Prophetic Fulfillment of Golgotha Matthew 27_33

Matthew 27:33 Golgotha Is there a P for for Golgotha as far as any prophetic writings in the Old Testament?
Stopped thinking

I'll treat "P for" as asking whether Golgotha has a **PFIR / prophetic-fulfillment rope** in the Old Testament. The short answer is: yes, but mostly as a **composite prophetic/legal geography**, not as a named one-to-one OT place prophecy.

Pfir

Right — **PFIR**, not just a generic "prophetic rope." I'll apply the locked rule set: start with the Matthew 27 event, inventory the nodes, then grade the Old Testament connections instead of forcing a single "Golgotha prophecy."

Thought for 39s

Yes — under **PFIR**, Golgotha has a strong Old Testament prophetic/legal case, but not because the OT says, "The Messiah will die at Golgotha."

The stronger answer is:

Golgotha is the fulfillment-location where several OT prophetic/legal threads converge.
It is a **composite fulfillment place**, not a single named-place proof text.

1. Matthew gives the location-node

"And when they were come unto a place called **Golgotha**, that is to say, **a place of a skull**,"
— Matthew 27:33

PFIR inventory starts with the event-nodes:

Golgotha / skull-place, outside Jerusalem, crucifixion, public shame, two criminals, mockery, wagging heads, garments divided, lots cast, gall/vinegar, "King of the Jews," priests mocking, trust-in-God language, and death as the rejected One.

That means the OT search should not only look for the word **Golgotha**, but for the legal and prophetic categories present at Golgotha.

2. Strongest Golgotha-location rope: outside the gate / outside the camp

The strongest OT connection for the **place** of Golgotha is the sin-offering pattern.

In Leviticus, the body of the sin offering was taken **outside the camp**:

"Even the whole bullock shall he carry forth **without the camp** unto a clean place…"
— Leviticus 4:12

And on the Day of Atonement:

"And the bullock for the sin offering, and the goat for the sin offering… shall one carry forth **without the camp**…"
— Leviticus 16:27

Hebrews directly applies this to Jesus:

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned **without the camp**. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered **without the gate**."
— Hebrews 13:11–12

So Golgotha functions as the **outside-the-gate fulfillment place**: the rejected, sin-bearing substitute suffers outside the city, bearing reproach.

That is probably the strongest PFIR anchor for Golgotha as a location.

3. Strong prophetic scene rope: Psalm 22 happens at Golgotha

Matthew 27 almost lays Psalm 22 over Golgotha like a transparency.

Psalm 22 says:

"They part my garments among them, and cast lots upon my vesture."
— Psalm 22:18

Matthew says:

"And they crucified him, and parted his garments, casting lots…"
— Matthew 27:35

Psalm 22 says:

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head…"
— Psalm 22:7

Matthew says:

“And they that passed by reviled him, wagging their heads…”
— Matthew 27:39

Psalm 22 says:

“He trusted on the LORD that he would deliver him: let him deliver him…”
— Psalm 22:8

Matthew says:

“He trusted in God; let him deliver him now, if he will have him…”
— Matthew 27:43

So even if Psalm 22 does not name Golgotha, **the Psalm 22 suffering scene lands at Golgotha**.

4. Psalm 69 also lands there: gall and vinegar

Matthew 27:34 says:

“They gave him vinegar to drink mingled with gall…”

Psalm 69 says:

“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”
— Psalm 69:21

So Golgotha becomes the place where Psalm 69’s reproach, shame, zeal, suffering, gall, and vinegar come together.

5. Isaiah 53 lands there: numbered with transgressors

Matthew 27:38 says:

“Then were there two thieves crucified with him, one on the right hand, and another on the left.”

Isaiah had said:

“He was numbered with the transgressors; and he bare the sin of many…”
— Isaiah 53:12

Jesus Himself explicitly connects this to His suffering:

“For I say unto you, that this that is written must yet be accomplished in me, **And he was reckoned among the transgressors**…”
— Luke 22:37

So Golgotha is also the place where the righteous Servant is publicly counted among criminals.

6. Deuteronomy 21: the cursed tree

This is another powerful legal rope.

“He that is hanged is accursed of God…”
— Deuteronomy 21:23

Paul explicitly applies that to Christ:

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, **Cursed is every one that hangeth on a tree**.”
— Galatians 3:13

So Golgotha is where the curse-category is publicly displayed: not because Jesus was morally cursed in Himself, but because He stood as the spotless substitute under the curse for us.

7. The “skull” / head connection: possible Genesis 3:15 rope

This one is more contemplative, but it is worth noticing.

Golgotha means **place of a skull**. Genesis 3:15 says:

“It shall bruise thy head, and thou shalt bruise his heel.”

