

# Word Study G1266 *diamerizo* parted, divided, cloven G3307 *merizo*

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## Table of Contents

Introduction.....	1
<b>ToDo</b> – Questions to Ponder.....	1
The Torah Reference found in the “Rock” chapter, Deuteronomy ch. 32.....	2
Deu 32:7-9   Dividing the nations inheritance, YHVH'S portion is Jacob, the lot of his inheritance .....	2
Deu 32:8 LXX+ uses <i>diamerizo</i> <sup>G1266</sup> for the word translated as divided <i>nachai</i> <sup>H5157</sup> .....	2
The Torah Reference in Numbers connecting 70 and spirit put on men .....	3
Num 11:16-17   Moshe gather’s 70 to bear his burden by putting the spirit upon them.....	3
Commentary of Num 11:16-17 and Acts 2:3 .....	3
Act 2:3-4   cloven ( <i>diamerizo</i> ) tongues – what is this symbolizing? .....	3
More NT verses .....	3
Act 2:42-47   the believers, in common, sold their goods and parted them to the needy .....	3
Mat 27:35   At Yehoshua’s crucifixion, they divided his garments. ....	4
Word Studies.....	4
G1266 <i>diamerizo</i> <sup>KJC:12</sup> parted <sup>6</sup> , divide(d) <sup>4</sup> , cloven <sup>1</sup> ; from G1223 + G3307.....	4
G3307 <i>merizo meridzo</i> <sup>KJC:14</sup> divide(d) <sup>9</sup> , distributed, between, dealt .....	5
Appendix.....	5
Yehoshua is our Inheritance – what does that actually mean?.....	5

## Introduction

I created this article after redoing Deu-32-HaTzur-the-rock, article #[959](#). The thesis of this article is connecting the Hebrew word *nachai* <sup>H5157</sup> translated as divided in Deu 32:8 and exploring where this word is used in the NT by looking up that same Greek word used in the LXX...*diamerizo* <sup>G1266</sup>.

I don’t know how far on a limb this thesis is, but the subject matter of Deu 32:7-9 is right in my “wheel house”.

## **ToDo** – Questions to Ponder

1. What is meant in Deu 32:7-9? Is it a prophecy? If so has it happened?
2. Acts 2:3: Getting past the wow factor of how the words were being said (and the distractive doctrines produced by antinomian Christianity <sup>A</sup>), what did the “cloven” tongues actually say...seems kind of

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<sup>A</sup> See Act-02-The-Day-of-Pentecost-aka-Shavuot article #[1037](#), for another take of mine on Acts chapter 2.

important wouldn't you think. Is this prophecy fulfilled as was described in Deu 32:7-9? I know Acts 2:16 is referencing Joel 2:28-32, but is also about what was said in the Torah?

3. Is this pattern of Acts 2:3 found in Num 11:16-17?
4. Acts 2:42-47: Is this describing a Torah Gated Community, like for example, in regards to how property is managed.
5. Is the symbol of the parting of Yehoshua's garment a symbol of dispersing the authority to the disciples.  
**ToDo:** research what the Yehoshua's garment represented, is it about being a, e.g., a righteous sovereign i.e. performing the functions of a priest.
6. Is subject matter of this article a good example of being righteous sovereign's and a nation of Kings and Priests?

## The Torah Reference found in the "Rock" chapter, Deuteronomy ch. 32

**Deu 32:7-9 | Dividing the nations inheritance, YHVH'S portion is Jacob, the lot of his inheritance**

<sup>7</sup> Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders זְקֵנֶיךָ *ze-ke-Nei-cha*, and they will tell thee. <sup>8</sup> When the most High עֶלְיוֹן *'el-yOn* **divided** בְּהִנָּחֵל *be-han-Chel* to the nations their inheritance,<sup>B</sup> when he separated the sons of Adam, he set the bounds גְּבֻלוֹת *ge-vu-Lot* of the people according to the number לְמִסְפָּר *le-mis-Par* <sup>C</sup> of the children of Israel.<sup>D</sup> <sup>9</sup> For YHVH'S portion חֵלֶק *Che-lek* is his people; Jacob is the lot חֶבֶל *Che-vel* of his inheritance נַחֲלָתוֹ *na-cha-la-To*.

Comments, verse by verse

- 7) This is just saying, you have to be a student of the Torah (Tanach) and be able (I would add) an awesome ability to discern i.e. focus on the weightier matters). "Ask thy father" Is this our Heavenly father, or a study of the patriarchs while applying good a critical thinking mindset? Both could easily apply here.
- 8) The middle part of this verse ("separated the sons of Adam, he set the bounds") seems clear to me that what's being referenced is Nimrod and the Tower of Babel (here are TSK references divided: Gen 10:25, Gen 11:9; Psa 115:16; Act 17:26). I think also that this is definitely taking about Act 2:6-11 where there is listed a large number of nations and there tongue.

