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J.N. Andrews Honors Program
Andrews University

HONS 497
Honors Thesis

Psalm 22 and The Passion Narrative of the Gospels: Prophetic, Analogous, or Both?

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April 4, 2019

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Department of Religion and Biblical Languages

Abstract

J.N. Andrews Honors Thesis

Andrews University

College of Arts & Sciences

Title: Psalm 22 and The Passion Narrative of the Gospels: Prophetic, Analogous, or Both?

Author's Name: Nancy Kardos-Moldovan

Advisor: Erhard Gallos, PhD

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Psalm 22 is quoted throughout the Passion Narrative within the Gospels. With comparison between the translations of the Hebrew Old Testament verses and the Greek New Testament verses, whether citation purposes are prophetic or analogous become clear. If the New Testament translations match the Old Testament translations, a direct, prophetic fulfillment is presented. Many of the verses within the Gospels recount how the quoted Psalm 22 verses were fulfilled, especially within John's Gospel. If mirroring of actions is displayed instead, an analogous fulfillment is presented. This viewpoint may be witnessed through Psalm 22:7, and its accompanying New Testament citations.

Introduction

The objective of this research project is to discover the connection between Psalm 22 and the Passion Narrative accounts within the four Gospels. This research project focuses on the language used by both the psalmist and the Gospel writers, as well as noting how the translation from the Hebrew to the Greek may have affected the Gospel writers' usage of Psalm 22. Therefore, this project uncovers the distinction behind the usage of Psalm 22 in the Passion Narratives as verifying prophetic fulfillment of Psalm 22 with Jesus on the Cross, corroborating analogical fulfillment where the Passion simply reflects the psalmist's ponderings, or demonstrating the presence of both fulfillments.

Throughout the centuries, Biblical scholars have considered Jesus' quotation of Psalm 22 on the Cross in regards to Jesus' suffering, His salvific purpose, His complete or partial abandonment with the Father, His invoking of the justification that comes towards the end of Psalm 22, and the list goes on.¹ There is doubt as to whether or not Jesus' quotation implies a direct or even literal fulfillment of Psalm 22. However, many scholars suggest that Psalm 22 is indeed a fulfillment of Jesus on the Cross, especially considering the consistent implications/applications of Psalm 22 within the whole Passion narrative (the time before, during, and after the Cross scene).² Many scholars have composed different fulfillment categories, or noticed the citation trends between Jesus' utterances and the Psalms.³ Such fulfillment categories could include direct, typical, according to sense, analogical, and eschatological Yahweh fulfillment.⁴ However, none have yet reached a

¹ Allan Menzies, *The Earliest Gospel: A Historical Study of the Gospel According to Mark, with a Text and English Version* (New York: Macmillan, 1901), 280-81. This is one example of several scholars who seek to understand the connection between Psalm 22 and the Passion Narratives as focusing on Jesus' suffering, with indication of abandonment.

² Mark H. Heinemann, "An Exposition on Psalm 22," *Bibliotheca Sacra* 147 (Dallas Theological Seminary: 1990), 303.

³ Scholars such as Mark L. Strauss and Curtis Crenshaw (listed within Thomas Ice's article) create categories for the fulfillments.

⁴ Thomas D. Ice, "The Literal Fulfillment of Bible Prophecy." *Article Archives* (Liberty University, 2009). Paper 101. http://digitalcommons.liberty.edu/pretrib_arch/101.

consensus on how the correlation between the two passages can be measured towards each other, specifically in regards to prophetic or analogous fulfillments.

Uncovering whether or not the New Testament authors quote the Old Testament in a prophetic, an analogous, or a manner combining both is dependent on the translation. There are examples where Old Testament verses denote prophetic insight when used by the New Testament writers. Such an example is the prophecy of the Messiah coming out of Bethlehem, found in Micah 5:2 and Matthew 2:5-6.⁵ The Gospels, specifically Matthew, Luke, and John, highlight this prophecy as being specific to only Jesus' birth. An example of analogical fulfillment is Rachel weeping for her children (during the Babylonian exile), and the mothers weeping during the Bethlehem infant massacre (during King Herod's reign). These are found within Jeremiah 31:15 and Matthew 2:17, respectively.⁶ Thus, this project focuses on prophetic fulfillment being evidenced by a direct, literal word-for-word translation, with similar stated sentence fragments and phrasings. The analogical fulfillment is determined by a looser translation, where direct word-for-word phrasings are not evident, but rather a similar experience or thought is described. Thus, translating the text from its original language assists in demonstrating whether a more literal, direct prophetic view, *or* a descriptive, indirect analogous view, *or* both occurs.

This project marks the success of my collegiate learning within the area of religion and Biblical languages. However, this is just the beginning of my desire to uncover theological insights through language recognition and appreciation. As I begin teaching Religion to my future secondary education students, I aspire to instill an understanding and appreciation for the vernacular used within the Old and New Testaments. Even from personal experience, I recognize the impact and influence translations can have on the original meaning and context of a thought.⁷ Thus,

⁵ Mark L. Strauss, *Four Portraits, One Jesus. Guided Reading Projects and Exercises in the Gospels* (Grand Rapids, MI: Zondervan, 2015).

⁶ Ibid.

⁷ While my first language is English, I have been raised in a multilingual home where my parents could speak Hungarian and Romanian. The disassociation that comes from trying to translate an untranslatable Hungarian phrase into English

understanding the original language is pivotal to comprehending the meaning and connections between written thoughts.

With this project focusing on Psalm 22 and the Passion Narratives of the Gospels, a slight recognition of the author of Psalm 22 provides backbone for the project. With the majority of Biblical scholars agreeing on David as the author of Psalm 22, this project does not focus on providing evidence to further support his authorship. However, attention will be given within the following paragraph to demonstrate the acceptance of David as the author of Psalm 22.

Within the Hebrew originals, the first verse often indicates the titles and authorship.⁸ The description for Psalm 22 includes that the psalm is written for the choirmaster, according to a specific song tune, and that it is a psalm of David.⁹ Of further note, if attention is given to the title, the description provides an indication that the author implies God's already presupposed aid on behalf of the distressed psalmist.¹⁰ As will be noted within this paper, the distress, abandonment, and despair of the psalmist are evident within the first half of Psalm 22. Some select verses concerning this first half are cited within the Gospels' Passion Narratives. These instances of citation are determined to be either prophetic or analogous fulfillments of Psalm 22.

has shown me the power of languages and the occasional inadequacies of translations. That is why I aimed at learning the original languages of the Bible, so as to minimize the inadequacies.

⁸ Tremper Longman III, *Introducing the Old Testament: A Short Guide to Its History and Message* (Zondervan, 2012), 94.

