

θήλυς – female

[Strong's] <2338> θήλυς *thelus* - **Meaning:** female - **Origin:** from prim. root **θη-** *the-* (to suckle) - **Usage:** female(3), woman(1), women(1).

[Fri] θήλυς, εια, υ female, of the female sex, opposite ἄρσιν (*male*); substantively τὸ θήλυ *female child, the female sex* (MT 19.4); αἱ θήλειαι *the females, the women* (RO 1.26)

[GING] θήλυς, εια, υ *female* Mt 19:4; Mk 10:6; Ro 1:26, 27; Gal 3:28.* [pg 90]

[LN] θήλυς εια υ female 79.103

79.103 θήλυς, εια, υ: the female of any living creature - 'female, woman.' ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς 'he made them male and female' Mt 19.4; αἴτε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν 'their women pervert the natural use of their sex into that which is contrary to nature' Ro 1.26.

[LS] θήλυς, θήλεια, θήλυ Hom.; θήλυς also as fem.: inlon. the fem. forms are θήλεια, θήλειαν, θηλέης, θηλέη, pl. θήλειαι, θήλειας, θηλέων: (*θάω to suckle):-of female sex, female, θήλεια θεός a goddess, II.; θήλειαι ἵπποι mares, Od.; σύες θήλειαι sows, Ib.; οἷς θήλυς a ewe, II.; ἄπαις θήλεος γόνου without female issue, Hdt.: ἡ θήλεια, Att. -εια, the female, Id., Aesch.; χρῆμα θηλειῶν woman-kind, Eur.; τὸ θήλυ γένος or τὸ θήλυ the female sex, womankind, Id. 2. of or belonging to women, Hdt., Aesch.; θ. φόνος murder by women, Eur. 3. in Gramm. feminine. II. applied to persons and things, 1. fresh, refreshing, of dew, Hes. 2. tender, delicate, gentle, θηλύτεραι γυναικες, θηλύτεραι θεαί (where the Comp. is used much like a Positive), Hom.; θήλυς ἀπὸ χροιᾶς delicate of skin, Theocr.; of character, soft, yielding, weak, γυνὴ θήλυς οὔσα Soph.

[LEH] θήλυς, -εια, -υ⁺ - A 25-3-1-4-4-37 Gn 1,27; 5,2; 6,19,20; 7,2(bis) female, she- Gn 1,27; θήλυ woman Ex 1,16; (ἡ) θήλεια woman Lv 15,33 θήλεια ἵππος mare 1 Kgs 10,26; ἀλέκτωρ ἐμπεριπατῶν θηλείαις a cock walking boldly among the hens Prv 30,31 *Am 6,12 ἐν θηλείαις among the mares - מִבְּנֵי בָנִים for MT מִבְּנֵי בָנִים with oxen Cf. LEE, J. 1983, 109

[Thayer] θήλυς, θηλεία, θήλυ (cf. θηλάζω, at the beginning), of the female sex; ἡ θηλεία, a substantive, a woman, a female: Rom. 1:26f; also τὸ θήλυ, Matt. 19:4; Mark 10:6; Gal. 3:28. (Gen. 1:27; 7:2; Exo. 1:16, euc.; in Greek writings from Homer down.)*

[UBS] θήλυς, εια, υ female; woman

Genesis 1:27 So God created man in His own image; in the image of God He created him; male and female He created them.

καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς

Genesis 5:2 He created them male and female, and blessed them and called them Mankind in the day they were created.

ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς καὶ εὐλόγησεν αὐτούς καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν Ἀδὰμ ἡ ἡμέρα ἐποίησεν αὐτούς

Genesis 6:19 "And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν ἑρπετῶν καὶ ἀπὸ πάντων τῶν θηρίων καὶ ἀπὸ πάσης σαρκός δύο δύο ἀπὸ πάντων εἰσάξεις εἰς τὴν κιβωτόν ἵνα τρέφῃς μετὰ σεαυτοῦ ἄρσεν καὶ θήλυ ἔσονται

Genesis 6:20 "Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive.

ἀπὸ πάντων τῶν ὀρνέων τῶν πετεινῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν κτηνῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν δύο δύο ἀπὸ πάντων εἰσελεύσονται πρὸς σὲ τρέφεσθαι μετὰ σοῦ ἄρσεν καὶ θήλυ

Genesis 7:2 "You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female;

ἀπὸ δὲ τῶν κτηνῶν τῶν καθαρῶν εἰσάγαγε πρὸς σὲ ἑπτὰ ἑπτὰ ἄρσεν καὶ θῆλυ ἀπὸ δὲ τῶν κτηνῶν τῶν μὴ καθαρῶν δύο δύο ἄρσεν καὶ θῆλυ

Genesis 7:3 "also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.

καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτὰ ἄρσεν καὶ θῆλυ καὶ ἀπὸ τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο ἄρσεν καὶ θῆλυ διαθρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν

Genesis 7:9 two by two they went into the ark to Noah, male and female, as God had commanded Noah.

δύο δύο εἰσηλθόντων πρὸς Νωε εἰς τὴν κιβωτόν ἄρσεν καὶ θῆλυ καθὰ ἐνετείλατο αὐτῷ ὁ θεός

Genesis 7:16 So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

καὶ τὰ εἰσπορευόμενα ἄρσεν καὶ θῆλυ ἀπὸ πάσης σαρκὸς εἰσηλθόντων καθὰ ἐνετείλατο ὁ θεὸς τῷ Νωε καὶ ἔκλεισεν κύριος ὁ θεὸς ἕξωθεν αὐτοῦ τὴν κιβωτόν

Exodus 1:16 and he said, "When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools, if it *is* a son, then you shall kill him; but if it *is* a daughter, then she shall live."

καὶ εἶπεν ὅταν μαιουσθε τὰς Εβραίας καὶ ὧσιν πρὸς τῷ τίκτειν ἂν μὲν ἄρσεν ἢ ἀποκτείνετε αὐτό ἂν δὲ θῆλυ περιποιεῖσθε αὐτό

Exodus 1:22 So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive."

συνέταξεν δὲ Φαραῶ παντὶ τῷ λαῷ αὐτοῦ λέγων πᾶν ἄρσεν ὃ ἂν τεχθῆ τοῖς Εβραίοις εἰς τὸν ποταμὸν ῥίψατε καὶ πᾶν θῆλυ ζωογονεῖτε αὐτό

Leviticus 3:1 'When his offering *is* a sacrifice of a peace offering, if he offers *it* of the herd, whether male or female, he shall offer it without blemish before the LORD.

ἂν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ ἂν μὲν ἐκ τῶν βοῶν αὐτοῦ προσαγάγη ἂν τε ἄρσεν ἂν τε θῆλυ ἄμωμον προσάξει αὐτὸ ἐναντίον κυρίου

Leviticus 3:6 ' If his offering as a sacrifice of a peace offering to the LORD *is* of the flock, *whether* male or female, he shall offer it without blemish.

ἂν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ θυσίαν σωτηρίου τῷ κυρίῳ ἄρσεν ἢ θῆλυ ἄμωμον προσοίσει αὐτό

Leviticus 4:28 'or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed.

καὶ γνωσθῆ αὐτῷ ἡ ἁμαρτία ἢ ἡμαρτεν ἐν αὐτῇ καὶ οἴσει χίμαιραν ἐξ αἰγῶν θήλειαν ἄμωμον οἴσει περὶ τῆς ἁμαρτίας ἧς ἡμαρτεν

Leviticus 4:32 ' If he brings a lamb as his sin offering, he shall bring a female without blemish.

ἂν δὲ πρόβατον προσενέγκῃ τὸ δῶρον αὐτοῦ εἰς ἁμαρτίαν θῆλυ ἄμωμον προσοίσει αὐτό

Leviticus 5:6 'and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

καὶ οἴσει περὶ ὧν ἐπλημμέλησεν κυρίῳ περὶ τῆς ἁμαρτίας ἧς ἡμαρτεν θῆλυ ἀπὸ τῶν προβάτων ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν περὶ ἁμαρτίας καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ ἧς ἡμαρτεν καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία

Leviticus 12:5 'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of *her* purification sixty-six days.

ἂν δὲ θῆλυ τέκῃ καὶ ἀκάθαρτος ἔσται δις ἑπτὰ ἡμέρας κατὰ τὴν ἄφεδρον καὶ ἐξήκοντα ἡμέρας καὶ ἕξ καθεσθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς

Leviticus 12:7 'Then he shall offer it before the LORD, and make atonement for her. And she shall be clean from the flow of her blood. This *is* the law for her who has borne a male or a female.