The last part ("bounds of the people according to the number of the children of Israel") is about the significance of 70 e.g. the number of nations after the flood, [Num 11:16-17](#), Moses appoints 70 elders of Israel who went up the mountain of Sinai to ; in Luke 10:1-12 Yehoshua sends out 70,

**Deu 32:8 LXX+ uses *diamerizo* <sup>G1266</sup> for the word translated as divided *nachai* <sup>H5157</sup>**

<sup>B</sup> What was divided was the inheritance H5157. Those two English words are really just one Hebrew word.

<sup>C</sup> I had this footnotes and not totally sure why: Three score and ten <sup>70</sup>: Gen 46:27; Gen 50:3, Exo 15:27, Num 33:9, Deu 10:22, Jdg 1:7, Jdg 8:30, Jdg 9:2, 4-5, 18, 24; Stephen notes 75, Act 7:14 ....

<sup>D</sup> LXX reads "the number of the **angels of God**"; Dead Sea Scrolls reads "the number of the **sons of God**"

8 <sup>G3753</sup> οτε <sup>G1266</sup> διεμεριζεν <sup>G3588</sup> ο <sup>G5310</sup> υπιστος <sup>G1484</sup> εθνη <sup>G3739</sup> ως <sup>G1289</sup> διεσπειρεν <sup>G5207</sup> υιους <sup>G76</sup> αδαμ  
<sup>G2476</sup> εστησεν <sup>G3725</sup> ορια <sup>G1484</sup> εθνων <sup>G2596</sup> κατα <sup>G706</sup> αριθμον <sup>G32</sup> αγγελων <sup>G2316</sup> θεου

## The Torah Reference in Numbers connecting 70 and spirit put on men

### Num 11:16-17 | Moshe gather's 70 to bear his burden by putting the spirit upon them

<sup>16</sup> And YHV said unto Moses, Gather unto me seventy <sup>shiv-Im</sup> <sup>70</sup> <sup>E</sup> men of the elders <sup>miz-zik-Nei</sup> <sup>מִזְקֵי</sup> of Israel, whom thou knowest to be the elders of the people, and officers <sup>ve-sho-te-Rav</sup> <sup>וְשֹׁטְרֵי</sup> over them; and bring them unto the tabernacle <sup>'O-hel</sup> <sup>אֹהֶל</sup> of the congregation <sup>mo-Ed</sup> <sup>מוֹעֵד</sup>, that they may stand <sup>ve-hit-yatz-tze-Vu</sup> <sup>וְהִתְיַצְּטְבוּ</sup> there with thee. <sup>17</sup> And I will come down <sup>ve-ya-rad-Ti</sup> <sup>וְיָרַדְתִּי</sup> and talk <sup>ve-dib-bar-Ti</sup> <sup>וְדַבַּרְתִּי</sup> with thee there: and I will take <sup>ve-a-tzal-Ti</sup> <sup>וְאָצַלְתִּי</sup> of <sup>min</sup> <sup>מִן</sup> the **spirit** <sup>ha-Ru-ach</sup> <sup>רוּחַ</sup> which is **upon** thee, and will put *it* upon them; and they shall bear <sup>ve-na-se-U</sup> <sup>וְנָשְׂאוּ</sup> the burden <sup>be-mas-Sa</sup> <sup>בְּמַסָּא</sup> of the people <sup>ha-Am</sup> <sup>הָעָם</sup> with <sup>'it-te-Cha</sup> <sup>אִתְּךָ</sup> <sup>H854</sup> thee, that thou <sup>'at-Tah</sup> <sup>אֶתְּךָ</sup> <sup>H859</sup> bear *it* not thyself alone.

### Commentary of Num 11:16-17 and Acts 2:3

I don't think it's a stretch to connect the symbology of "cloven tongues that sat upon the men" (Act 2:3) with the dispersing i.e. dividing ("the word of the day") of Moses' burden that is put upon the 70 (Num 11:16-17). I can also see a connection between the tongues of fire and the Ruach Hakodesh (ToDo support this claim).

### Act 2:3-4 | cloven (*diamerizo*) tongues – what is this symbolizing?

<sup>3</sup> And there appeared unto them **cloven** (*diamerizo* <sup>G1266</sup>) tongues like as of fire, and it sat **upon** each of them.  
<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the **Spirit** gave them utterance.

### More NT verses

### Act 2:42-47 | the believers, in common, sold their goods and parted them to the needy

<sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common (*koinos* <sup>G2839</sup>); <sup>45</sup> And sold their possessions and goods, and **parted** (*diamerizo* <sup>G1266</sup>) them to all *men*, as every man had need. <sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (*sozo* <sup>G4982</sup>)<sup>F</sup>.

<sup>E</sup> H7657. Greek *hebdomēkonta* εβδομηκοντα <sup>G1440</sup> from Late Latin septuaginta (interpretes) "seventy (interpreters)," from Latin septuaginta "seventy," from septem "seven" (see seven) + -ginta "tens, ten times," <https://www.etymonline.com/word/septuagint>

<sup>F</sup> See favorited article Word-Study-H7725-shuv-return-G4982-sozo-saved, article #451.