⁹ C. Hassell Bullock, *Encountering the Book of Psalms: A Literary and Theological Introduction* (Grand Rapids, MI: Baker Academic, 2001), 26. This book provides complete scope of which Psalms may be attributed to which author. The authors included are Moses, David, Solomon, Asaph, Sons of Korah, Heman, Ethan, and anonymous.

¹⁰ J. Samuel Subramanian, *The Synoptic Gospels and the Psalms As Prophecy* (T&T Clark Library of Biblical Studies, 2007), 66.

Methodology

In order to provide a level of unbiased interpretation for the verses to be studied, the verses were gathered first. Verses referencing Psalm 22 within the Gospels' Passion Narratives were cross-referenced with the specific Psalm 22 verse cited. A total of twenty-five verses, five from Psalm 22 and twenty from the Gospel's Passion Narratives, were selected. The New Testament verses were restricted to two or more occurrences within the Gospels' Passion Narratives. This was done to provide for a more comprehensive understanding of how the Psalm 22 verse was cited.¹¹ The verses were selected based on the cross references supplied by Strong's Expanded Exhaustive Concordance of the Bible. With the Passion Narrative verses compiled, and corresponded with the cited Psalm 22 verse, the translations commenced.

The second step focused on translating the gathered verses. The Hebrew verses in Psalm 22 were translated first, followed by the Greek verses in the Gospels' Passion Narratives. The Hebrew verses were translated first, as Psalm 22 was written prior to the Gospel accounts. Therefore, translating the Hebrew verses first hindered any biased desire to match them to the Gospel verses. The Westminister Leningrad Codex (WLC) was used to read the Hebrew verses from and thus translate into English. The Leningrad Codex is the oldest and most comprehensive manuscript for the Hebrew Bible, with the Westminister Leningrad Codex as the online version of this manuscript. This specific manuscript was chosen because it provides the vowels within the text, thus limiting misinterpretation because of lack of vowels.¹² The vocabulary book used for accurate translation from Hebrew to English was written by Larry A. Mitchel, *A Student's Vocabulary for Biblical Hebrew and Aramaic* (1988). Each Psalm 22 verse was translated independently of each other.

¹¹ Notice was taken that the Gospels were each written with a different audience in mind. Within their book, *An Introduction to the New Testament*, Carson, Donald A., and Douglas J. Moo provide evidence for similarity in exact original Greek wording between many of the accounts described within the Synoptic Gospels. Thus, if a Psalm 22 verse presents itself in two or more of the Gospels, there is a stronger indication of a similar perspective of the Psalm 22 verse by the Synoptic Gospel writers.

¹² The written Torah comprises of consonantal letters, thus allowing for some marginal misinterpretation if one is not fully familiar with the Hebrew oral language. Thus the Masoretes provided the vowels to maintain correct pronunciation and reading. Since I have not been raised with the Hebrew language, the vowels are necessary for me to accurately translate, hence the Westminister Leningrad Codex (WLC) was selected.

With the Hebrew verses translated, the Greek verses from the Gospels' Passion Narratives were translated. The manuscript used for the Greek verses was the SBL Greek New Testament (SBLGNT). This version has been critically edited, and is sponsored by both The Society of Biblical Literature and the Logos Bible Software. The SBLGNT is also freely available online, and is easily accessible. Once the verses were retrieved from the Greek version, the root vocabulary was determined. The vocabulary book used for accurate translation from Hebrew to English was written by Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* (1997). With the vocabulary determined, the different parts of the sentence (i.e. subject, object, verb, noun, adjective) were differentiated and parsed. To determine the correct parsing and subsequent interpretation for the grammar, the book by David Alan Black, *It's Still Greek To Me*, was utilized. With each part analyzed and the syntactical role described, the verses were translated into English. Each Gospel Passion Narrative verse was translated independently of each other.

Once the Hebrew and Greek verses were translated into English, they were smoothed out to reflect the sentence structures of the English language. This is where subjectivity may play a role, as the literal translations of the Hebrew and Greek would read as rough and discontinuous for the native English speaker. With the verses smoothed out for the English language, the verses were compared with each other. The level of resemblance was noted between the Gospels' Passion Narrative verses and their corresponding Psalm 22 verse. If the verses matched exactly, with exact word and sentence structure/phrasing, then the citation was placed under the direct, prophetic fulfillment. If the verses matched in thought but not word-for-word, then the citation was placed under the indirect, analogical fulfillment.

With the translated verses placed under either of the two categories – direct and prophetic or indirect and analogical fulfillments – written material from authors concerning Psalm 22 within the Gospels' Passion Narratives was collected. The concepts and arguments presented within the

collected material were documented and assigned to support direct, prophetic fulfillment, indirect, analogical fulfillment, or a combination of both.

Results and Discussion

With the citation of Psalm 22 within the Gospels' Passion Narratives, it becomes clear that the Gospel writers noticed a connection. The results will demonstrate whether certain verses of Psalm 22 predicted the event of Jesus on the Cross as a direct, single, and literal prophetic fulfillment or that the scene at the Cross merely resembled the feelings, mentality, and experience of the psalmist within Psalm 22. Throughout this section, I will provide an overview and certain selected verses to demonstrate the connections I discovered (see Appendix A for the full parsing of each verse). Of the entirety of Psalm 22, only five verses matched the citation criteria set within this project.¹³ Therefore, these five verses will serve as the subsequent sectionals for the Results and Discussion section.

Psalm 22:1

The most well-known citation of Psalm 22 from the Gospels' Passion Narratives is the first verse of Psalm 22.¹⁴ This specific verse presents itself into two of the Gospels, specifically in Matthew and Mark.

Psalm 22:1 (NMV)¹⁵

"My God, My God, why have You abandoned me, from my salvation, the words of my groaning?"

Matthew 27:46 (NMV)

"And around the ninth hour, Jesus, with a loud voice, cried out, saying, 'Ὡς ἡλὶ λεμὰ σαβαχθάνι?' That is, 'My God, My God why (for what purpose) have You abandoned me?'"

¹³ Citation criteria: The Psalm 22 verse had to be cited within 2+ of the Gospels' Passion Narratives.

¹⁴ The Hebrew uses the first verse as the introduction to Psalm 22, detailing who the passage is for, the tune, as well as the author. These will not be discussed in detail as the information was not pertinent to the citation arguments of this paper. However, so as to not confuse, Psalm 22:1 will continue to be considered as the first verse.

¹⁵ Throughout this paper, (NMV) will stand for Nancy Moldovan Version, so as not to misinterpret my translations as another translated version.

Mark 15:34 (NMV)

“And the ninth hour Jesus, in a loud voice, cried aloud, ‘Ελωϊ ἑλωϊ λεμὰ σαβαχθάνι?’ which is being translated, ‘My God, My God why have You abandoned me?’”