The direct doctrine should not rest on the word “skull,” but the imagery is striking: the Seed is wounded, but the serpent-head conflict is judged at the place called Skull.

PFIR grade: **possible visual/thematic rope**, not a stand-alone proof text.

8. Genesis 22: appointed place / provided substitute

Genesis 22 also belongs nearby as a major pattern:

“God will provide himself a lamb for a burnt offering…”
— Genesis 22:8

And:

“In the mount of the LORD it shall be seen.”
— Genesis 22:14

This is not a simple “Golgotha equals Mount Moriah” claim. But as a PFIR rope, Genesis 22 gives the appointed-place pattern: beloved son, wood, offering, substitution, God providing the sacrifice, and Abrahamic promise afterward.

That pattern finds its fulfillment in Christ, and Golgotha is where the true provision is manifested.

PFIR conclusion

So yes, Golgotha has a PFIR case.

But the careful way to say it is:

The Old Testament does not appear to name Golgotha directly as the Messiah’s death-place. Instead, Golgotha is the fulfillment-stage where the outside-the-camp sin offering, cursed tree, Psalm 22 suffering, Psalm 69 reproach/vinegar, Isaiah 53 transgressor-numbering, Genesis 22 provision, and Genesis 3:15 head/heel conflict converge.

In short:

Golgotha is not merely a location. It is the legal-prophetic stage where the rejected King, sin offering, curse-bearer, suffering Servant, mocked righteous One, and promised Seed are all displayed at once.

You are adding way more than I asked for. I didn't ask for all of that. I asked specifically about Golgotha. So, when it comes to Golgotha, I know Golgotha is not in the Old Testament. The Old Testament is Hebrew. I don't know if the Septuagint has another word for Golgotha, but it's called the Place of the Skull. So, one consideration is, could this Place of the Skull have symbolic meaning as far as the head of Jerusalem or the head of Israel? Because a skull is part of the head. Like, he was smote upon the... they smote the head of Israel, something like that. And then, also, I don't know that it's been established what mount was Isaac going to be sacrificed on when God provided himself a ram in the thickets. Could it have been this place, Golgotha? Is there any other mention of this location next to the Valley of Hinnom or in the upper left, north-east side of Israel that has any significance that may allude to this place of Golgotha?

You’re right — I widened the answer too much. I’ll narrow this to **Golgotha / Place of the Skull only**: name, possible “head/skull” symbolism, Isaac/Moriah possibility, and nearby Jerusalem geography.

One useful correction before the answer: the key Hebrew behind “skull” is not mainly **rosh** but **gulgoleth** — skull/head/poll. That matters because it gives you a cleaner Golgotha-specific word trail.

Thought for 39s

Yes — **now that you narrowed it**, I think the best **PFIR-Golgotha** trail is the **word "skull/head" itself**, not a named location prophecy.

1. The word trail: Golgotha = skull/head

Matthew 27:33 gives **Golgotha** and explains it as **"a place of a skull."** The Greek word is **kranion** — skull/cranium. John 19:17 also identifies it as "Place of a Skull" and "Golgotha."

The Hebrew/Aramaic background is **gulgoleth / gulgalta**, meaning **skull, head, or poll/head-count**. The Hebrew word is used for literal skulls, but also for counting people "by their heads."

So your instinct is valid: **skull is not just bone imagery; it has "head" meaning built into the word-family.**

2. Could "Place of the Skull" symbolize the Head of Israel being struck?

That is a good PFIR lead, but I would grade it carefully:

Grade: strong thematic/legal possibility, not direct prophecy.

The best supporting verse is probably **Micah 5:1**:

"they shall smite the judge of Israel with a rod upon the cheek."

That sits immediately before Micah 5:2, the Bethlehem ruler prophecy. So Micah has this sequence: Israel's ruler/judge is humiliated, then the ruler from Bethlehem is identified.

That does not say "Golgotha," and it does not say "skull." But if Jesus is the true **Judge/Ruler/Head of Israel**, then Golgotha as **Skull/Head-place** can be read contemplatively as:

At the Place of the Skull, Israel and Rome struck/rejected the true Head/Judge/King of Israel.

I would not make that the foundation, but I would absolutely keep it as a PFIR **symbolic-location lead**.

3. Is there a Septuagint connection?

Yes, somewhat.

The NT uses **kranion** for "skull." That same Greek word appears in the LXX for OT skull passages, including places like Judges 9:53 and 2 Kings 9:35.

That means Matthew's "Place of the Skull" is using a Greek word with real OT Greek precedent. It does not create a location prophecy, but it gives a legitimate word bridge:

gulgoleth / skull / head → kranion → Golgotha.

