

The words, “righteousness,” “justice,” and “omniscience” were merged into the definition of the noun, **δικαιοσύνη** (*diakiosúnē*): “integrity,” in the fifth-century B.C. It has had an important impact on the use of the New Testament’s Koiné Greek text whose interesting history goes back to the fifth-century B.C. Its contribution to the text of Scripture reveals the true meaning of the divine attribute of love.

Here is the history of this word’s origin, use, and ultimate impact on the Koiné Greek New Testament:

**The word for “righteousness,” δικαιοσύνη (*dikaiosúnē*), is one of the most significant words in the New Testament; it means much more than simply “righteousness.” It is a second-stage development in the Greek language in that it comes from two older words, the noun δίκη (*dikē*) and the adjective δίκαιος (*dikaios*). The difference between *dikaiosúnē* and its two predecessors is the suffix σύνη (*súnē*), and that suffix makes all the difference in the world.**

**The Greeks developed a system of abstract thought that reached its peak in Athens in the fifth century B.C. Concurrent with this brilliant advance in thinking, they refined their language over several generations until the Attic Greek of classical times was rich enough to reflect all the literary sophistication and nuance of meaning conceived of by such men as Pláto, Sóphocles, Aéschylus, Eurípidēs, and many others. The suffix *súnē* changed the meaning of a noun or adjective from the simple to the complex, from the concrete to the abstract.**

**The concept of justice underwent a change, too, and the development from the specific to the abstract is reflected in the change from *dikē* and *dikaios* into *dikaiosúnē*. *Dikaiosúnē* was first used in the fifth century B.C.; the historian Hēródotus used it in telling the story of Sólon, the farseeing statesman whose laws had saved Athens more than a hundred years before.<sup>7</sup>**

(End JAS4-57.Rev. See JAS4-58.Rev for continuation of the study at p. 571.)

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<sup>7</sup> R. B. Thieme, Jr., “The Thinking of a Judge,” in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 28, 29.



**NOTE:** Strikethroughs on pages 576 through 580 are to be skipped.

### Summary:

The New Testament word for “righteousness” is **δικαιοσύνη (dikaiosúnē)**.

This word is derived from two older Greek words:

The noun: **δίκη (dikē)** and the adjective, **δίκαιος (dikaios)**.

The difference between **dikaiosúnē** and its two predecessors is the suffix: **σύνη (súnē)**. This word entered the Greek language in the 5th century BC.

### The Compartments of Tartarus, the Abyss, and Sea Doors

1. This final compartment of Hades is the prison for certain categories of fallen angels which includes the half-breed Nephilim.
2. This compartment consists of three subdivisions: (1) Tartarus, (2) Abyss, and (3) Sea Doors.
3. **Ταρταρόω (Tartaróō): Tártarus**. “Thought of by the Greeks as a subterranean place lower than Torments where divine punishment was meted out, and so regarded in Israelite apocalyptic as well.”<sup>1</sup>

**2 Peter 2:4** For if God did not spare angels when they sinned, but sent them to hell [ **Ταρταρόω (Tartaróō): Tártarus**<sup>2</sup> ], putting them in chains of darkness to be held for judgement.

4. *Tártarus* is the residence of certain fallen angels who became involved in an invasion of the earth. This special category of fallen angels are called, **בְּנֵי אֱלֹהִים (ben 'elohiym)**: “sons of God.”
5. Peter informs us that these fallen angels’ violation of the rules of engagement was so egregious that they were pulled off the battlefield of planet earth and incarcerated in pitch-black darkness until the end of history when they will be imprisoned for all eternity in the Lake of Fire (Revelation 20:13–14).
6. Their violation may be described in several ways based on the situation that existed among both the fallen angels and the human women.

<sup>1</sup> Walter Bauer, “Ταρταρόω” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev., and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 991.

<sup>2</sup> Tartarus is a subdivision of Hades where certain fallen angels are incarcerated because of their cohabitation with human women that resulted in the birth of Nephilim in Genesis 6. Peter describes their incarceration in Tartarus with the aorist active participle of the verb, *Ταρταρόσας (Tartarósas)* and translated by the NET Bible with the phrase “threw them into hell (i.e., Hades).” (2 Peter 2:4)



