

Word Study G1344 *dikaioo* Justified

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Introduction

What is justification and how does it relate to works i.e. performing the works of the law/Torah. We must not conflate the two, but realize that justification must precede the walking out of the Torah (the mitzvot's).

FWIW. This article came about while studying Joseph, who is a type of Messiah, and how his brother's had to reconcile with him and bow down to him.

Justification defined

The legal definition for justification is “The act by which a party accused shows and maintains a good and legal reason in court, why he did the thing he is called upon to answer.” Source Bouvier’s 1856 Law Dictionary 4th Edition

Scenario

Let’s break this down into an example. Let’s suppose someone claims the authority to performing the office of a priest, and then someone else challenges this authority by filing a Quo Warranto type of writ against you. As a result you are forced to give **justification** for your priestly actions.

Part	Definition Part	Comments
1	The act	e.g. the act of performing the functions of a priest
2	by which a party accused	A Priest of Israel
3	shows and maintains	This is shown by e.g. confessing the iniquities of my fathers ^A , and my claimed legal status . Also affidavits for being a member of a Religious Order in good standing ^B
4	a good	Is it not good and reasonable to exercise pure religion ? Who has a claim against me to be “undefiled before God and the Father” and “To visit the fatherless and widows in their affliction”?
	and legal reason	My legal reason is to honor by performance the terms and conditions that I have agreed to as being bound to the Mt. Sinai covenant.
5	in court	If we’re in court, it’s a matter of law. It also implies what court can hear this matter so the question of jurisdiction is of concern
6	why he did the thing	The thing is the action of performing the functions of a priest
7	he is called upon to answer	“Show Cause hearing” I’m called upon to answer the question which is “ <i>quo warranto</i> ” by what authority

^A See Confessions-per-Lev-26-40-thru-42-The-Iniquity-of-the-Fathers, article #215.

^B Would apostille (A special sign established in 1961 for certifying foreign documents.) be a good example. See also https://en.wikipedia.org/wiki/Apostille_Convention

Relevant Terms^C

claims: 1) All courts are claims based. 2) Failure to state a claim upon which relief can be granted is ... fatal ^{see FRE Rule 12b} 3) Abandonment of rights: if you see someone taking a property that you claim you have a right to, but do not state a claim in a timely matter, then you have abandoned your rights to that property. (ToDo clarify). 4) Evidence of a claim: The bible, and Gen 1:1, in particular, fall under the Ancient Documents Rules, ^{see FRE 901 and FRE 803.}

faith: as in Faith in YHVH, is simply a belief that YHVH, as the office holder of Elohim of Israel, will do what he said he will do which is to do bless and protect Israel i.e. be their exclusive welfare provider.

Faith, in Yeshua as Messiah: his sacrifice and his blood, redeemed the House of Israel who was given a Bill of Divorce.

(claimed) legal Status: Here is how I would articulate mine: I operate under the assumption that I'm from the House of Israel and an Ephramite redeemed by the blood of Y'shua of Nazareth. I claim he is *Ha Meshiach* and *HaNavi* who overcame the Bill of Divorce that was given to the House of Israel and therefore allows me to not only do the Torah, but do so with authority. I claim that I'm a citizen of the ancient Kingdom of Israel, a Kingdom of Priests. I was born an American which is a country that was formed by the recognition of Creator given unalienable rights, which I claim were given to Israel at Mt. Sinai.

Religion, Pure: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." ^{Jam 1:27, see also Deu 26:12-13, Psa 82:3-4; Pro 31:9, Isa 1:16-18, Jer 22:3, Jer 22:15-16, Zec 7:9-10}. This is the attributes of welfare. A priest of Torah has a duty and responsibility to do pure religion i.e. to look out for the welfare of those in his sphere of influence (jurisdiction). Delegating this duty to someone else is to shirk this responsibility and is the definition for public welfare.

Can you defend (i.e. justify) ...

- ... being a sovereign?
- ... exercising "pure religion"?
- ... yourself in the secular courts run by the Edomites?
- ... yourself in the courts run by Antinomian Christianity?
- ... yourself in the courts run by Rabbinical Judaism?
- ... yourself (ironically) by what Paul says?
- ... your claim in all courts, whatever form, such that you don't lose it.

^C Primary source Marsings-Rules-and-Key-Definitions, article #501.