4. Could Golgotha be where Isaac was offered?

Possible as a contemplative tradition/possibility — but not established by Scripture.

Genesis 22 says Abraham went to the **land of Moriah**, to "one of the mountains" God would show him. Later, 2 Chronicles 3:1 identifies **Mount Moriah** with the place where Solomon built the temple. So the stronger textual connection is **Moriah → Temple Mount**, not specifically Golgotha.

But Genesis 22 says **land of Moriah**, not "the exact future temple platform." So there is room to wonder whether the Isaac event happened somewhere on the broader Moriah/Jerusalem ridge system. Golgotha cannot be proven, but it is not an absurd contemplative question.

PFIR grade:

Genesis 22 → Moriah/Jerusalem sacrifice-provision pattern: strong.
Genesis 22 → exact Golgotha location: possible, unproven.

5. Any nearby-location significance?

The strongest location fact is that Golgotha was **outside the city wall** in the first century, yet near Jerusalem. The traditional Holy Sepulchre site is inside today's Old City walls, but the key question is whether it was outside the wall in Jesus' day; archaeology/topography discussions often focus on that first-century wall issue.

As far as Hinnom: Golgotha is not usually identified as being *in* the Valley of Hinnom. It is more commonly placed north/northwest of the old city area, depending on which candidate site is used. So I would be careful about making Hinnom the main location anchor unless the map overlay clearly supports it.

Clean PFIR summary

For **Golgotha specifically**, I would write the lead this way:

Golgotha is not named in the Old Testament, but its meaning, "Place of the Skull," opens a possible PFIR thread through the Hebrew gulgoleth — skull/head/poll. This allows a contemplative reading that the true Head/Judge/King of Israel was rejected and lifted up at the Skull-place. Micah 5:1 gives a nearby prophetic category: the Judge of Israel is smitten and humiliated before the Bethlehem ruler prophecy. Genesis 22 gives the broader

Moriah/Jerusalem sacrifice-provision pattern, but Scripture does not prove Isaac was offered at Golgotha.

That is the cleanest Golgotha-only answer.

Oh, you didn't give me what I wanted. So, what are the Hebrew equivalent words and what are their meanings and what is the pictograph for skull or head or cranium? And can we find a place that talks about the head of Israel, the head of Jerusalem, the head of the prophet, the head of the king, the head of the servant being struck? The Micah reference you said of the cheek, is that word cheek associated with head or skull, or is it specifically cheek? So we're trying to find the connections so that we can build a pefer similar to what Matthew did, and this is the first attempt, the first try, and it seemed like a reasonable and logical one that God would have named this location in some way identifying it with Jesus and the sacrifice outside of just outside the gate. I think we're gonna find a better clue as long as we pinpoint with a little more clarity. And by clarity, I mean using Hebrew and then looking at the equivalent in Greek.

You're aiming at a tighter PFIR build: **Hebrew word-field → Greek equivalent → OT head/skull/striking passages → graded connection to Golgotha.** I'll keep this focused on the lexical trail and the "Head struck at Skull-place" possibility.

I found one very useful anchor I should have led with: **גֻּלְגֹּלֶת / gulgoleth** occurs in the OT not only for census "per head," but also in literal skull-judgment scenes, especially **Judges 9:53**, where Abimelech's skull is crushed. That may be a stronger Golgotha-specific trail than the broader "outside the gate" material.

Thought for 2m 20s

Yes — **this is the better Golgotha-specific PFIR path**.

The most important correction is this:

"Skull" is not mainly רֹאשׁ / rosh.
The closer Hebrew word behind Golgotha is **גֻּלְגֹּלֶת / gulgoleth** — "skull, head, poll/head-count." It comes from **גָּלַל / galal**, "to roll," so the idea is likely the **round skull/head**. The NT Greek explanation uses **κρανίον / kranion**, "skull/cranium."

1. Main Hebrew / Greek word set

Idea	Hebrew	Meaning	Greek equivalent
skull / head-count	**גֻּלְגֹּלֶת** / *gulgoleth*	skull, head, poll/person-count	**κρανίον** / *kranion*, skull
head / chief / top / ruler	**רֹאשׁ** / *rosh*	head, top, chief, beginning, ruler	**κεφαλή** / *kephalē*, head
crown / scalp / top of head	**קָדְקֹד** / *qodqod*	crown, scalp, top of head	sometimes "head/scalp" idea

Idea	Hebrew	Meaning	Greek equivalent
cheek / jaw	לְחִי / *lechi*	cheek, jaw, jawbone	not skull/head, but face/head-region

Micah 5:1 uses לְחִי / lechi — cheek/jaw. So no, that word is not skull and not rosh/head. It is specifically cheek/jaw, though it belongs to the face/head region and carries humiliation imagery.