7. The angels were breathtakingly handsome while the women were **drop-dead gorgeous. The women responded to the angels which the angels took to the next level resulting in the births of the half-breeds נְפִילִים (*Nephiylim*): Nephilim.**
8. These liaisons were, shall we say, without the benefit of clergy. The unions resulted in individuals who were extremely beautiful and intelligent but over time were systematically replacing Homo sapiens.
9. Consequently, Lucifer was gradually overtaking the human population by means of this illicit production of Nephilim. In fact, its momentum continued for almost 500 years.
10. By means of our analysis of the early stages of the Appeal we are enabled to see the give-and-take that occurred throughout the period between the creation of Homo sapiens in Eden all the way to the day Noah's family boarded the Ark with their genera of creatures:
  - (1) Cain murdered Abel in Genesis 4:8. This was the first effort by the defense to win the Appeal. It cut off the Adamic line through which the Messiah would enter history.
  - (2) Lucifer's strategy was to prevent 'Ishshah from having other children but this was overcome by the birth of Seth.
  - (3) It became clear to him that procreation would enable 'Atham and 'Ishshah to continuously provide witnesses for the Prosecution.
  - (4) Lucifer's next problem-solving device was his deployment of a battalion of fallen angels with the objective of copulating with human women.
  - (5) This became so effective that over the course of the next half millennium the world's population of Nephilim had almost eliminated Homo sapiens.
  - (6) It got to the point that the Nephilim, sired by fallen angels through human women, had diminished the world's human population to 8 people: Noah, his three sons, Shem, Ham, and Japheth, and their four wives—eight people.
  - (7) Except for those on Noah's Ark, no other human survived. All genera of beasts not safely on the Ark were drowned.
  - (8) All the fallen angels were forced to retreat to the third heaven or hang around until the waters subsided. Over the course of a year, they finally did, and the satanic strategy resumed.



- (9) The Prosecution was able to start afresh with Noah's family of eight.
- (10) The post-diluvian world was at the same time free of that super race of Nephilim. The fallen angels and the human women were dealt with accordingly.
- (11) Angels never die. Their issue was, "Where would they be allowed to function?" That would be inside the restored earth yet way below its surface in a place called Hades or Sheol's compartment of Torments.
- (12) We have already studied the compartments of Hades except for its last compartment which has three subdivisions: (1) Tartarus, (2) Abyss, and (3) Sea Doors. We will now give this subject a thorough goingover.

### Hades: The Incarcerations of Fallen Angels and the Nephilim

We will study the final compartment of Hades by the analysis of Genesis 6:1–14.

**Genesis 6:1** Now it came to pass that when men [ אָדָם ('*atham*): males ] began to become numerous on the surface of the earth, that daughters were born to them. (ext)

1. This is a description of a tremendous population explosion on earth.
2. Within this population explosion, there was also an increase in females. These women were very beautiful. The ratio of women to men in this population was extensive.
3. The increase of the population meant there were more sin natures. More sin natures means more evil, more lawlessness, and more violence on the earth.
4. Because there were more sin natures without a system of government, meant that people were open to making any decisions they wanted.
5. Yet true freedom means the right to make certain decisions within the constraints of the laws of divine establishment.
6. But without such constraints, there were numerous options for the sin nature to exploit. This resulted in a tremendous amount of homicide, rape, terrorism, and violence on the earth.
7. There was no establishment, but there was culture. Probably the greatest musical and writing culture of all time existed in the midst of a population with the greatest intelligence of all time.

8. So great was the evil on the earth that by the tenth generation from Adam, only one family remained in the status of regeneration and that one family, Noah's, applied doctrine in a special way to avoid any sexual relationship with half-human, half-angelic creatures.
9. Eight were in Noah's family, and the ninth believer was Noah's grandfather Methuselah. The warning of the coming of the Flood was Methuselah's departure from this life.
10. The concentration of evil on the earth was so great, yet it did not destroy the human race! A concentration of evil never destroys the population of the earth, though millions of people may be raped, murdered, tortured, and victimized in every way.
11. The population of the earth goes right on. Unrestrained criminality cannot and will not wipe out the human race.
12. By the tenth generation from Adam there was no reference to the Sethites or Cainites as separate families and tribes, because the two lines had amalgamated.
13. The Cainite line was filled with disillusion. It had rejected the happiness God had designed for man by rejecting Christ as Savior. Their society pursued intellectual matters and hedonistic pleasure.
14. The antediluvian population was generally unregenerate, reversionistic, and involved in the cosmic systems.

**Genesis 6:2** Now the sons of God | בְּנֵי הָאֱלֹהִים  
(*bene ha-'elohim*): fallen angels ] saw the women of mankind,  
that they were beautiful, so they seized | Qal imperfect of לָקַח  
(*laqach*): habitually raped ] women from whomever they chose.

1. The "sons of God" is clearly a reference to angelic creatures. The Hebrew *bene ha-'Elohim* is used for angelic creatures only.
2. When the word beautiful is used in the Scripture, it means these women were extremely stunning.
3. The Hebrew verb *laqach* means to seize violently, to take by sheer strength, to overpower and seize these women against their will to have sex with them.
4. The Hebrew phrase, *bene ha-'Elohim*, is used four times in the Old Testament. All four times it refers to angelic creatures only. Note that in verse 1, אָדָם (*'atham*): "men" is the phrase used to refer to mankind.