Achieving justification by faith not by works nor by law

Some Verses about how to achieve justification ^D

Gal 2:14-17 - man is not justified by the works of the law, but by the faith of Jesus Christ

¹⁴ But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? ¹⁵ We *who are* Jews by nature, and not sinners of the Gentiles, ¹⁶ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. ¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

Rom 3:19-20 - no flesh be justified in his sight

¹⁹ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom 5:1 - justified by faith, we have peace with God through our Lord Jesus Christ

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:8-10 - being now justified by his blood, we shall be saved from wrath through him

⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Comparable & Contrasting with other words

Compare and contrast justification with **righteous, judgment(s), faith, claims, works, status, religion, flesh, Law/Torah, trespass, rights**, (equitable ordinances?) etc. A logical flow chart, with examples, would be nice.

ToDo: I need to add this term to the following documents, and ultimately create a cheat sheet from it.

- “Word-Study-H8199-shaphat-Judge-and-H4941-mishpat-judgment” (7 pgs)
- “Word-Study-Commandments-Statutes-Decrees-Ordinances-Charges-Judgments” (15 pgs)
- Consider doing a article on claims and its importance e.g. courts, **all** courts, are claims based.
- Search my articles for G1344 and G1345 and remove them and replace with a link to this article
- Add justification to <http://www.myhebrewbible.com/Glossary>

^D See also Luk 10:25-29; Act 13:38-39; Rom 3:27-28, Rom 1:17

Overcoming the “guilt trip routine”

I added this page because it’s an excellent example of overcoming, through the justification process, those who would try to thwart what you have been called to do, i.e. righteous acts founded in Torah.

Gen 5:3 – Detailed Comments ^E

I’ve commented on this before ^F, but it’s worth repeating...I hate “the guilt trip routine”, be it from Rabbinical Judaism, the Pope, Antinomian Christianity or Leftist Liberals. Going through with a cloud of guilt over you, just doesn’t work for me as it would by a wretched existence. My Elohim is a reasonable Elohim and if he wants me to perform a task (resulting from holding the office of priest) then I say “let’s get after it”. “Let’s get after” because I want to, not because am “guilted” into it. I understand the salvation of Yeshua, I get that. I am however, far more interested and focused on what I’m supposed to be doing as a result of being saved, which does not include nor does it give me a license to do the “guilt trip routine” on anybody else.

Rom 5:12-19

¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

¹³ (For until the law sin was in the world: but sin is not imputed ^G when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. ¹⁵ But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. ¹⁶ And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. ¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

¹⁸ Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

^E Excerpt from Gen-05-Descendants-from-Adam-to-Noah, article #924.

^F ToDo find a reference, for now a contextual verse may suffice...

Rom 5:9 ^{KJV} “Much more then, **being now justified** by his blood, we shall be saved from wrath through him.”

If I’m justified, then why should I take seriously those who wish to project onto me “the guilt trip routine”. I can also reason from this verse that to be justified ^{G1344} (to render righteous / show, etc.) means I can now show my authority, *quo warranto*, for performing the priestly functions.

^G **Imputed**: represent (something, especially something undesirable) as being done, caused, or possessed by someone; attribute.

Word Studies

FYI: This article was getting verbose, so I created "Word-Study-G1344-dikaioo-Justified-Backup.Doc".

G1344 dikaioo ^{KJC:40} **Justified** (ed)(y)(ieth)(er) 38

δικαιόω

Strong's

From [G1342](#); to *render* (that is, *show* or *regard* as) *just* or *innocent*: - free, justify (-ier), be righteous.

Thayer Definition:

- 1) to render righteous or such he ought to be
- 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
- 3) to declare, pronounce, one to be just, righteous, or such as he ought to be

Total KJV Occurrences: 40

justified, 31 [Mat 11:19](#), [Mat 12:37](#), [Luk 7:29](#), [Luk 7:35](#), [Luk 18:14](#), [Act 13:39](#) (2), [Rom 2:13](#), [Rom 3:4](#), [Rom 3:20](#), [Rom 3:24](#), [Rom 3:28](#), [Rom 4:2](#), [Rom 5:1](#), [Rom 5:9](#), [Rom 8:30](#) (2), [1Co 4:4](#), [1Co 6:11](#), [Gal 2:16-17](#) (4), [Gal 3:11](#), [Gal 3:24](#), [Gal 5:4](#), [1Ti 3:16](#), [Tit 3:7](#), [Jam 2:21](#), [Jam 2:24-25](#) (2)

justify, 4 [Luk 10:29](#), [Luk 16:15](#), [Rom 3:30](#), [Gal 3:8](#)

justifieth, 2 [Rom 4:5](#), [Rom 8:33](#)

freed, 1 [Rom 6:7](#)

justifier, 1 [Rom 3:26](#)

righteous, 1 [Rev 22:11](#)