2. Pictograph angle

For pictograph work:

רֹאשׁ / rosh = ר א ש

- **ר / Resh** = head, first, top, beginning.
- **א / Aleph** = ox, strength, leader.
- **ש / Shin** = teeth, sharp, press, consume.

So **rosh** is the cleaner pictographic word for **head/chief/top** because **Resh itself is the head pictograph**.

But **גֻּלְגֹּלֶת / gulgoleth** is not built from Resh. Its consonants are:

ג ל ג ל ת / G-L-G-L-T

- **ג / Gimel** = foot, walk, gather.
- **ל / Lamed** = staff, teach, yoke, authority, bind.
- repeated **ג-ל / gal** pattern.
- **ת / Tav** = mark, sign, signal, monument.

That matters because **gulgoleth** is from **galal**, "to roll." So the skull-word is probably more about **roundness / rolling / circular head**, not the Resh "head/man" pictograph.

3. Best OT skull/head-striking clues

The strongest exact-word clue is **Judges 9:53**.

A woman throws an upper millstone onto Abimelech's **head / rosh**, and it crushes his **skull / gulgoleth**. That gives us: woman, false king, stone, head, crushed skull.

That is a much better Golgotha-specific lead than I gave before.

The PFIR question would be:

At "Place of the Skull," is Matthew quietly putting Jesus at the place where the skull/head conflict reaches its fulfillment — not because Jesus' skull is crushed, but because the

promised Seed is wounded while the serpent/false-king/enemy-head judgment is being accomplished?

That connects naturally to **Genesis 3:15**, where the seed bruises/crushes the serpent's **head / rosh**, while the serpent bruises His heel. Genesis 3:15 uses **rosh**, not gulgoleth, but the head-striking category is clear.

4. Head of Israel / city / ruler language

Yes, the OT uses **head / rosh** for a city or ruler.

Isaiah 7:8 says:

"the head of Syria is Damascus, and the head of Damascus is Rezin…"

So **head** can mean capital/head-city and also ruler/head-man. That gives you the category you were looking for: **a place or ruler can be called the head.**

Isaiah 9:14–15 is also important:

"the LORD will cut off from Israel head and tail…"
"The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail."

So Israel has a "head" category: elders/honorable leadership. But in Isaiah 9, the head being cut off is corrupt Israelite leadership, not the Messiah directly.

5. Servant/Judge/Shepherd being struck

There are Messiah-adjacent striking passages, but they usually do **not** use skull/head language.

Micah 5:1 — the Judge of Israel is struck on the **cheek/jaw**, not skull/head.
Isaiah 50:6 — the Servant gives His back to smiters and His **cheeks** to those who pluck the beard.
Zechariah 13:7 — the Shepherd is struck, and the sheep scatter.

So this line is valid, but the wording is:

Head-region humiliation of the Judge/Servant/Shepherd, not "skull struck."

6. Another strong "head" rope: rejected stone becomes head

Psalm 118:22 says:

"The stone which the builders refused is become the head stone of the corner."

That is **rosh** language: rejected stone becomes the **head/chief** corner. Since the NT applies Psalm 118 to Jesus, this may become one of the better PFIR ropes: **the rejected One becomes the Head**, and Golgotha is the visible rejection point.

First-pass PFIR formulation

I would build the first attempt like this:

Golgotha means "Place of the Skull," tied to Hebrew גֻּלְגֹּלֶת / gulgoleth, skull/head/poll, from גָּלַל / galal, to roll, suggesting the round skull/head. The OT's exact skull-word appears in judgment scenes, especially Judges 9:53, where a woman crushes the skull of Abimelech, a false king figure, with a stone. The broader head-word רֹאשׁ / rosh is used for literal heads, rulers, chiefs, cities, and the serpent's head in Genesis 3:15. Therefore, Golgotha may function as the named place where the head/skull conflict is brought to its climax: the true Head/Judge/Shepherd is humiliated and rejected, while through His suffering God judges the serpent/enemy/false-head power.

The cleanest next search cluster is:

גֻּלְגֹּלֶת / gulgoleth — רֹאשׁ / rosh — קָדְקֹד / qodqod — לְחִי / lechi — שׁוּף / shuph — רָצַץ / ratsats — κρανίον / kranion — κεφαλή / kephalē.