καὶ προσοίσει ἔναντι κυρίου καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαριεῖ αὐτὴν ἀπὸ τῆς πηγῆς τοῦ αἵματος αὐτῆς οὗτος ὁ νόμος τῆς τικτούσης ἄρσεν ἢ θῆλυ

Leviticus 15:33 'and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.' "

καὶ τῇ αἱμορροοῦσῃ ἐν τῇ ἀφένδρῳ αὐτῆς καὶ ὁ γονορρυῆς ἐν τῇ ῥύσει αὐτοῦ τῷ ἄρσενι ἢ τῇ θηλείᾳ καὶ τῷ ἀνδρὶ ὃς ἂν κοιμηθῇ μετὰ ἀποκαθμμένης

Leviticus 27:4 'If it is a female, then your valuation shall be thirty shekels;

τῆς δὲ θηλείας ἔσται ἡ συντίμησις τριάκοντα δίδραχμα

Leviticus 27:5 'and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels;

ἐὰν δὲ ἀπὸ πενταετοῦς ἕως εἴκοσι ἐτῶν ἔσται ἡ τιμὴ τοῦ ἄρσενος εἴκοσι δίδραχμα τῆς δὲ θηλείας δέκα δίδραχμα

Leviticus 27:6 'and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver;

ἀπὸ δὲ μηνιαίου ἕως πενταετοῦς ἔσται ἡ τιμὴ τοῦ ἄρσενος πέντε δίδραχμα ἀργυρίου τῆς δὲ θηλείας τρία δίδραχμα

Leviticus 27:7 'and if from sixty years old and above, if *it is* a male, then your valuation shall be fifteen shekels, and for a female ten shekels.

ἐὰν δὲ ἀπὸ ἑξηκονταετῶν καὶ ἐπάνω ἐὰν μὲν ἄρσεν ἢ ἔσται ἡ τιμὴ πεντεκαίδεκα δίδραχμα ἀργυρίου ἐὰν δὲ θήλεια δέκα δίδραχμα

Numbers 31:15 And Moses said to them: "Have you kept all the women alive?"

καὶ εἶπεν αὐτοῖς Μωυσῆς ἵνα τί ἐζωγρήσατε πᾶν θῆλυ

Judges 5:10 "Speak, you who ride on white donkeys, Who sit in judges' attire, And who walk along the road.

ἐπιβεβηκότες ἐπὶ ὄνου θηλείας μεσημβρίας καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδοῦ συνέδρων ἐφ' ὁδῷ

1 Kings 4:21 So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. *They* brought tribute and served Solomon all the days of his life.

καὶ ἦσαν τῷ Σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἄρματα καὶ δώδεκα χιλιάδες ἱππέων καὶ ἔθετο αὐτὰς ἐν ταῖς πόλεσι τῶν ἀρμάτων καὶ μετὰ τοῦ βασιλέως ἐν Ἱερουσαλημ [1] καὶ ἦν ἡγούμενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὀρίων Αἰγύπτου

2 Chronicles 9:25 Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem.

καὶ ἦσαν τῷ Σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἄρματα καὶ δώδεκα χιλιάδες ἱππέων καὶ ἔθετο αὐτοὺς ἐν πόλεσιν τῶν ἀρμάτων καὶ μετὰ τοῦ βασιλέως ἐν Ἱερουσαλημ

Judith 9:10 πάταξον δοῦλον ἐκ χειλέων ἀπάτης μου ἐπ' ἄρχοντι καὶ ἄρχοντα ἐπὶ θεράποντι αὐτοῦ θραῦσον αὐτῶν τὸ ἀνάστημα ἐν χειρὶ θηλείας

Judith 13:15 καὶ προελοῦσα τὴν κεφαλὴν ἐκ τῆς πήρας ἔδειξεν καὶ εἶπεν αὐτοῖς ἰδοὺ ἡ κεφαλὴ Ολοφέρνηου ἀρχιστρατήγου δυνάμειος Ἀσσοῦρ καὶ ἰδοὺ τὸ κωνώπιον ἐν ᾧ κατέκειτο ἐν ταῖς μέθαις αὐτοῦ καὶ ἐπάταξεν αὐτὸν ὁ κύριος ἐν χειρὶ θηλείας

Judith 16:5 κύριος παντοκράτωρ ἠθέτησεν αὐτοὺς ἐν χειρὶ θηλείας

2 Maccabees 7:21 ἕκαστον δὲ αὐτῶν παρεκάλει τῇ πατρίῳ φωνῇ γενναίῳ πεπληρωμένῃ φρονήματι καὶ τὸν θῆλυν λογισμὸν ἄρσενι θυμῷ διεγείρασα λέγουσα πρὸς αὐτοὺς

Proverbs 30:31 A greyhound, A male goat also, And a king *whose* troops are with him.

καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνῃ

Job 1:3 Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

καὶ ἦν τὰ κτήνη αὐτοῦ πρόβατα ἑπτακισχίλια κάμηλοι τρισχίλια ζεύγη βοῶν πεντακόσια ὄνοι θήλειαι νομάδες πεντακόσιαι καὶ ὑπηρεσία πολλή σφόδρα καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος εὐγενῆς τῶν ἀφ' ἡλίου ἀνατολῶν

Job 1:14 and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,

καὶ ἰδοὺ ἄγγελος ἦλθεν πρὸς Ἰωβ καὶ εἶπεν αὐτῷ τὰ ζεύγη τῶν βοῶν ἠροτρία καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν

Job 42:12 Now the LORD blessed the latter *days* of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

ὁ δὲ κύριος εὐλόγησεν τὰ ἔσχατα Ἰωβ ἢ τὰ ἔμπροσθεν ἦν δὲ τὰ κτήνη αὐτοῦ πρόβατα μύρια τετρακισχίλια κάμηλοι ἑξακισχίλια ζεύγη βοῶν χίλια ὄνοι θήλειαι νομάδες χίλια

Amos 6:12 Do horses run on rocks? Does *one* plow *there* with oxen? Yet you have turned justice into gall, And the fruit of righteousness into wormwood,

εἰ διώξονται ἐν πέτραις ἵπποι εἰ παρασιωπήσονται ἐν θηλείαις ὅτι ὑμεῖς ἐξεστρέψατε εἰς θυμὸν κρίμα καὶ καρπὸν δικαιοσύνης εἰς πικρίαν

Matthew 19:4 And He answered and said to them, "Have you not read that He who made *them* at the beginning 'made them male and female,'

ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

Mark 10:6 "But from the beginning of the creation, God 'made them male and female.'

ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

Romans 1:26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, αἷ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

Romans 1:27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

οὐκ ἔστι Ἰουδαῖος οὐδὲ Ἕλληνας, οὐκ ἔστι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔστι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.

ANLEX:

θήλυς, εἰα, υ *female, of the female sex*, opposite ἄρσεν (male); substantively τὸ θῆλυ *female child, the female sex* (MT 19.4); αἱ θήλειαι *the females, the women* (RO 1.26)

WSNTDICT:

2338. θήλυς *thēlus*; fem. *thēleia*; neut. *thēlu*, adj. Female. **(I)** The adj. *thēlus*, female or woman, is used as a pl. subst. in Rom. 1:26, *haí thēleiai*, the women, the females. In Rom. 1:27, *tēs thēleías*, womanhood, woman's nature, also as a subst. (Sept.: Lev. 27:4). **(II)** In the neut. in Matt. 19:4; Mark 10:6; Gal. 3:28, *tó thēlu*, the female in the phrase *ársen kaí thēlu* (*arsen*, from *árrēn* [730], male; *kaí* [2532], and), male and female as contrasting genders. See Sept.: Gen. 1:27; 6:19. The generic word referring either to man or woman is *ánthrōpos* (444), human being. The masc. human being is *anēr* (435) which, depending on the context, can also mean husband. The gender of man is *árrēn* or *ársēn* (730), male. **Syn.:** *gunē* (1135), woman or wife.

DBL Greek:

2559 θῆλυς (*thēlys*), εἶα (*eia*), υ (y): adj.; ≡ Str 2338—LN 79.103 **female**, pertaining to women (Mt 19:4; Mk 10:6; Ro 1:26, 27; Gal 3:28+)

EDNT:

θῆλυς, 3 *thēlys* female; subst.: female (animal), woman* *Lit.*: BAGD s.v. — G. DAUTZENBERG, “‘Da ist nicht männlich und weiblich,’ Zur Interpretation von Gal 3, 28,” *Kairos* 24 (1982) 181–206. — F. MUSSNER, *Gal* (HTKNT, 1974) 264f. with n. 94.