There are many points to consider when determining the citation style for Psalm 22:1. The first is to notice that Jesus’ citation of Psalm 22:1 is not in its entirety.¹⁶ The understanding is that Jesus is merely invoking the whole of Psalm 22 with simply quoting the first portion of the first verse, knowing that his audience would make the connection with the entirety of Psalm 22.¹⁷ This is similar to someone singing only the words “Jesus loves me.” In most normal cases, the audience would subconsciously finish with “this I know,” and even continue with recalling the rest of the song, until they reach the end of the song. A similar effect is had when Jesus begins Psalm 22 at the Cross. Holly Carey explains, “Knowledge of the psalms used in worship would have been required if one was to participate in the chanting which took place in centers of worship for both Jews and Christians. This increases the likelihood that Mark’s implied readers would have had sufficient knowledge of Ps 22 to ‘fill in the blanks’ left by the use of the incipit of the psalm in Mark 15:34.”¹⁸ This further provides understanding that the psalms are poems, intended to be sung.¹⁹ Thus, the direct citation of Psalm 22 would have alerted the audience to begin the song, and thus make connections between Psalm 22 and Jesus on the Cross.

Not only are the Psalms considered as songs, but there are certain categories that have been attributed to these songs. Some have attributed the Psalms to containing three major types - hymns, thanksgiving, and laments – with four minor types – remembrance, wisdom, confidence, and kingship.²⁰ Still others suggest that the Psalms have a distinctive category concerning that of “prayer

¹⁶ This paper follows the assumption that Jesus did indeed utter the first verse of Psalm 22. This understanding is held by other Biblical scholars, such as Stanley E. Porter and Derek Kidner. Furthermore, the cry as being misheard by some in the audience will not be discussed within this paper. The focus is on how the translations may affect the citation of Psalm 22, and whether or not the citation is a direct or indirect match to the original.

¹⁷ Stanley E. Porter, *Sacred Tradition in the New Testament: Tracing Old Testament Themes in the Gospels and Epistles* (Grand Rapids, MI: Baker Academic, 2016), 165.

¹⁸ Holly J. Carey, *Jesus’ Cry from the Cross: Towards a First-Century Understanding of the Intertextual Relationship Between Psalm 22 and the Narrative of Mark’s Gospel* (London: T&T Clark, 2009), 207.

¹⁹ Longman III, *Introducing the Old Testament: A Short Guide to Its History and Message*, 95.

²⁰ Longman III, *Introducing the Old Testament: A Short Guide to Its History and Message*, 97-99.

songs.”²¹ This category, along with Psalm 22 as a “song of lament” are further explained in the following paragraphs.²² Both categories have ties with Psalm 22 and its connection to the Passion Narrative of Jesus within the Gospels.

This idea of a prayer song resonates with the mentality that the psalmist is disclosing his abandonment and absence from God. The ability to present this despair over God’s abandonment entails a prior, personal history with God. Thus, the psalmist is not writing from a lack of prior experience with God, but rather one of having experienced a close relationship with God. With the understanding of Jesus as the Son of God, this relational perspective fits with an analogous fulfillment. Both the psalmist and Jesus are recounting their separation from God amidst an attitude of despair and distress.

Another point to consider is the idea of Jesus as the suffering Messiah, predicted by Psalm 22:1. Few scholars negate the idea that Psalm 22:1 portrays a sense and feeling of anguish and abandonment, as it is evident within the verse itself. Rather, the point of controversy focuses on whether this suffering was indicative of Jesus’ experience on the cross as the suffering Messiah, the Righteous Sufferer.²³ With a look at the exact phrasing similarity between Psalm 22:1 and its concurrent citations within Matthew and Mark, there is cause to recognize the direct, prophetic fulfillment. This citation could in essence point to an example of prophetic Christology, where prophecies are specific to only Jesus Christ. Such a direct and perfect match to the Psalm 22 verse reflects the understanding that Psalm 22 predicted the abandonment, anguish and then later vindication that the suffering Messiah, Righteous Sufferer would experience. Furthermore, Mark specifically uses Psalm 22:1 to show Jesus as the suffering Messiah and the King of the Jews, further

²¹ Gregory K. Beale & Donald A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2009), 498.

²² Bernhard W. Anderson and Steven Bishop, *Out of the Depths: the Psalms Speak for Us Today* (Louisville, KY: Westminster John Knox Press, 2000), 5.

²³ The Righteous Sufferer perspective is one that many scholars agree on as pertaining to Jesus and the experience He endured on the Cross. Evidence for this title will not be discussed within this paper.

supporting his Gospel's theme.²⁴ This train of thought points back to Jesus' citation of Psalm 22:1 as indication of Psalm 22 being prophetic of the Passion Narrative of Jesus.

While evidence for Psalm 22 as a prophetic fulfillment of the Passion Narrative abounds, there needs to be recognition of the immense distress that Jesus Himself faced. Not only could Jesus' citation of Psalm 22:1 provide evidence of a prophetic fulfillment and connection, but it could also depict the sharp similarities between Jesus and the psalmist. The allusions from Psalm 22 within Mark's Passion Narrative account provide an enhanced portrayal and depiction of the immense suffering and distress shared not only by the psalmist, but by Jesus Himself.²⁵ Therefore, even though the citations of Psalm 22:1 can be viewed as prophetic fulfillment of Jesus' Passion, there are still undertones of a shared experience – an analogous perspective.

The final point to note is that the Matthew and Mark verses translated Jesus' Aramaic quote into Greek. As previously discussed, translations may be prone to misrepresent or hinder the accurate portrayal of the thought in question. While this project does not specifically translate the Aramaic, there is significance behind the manner in which Jesus cites Psalm 22:1. Jesus' familial language would have been Aramaic, not Greek, though the New Testament is written in the Greek.²⁶ Thus, the term "Father" would have been familiar to Him, yet instead Jesus uses the term "God."²⁷ There is note that these two Gospels record Jesus addressing God as Father within all of His other prayers.²⁷ Therefore, Matthew and Mark either demonstrate an inconsistency in recording Jesus' prayers, or there was consideration in recounting the quotation the way they did. If the invocation of the entire chapter rested on the direct citation of Psalm 22, then Jesus' attentiveness to that detail would be recognized. If perchance Matthew and Mark reworded the address to keep continuity and credibility with their accounts, then the direct citation of Psalm 22 would have been altered.

²⁴ Subramanian, *The Synoptic Gospels and the Psalms As Prophecy*, 69.

²⁵ Holly J. Carey, *Jesus' Cry from the Cross*, 12.

²⁶ Raymond E. Brown, "The Passion according to Mark." *Worship* 59 (1985): 124.

²⁷ This topic provides an area for further research.

