

File under: δικαιωμα or dikaiōma

English: "just-act"

Just what is a "just-act"? Note, δικαιωμα (dikaiōma) a neuter noun is given 4 different meanings in the KJ. The adverb δικαιως (dikaiōs), and the feminine noun δικαιωσις (dikaiōsis) are also shown. The LXX uses

δικαιωμα KJ

- Lu. 1: 6. commandments and ordinances of the Lord
- Ro. 1:32. Who knowing the judgment of God,
- 2:26. keep the righteousness of the law,
- 5:16. of many offences unto justification.
- 18. by the righteousness of one
- 8: 4. That the righteousness of the law
- Heb. 9: 1. had also ordinances of divine service,
- 10. divers washings, and carnal ordinances,
- Rev.15: 4. thy judgments are made manifest.
- 19: 8. fine linen is the righteousness of saints.

δικαιως KJ

- Lu 23:41. we indeed justly; for we receive
- 1 Co.15:34. Awake to righteousness, and sin not;
- 1 Th. 2:10. how holily and justly and unblameably we
- Tit. 2:12. we should live soberly, righteously, and
- 1 Pet.2:23. to him that judgeth righteously:

δικαιωσις KJ

- Rm 4:25. was raised again for our justification
- Rm 5:18. upon all men unto justification of life

δικαιωμα (dikaiōma) many times for the Hebrew words "choq" and "chuggah"; English, "statute". (See Young's Concord.) What is a "statute?"

Genesis 26 ASV

4 and *I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and *in thy seed shall all the nations of the earth ¹⁰ be blessed; ⁵ because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Pentateuch and Haftorahs
Referring to Gen. 26:5, p. 95

statutes. Laws ordained by God which we are to observe although reason cannot assign an explanation, e.g. the prohibition of swine's flesh (חוקים).

Exodus 15 ASV

24 And the people *murmured against Moses, saying, What shall we drink? 25 And he cried unto Jehovah; and Jehovah showed him *a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he *proved them: 26 and he said, *If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear *to his commandments, and keep all his statutes. *I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am *Jehovah that healeth thee.

Rashi's Commentary. Ex. 15 pp. 80,81

(25) וְיֵשׁוּעַ
† HERE HE MADE FOR THEM [A STATUTE AND AN ORDINANCE] — At Marah: He gave them a few sections of the Torah in order that they might engage in the study thereof; viz., the sections containing the command regarding the Sabbath, the red heifer³) and the administration of justice. וְיֵשׁוּעַ AND THERE HE TRIED THEM (lit., He tried him) — "him" (singular) means the people⁴); and He saw their stubbornness: that they did not consult with Moses in a respectful fashion: "Entreat mercy for us that we may have water to drink" — but that they murmured. (26) וְאִם שָׁמַעְתָּ אֶם שָׁמַעְתָּ IF THOU WILT DILIGENTLY HEARKEN — this implies acceptance — that they should take upon themselves the duty of performing God's commands. וְאִם שָׁמַעְתָּ AND IF THOU WILT DO — this implies the performance of the commands. וְאִם שָׁמַעְתָּ means THOU WILT INCLINE THE EAR to be punctilious in the practice of the details. כָּל חֻקֵּי ALL HIS STATUTES — Matters which are only the decrees of the King (decrees of God imposed by Him, as King, upon us, His subjects) and which appear to have no reason, and at which the evil inclination cavils saying, "What sense is there in prohibiting these? Why should they be prohibited?" — For instance: the prohibition of wearing a mixture of wool and linen, and of eating swine's flesh, and the law regarding the red heifer, and similar matters (cf. Joma 67b).

Understanding "statutes" would stop Charismatics from misapplying Ex.15:26; "I will put none of the diseases upon thee,..." "Gentile" Christians do not know or keep any of God's statutes. The statutes are given to find out whether Israel will obey God without having to have a reason.

Keep in mind that δικαίωμα (dikaiōma) is used by the LXX for our English, "statute". Further; that "statutes" appear to have no reason or explanation. In The Consistent New Testament I have used the meaning, "just-act"; that is, obedience

LUKE 1 CT

5 It-came-to-pass in the days of-Herod the king of-the Judea a certain priest Zacharias by-name, out-of Abia's day-on, and his wife out-of the daughters of-Aaron, and her name Elizabeth.

6 But they-were both just in-sight of-the God, proceeding in all the commandments and just-acts of-the Lord faultless.

HEBREWS 9 CT

1 On-the-one-hand therefore the first covenant was-having both the worldly holy-place and just-acts of-service.

2 For a booth was-constructed, the first, in which were both the lampstand and the table and the plan of-the loaves, one-booth-which is-being-said, Holy-place;

3 But after the second veil a booth, the one being-said Holies of-Holies,

9 One-which is a parable with-reference-to the season namely-the one having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the one serving perfect,

10 Only on foods and drinks and diverse baptisms-of-things, just-acts of-flesh lying on them as-far-as a season thoroughly-straight.