From the point of view of etymology, θῆλυς signifies “breast feeding” (related to θῆσθαι, from θηλή, mother’s breast; cf. Lat. *felare*, “give suck,” *filius*, “suckling”). It designates the female among animals, people, and gods. It is connected with ἄρσεν in Gen 1:27, and is thus used of sexual differentiation and unity in human couples in Mark 10:6; Matt 19:4 (CD 4:21!). The difference has become meaningless at the level of salvation: Gal 3:28. On the basis of this statement *Gos. Eg.* (Clement of Alexandria *Strom.* iii.92; 2 *Clem.* 12:2); *Gos. Thom.* 22; *Acts Thom.* 129; *Gos. Naass.* (Hippolytus *Haer.* v.7.15), the *Gospel of the Valentinians* (NHC I.4.132.21); and *Pistis Sophia* 143 derive the idea of the restoration of the androgynous primal human.

θήλεια is often a synonym for γυνή (cf. Jdt 9:10; 13:15; 16:5 with Judg 9:54). In Rom 1:26f. θήλεια is not used pejoratively but because the more common phrase γυναῖκες αὐτῶν could mean “their wives”; Paul mentions female homosexuality before male homosexuality (v. 27) because it, in contrast to male homosexuality, was also despised by Gentiles: According to Lucian *Am.* 28 ὁμιλῖαι of men with men are εὐπρεπεῖς (“proper”). But female homosexuality was perceived as a punishment of God (Ovid *Metamorphoses* ix.724–29; cf. Rom 1:24, 26, 28; Seneca *Ep.* 95.21; Martial *Epigr.* i.90.7; Lucian *DMeretr.* 5; there is no depiction on ancient vases). Furthermore, male homosexuality was itself regarded as θήλεια νόσος (Herodotus i.105; Philo *Abr.* 136; Philo *Spec. Leg.* i.325; iii.37; Clement of Alexandria *Prot.* ii.24.1). J. B. Bauer

BAGD:

θῆλυς, εἶα, υ (Hom.+; inscr., pap., LXX, En.; Ep. Arist. 250; Philo; Jos., C. Ap. 2, 244; Test. 12 Patr.) *female* ἢ θ. *the woman* (Hdt. 3, 109; X., Mem. 2, 1, 4 al.; Lev 27:4-7; En. 15, 5; 7) Ro 1:26f; 1 Cl 55:5; 2 Cl 12:2, 5 (both the latter pass. are quot. fr. an apocryphal gospel, presumably GEG); GEG 3. Also τὸ θ. (PTebt. 422, 18) ἄρσεν καὶ θ. *male and female* (LXX; Philo; Jos., Ant. 1, 32; cf. Pla., Rep. 454D; Aristot., Metaph. 988a, 5) Mt 19:4; Mk 10:6; 1 Cl 33:5; 2 Cl 14:2 (all Gen 1:27); Gal 3:28.—GNaass 1; GEG 2a, b; 2 Cl 12:2 (s. above); cf. B 10:7. M-M. B. 84f.*

An Intermediate Greek-English Lexicon:

θῆλυς, θήλεια, θῆλυ Hom.; θῆλυς also as fem.: inlon. the fem. forms are θήλεα, θήλεαν, θηλέης, θηλέη, pl. θήλεια, θήλεας, θηλέων: (*θάω *to suckle*):—of female sex, female, θήλεια θεός a goddess, II.; θήλεια ἵπποι mares, Od.; σύες θήλεια sows, Ib.; οἷς θῆλυς a ewe, II.; ἄπαις θήλεος γόνου without female issue, Hdt.:—ἡ θήλεια, Att. -εἶα, *the female*, Id., Aesch.; χρῆμα θηλειῶν *woman-kind*, Eur.; τὸ θῆλυ γένος or τὸ θῆλυ the female sex, *womankind*, Id.

2. of or belonging to women, Hdt., Aesch.; θ. φόνος murder by women, Eur.

3. in Gramm. *feminine*.

II. applied to persons and things,

1. *fresh, refreshing*, of dew, Hes.

2. *tender, delicate, gentle*, θηλύτεροι γυναῖκες, θηλύτεροι θεαί (where the Comp. is used much like a Positive), Hom.; θῆλυς ἀπὸ χροιάς *delicate* of skin, Theocr.; of character, *soft, yielding, weak*, γυνή θῆλυς οὖσα Soph.

Enhanced Strong's Lexicon:

2338 θῆλυς [*thelus /thay-loos/*] adj. From the same as 2337; GK 2559; Five occurrences; AV translates as “woman” twice, and “female” three times. 1 of the female sex. 2 a woman, a female.

NASB Dictionaries:

2338. θῆλυς *thēlus*; from prim. root θη- *thē-* (*to suckle*); *female*:— female(3), woman(1), women(1).