Therefore, Matthew and Mark record Jesus' Aramaic quote, and then provide the translation to emphasize the change in terms of address.

The similarity between the translations of Matthew and Mark concerning the Aramaic has significance. Within Matthew's account, the Hebrew word for God (ʿHlì) is used, instead of the Aramaic term (ʿEλωʾ) that Mark includes.²⁸ Though this slight difference may not denote significant meaning, there appears to be a slight hinting on Matthew's part to draw the reader back to the Hebrew, and thus to Psalm 22. This provides stronger implications to the recognition that Psalm 22:1 was purposefully cited within Matthew's Gospel. Thus, with the direct phrasing and the Hebrew recognition within Matthew's account, the citation of Psalm 22:1 within the Gospels' Passion Narratives indicates prophetic fulfillment.

Psalm 22:7

The following verse from Psalm 22 is referenced within three Gospels. Though Psalm 22:1 was presented with exact word-for-word phrasing and structure within the citations, the following verses merely resemble Psalm 22:7. This simple resemblance and indirect citation suggests analogous fulfillment.

Psalm 22:7 (NMV)

"All (who) are seeing me, they cause to ridicule/mock me, they open their mouths at me, they shake/move the head."

Matthew 27:31, 39 (NMV)

"And when they mocked Him, they took off Him the robe, and they took off Him His garments, and they led Him away (in order) to crucify (Him)."

"But they were passing by, they were blaspheming Him, by moving their heads."

Mark 15:20, 29 (NMV)

"And when they mocked Him, they took off Him the purple cloth and they took off Him (His) own garments. And they led Him out in order that they should crucify Him."

"And those passing by reviled Him, by shaking/moving their heads and saying AHA, the one who destroys the temple and builds/edifies (it) in three days."

²⁸ Porter, *Sacred Tradition in the New Testament*, 159.

Luke 22:63 (NMV)

“And/now the men, who were holding Him fast, they were mocking and beating Him.”

Based on the criteria within this project, the citations of Psalm 22:7 within the three Gospels presents an analogous fulfillment rather than a prophetic fulfillment. As is evidenced, the phrasing and sentence portions for the Gospels are not an exact match with Psalm 22:7. Instead, a similar event or resemblance is occurring. With reference to Matthew 27:39 and Mark 15:29 specifically, two certain verbs are presented in both.²⁹ These two verbs, ἐβλασφήμουν (“to blaspheme”) and κινούντες (“to move”), only occur within these two verses in this specific tense and parsing. The first verb denotes the action of mocking, stemming from the root “to revile, blaspheme.”³⁰ The second verb denotes the action of shaking or moving. Though it is not an exact translation of Psalm 22:7, a strong allusion to the theme of Psalm 22 is represented within the Passion Narrative accounts of Matthew and Mark. Usage of Psalm 22:7 allows the Gospel writers to find language in which to highlight the matters of mockery that are aimed at Jesus.³¹ With translating the original Hebrew, the actual and literal phrasing that could also be used for the mocking action is “to cause to separate with lip.” Considering the imagery this verse prescribes, a sneering or mocking expression better explains the inference. However, there is also a description for the movement of the lips when spewing out insults.³² Both these may be used to formulate a translation for this Hebrew expression for mocking and reviling.

Though the following verse in Psalm 22 does not fit within the criteria of the project, it does provide a further exposition on the implications behind Psalm 22:7. Within verse 8, the psalmist provides the phrase used to mock him. The psalmist uses an imperative, suggesting the commanding and domineering attitude behind the remark. This verse further emphasizes the helplessness of the

²⁹ Within her book, Holly J. Carey notices that Matthew is using similar vocabulary to Mark, almost verbatim. This is not the only instance, but many of Mark’s usage of Psalm 22 is found within Matthew’s account as well. She concludes that the one instance where Matthew does not mimic Mark is in Matthew 27:42. This suggests that Matthew noticed the direct connection to Psalm 22 that Mark was including. Carey, *Jesus’ Cry from the Cross*, 216.

³⁰ Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* (Grand Rapids, MI: Baker Books, 1998), 19.

³¹ Derek Kidner, *Psalms 1-72: An Introduction and Commentary* (Nottingham, England: Inter-Varsity Press, 2008), 36.

³² Heinemann, “An Exposition on Psalm 22,” 291.

psalmist, and how the mockers understood the close relationship the psalmist had with God.³³ This underscored understanding of the close relationship between the psalmist and God resembles the relationship between Jesus and God. The first verse's abandonment connotations dovetail into the context behind verse 7, yet again signaling the understanding of a close relationship with the subject in question and God. This connection between the psalmist and Jesus demonstrate a resemblance of experiential knowledge; however, there is a lack of exact phrasing with the original Psalm 22:7 verse. Therefore, the citations within Matthew, Mark, and Luke from Psalm 22:7 are categorized as analogous fulfillment.

Psalm 22:16

As the previous verse from Psalm 22 was categorized under the analogous fulfillment, this verse and its citations within the Gospels describe an analogical fulfillment as well.

Psalm 22:16 (NMV)

"For dogs surround me, the congregation of evildoers surround me, they pierced my hand and my foot."³⁴

Matthew 27:38 (NMV)

"Then they were crucified with Him, two robbers, one from (on the) right and one from (on the) left."

Mark 15:27 (NMV)

"And with Him, they crucified two robbers, one from (the) right and one from (the) left of Him."

Luke 23:32 (NMV)

"They were being led away, but also two other criminals/evildoers with Him were to be killed."

John 19:18, 34, 37 (NMV)

"Where they crucified Him, and with Him two others on this side and on that side, and in between Jesus."

³³ Ibid.

³⁴ There is considerable debate and controversy as to the correct translation of this verse. The controversy concerning the "pierced" verb is debated, as the Hebrew does not appear to contain a verb within the phrase.

“But one of the soldiers with a spear pierced His side and came out, immediately, blood and water.”

“And again another Scripture says, They (all) will see on the One they have pierced.”

Though the four Gospels have traces of resemblance to Psalm 22:16, there are no sentence fragments that are directly word for word. While Matthew and Mark continue to resemble closely to each other, Luke and John do not share exact phrasing. One exception is the evidence of κακοῦργοι (“criminal”) within Luke’s account.³⁵ This term may be translated as either criminal or evildoer. If the term evildoer is selected within the translation, then it becomes clearer the implications between Psalm 22:16 and Luke’s account of the Passion Narrative. The citation does not appear as subtle as expected. All the while, all four Gospels do share the presence of criminals at the scene, though they do not refer to the thieves as dogs. Therefore, the analogous fulfillment category provides the connection between Psalm 22:16 and the citations in the Gospels. However, the scope of the imagery towards the psalmist, his hands and feet being pierced, appears figurative.