I need the Strong's numbers with the Greek and Hebrew words. In a short reply, please post those.
Thought for a few seconds

Here are the key Strong's numbers:

Word	Strong's	Language	Basic meaning
Golgotha / Γολγοθᾶ	**G1115**	Greek transliteration	Golgotha, "place of a skull"
kranion / κρανίον	**G2898**	Greek	skull, cranium
kephalē / κεφαλή	**G2776**	Greek	head, chief
gulgoleth / גֻּלְגֹּלֶת	**H1538**	Hebrew	skull, head, poll/head-count
galal / גָּלַל	**H1556**	Hebrew	to roll, roll away
rosh / רֹאשׁ	**H7218**	Hebrew	head, chief, top, beginning
qodqod / קָדְקֹד	**H6936**	Hebrew	crown of head, scalp, top of head
lechi / לְחִי	**H3895**	Hebrew	cheek, jaw
shuph / שׁוּף	**H7779**	Hebrew	bruise, crush, strike
ratsats / רָצַץ	**H7533**	Hebrew	crush, break, oppress

For the Golgotha study, the main trail is:

G1115 Golgotha → G2898 kranion → H1538 gulgoleth → H7218 rosh / head-chief-top.

Before I lose track of it, you had said something that was very interesting to me, and it was on a pole. So I think it's interesting that on a pole was in there. You'll have to look at the notes to see, because I can't review it right now. And Jesus was on a cross.

I think I found the exact thing: I said **"poll/head-count,"** not **"pole."** But your ear caught something useful anyway, because "poll" means **head**, and Jesus was also lifted on the cross/tree, so there may be a second trail worth keeping separate.

Thought for 10s

The note was probably:

H1538 — גֻּלְגֹּלֶת / gulgoleth
Meaning: **skull, head, poll/head-count**

In older English, **poll** means **head**, especially when counting people "by the head." So **poll** is not a wooden pole — it is a **head-count / skull-count** idea.

But your connection is still interesting because Jesus was also lifted up on the cross/tree. That is a separate word trail:

Concept	Word	Strong's	Meaning
skull / poll / head-count	**gulgoleth** / גֻּלְגֹּלֶת	**H1538**	skull, head, poll
Golgotha	**Golgotha** / Γολγοθᾶ	**G1115**	place of a skull
skull / cranium	**kranion** / κρανίον	**G2898**	skull
cross / stake	**stauros** / σταυρός	**G4716**	cross, stake
tree / wood	**xylon** / ξύλον	**G3586**	tree, wood
tree / wood	**ets** / עֵץ	**H6086**	tree, wood
pole / standard / ensign	**nes** / נֵס	**H5251**	banner, standard, signal/pole

So the clean note is:

Golgotha = skull/poll/head-place. Jesus is lifted on the cross/tree at the skull-place.

That gives two possible PFIR lanes:

1. **Skull/head lane:** Golgotha, gulgoleth, rosh, head, ruler, serpent's head.
2. **Lifted/tree/pole lane:** cross, tree, cursed tree, serpent lifted in wilderness, banner/standard/ensign.

The "poll" word was probably what you heard — but the "pole" connection may still be worth exploring later.

You are right, I mis-read poll as pole. Regarding. I don't see anything in H1538, H1556, however, seems LOADED! Wow, there seems to be a ton of meaning there, I was virtually reading almost every verse (except Job) as being purposeful for discovery! Before we do, Genesis, bruise heal, crush head, Jesus got nail(s) through his heal, but defeated the serpent on the skull!
Thought for 8s

Yes — that is a **very clean PFIR peg**.

Genesis 3:15 uses:

- **bruise/crush = שׁוּף / shuph — H7779**
- **head = רֹאשׁ / rosh — H7218**
- **heel = עָקֵב / aqeb — H6119**

So the Genesis promise is:

Seed wounded in the heel → serpent crushed in the head.

Then Golgotha gives the visual-location clue:

- **Golgotha — G1115** = Place of the Skull
- **kranion — G2898** = skull/cranium
- Hebrew concept behind it: **gulgoleth — H1538** = skull/head/poll
- related root you noticed: **galal — H1556** = roll, roll away, roll down, commit, remove

So the contemplative PFIR line would be:

At the Place of the Skull, the Seed is wounded in the foot/heel area, yet by that very suffering He defeats the serpent at the head/skull place.

One important guardrail:

The text says Jesus' **hands and feet** were pierced; it does not specifically say "heel nail." But because crucifixion involved the feet being fastened, the **heel/foot wound** imagery is reasonable as a Genesis 3:15 visual rope.

That is a strong first peg:

Genesis 3:15 — wounded heel / crushed head
Matthew 27:33 — Golgotha / Skull-place
Cross — the place where the heel-wound becomes the head-victory

Using the Shroud of Turin, are we able to see the supposed man's feet? Because my understanding is, in the Roman crucifixion, when nails were used, their feet were not on some sort of block or pedestal and nailed to the block or pedestal, but rather their feet were put one

side to each side of the vertical beam or post, and a nail would pass between the tendon and the bone on each side next to the heel. And when they hammer the nail through next to the heel, when the person hanging from the cross wants a breath, they have to push off of the nail that pierced through their heel, one to each side, and then push themselves up off of the nail to try and get a breath. So, my understanding is, and it's possible, that Jesus received nails through his heel, and if the Shroud of Turin is indeed the burial cloth for Jesus, then it may be possible that the Shroud of Turin would show where the foot wounds are.