LXX related word(s)

H974 bachan pu.	H2135 zakhah qal,pi	H6663 tsadaq pi.,hi.,qal	H7378 riv	H8199 shaphat ni.
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G1342 *dikaïos* ^{KJC:81} right(eous)⁴⁵, just³³, meet?

δικαιος

Strong's From [G1349](#); *equitable* (in character or act); by implication *innocent, holy* (absolutely or relatively): - just, meet, right (-eous).

Thayer Definition:

1) righteous, observing divine laws

1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God

1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined

1a2) innocent, faultless, guiltless

1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

1a3a) only Christ truly

1a4) approved of or acceptable of God

1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

Part of Speech: adjective

A Related Word by Thayer's/Strong's Number: from [G1349](#)

Citing in TDNT: 2:182, 168

Total KJV Occurrences: 81

righteous, 41 [Mat 9:13](#), [Mat 10:41](#) (3), [Mat 13:17](#), [Mat 13:43](#), [Mat 23:28-29](#) (2), [Mat 23:35](#) (2), [Mat 25:37](#), [Mat 25:46](#), [Mar 2:17](#), [Luk 1:6](#), [Luk 5:32](#), [Luk 18:9](#), [Luk 23:47](#), [Joh 17:24-25](#) (2), [Rom 3:10](#), [Rom 5:7](#), [Rom 5:19](#), [2Th 1:5-6](#) (2), [1Ti 1:9](#), [2Ti 4:8](#), [Heb 11:4](#), [Jam 5:16](#), [1Pe 3:12](#), [1Pe 4:18](#), [2Pe 2:8](#) (2), [1Jo 2:1](#), [1Jo 2:29](#), [1Jo 3:7](#) (2), [1Jo 3:12](#), [Rev 16:5](#), [Rev 16:7](#), [Rev 19:2](#), [Rev 22:11](#)

just, 33 [Mat 1:19](#), [Mat 5:45](#), [Mat 13:49](#), [Mat 27:19](#), [Mat 27:24](#), [Mar 6:20](#), [Luk 1:17](#), [Luk 2:25](#), [Luk 14:14](#), [Luk 15:7](#), [Luk 20:20](#), [Luk 23:50](#), [Joh 5:30](#), [Act 3:14](#), [Act 7:52](#), [Act 10:22](#), [Act 24:14-15](#) (2), [Rom 1:17](#), [Rom 2:13](#), [Rom 3:26](#), [Rom 7:12](#), [Gal 3:11](#), [Phi 4:8](#), [Col 4:1](#), [Tit 1:8](#), [Heb 10:38](#), [Heb 12:23](#), [Jam 5:6](#), [1Pe 3:18](#), [2Pe 2:7](#), [1Jo 1:9](#), [Rev 15:3](#)

right, 5 [Mat 20:3-4](#) (2), [Mat 20:7](#), [Luk 12:57](#), [Act 4:19](#), [Eph 6:1](#)

meet, 2 [Phi 1:7](#), [2Pe 1:13](#)

LXX related word(s)

H57 avel	H571 emet	H1779 din	H2617 chesed	H2889 tahor
H3474 yashar hi. neged	H3477 yashar	H4941 mishpat	H5081 nadiv	H5355 naqi
H5359 naqam	H6662 tsaddiq	H6663 tsadaq	H6663 tsadaq hi.	H6663 tsadaq pi.,hi.
H8003 shalem	H8549 tamim			

G1345 *dikaioma* ^{KJC:10}, **righteousness⁴, ordinances³, judgment(s)², justification¹** ^H

δικαίωμα

Strong's: From [G1344](#); an *equitable deed*; by implication a *statute* or *decision*: - judgment, justification, ordinance, righteousness.