The imagery the psalmist uses within Psalm 22:16 follow the characterizations of his enemies throughout the Psalms. The psalmist uses the term dogs first, and then expounds with the idea of evildoers. In the ancient Near East, dogs were looked down on.³⁶ Dogs during that culture were less likely to be domesticated as dogs in the Western World are. Therefore, these wild dogs, which likely maintained solidarity in packs, could be seen as especially dangerous.³⁷ Once these wild dogs would encircle their prey, vulnerability and hopelessness would describe the prey’s state of mind and presence. The cruelty and inhuman nature of his evildoers is thus described in figurative language. The picture of the evildoers surrounding the psalmist correlates with the juxtaposition of the thieves/robbers next to Jesus. It can also correlate with the understanding that those who plotted Jesus’ arrest and crucifixion were also present at the scene, as well as the Roman soldiers who nailed Him to the Cross. This merely emphasizes the precariousness and further separation from God, by

³⁵ Carey, *Jesus’ Cry from the Cross*, 178.

³⁶ Heinemann, “Exposition of Psalm 22,” 296.

³⁷ Richard D. Patterson, “Psalm 22: From Trial To Triumph,” *JETS* 47:2 (Liberty University, 2004), 222.

being flanked by evildoers, enemies of God.³⁸ Scholars even suggest that “dismember” may act as another synonym for חָקַק (“to surround”). The dismemberment connotation flows into the lion simile, the second portion of Psalm 22:17. Thus both the encircling and the dismembering meanings fit the context and innuendo of the verse.³⁹ With understanding of the Hebrew vocabulary and the possible English synonyms used to translate the Hebrew, the context behind Psalm 22:16 becomes clearer.

The Hebrew word, often translated as pierced, proves problematic for translating. The Hebrew word, חָקַק (“to pierce”), not only denotes the idea of piercing, but the Masoretic Text (MT) interprets this as a simile underscoring the translation “like a lion.”⁴⁰ While trying to translate this word, the difficulty arises when no verb is presented. Thus, the MT matches the literal translation of this Hebrew word. The psalmist’s use of this term may refer to the instance when David, as the psalmist, recounts his encounter with a lion and a bear.⁴¹ Apart from the simile, the actual piercing of the psalmist’s hands and feet appears figurative rather than experiential. Continuing with the figurative language, the piercing could also suggest a type of bondage or bounding.⁴² Perhaps the author felt bound either physically or psychologically and emotionally. If the figurative language perspective is accepted, then the psychological and emotional effects could be used to explain the bondages. Furthermore, the LXX version, also known as the Septuagint, provides an aorist form for the pierce verb. The translation could then be interpreted as “to dig, dig a hole in.”⁴³ This perspective is witnessed within the translations offered within Holly Carey’s dissertation. The LXX translation for Psalm 21:19 reads:

³⁸ Heinemann, “An Exposition on Psalm 22,” 296.

³⁹ James R. Linville, “Psalm 22:17b: A New Guess.” *Journal of Biblical Literature* 124, no. 4 (2005): 740. doi:10.2307/30041067.

⁴⁰ Heinemann, “An Exposition of Psalm 22,” 301.

⁴¹ Reference is made to 1 Samuel 17:34-36.

⁴² Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 948.

⁴³ Porter, *Sacred Tradition in the New Testament*, 168.

“Because many dogs encircled me, a congregation of evildoers surrounded me. They dug at my hands and feet.”⁴⁴

This translation assumes the root of פָּאַרַץ is the root verb פָּרַח meaning “excavate, dig.”⁴⁵ Otherwise, the Masoretic Text provides evidence for a simile, without need for a verb.

The root verb is where the pierce verb is often borrowed from when translating the verse. This verb, within lexicons and theological dictionaries, denote the action of digging cisterns or wells. Wells were dug into the land until water would spring forth.⁴⁶ With this background knowledge, the piercing into the hand until blood gushes out closely parallels the denoted action of the verb: digging. The idea of piercing from the LXX version can suggest the act of crucifixion. As in Jesus’ case, His hands and feet had to have been pierced for Him to be hung on the cross.⁴⁷ Therefore, if one goes outside the literal writing and sentence structure to encompass the context and experiences, this Psalm 22 verse and its citations could indicate a prophetic fulfillment.

One item to notice is that John explicitly states that “another Scripture says.” Within the scope and criteria of this project, this is the first instance where John joins with the other Gospels in citing Psalm 22. Furthermore, John 19:37 actual cites another Old Testament book, specifically Zechariah 12:10. This is a trademark for John, in that he writes the Passion Narrative to emphasize the manner in which the Scriptures were fulfilled by Jesus. John takes great care in relating how the foreshadowing of the Scriptures points to Jesus as the Lamb of God. Though John 19:37 does not match Psalm 22:16 with word-for-word phrasing, he instead incorporates another Scriptural passage to support even stronger evidence of a fulfillment taking place. However, with the criteria of this paper, this citation, along with the other Gospels’, is categorized as an analogous fulfillment.

⁴⁴ Carey, *Jesus’ Cry from the Cross*, 232.

⁴⁵ Larry A. Mitchel, *A Student’s Vocabulary for Biblical Hebrew and Aramaic* (Grand Rapids, MI: Zondervan Pub. House, 1993), 44 (5.X).

⁴⁶ Shon Hopkin, “The Psalm 22:16 Controversy: New Evidence from the Dead Sea Scrolls.” *Brigham Young University Studies* 44, no. 3 (2005): 166. <http://www.jstor.org/stable/43042971>.

⁴⁷ John Granger Cook, *Crucifixion in the Mediterranean World* (Tübingen: Mohr Siebeck, 2019), 21.

Psalm 22:17

As with Psalm 22:16, this verse was cited within Matthew and Luke under the scope of analogical fulfillment. The verses merely resemble the cited verse from Psalm 22.

Psalm 22:17 (NMV)

"I report/recount all of my bones, they look at/stare/gloat, they stare "against" me."⁴⁸

Matthew 27:36 (NMV)

"And they were sitting; they kept watch over Him there."

Luke 23:35 (NMV)

"And the people stood gazing, deriding (Him), but also the rulers by saying, He saved others; Let Him save Himself if this is the Christ of God, the Chosen (One)."