This is a good narrow question. I'll separate three things: what the Shroud image appears to show, what Roman crucifixion evidence shows, and how strong the "heel wound" connection can be for the Genesis/Golgotha peg.

Thought for 18s

Yes — **the Shroud does show the feet**, but not with the clarity needed to prove a heel-nail pattern.

The usual Shroud reading is that the **right foot is more visible**, especially on the dorsal/back image, while the **left foot is less clear/partly over or above the right**. Several Shroud researchers interpret blood marks around the feet as crucifixion nail wounds, but they disagree on the exact nail path: some argue metatarsal/top-of-foot, some tarsal/near ankle, and some have proposed heel-related marks. A 2014 forensic paper summarized one view as an entrance wound on the right foot "a few inches from the ankle," driven between foot bones, and excluding double-nailing in that model.

Your Roman-crucifixion idea has real archaeological support in **Yehohanan**, the first-century crucified man from Giv'at ha-Mivtar. His right heel bone was pierced by an iron nail, and later reconstructions have argued the feet may have been nailed laterally to the upright post, with the victim straddling the vertical beam.

So for our PFIR peg, I would state it carefully:

It is possible that Jesus' feet/heel area was pierced in a way that visually echoes Genesis 3:15, but the Shroud does not prove that. The Scripture gives us "hands and feet" pierced/wounded language, the archaeology proves heel-nailing was a real Roman method, and Golgotha gives the "Skull-place" location.

That gives a strong contemplative line:

At the Skull-place, the Seed's foot/heel is pierced, while the serpent's head is defeated.

But I would not make the Shroud the foundation. I would use it only as possible physical-pattern reinforcement.

Let's take a look then and create a case on the piercing, not a long case, but when the Bible uses the words pierced feet and hands, that word for feet, is it literally the foot or could it also be

included as the ankle to the backside of the foot and mirror what the Old Testament was referencing? Now keep in mind, it's my opinion that the Old Testament had to remain a little bit ambiguous and vague for the purpose that, like it says in 1 Corinthians, had the enemy have known what it was that Jesus was doing, they never would have crucified him. So there needs to be at least a statement at minimum that some of the details were left vague on purpose so as to keep the enemy from understanding what God's purpose and plan for his elect was. And therefore, as we're putting this together, there's also going to be speculation and differing opinion, even on the Shroud, because of heavy bias. So if it's not plain and clear, then we need to keep to Scripture where Scripture is referencing a foot, which may include and incorporate an ankle, and where they bruised his heel would be part of the foot, and that could be where the nail was driven between the bones in accordance to the ankle and the heel bone if he was indeed straddled on the cross, which was a Roman practice. And the block with top piercing, there is no record of that Roman practice. It has become a medieval representation of what they thought in the medieval ages without having documentation, research, or historical evidence or proof. Thought for 26s

Yes — here is the **short case**.

Pierced feet / heel PFIR case

The Bible's key phrase is **Psalm 22:16**:

"they pierced my hands and my feet."

The Hebrew word for "feet" there is **רֶגֶל / regel — H7272**, meaning **foot**, and by normal usage it can cover the foot as the lower extremity, not just the top surface of the foot. BibleHub's Psalm 22:16 interlinear identifies "my feet" as **regel / H7272**.

Genesis 3:15 uses **heel**:

"thou shalt bruise his heel."

That word is **עָקֵב / aqeb — H6119**, specifically **heel**. So the OT gives the more precise target: **heel**, while Psalm 22 gives the broader category: **feet**.

The NT after resurrection also preserves the broader visible-wound category. Jesus says, "See my hands and my feet," in Luke 24:39; the Greek word is **πούς / pous — G4228**, foot. Thomas mentions nail marks in Jesus' hands in John 20:25, using **ἦλος / hēlos — G2247**, nail.

So the clean statement is:

Scripture says His feet were wounded/pierced; Genesis specifically prophesies the Seed's heel being struck; therefore a nail wound in or near the heel remains inside the biblical word-field.

Archaeology strengthens that possibility. The Yehohanan crucifixion find from first-century Jerusalem involved a nail through the heel bones, showing that Roman crucifixion in Judea could involve heel nailing rather than the later common art-image of a nail straight through the top/front of both feet.