WordStudy:

dikaiōma; gen. *dikaiōmatos*, neut. noun from *dikaiōō* (G1344), to justify. The product or result of being justified by God. **The rights or claims which one has before God** when he becomes His child by faith through Christ. In [Rev 19:8](#), *dikaiōmata* is translated "the righteousness" of saints, and in [Heb 9:1](#) "ordinances" of divine service, which word actually means legal rights of the saints. See [Luk 1:6](#), a law, ordinance, precept; [Rom 1:32](#); [Rom 2:26](#); [Rom 8:4](#); [Heb 9:10](#); Sept.: [Exo 15:25-26](#); [Exo 21:1](#); [Lev 25:18](#); [Num 36:13](#); [Deu 30:16](#). In [Rom 5:16](#), acquittal as opposed to *katákrima* (G2631), an adverse sentence; [Rev 15:4](#), condemnation, implying punishment (Sept.: [Psa 119:75](#), [Psa 119:137](#), *kríma* [G2917], judgment); [Rev 19:8](#), righteousness, virtue, piety toward God, e.g., of saints; [Rom 5:18](#), of Christ as manifested in His obedience, equal to *hupakoé* (G5218), obedience, in [Rom 5:19](#).

Syn.: *diatagḗ* (G1296), ordinance; *dógma* (G1378), decree.

LXX [H1870](#) derekh; [H2706](#) choq; [H4687](#) mitsvah; [H4941](#) mishpat; [H6490](#) piqqudim; [H6666](#) tsedaqah; [H6699](#) tsurah; [H7379](#) riv

Total KJV Occurrences: 10

righteousness, 4 [Rom 2:26](#), [Rom 5:18](#), [Rom 8:4](#), [Rev 19:8](#)

ordinances, 3 [Luk 1:6](#), [Heb 9:1](#), [Heb 9:10](#)

judgment, 1 [Rom 1:32](#)

judgments, 1 [Rev 15:4](#)

justification, 1 [Rom 5:16](#)

^H From Word-Study-Commandments-Statutes-Decrees-Ordinances-Charges-Judgments, article #398

Legal Terms from Secular Sources ¹

JUSTIFICATION

1. The act by which a party accused shows and maintains a good and legal reason in court, why he did the thing he is called upon to answer.

2. The subject will be considered by examining, 1. What acts are justifiable. 2. The manner of making the justification. 3. Its effects.

3. -1. The acts to be justified are those committed with a warrant, and those committed without a warrant. 1. It is a general rule, that a warrant or execution, issued by a court having jurisdiction, whether the same be right or wrong, justifies the officer to whom it is directed and who is by law required to execute it, and is a complete justification to the officer for obeying its command. But when the warrant is not merely voidable, but is absolutely void, as, for want of jurisdiction in the court which issued it, or by reason of the privilege of the defendant, as in the case of the arrest of an ambassador, who cannot waive his privilege and immunities by submitting to be arrested on such warrant, the officer is no longer justified. ¹ Baldw. 240; see 4 Mass. 232; 13 Mass. 286, 334; 14 Mass. 210.

2. A person may justify many acts, while acting without any authority from a court or magistrate. He may justifiably, even, take the life of an aggressor, while acting in the defence of himself, his wife, children, and servant, or for the protection of his house, when attacked with a felonious intent, or even for the protection of his personal property. See Self-defence. A man may justify what would, otherwise, have been a trespass, an entry on the land of another for various purposes; as, for example, to demand a debt due to him by the owner of the land to remove chattels which belong to him, but this entry must be peaceable; to exercise an incorporeal right; ask for lodging's at an inn. See 15 East, 615, note e; 2 Lill. Ab. 134; 15 Vin. Ab. 31; Ham. N. P. 48 to 66; Dane's Ab. Index, h. t.; Entry.

It is an ancient principle of the common law, that a trespass may be justified in many cases. Thus: a man may enter on the land of another, to kill a fox or otter, which are beasts against the common profit. ^{11 H. VIII. 10.} So, a house may be pulled down if the adjoining one be on fire, to prevent a greater destruction. ^{13 H. VIII. 16, b.} Tua res agitur paries cum proximus ardet. So, the suburbs of a city may be demolished in time of war, for the good of the commonwealth. ^{8 Ed. IV. 35.} b. So, a man may enter on his neighbor to make a bulwark in defence of the realm. ^{21 H. VIII.} b. So, a house may be broken to arrest a felon. ^{13 Ed. IV. 9, a; Dodd. Eng. Lawy. 219, 220.} In a civil action, a man may justify a libel, or slanderous words, by proving their truth, or because the defendant had a right, upon the particular occasion, either to write and publish the writing, or to utter the words; as, when slanderous words are found in a report of a committee of congress, or in an indictment, or words of a slanderous nature are uttered in the course of debate in the legislature by a member, or at the bar, by counsel, when properly instructed by his client on the subject. See Debate; Slander; ^{Com. Dig. Pleader, 2 L 3 to 2 L 7.}

4.- 2. In general, justification must be specially pleaded, and it cannot be given in evidence under the plea of the general issue.