Following the criteria for similarity in phrasing and sentence structure, there is little in the manner of exact word-for-word continuity between the cited Psalm 22 verse and the occurrence in Matthew and Luke. With this delineation, the analogous fulfillment would act as the other option. To provide evidence that analogous fulfillment is the better option for this verse, the resemblance between the two scenarios needs to be determined. Neither Matthew nor Luke allude to the bones visual that Psalm 22:17 states, but instead they focus on the staring aspect. In the psalmist's case, he writes from the view of his enemies watching and waiting for him to die.⁴⁹ Death is no new phenomena during the psalmist's life, nor for centuries later during Jesus' time on Earth. Thus, when the psalmist writes that he is close to death, and his enemies are gloating and pinning for his end, a similar scenario takes place with Jesus. Jesus experiences a similar circumstance as the psalmist, yet there is no direct translation to suggest a prophetic fulfillment with these verses. The loose translation suggests that the experience was not predicted to be fulfilled by only Jesus, but that the Gospels may have borrowed similar language and imagery when writing about the events at the Cross.

⁴⁸ There is interplay on the word "stare/gawk" within the Hebrew. The first three consonants provide the spelling of "lion" in a reversed order. This references the learned Hebrew scholar back to Psalm 22:16. Linville, "Psalm 22:17b: A New Guess," 736.

⁴⁹ Patterson, "Psalm 22: From Trial To Triumph," 223.

Not only does my translation show the loose citation by the Gospels, but translation from both the Masoretic Text (MT) and LXX also shows a loose citation. Within Holly Carey's dissertation, she includes translations of Psalm 22 based on the MT, as well as the LXX (which would be Psalm 21).⁵⁰ For Psalm 22:17 specifically, the MT and LXX translation read as:

Psalm 22:18 (MT)

"I count all of my bones. They look; they gaze at me."

Psalm 21:18 (LXX)

"I counted all of my bones. But they looked and took notice of me."

Since this paper looks at the effect of translations in providing either a direct or indirect citation – also determinant on the authors themselves, – the differences in NMV, MT, and LXX are striking. The NMV and MT translations are considerably close; however, the parsing of the verbs provide reasoning for the difference of translation. Within the NMV translations, the verbs were parsed as Piel, Hiphil, and Qal.⁵¹ The Piel stem may afford a simple action, as evident with the "count" verb, or the stem can allow for intensive or causative actions, which provide a case for the report/recount verbs.⁵² The Hiphil stem focuses causative action, which allows for "look" or even "stare/gloat".⁵³ The Qal stem is the simple action of the verb; however, with the next word beginning with a כ preposition suggesting against, the "stare" term would fit with the context. The Greek verses concerning Psalm 22:17 provide vocabulary that does not necessarily correlate with the above terms described. Instead, the terms used provide specific actions, such as keeping watch and holding up the nose in derision of.⁵⁴ LXX follows a similar train of thought with the verse; however, the past tense is used. Once again, the parsing provides understanding as to the discrepancy. These verses demonstrate that an indirect and loose citation occurred, thus categorizing these verses under analogical fulfillment.

⁵⁰ Carey, *Jesus' Cry from the Cross*, 227, 232.

⁵¹ Page H. Kelley, *Biblical Hebrew: an Introductory Grammar* (Grand Rapids: MI, Eerdmans, 1998), 108.

⁵² Mitchel, *A Student's Vocabulary for Biblical Hebrew and Aramaic*, 9 (3.B).

⁵³ Ibid. 18 (4.F)

⁵⁴ James Strong, *Strong's Expanded Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson, 2009), s.v. "hold up the nose in derision of."

Within the criteria of this project, this verse is that last verse to be referenced during the Passion Narrative of the Gospels. This verse still fits within the first half of Psalm 22, emphasizing the continued abandonment and despair of the psalmist.

Psalm 22:18 (NMV)

“They scatter/share my garments among them and on my clothing they cast lots.”

Matthew 27:35 (NMV)

“And (when) they had crucified Him, they divided the garments of Him among themselves by throwing lots.”

Mark 15:24 (NMV)

“And they crucify Him and divide among themselves His garment, throwing lots on them, what who should take.”

Luke 23:34 (NMV)

“But Jesus said, ‘Father forgive them, for they know not what they do.’ And they cast lots to divide the garments of Him.”

John 19:23-24 (NMV)

“Then when the soldiers crucified Jesus, they took the garments of Him and they made four parts, a part for each soldier, and the tunic. But the tunic was seamless from the top, woven through all.”

“Therefore, they said to one another, ‘We should not tear it, but we should choose by lot concerning it, whose it will be.’ In order that the Scripture may be fulfilled, saying, ‘They divided my garments among themselves and on the basis of my clothing they cast lots.’ Therefore, the soldiers did these (things).”

This last citation from Psalm 22:18 comes near the close of the first half of Psalm 22. The abandonment and despair is still felt by the psalmist. Now, the psalmist explains the premature actions of his enemies. Even before his anticipated death, the enemies of the psalmist are casting lots for his clothing. It appears as if his enemies have already concluded that his death was secured, and there was no more hope of restoration or revival for the psalmist.⁵⁵ A similar scenario occurs at Jesus’ crucifixion scene. The soldiers at the Cross take His garments and cast lots for the future owner. There is importance in noting that the crucified were often nude, though on some occasions a

⁵⁵ Heinemann, “An Exposition on Psalm 22,” 298.

loincloth or short tunic was allowed.⁵⁶ This raises the thought that the garments the Roman soldiers are casting lots for were actually Jesus' clothing before the crucifixion. Now, not only do all four Gospel writers note this premature and inhuman action, but they follow similar phrasing and wording as that of Psalm 22:18. Within John 19:23-24, the citation is explicitly stated with "In order that the Scripture may be fulfilled." There appears to be no doubt of similarity between the scene that the psalmist writes, and the scene that took place at the Cross. Psalm 22:18 is indeed a direct prediction concerning how Jesus would be crucified.⁵⁷ With the exact wording, these verses are placed under the prophetic fulfillment.

With Matthew and Mark, the direct citation becomes more evident. Psalm 22:18 is referenced in close proximity to the previous verses about crucifixion and the piercing. Matthew and Mark take this flow of thought and provide a strong case for Psalm 22 being fulfilled in its entirety by Jesus. They continue citing the previous verses, as already mentioned, and provide the verses as linking to the crucifixion scene. Though some morphological changes were made to better fit the flow of their stories, Matthew and Mark both use Psalm 22 as prophetically fulfilled by Jesus on the Cross.⁵⁸ Matthew further incorporates a subordinate clause and a principle clause, "when they had crucified Him" and "they divided the garments of Him" respectively.⁵⁹ The use of these clauses provides the readers recognition that the Righteous Sufferer is fulfilled in Jesus.

Broader Scope – Further Research

While this project limited a broader scope of Psalm 22, a focus on the chapter as a whole is essential in concluding the fulfillment type of Psalm 22. The verses that were analyzed came only from the first half of the Psalm. This first half contains indications of God's abandonment of the psalmist, the psalmist being made a public spectacle, and the psalmist's desperate prayer for favor

⁵⁶ Cook, *Crucifixion in the Mediterranean World*, 427.