REVELATION 15 CT

4 Who might by-no-means fear, Lord, and will-glorify your name? because you only are hallowed, because all the Gentiles will-be-present and they-will-worship in-sight of-you, because your just-acts were-made-manifest.

5 And after these-things I-saw and the sanctuary of-the tabernacle of-the testimony in the heaven was-opened,

REVELATION 19 CT

6 And I-heard as a voice of-much crowd and as a noise of-many waters and as a noise of-strong thunders, saying: Hallelujah, because Jehovah the God namely-the Almighty became-King.

7 Let-us-be-rejoicing and let-us-be-exulting, and we-shall-give the glory to-him, because the marriage of-the Lamb came, and his wife prepared herself.

8 And it-was-given to-her in-order-that she-might-cast-around-to-herself a clean brilliant-white fine-linen-garment; for the fine-linen-garment is the just-acts of-the holy-ones.

ROMANS 2 CT

25 For on-the-one-hand circumcision is-profiting if you-might-be-practicing law; if on-the-other-hand you-are a transgressor your circumcision has-become-and-still-is uncircumcision.

26 If therefore the uncircumcision might-be-guarding the just-acts of-the law, will not his uncircumcision be-figured with-reference-to circumcision?

simply because God says to do something, never mind if you cannot explain why.

☞ Zacharias and Elizabeth were both "just" in God's sight because they kept all his "just-acts." (plural)

☞ There were "just-acts" of-service in connection with the tabernacle, and later the temples. In Hebrews 9 verse 10 they are referred to as "just-acts" of-flesh. (pl.) Now KJ uses "ordinances" in all 3 of these verses. KJ translates 5 different Greek words by "ordinance." (page 1)

☞ In Rev. 15:4 God's "just-acts" were-made-manifest, that is, visible or known. Note the tabernacle in vs. 5. (pl.)

☞ God's wife is Israel. Commentators make this a reference to the "church". KJ changes "just-acts", which were given to Israel, to "righteousness", which is plural in the Greek. Then to prove it is the "church" they refer to Isa. 54: 1-8, Ezk. 16, Hosea 2:19 etc., all of which refer to Israel.

☞ This is the last plural use of "just-acts". "Just-acts" are more important than

δικαίωμα-p.3

circumcision. If "uncircumcision", that is Gentiles, "might-be-guarding the just-acts of the law." But how? Gentiles do not keep the "statutes" of the law. Paul presents the impossibility of keeping all of the "just-acts" of the law. (see Alford) All of the "just-acts" of the law were finished in one supreme "just-act"

ROMANS 5 CT

16 And the benevolence is not as through one MAN having-sinned; for on-the-one-hand the sentence is out-of one MAN with-reference-to condemnation's-punishment, on-the-other-hand the bestowed-favor is out-of many offences with-reference-to a just-act.

17 For if by-the offence of-the one MAN the death was-king through the one MAN, by-much more the ones taking the excess of-the favor and of-the gratuity namely-the one of righteousness will-be-king in life through the one MAN Jesus Messiah.

18 So therefore as through one offence with-reference-to all MEN with-reference-to condemnation's-punishment, thus also through one just-act with-reference-to all MEN with-reference-to justification of-life;

19 For as-altogether through the unwillingness of-the one MAN to-hear, the many were-established sinners, thus also through the obedience of-the one MAN, the many will-be-established just ones.

It seems that "in the flesh" Jesus could not fully explain the reason for this "just-act" of the cross. (δικαίωμα) Consider Jesus' prayer in Gethsemane. →

The "just-act" of the cross must necessarily include the resurrection; for our "justification". (δικαίωμα p.1 KJ)

Two uses only in the N.T.; (↑) Rom. 5:18 above and Rom. 9:25.

I see no reason to change ↓ the meaning of δικαίωμα (dikaiōma), "just-act" to "judgment" in KJ Rom. 1:32 and "righteousness" in Rom. 8:4.

ROMANS 1 CT

32 They-who having-come-to-know-thoroughly the just-act-of-the God, that the ones practicing the-things such-as these are worthy of-death, not only are-they-doing them, BUT they-are also concurring with-the ones practicing.

ed in one supreme "just-act" by the one (MAN) Jesus Messiah. The following verses have δικαίωμα in the singular; the "just-act" of the cross. Just as the "just-acts" of the law could not be explained, so also the "just-act" of the cross cannot be explained. God says it was necessary and that settles it. Jesus was obedient. (Rom. 5:19) (Also Heb. 5:8)

MATTHEW 26 CT

39 And having-gone-forward a little he-fell upon his face praying, and saying, My Father, if it-is possible let this cup go-past from me; with-the-exception not as I myself-am-willing BUT as you.