5. - 3. When the plea of justification is supported by the evidence, it is a complete bar to the action. Vide Excuse.

¹ Source: Bouvier's 1856 Law Dictionary 4th Edition. This excerpt came from "Methodist, Notes on", article #???.

FAITH probity. good faith is the very soul of contracts, full faith and credit

Probity; good faith is the very soul of contracts. Faith also signifies **confidence, belief**; as, **full faith and credit** ought to be given to the acts of a magistrate while acting within his jurisdiction. Vide Bona fide.

PROBITY justice, honesty

Justice, honesty. A man of probity is one who loves justice and honesty, and who dislikes the contrary. Wolff, Dr. de la Nat. 772.

INFORMATION IN THE NATURE OF A WRIT OF QUO WARRANT

remedies.

1. The name of a proceeding against any one who usurps a franchise or office.

2. Informations of this kind are filed in the highest courts of ordinary jurisdiction in the several states, either by the attorney-general, of his own authority, or by the prosecutor, who is entitled, pro forma, to use his name, as the case may be. ⁶ Cowen, R. 102, n.; 10 Mass. 290; 2 Dall. 112; 2 Halst. R. 101; 1 Rep Const. Ct. So. Car. 86; 3 Serg. & Rawle, 52; 15 Serg. & Rawle, 127:

Though, in form, these informations are criminal, they are, in their nature, but civil proceedings. ³ T. R. 484; Kyd on Corp. 439. They are used to try a civil right, or to oust a wrongful possessor of an office. ³ Dall. 490; 1 Serg. & Rawle, 385, For a full and satisfactory statement of the law on this subject, the reader is referred to Angell on Corp. ch. 20. p. 469. And see Quo Warranto.

QUO WARRANTO

remedies.

1. **By what authority or warrant.** The name of a writ issued in the name of a government against any person or corporation that usurps any franchise or office, commanding the sheriff of the county to summon the defendant to be and appear before the court whence the writ issued, at a time and place therein named, to show "quo warranto" he claims the franchise or office mentioned in the writ. ^{Old Nat. Br. 149; . 5 Wheat. 291; 15 Mass. 125; 5 Ham. 358; 1 Miss. 115.}

2. This writ has become obsolete, having given way to informations in the nature of a quo warranto at the common law; Ang. on Corp. 469; it is authorized in Pennsylvania by legislative sanction. Act 14 June, 1836. Vide 1 Vern. 156; Yelv. 190; 7 Com. Dig. 189; 17 Vin. Ab. 177. 3. An information in the nature of a quo warranto, although a criminal proceeding in form, in substance, is a civil one. 1 Serg. & Rawle, 382.

FRANCHISE

This word has several significations: 1. It is **a right reserved to the people by the constitution**; hence we say, the elective franchise, to designate the right of the people to elect their officers. 2. It is a certain privilege, conferred by grant from the government, and Vested in individuals. 2. Corporations, or bodies politic,^J are the

^J **BODY POLITIC** government, corporations. When applied to the government this phrase signifies the state. 2. As to the persons who compose the body politic, they take collectively the name, of people, or nation; and individually they are citizens, when considered in relation to their political rights, and subjects as being submitted to the laws of the state. 3. When it refers to corporations, the term body politic means that the members of such corporations shall be considered as an artificial person.

most usual franchises known to our law. They have been classed among incorporeal hereditaments, perhaps improperly, as they have no inheritable quality. 3. In England, franchises are very numerous; they, are said to be royal privileges in the hands of a subject. ^{Vide 3 Kent, Com. 366; 2 Bouv. Inst. n. 1686; Cruise, Dig. tit. 27; 2 Bl. Com. 37; 15 Serg. & Rawle, 130; Finch, 164}