, and YOU-be-deviating from them;

18 For the ones such-as-these are not being-slaves to-Messiah our Lord, BUT to-the belly of-themselves, and through the gracious-word and blessing they-are-deluding the hearts of-the ones not-bad.

I CORINTHIANS 6 CT

13 The foods for-the belly, and the belly for-the foods, but the God even this and these will-render-inactive. But the body is not for-the prostitution BUT for-the Lord, and the Lord for-the body;

PHILIPPIANS 3 CT

19 Of-whom the finish is destruction, of-whom the god is the belly and the glory in their shame, the ones having-an-opinion of the earthly things.

## JOHN 7 CT

37 But in the last day *namely*-the great *one* of-the feast the Jesus had-stood, and he-cried saying, If someone might-be-thirsting, let-him-be-coming to me and let-him-be-drinking.

38 The *one* trusting with-reference-to me, according-as the scripture said, Rivers of-living water will-flow out-of his belly.

39 But this he-said concerning the Spirit which the *ones* trusting with-reference-to him were-being-about to-be-taking; for *the* Holy Spirit not-yet, because the Jesus was not-as-yet glorified.

## REVELATION 10 CT

9 And I-went-away toward the angel, saying to-him to-give to-me the tiny-book. And he-is-saying to-me: You-take and you-devour it, and it-will-make-bitter your belly, BUT in your mouth it-will-be sweet as honey.

10 And I-took the tiny-book out-of the hand of-the angel and I-devoured it, and it-was in my mouth as sweet honey; and when I-ate it, my belly was-made-bitter.

11 And they-are-saying to-me: It-is-essential you to-prophecy again over peoples and nations and languages and many kings.

↪ As to the meaning of this very difficult verse; let me rearrange and punctuate differently. vs. 37 "If someone might-be-thirsting, let-him-be-coming to me and let-him-be-drinking. vs. 38 The (one) trusting with-reference-to me,

↑ according-as the scripture said, rivers of-living water will-flow out-of the belly of-him, (that is the Messiah.) vs. 39 But this he-said concerning the Spirit which

↓ the (ones) trusting with-reference-to him were-being-about to-be-taking; for (the) Holy Spirit was not-yet, because the Jesus was not-as-yet glorified."

No such exact quote is to be found in scripture, nor does it say here that it is a quote. This fact is given in the OT in "parable" form in the Tabernacle and temple.

The Holy Spirit does not flow from believers. (John 14:26; 16:7)  
General use of "belly" for "womb."



## MATTHEW 19 CT

12 For ones-who are eunuchs out-of mother's belly were-born thus, and ones-who were-made-eunuchs are eunuchs by the MEN, and ones-who made themselves eunuchs are eunuchs because-of the kingdom of-the heavens. The *one* being-able to-be-making-room, let-him-be-making-room.

## LUKE 11 CT

27 But it-came-to-pass with him to-be-saying these-things, a certain woman out-of the crowd having-elevated her voice she-said to-him, Happy the belly, namely-the-one having-borne you, and breasts which you-nursed.

## LUKE 23 CT

28 But having-been-turned toward them the Jesus said, Daughters of-Jerusalem, YOU-be not weeping over me, further YOU-be-weeping over yourselves and over YOUR children;

29 Because behold, days are-coming in which they-will-say, Happy are the barren ones and bellies which bore not and breasts which nursed not.

## JOHN 3 CT

4 The Nicodemus is-saying to-him, How is a MAN being-able to-be-born being *an* aged-man? Is-he-being-able to-go-in a second time into the belly of-his mother and to-be-born?

## ACTS 3 CT

1 But Peter and John were ascending into the temple on the hour of-the prayer *namely*-the ninth.

2 And a certain man, existing lame out-of his mother's belly, was-being-borne, whom they-were-putting daily toward the door of-the temple, *namely*-the *one* being-called Beautiful, to-be-requesting alms from the *ones* proceeding-in into the temple;

## ACTS 14 CT

8 And a certain man without-power in-the feet was-sitting in Lystra, lame out-of the belly of-his mother, who never walked-around.

## GALATIANS 1 CT

15 But when the God was-pleased *namely*-the *one* having-severed me out-of my mother's belly and having-called me through his favor,

16 To-uncover his son in me, in-order-that I-might-be-bringing him, good-news among the Gentiles, immediately I-communicated-for-myself not with flesh and blood,

15 For he-will-be great in-sight of-the Lord; and by-no-means might-he-drink wine and strong-drink, and he-will-be-filled-full of-the-Holy Spirit still out-of his mother's belly.

16 And he-will-turn-around many of-the sons of-Israel upon Jehovah their God.

40 And she-went-in into the home of-Zacharias and she-greeted the Elizabeth.

41 And it-came-to-pass as the Elizabeth heard the greeting of-the Mary, the baby leaped in her belly; and the Elizabeth was-filled-full of-the-Holy Spirit,

42 And she-exclaimed with-a-great voice and said, Having-been-and-still-blessed are you among women, and having-been-and-still-blessed is the fruit of-your belly.

43 And from-whence is this-thing to-me, in-order-that the mother of-my Lord might-come to me?

44 For behold, as the voice of-your greeting came-to-be into my ears, the baby leaped in my belly in exultation.

➤ This reference is to John the Baptist. The word "out-of" is the preposition ἐκ (ek) with κοιλίας (koi-lias), "belly" in the genitive case, the case of separation.

➤ vs. 41 It does not say that "the baby" was filled with the Holy Spirit; but Elizabeth. "The baby" reacted.

vs. 44 again records the reaction of "the baby."

Alford's Greek Testament

has this comment on Luke 1:15. "The ἐκ seems to fix the prior limit of the indwelling of the Spirit, at his birth." Note in vs. 42 how Elizabeth, full of the Holy Spirit, refers to Mary, "--- blessed (is) the fruit of-your belly."

(See the "control word" βρέφος, brephos, baby.)

L+S Lexicon: βρέφος, the babe in the womb, like ἔμβρυον, (embryon), Lat. foetus. The term "baby" does not therefore imply a "living-soul"; as defined by scripture in Gen. 2:7.

## LUKE 2 CT

21 And when eight days were-fully-filled to-circumcise the pre-teen-child, his name also was-called Jesus, the-one he-was called by the angel before he was to-be-taken-together in the belly.

22 And when the days were-fully-filled of-their cleansing according-to the law of-Moses, they-led him up into Jerusalem to-stand-alongside to-the Lord,

23 According-as it-has-been-and-is-still-written in the law of-Jehovah, That every male thoroughly-opening a matrix will-be-called holy to-the Lord:

## LUKE 1 CT

30 And the angel said to-her, YOU-be not fearing-for-yourself, Mary, for you-found favor beside the God;

31 And behold you-will-yourself-take-together in womb of the Holy Spirit and you-will-bring-forth a son and you-will-call his name Jesus.

➤ No foetus is ever called a "child" in scripture; but Jesus is called a "child" at 8 days old. vs. 23 A foetus is called a "male." Note the angel's announcement to Mary Luke 1:31; "You-will-bring-forth (a) son, and you-will-call his name Jesus." He was to be called Jesus after he was brought-forth.

See "born" in Webster's Dictionary: "brought into life or being." See other "control words" and Apologetics.