40 And he-is-coming to the disciples and he-is-finding them sleeping, and he-is-saying to-the Peter, Thus were-YOU not strong-enough to-watch one hour with me?

41 YOU-be-watching and YOU-be-praying, in-order that YOU-might not go-in into trial: on-one-hand the spirit is eager, on-the-other-hand the flesh is weak.

42 Again having-gone-away out-of a second time he-prayed, saying, My Father, if this cup is not being-able to-go-past from me unless I-might-drink it, let your will come-to-pass.

ROMANS 4 CT

24 BUT also because-of us, to-whom it-is-about to-be-being-reckoned, to-the ones trusting on the one having-raised Jesus our Lord out-of dead ones,

25 Who was-given-over because-of our offences and was-raised because-of our justification.

↖ The knowledge of the cross from 2000 B.C. First Steps in Egyptian, Budge, 1923, p. 101



glorified body

δικαίωμα-p.4

From Romans 1: 17, 18, 19, 21, 25, 28, and vs. 30 we learn that "the truth" was known, but was corrupted with idolatry. It follows that the "just-act" of the cross was known. (Rom. 1:32) The example of the "anx" cross shown (p. 3), the hieroglyph for "life", is but one example of many. The "just-acts" of the law (statutes) are many but

the ONE "just-act", the sacrifice of the "Lamb of God" is the good news we preach. See Rom. 1:16

The rest of the passages on this page show the adverb δικαίως (dikaiōs) "justly."

The KJ uses "justly" 2x, Luke 23:41 and 1 Thes. 2:10. Why change the meaning in the 3 following passages? (See page 1)

ROMANS 8 CT

1 So *there-is* now not-one condemnation's-punishment to-the *ones* in Messiah Jesus.

2 For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.

3 For the impossible *thing* of-the law, in which it-was-being-weak through the flesh, the God having-sent the son of-himself in similitude of-flesh of-sin and concerning sin he-condemned the sin in the flesh,

4 In-order-that the just-act of-the law might-be-fulfilled in us, the *ones* walking-around not according-to flesh BUT according-to spirit.

LUKE 23 CT

39 But one of-the criminals having-been-hanged was-blaspheming him, saying: If you yourself-are the Messiah, you-save yourself and us.

40 But the different *one* having-answered was-rebuking him, saying: But *are* you yourself not fearing-for-yourself the God, because you-are in the same sentence?

41 And we on-the-one-hand justly; for we-are-taking-back worthy-*things* of-what-*things* we-practiced; on-the-other-hand this *one* practiced not-one-thing out-of-place.

I THESSALONIANS 2 CT

9 For YOU-are-having-in-memory, brothers, our labor and the hardship; working of-night and of-day to not put-a-weight-on someone of-YOU we-preached the good-news of-the God with-reference-to YOU.

10 YOU *are* witnesses and the God, as hallowedly and justly and faultlessly we-were-become to-YOU the *ones* trusting,

11 Even-as YOU-are-knowing-absolutely, as each one of-YOU, as father to children of-himself entreating YOU and consoling and witnessing,

12 With-reference-to YOU to *be* walking-around worthily of-the God *namely*-the *one* calling YOU with-reference-to the kingdom and glory of-himself.

I CORINTHIANS 15 CT

33 YOU-be not led-*astray*: bad conversations are-corrupting gracious morals.

34 YOU-awake justly sober and YOU-be not sinning; for some are-having a-not-knowing of-God: I-am-speaking to-YOU toward humiliation.

TITUS 2 CT


11 For the favor of-the God conducive-to-salvation was-made-to-appear-clearly to-all MEN.

12 Disciplining us, in-order-that having-denied the impiety and the worldly desires we-might-live with-sound-mind and justly and piously in the now age,

I PETER 2 CT

23 Who being-reviled he-was not reviling-in-return, suffering he-was not threatening, but he-was-giving-over to-the *one* judging justly;

24 Who our sins he himself brought-up in his body on the wood, in-order-that having-become-away to-the sins we-might-live to-the righteousness; with-the *welt* of-whom YOU-were cured.

The (one) "judging justly" is  the Father. See this verse in KJ; misused by "healers."

Peter's epistles never use: ἀσθένεια (KJ disease 1x, infirmity 17x, sickness 1x, weakness 5x); ἀσθενέω (KJ 8 meanings); νόσος (KJ disease 6x, infirmity 1x, sickness 5x); ἀρρώστος (KJ sick or sickly 5x). Peter never discusses sickness. This verse teaches that Jewish believers in the Messiah are "cured" from their past life of sin. See 1 Peter Commentary, R. H. Mount.