I would phrase the PFIR peg this way:

The prophecy had to remain veiled enough that the rulers of this age did not understand God's wisdom in the cross, because "had they known it, they would not have crucified the Lord of glory" (1 Corinthians 2:8). Therefore Genesis 3:15 gives the mystery in seed/head/heel language; Psalm 22 gives the suffering scene as hands and feet; and Golgotha gives the Skull-place. At the Skull-place, the Seed's foot/heel is struck, while the serpent's head is defeated.

And the P for peg phrase, I think there needs to be a little more content. One is that there is historical and archaeological and written evidence that someone crucified on a cross who was pierced with a nail would be straddled to a post and getting the foot flat was not reasonable, so the nail went near the heel bone, And that way, it helps make the case that it may not be the medieval nail through the top of the foot onto a block, which we should probably state that there is no evidence that it went through the top of the foot to a block, and was more likely through a straddled leg and through the heel, because through the top of the foot would not have been functional. And then also, we need to give the representation not just the head of the serpent defeated, we need to tie it into the use of the word Golgotha in Greek was different than what it meant as skull in Hebrew. And on the top of Golgotha, the skull, we see the heel bruised in the defeat, and this ties back to the promise of Eve. So a little more detail on here is gonna make the solid argument. There's too many gaps for anyone to really understand what exactly you are saying in your brief summary. It needs to be fully encapsulated to capture the entire idea so that it's beyond a shadow of a doubt, or at least reasonable doubt that the prophecy of Genesis is this moment on the skull where the enemy was defeated outside the gate.
Thought for 42s

Yes — this is the stronger **PFIR peg**. I would build it like this:

Revised PFIR peg: Golgotha, heel, and skull

Golgotha is not merely "a random hill outside the gate." In the NT, **Golgotha — G1115** is the Semitic place-name, and the Gospel writers explain it with the Greek **kranion — G2898**, meaning **skull / cranium**. Strong's connects Golgotha back to the Hebrew/Aramaic family of **gulgoleth — H1538**, meaning **skull, head, poll/person by head-count**, from **galal — H1556**, "to roll / roll away," likely pointing to the round skull/head idea.

So the location itself gives a **skull/head marker**.

Genesis 3:15 gives the original promise-pattern: the woman's Seed would be wounded in the **heel — aqeb / H6119**, while the serpent's **head — rosh / H7218** would be bruised/crushed. Psalm 22:16 then gives the suffering detail in broader body-language: "hands and feet," with **feet**

— regel / H7272 meaning foot, and by normal bodily usage able to include the foot/ankle/heel region rather than only the top surface of the foot.

That matters because the best archaeological control point for Roman crucifixion in first-century Judea is **Yehohanan**, whose heel bone was pierced by an iron nail. Later reappraisal argued his heels were likely nailed separately to either side of the upright post, so the victim straddled the vertical beam, rather than having both feet placed flat on a front block in the later medieval-art style.

So the careful statement is not "we can prove Jesus' heel was nailed exactly this way," but:

The biblical words allow it, and the archaeological evidence makes it historically reasonable.

There is no need to force the medieval image of a nail driven down through the top/front of the feet onto a foot block. The stronger historical pattern we can actually point to is heel/ankle-side piercing against the upright beam. Ancient crucifixion methods varied, but the known first-century Judean skeletal evidence supports the heel-piercing possibility.

Encapsulated PFIR phrase

At Golgotha, the Place of the Skull, the promised Seed of the woman was lifted up outside the gate. His foot/heel was pierced in the very bodily region named in Genesis 3:15, while the battle was taking place at the place named for the skull/head. The enemy bruised the Seed's heel, but through that very crucifixion the Seed crushed the serpent's head. The prophecy remained veiled enough that the rulers of this age did not understand the wisdom of God in the cross; but once Christ was crucified, the pattern becomes visible: heel wounded at Skull-place, serpent defeated at the head.

That captures the whole idea cleanly:

Genesis 3:15 — heel wounded / head crushed
Psalm 22:16 — hands and feet pierced
Golgotha — Skull-place
Roman practice — historically plausible heel/ankle piercing
PFIR conclusion — the heel wound and skull-place converge at the cross

Let's lock this
Updated memory
Thought for a couple of seconds

Locked.

I'll recognize this going forward as the **PFIR Golgotha / Heel / Skull peg**:

Genesis 3:15 — heel wounded / head crushed
Psalm 22:16 — hands and feet pierced
Golgotha — Skull-place
Roman crucifixion evidence — heel/ankle-region piercing historically plausible
PFIR conclusion — at the Place of the Skull, the Seed's heel is wounded while the serpent's head is defeated.