⁵⁷ Dietrich Bonhoeffer and Eberhard Bethge, *Psalms: The Prayer Book of the Bible* (Minneapolis: Augsburg Pub. House, 1974), 36.

⁵⁸ Porter, *Sacred Tradition in the New Testament*, 168.

⁵⁹ U.P. McCaffrey, "Psalm Quotations In The Passion Narratives of The Gospels." *Neotestamentica* 14 (1980): 73-89. <http://www.jstor.org/stable/43047808>.

and aid. The second half contains the contrasted topics of the first half. Within the second half, the prayer appears vindicated, there is public praise, and God's presence is restored.⁶⁰ Thus, there is interest in recognizing that the Gospels' Passion Narratives cease citing the second half of Psalm 22. However, if the whole Psalm 22 is invoked with the citation of Psalm 22:1, then the audience would have interpreted the need to continue and finish the entire Psalm 22. Invocation of an entire psalm is a part of Jewish tradition, and its usage justified within the Gospels.⁶¹

With the invocation of the entire psalm, the vindication of the psalmist within the second half of Psalm 22 may be connected to Jesus' own predicament. Many scholars notice only the first half of Psalm 22 being cited within the Gospels' Passion Narratives, and thus suggest that the writers only intended the suffering portion to be detected. However, there is evidence for the vindication of the second half to be closely connected with the righteous sufferer of the first half. Joel Marcus writes, "No matter what it meant *in the original*, Ps. 22 was often interpreted *in later Judaism* as a description of eschatological events, including resurrection."⁶² The interpretation focuses on recognizing the vindication of the righteous sufferer within Psalm 22. Therefore, it is not a far stretch to deduce that Jesus meant to invoke the entirety of Psalm 22 by quoting the first verse. Jesus was acting as the Righteous Sufferer during the crucifixion. Then, on Sunday morning, He receives vindication during His resurrection. These two events thus correlate with the necessity of the entire Psalm 22. Yet, there is even broader scope that may have been intended by the citation of Psalm 22.

Not only does the vindication of the righteous sufferer transpire during the second half of Psalm 22, but there is speculation that Psalm 22 is part one of a three-part sequential series. There is suggestion as to the connection between Psalm 22, 23, and 24. With Psalm 22 acting as the chapter concerning lamenting, Psalm 23 is summarized as the psalm of trust, with Psalm 24 as the psalm of

⁶⁰ Willem A. VanGemeren, David Ellsworth Garland, Tremper Longman III, *Psalms* (Grand Rapids, MI: Zondervan).

⁶¹ Porter, *Sacred Tradition in the New Testament*, 170.

⁶² Joel Marcus, *Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster John Knox, 1992), 180, original emphasis included.

praise.⁶³ There appears to be a relationship between these three psalms, characterized as functional and compositional. Perhaps further research may help provide the connection Jesus created by invoking the first verse of Psalm 22 with this trilogy viewpoint. With recognition of the events during the Passion of Jesus and the resurrection morning, a similar imagery is provided within these three Psalms. Psalm 22 mimics the emotions during the crucifixion, Psalm 23 provides the rest and peace that occurred while Jesus rested in His tomb, and Psalm 24 thus proclaims the triumph and victory that Jesus' resurrection declares. With this perspective, the reading of the entire Psalm 22 would be needed, as well as the two subsequent Psalms.

Outside the translations and reading of Psalm 22 as imperative to the trilogy viewpoint, there is application to one's own life through the perspective of prayer. Within his book, *Psalms: The Prayer Book of the Bible*, Dietrich Bonhoeffer eloquently details the importance of knowing the historical impact before incorporating the Psalms as personal prayers. By Jesus invoking Psalm 22 as His prayer, Bonhoeffer suggests that the full meaning is thus given to the psalm. Jesus took on the suffering expressed in Psalm 22. Therefore, whenever Psalm 22 is used as a prayer today, it is to be done not based on one's own experience, but with recognition of Jesus' ultimate suffering.⁶⁴ Psalm 22 becomes the psalm to express Jesus' suffering. During the most trying time in His life, Jesus appears to incorporate this specific psalm His own. Thus, the Psalms may be seen not only as songs, which was previously expressed, but also as prayers. The Psalms provide language to use during moments when language appears to fail. This area may provide further research options, such as studying how the Psalms may act as personal prayers of David, Jesus, and people of today's experience and culture.

Another area of further research could focus on the correlation between Psalm 22:17a and John 19:32-33. Within this project, the New Testament citations of Psalm 22:17 focus on the second half of the verse. However, further research may be done concerning the first half of Psalm 22:17,

⁶³ Carl J. Bosma, "Discerning the Voices in the Psalms: A Discussion of Two Problems in Psalmic Interpretation." CTJ 44 (2009): 164.

⁶⁴ Bonhoeffer, *Psalms: The Prayer Book of the Bible*, 36.

and the corresponding event of Jesus' legs not being broken to speed up death. John 19:32-33 specifically focus on the action of the soldiers breaking the legs of the two criminals crucified next to Jesus. David Christensen equates John's mention of this event as paralleling the Passover lamb imagery.⁶⁵ Within Exodus 12:46, detailed instructions are given to make sure that the lamb's bones are not broken. John brings in this image by quoting Scripture as being fulfilled. Scholars have cross referenced Exodus 12:46, Numbers 9:12, and Psalm 34:20 as being cited within John's verse. However, Psalm 22:17a has implications as to the bones not being broken either. Research into the direct or indirect citation style may shed light on even stronger evidence for Psalm 22 as a whole being prophetically fulfilled.

Conclusion

Looking at the Gospels' Passion Narratives, and their citation of Psalm 22, two main outcomes are presented. These citations were categorized into either prophetic or analogous fulfillment, dependent on the similarity between the texts. If the citations were expressly similar, with word-for-word phrasing, then prophetic fulfillment was assumed. However, if the citations merely resembled the original Psalm 22 verse, and a loose translation was evident, then an analogous fulfillment was prescribed. These analogous fulfillments supplied understanding of a shared connection and experience, but not specific to only one individual.

Of the verses examined, only Psalm 22:1 and Psalm 22:18 were cited directly, with word-for-word translations. The first verse is recorded as Jesus directly citing from Psalm 22:1. The second verse, Psalm 22:18, is nearly identically cited from John's Gospel, with John even prefacing the citation with an "in order that the Scripture may be fulfilled." These two verses are therefore understood to be cited with inclination as to their prophetic fulfillment. The prophetic fulfillment of the verses predicts the scenario and experience Jesus faced while on the Cross.

⁶⁵ David Vincent Christensen, *Atonement in John: The Death of Jesus In Light of Exodus Typology* (Southern Baptist Theological Seminary, 2017), 38.