## Mat 27:35 | At Yehoshua's crucifixion, they divided his garments.

And they crucified him, and **parted** (*diamerizo*<sup>G1266</sup>) his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

## Word Studies

**G1266** *diamerizo*<sup>KJC:12</sup> **parted**<sup>6</sup>, **divide(d)**<sup>4</sup>, **cloven**<sup>1</sup>; from **G1223** + **G3307**

διαμερίζω

From **G1223**<sup>G</sup> and **G3307**; to *partition thoroughly* (literally in distribution, figuratively in dissension): - cloven, divide, part.

LXX

[H2505](#) chalaq pi..qal.

[H5157](#) nachal hi.

[H6385](#) palag ni.

**Total KJV Occurrences:** 12

**parted**, 6 [Mat 27:35](#) (2), [Mar 15:24](#), [Luk 23:34](#), [Joh 19:24](#),<sup>H</sup> [Act 2:45](#)

**divide(d)**, 4 [Luk 11:17-18](#) (2), [Luk 12:52-53](#), [Luk 22:17](#)

**cloven**, 1 [Act 2:3](#)

## WordStudy ®

*diamerízō*, fut. *diamerísō*, from *diá* (**G1223**), denoting separation, and *merízō* (**G3307**), to divide. To separate into parts or divide up. In the pass. part. meaning divided flames or divided out to each person from one common source ([Act 2:3](#)). In the mid. in a reciprocal sense, to divide up for oneself or with one another ([Mat 27:35](#); [Luk 23:34](#); [Joh 19:24](#); **Sept.:** [Gen 10:25](#); [1Ch 1:19](#) [cf. [Deu 32:8](#)]). To distribute ([Luk 22:17](#); [Act 2:45](#); **Sept.:** [Jdg 5:30](#); [2Sa 6:19](#)). As used in a pass. sense meaning to be divided into parties ([Luk 12:52](#)). With the prep. *epí* (**G1909**), over, against, meaning to be divided against, be at discord with ([Luk 11:17-18](#); [Luk 12:53](#)).

**Deriv.:** *diamerismós* (**G1267**), division.

**Syn.:** *dianémō* (**G1268**), to disseminate, spread; *aphorízō* (**G873**), to mark off by boundaries, divide, separate; *diairéō* (**G1244**), to divide into parts; *aponémō* (**G632**), to apportion; *klēróō* (**G2820**), to allot; *merízō* (**G3307**), to apportion; *diadídōmi* (**G1239**), to distribute; *diakrínō* (**G1252**), to discriminate; *orthotoméō* (**G3718**), to rightly divide; *kataklērodoteō* (**G2624**), to divide by lot; *diístēmi* (**G1339**), to set apart, separate; *apospáō* (**G645**), to draw off or tear away.

<sup>G</sup> *dia* A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

<sup>H</sup> This is all about the parting of Yehoshua's garment

**Ant.:** *déō* (G1210), to bind; *sundéō* (G4887), to bind together; *proskolláō* (G4347), to glue to; *sunarmologéō* (G4883), to fit together; *sumbállō* (G4820), to combine; *sunantáō* (G4876), to meet with; *sunécho* (G4912), to hold together; *sugkoinōnéō* (G4790), to communicate.

**G3307** *merizo meridzo* <sup>KJC:14</sup> **divide(d)<sup>9</sup>, distributed, between, dealt**

μερίζω

From [G3313](#); to *part*, that is, (literally) to *apportion*, bestow, share, or (figuratively) to *disunite, differ*: - deal, be difference between, distribute, divide, give part.

LXX:

<a href="#">H1366</a> gevul	<a href="#">H2505</a> chalaq qal,ni,pi	<a href="#">H2673</a> chatsah qal,ni	<a href="#">H3789</a> katav	<a href="#">H5157</a> nachal qal,hi
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**Total KJV Occurrences: 14**

**divided, 8** [Mat 12:25-26](#) (3), [Mar 3:24-26](#) (3), [Mar 6:41](#), [1Co 1:13](#)

**distributed, 2** [1Co 7:17](#), [2Co 10:13](#)

**between, 1** [1Co 7:34](#) There is difference also between

**dealt, 1** [Rom 12:3](#)

**divide, 1** [Luk 12:13](#)

**part, 1** [Heb 7:2](#)

## Appendix

### Yehoshua is our Inheritance – what does that actually mean?

**ToDo:** Search jesus is our inheritance. Below is one example [source](#)

Answer: The Bible is full of references to the inheritance believers have in Christ. Ephesians 1:11 says, "In [Christ] we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will" (ESV). Other passages that mention a believer's inheritance include Colossians 3:24 and Hebrews 9:15. Our inheritance is, in a word, heaven. It is the sum total of all God has promised us in salvation. Words related to inheritance in Scripture are portion and heritage.

**Eph 1:10-11 KJV** That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: <sup>(11)</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

**Col 3:23-25 KJV** And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; <sup>(24)</sup> Knowing that of the Lord ye shall receive the reward of the **inheritance**: for ye serve the Lord Christ. <sup>(25)</sup> But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

**Heb 9:15 KJV** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal **inheritance**.