Vine's Complete Expository Dictionary of Old and New Testament Words:

FEMALE

thelus (θηλυσ, 2338), an adjective (from *thele*, “a breast”), is used in the form *thelu* (grammatically neuter) as a noun, “female,” in Matt. 19:4; Mark 10:6; Gal. 3:28; in the feminine form *theleia*, in Rom. 1:26, “women”; v. 27 “woman.” See WOMAN.¶

Wuest’s Word Studies in the Greek New Testament:

(1:26) “Affections” is *pathēma* (παθημα), “an affection, a passion.” “Vile” is *atimia* (ἀτιμία), “dishonor, ignominy, disgrace.” The Greek word for “honor,” *timē* (τιμη), comes from *tiō* (τιω), the verbal form, “to estimate, honor.” Thus to honor someone is to evaluate the worth of that person and to treat him with the consideration, respect, and love due his character and position. To dishonor a person is to either put an incorrect appraisal upon his worth and treat him accordingly, or, having properly evaluated his character, to refuse to treat him with the respect and deference which is his due. The passions controlling these of whom Paul is speaking caused them to put an incorrect estimate upon the sacredness, dignity, and purity of the physical body and thus to use it in a way which dishonored it. Vincent’s note is helpful; “As distinguished from *epithumia* (ἐπιθυμία) (lusts) in verse 24, *pathē* (παθη) (passions), is the narrower and intense word. *Epithumia* (Ἐπιθυμία) is the larger word, including the whole world of active lusts and desires, while the meaning of *pathos* (παθος) is passive, being the diseased condition out of which the lusts spring. *Epithumia* (Ἐπιθυμία) are *evil longings*; *pathē* (παθη), *ungovernable affections*. Thus it appears that the divine punishment was the more severe, in that they were given over to a *condition*, and not merely to an evil desire.”

The word for “women” is not the word used as in John 4:9, *gunē* (γυνη), but *thelus* (θηλυσ), “a female,” and the word for “men” in 1:27 is not *anthrōpos* (ἄνθρωπος), or even *anēr* (ἄνηρ), a male member of the human race, but *arsen* (ἄρσεν), male as distinguished from a female. Vincent says that these terms are used “because only the distinction of sex is contemplated.” “Change” is *metallassō* (μεταλλάσσω), “to exchange one thing for another.” “Use” here is *chrēsis* (χρησις), used of the sexual use of a woman. “Natural” is *phusis* (φυσις), “the nature of things, the force, laws, order of nature, as opposed to that which is monstrous, abnormal, perverse.” “Against nature” is *para phusin* (παρά φύσιν), “that which is against nature’s laws.”

Translation. *Because of which God gave them over to dishonorable passions, for even their females exchanged their natural use for that which is against nature.*

(1:27) “Burned” is *ekkaiō* (ἐκκαίω), “to burn out.” Vincent comments. “The terms are terrible in their intensity. Literally, ‘burned out.’ The preposition indicates the *rage* of lust.” Robertson defines, “to inflame with lust.” The word *ek* (ἐκ) prefixed to the verb, intensifies its meaning. Their lust was satiated. It was an all-out endeavor to satisfy their totally-depraved natures. “Lust” here is not the usual word used, *epithumia* (ἐπιθυμία), “a passionate craving,” but *orexis* (ὄρεξις), “eager desire, lust, appetite.” “Working” is *katergazomai* (κατεργάζομαι), “to perform, accomplish, achieve, to do that from which something results, to carry to its ultimate conclusion.” “Unseemly” is *aschēmosunē* (ἀσχημοσύνη), “want of form, disfigurement, deformed, one’s nakedness, shame.” The word refers here to that which is unseemly in that it is immodest, shameful. “Recompence” is *antimisthian* (ἀντιμισθίαν) “a reward given in compensation, requital, recompense.” The word here refers to that natural result of their sin which pays them back for what they have done, as a person says who contemplates doing something wrong, “I suppose I shall pay for this.” “Was meet” is *edei* (ἔδει), “a necessity in the nature of the case.” The evil consequences were necessary as ordained by divine law. When one violates the laws of nature, one must pay the price. “Error” is *planē* (πλανη), “a wandering, roving,” thus, “a deviation.”

Translation. *And likewise also the males, having put aside the natural use of the females, burned themselves out in their lustful appetite toward one another, males with males carrying to its ultimate conclusion that which is shameful, receiving in themselves that retribution which was a necessity in the nature of the case because of their deviation from the norm.*