Does the Hebrew, in Genesis, refer to the seed and the heel, and the Serpent and the head, as "on the head"; could the verse have a double meaning/reading that is obscure unless you look for it, and then looking back you can see the grammar word play and say to God and Moses "Good one"

I'll keep this narrow to Genesis 3:15 Hebrew grammar: whether it literally says "on the head/on the heel," what the bare nouns are doing, and whether there is a legitimate hidden/retrospective wordplay.

Thought for 29s

Yes — **you are seeing something real in the Hebrew grammar.**

Genesis 3:15 does **not** literally say:

"He shall bruise **your head**, and you shall bruise **his heel**"

as if "your" is attached directly to **head**, and "his" is attached directly to **heel**.

The Hebrew is more like:

He shall bruise/crush you — head;
and you shall bruise/crush him — heel.

Hebrew:

הוּא יְשׁוּפְךָ רֹאשׁ
hū yeshuph-kha rosh
He shall bruise/crush you — head

וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב
ve-attah teshuph-ennu aqeb
and you shall bruise/crush him — heel

The object pronouns are attached to the verbs:

Hebrew	Meaning
יְשׁוּפְךָ / yeshuph-kha	he shall bruise/crush **you**
רֹאשׁ / rosh	head

Hebrew	Meaning
תְּשׁוּפֶנּוּ / teshuph-ennu	you shall bruise/crush **him**
עָקֵב / aqeb	heel

So English has to smooth it into either:

“He shall bruise/crush your head”
or more literally/specifically:

“He shall strike you at/on the head; you shall strike him at/on the heel.”

That means your instinct is good: **“on the head / on the heel” is not adding an idea foreign to the Hebrew.** It is a legitimate way to express what the Hebrew grammar is doing. The nouns **head** and **heel** are functioning like body-part specification: *where* the blow lands. A grammar note on this kind of construction describes examples like “strike… cheek” meaning “strike… with respect to/on the cheek.”

So the PFIR wording could be:

The Hebrew does not merely say “his heel” and “your head” as flat possessive phrases. It says, in compressed form, “He shall strike you — head; you shall strike him — heel.” That leaves the head/heel contrast sharp, almost like a hidden location-code: the serpent is struck at the head, while the Seed is struck at the heel. Looking back from Golgotha, the Place of the Skull, the wordplay becomes visible.

I would not say Genesis 3:15 directly names Golgotha. But I would say:

The grammar is compressed enough, and the head/heel placement is sharp enough, that after the cross we can look back and say, “Good one.”

Especially when the full pattern is:

Seed wounded — heel
Serpent defeated — head
Crucifixion place — skull/head-place
Details veiled until fulfilled — 1 Corinthians 2:8 logic

And interestingly, the Septuagint seems to show that ancient translators also found this line difficult; it uses a more guarded “watch/guard” type verb rather than giving a simple, obvious “crush” translation. That supports your point that the wording was somewhat veiled and not flatly transparent before fulfillment.

In verse 13, this word is used for bruise, what is the pictographic meaning of each Hebrew character, and how would you translate it. Here is what I am after, this word can mean two different things, the serpent will be conquered on the skull, and the Seed of the woman will be bruised on the heel.

Thought for 8s

You mean **Genesis 3:15**, not verse 13.

The word translated **bruise** is:

שׁוּף / shuph — H7779
Meaning: **to bruise, crush, strike at, fall upon**

It is used twice in the verse:

הוּא יְשׁוּפְךָ רֹאשׁ
He shall shuph you — head

וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב
and you shall shuph him — heel

Pictographic letters in שׁוּף / shuph

Hebrew	Letter	Pictograph idea
שׁ	Shin	teeth, pressing, crushing, consuming, destroying
ו	Vav/Waw	nail, hook, securing, joining
פ / ף	Pey	mouth, opening, edge, speaking

A cautious pictographic rendering could be:

“to press/crush with a nailed or fixed force at the opening/edge.”

But for our study, I would not make the pictograph carry the doctrine. The actual Hebrew usage is enough.

How I would translate it for the PFIR peg

The cleanest translation is:

“He shall strike/crush you at the head, and you shall strike/bruise him at the heel.”

Or, more interpretively:

“The Seed will deliver the conquering blow to the serpent at the head, while the serpent will deliver a wounding blow to the Seed at the heel.”

That preserves the double force:

Same Hebrew verb — shuph.
But two different outcomes because of the body location:

Head strike = decisive defeat.
Heel strike = real wound, but not final defeat.

So your phrasing is good, with one slight Hebrew correction:

The serpent is conquered at the head/skull-region, while the Seed of the woman is bruised at the heel.

Genesis uses **head / rosh — H7218**, not **skull / gulgoleth — H1538**. But when we arrive at **Golgotha**, the "Place of the Skull," the head/skull image becomes visible in hindsight.