The other cited verses from Psalm 22 were placed under the analogous fulfillment category, as looser and indirect translations were observed. These verses included Psalm 22:7, 16, 17. Without the word-for-word comparability, similar vocabulary, and phrasing, the citations the Gospels used did not match the criteria for prophetic fulfillment. Furthermore, within these select Psalm 22 verses, difficulty arose when trying to translate the Hebrew into English. Just as there are Westernized sayings which cannot be translated into an Eastern cultural language, so it appears to be the case with a few of the Hebrew words within Psalm 22. Nevertheless, evidence for citation of Psalm 22 on behalf of the Gospel writers exists, and these three cited verses were placed as analogical fulfillment. Fulfillment is still observed with these verses, though not specific to only one person as the fulfiller.

The opportunity to translate both the Hebrew and the Greek texts, noting the citation similarities or differences, provided evidence that there was consideration by the writers of the Gospels. If the cited verse was intended to indicate prophetic fulfillment, the authors wrote the Greek verse in close similarity with the Hebrew verse from Psalm. Similar vocabulary was used in most cases, and the structure was consistent. Though it has been suggested that the New Testament writers wrote with fundamentally Greek concepts, vocabulary, and thinking, this research project begs to differ.⁶⁶ In fact, while Rabbi Sacks states that the “first-century Greek and Hebrew were not just different languages. They represented antithetical civilisations.”⁶⁷ As a Jewish Rabbi who is well versed in Hebrew, he may notice some discontinuities between the Greek and Hebrew used within the Bible. Granted, cultural differences may affect how the writers wrote their accounts, and languages do change over time. However, after analyzing the verses pertaining to this project, there did not appear to be any disconnect. More often, similar vocabulary or train of thought was used. There were some key words that were found within the Hebrew or the Greek, but not in its

⁶⁶ Rabbi Jonathan Sacks, *The Great Partnership: Science, Religion, and the Search for Meaning* (New York: Schocken Books, 2012), 60.

⁶⁷ Ibid., 61

counterpart verses. Yet, the overall message still pervaded through, with either prophetic or analogical fulfillments.

This project provides evidence for specific cited verses of Psalm 22 being used as either prophetic or analogous fulfillment. Though the majority of the cited verses are placed within the analogous fulfillment category, there is indication from the authors that the whole of Psalm 22 should be considered. If indeed the direct citation of the first verse incorporates the entire Psalm, then perhaps prophetic fulfillment encapsulates the entire Psalm. With this reasoning, Jesus Himself fulfills the prophecies concerning Him within this Psalm. However, this project was restricted to only five of the thirty-one verses in Psalm 22. This perspective of the entire Psalm as prophetically fulfilled may be followed up with further research and study.

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Appendix A

Key:

Pres./Imp./Fut./Aor./Perf./Plup.: Present/Imperfect/Future/Aorist/Perfect/Pluperfect

Ind./Subj./Imptv./Inf./Part.: Indicative/Subjunctive/Imperative/Infinitive/Participle

Act./Midd./Pass.: Active/Middle/Passive

Nom./Gen./Dat./Acc.: Nominative/Genitive/Dative/Accusative

m/f/n/c: masculine/feminine/neuter/common

s/p: singular/plural

Psalm 22 Verses in Hebrew

Psalm 22:1 (NMV)

Hebrew Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
אֱלֹהֵי	Noun: ms; Personal Pronoun: 1cs	My God
אֱלֹהֵי	Noun: ms; Personal Pronoun: 1cs	My God
עַדְכִּי	Interrogative Verb; Preposition	To how/what, why?
רָחֹק	Verb: Qal, Perf., 2ms; Personal Pronoun: 1cs	Have You abandoned Me
מִיִּשְׁוּעָתִי	Noun: fs; Preposition; Pronominal Suffix	From my salvation
דְּבָרֵי	Noun Construct: mp	Words
שְׁאֵגָתִי	Noun Construct: 1cs	Of my groaning

Psalm 22:7 (NMV)

Hebrew Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
כָּל־	Noun: ms	All
רְאִי	Verb: Qal, Part. Act.; Personal Pronoun: 1cs	Are seeing/who see me
יִלְעָגוּ	Verb: Hiphil, Imp., 3mp	They cause to ridicule/mock

לִי	Preposition; Personal Pronoun: 1cs	To me
יַפְטִירוּ	Verb: Hiphil, Imp., 3mp	They cause to separate
בְּשִׁפָּה	Preposition; Noun: fs	With lip/speech
יִנָּעוּ	Verb: Hiphil, Imp., 3mp	They shake
רֹאשׁ	Noun: ms	Head

Psalm 22:8 (NMV)

Hebrew Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
גָּל	Verb: Qal, Imptv., ms	Trust
אֶל־יְהוָה	Preposition; Proper Noun: ms	Unto/In YHWH
יִפְלְטֵהוּ	Verb: Piel, Juss., 3ms; Pronoun: ms	Let Him rescue him
יִצִּילֵהוּ	Verb: Hiphil, Juss., 3ms; Pronoun: ms	Let Him deliver him
כִּי	Preposition	For, because
חִפֵּץ	Verb: Qal, Perf., 3ms	He delighted
בּוֹ	Preposition; Pronoun: ms	In Him

Psalm 22:16 (NMV)

Hebrew Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
כִּי	Preposition	For, because
סָבְבוּנִי	Verb: Qal, Perf., 3cp; Personal Pronoun: 1cs	They surround me
כְּלָבִים	Noun: mp	Dogs
עֵדָת	Noun: fs construct	Congregation
מְרַעִים	Verb: Hiphil, Part., mp	Evildoers
הַקִּיפוּנִי	Verb: Hiphil, Perf., 3cp; Personal Pronoun: 1cs	They surround me

כְּאַרִי	Preposition; Article; Noun: ms	Like a lion/pierce
יָדִי	Noun: 1cs	My hand
וְרַגְלִי	Conjunction; Noun: 1cs	And my foot

Psalm 22:17 (NMV)

Hebrew Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
אֶסְפֹּר	Verb: Piel, Imp., 1cs	I report/recount
כָּל-עֲצָמוֹתַי	Noun Construct; Noun Construct: fp; Personal Pronoun: 1cs	All of my bones
הֵמָּה	Pronoun: 3mp	They
יַבִּיטוּ	Verb: Hiphil, Imp., 3mp	They regard/stare/gloat
יִרְאוּ-	Verb: Qal, Imp., 3mp	They stare
בִּי	Preposition; Personal Pronoun: 1cs	Against me

Psalm 22:18 (NMV)

Hebrew Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
יִתְלַקוּ	Verb: Piel, Imp., 3mp	They scatter/share
בְּגָדֵי	Noun: mp; Personal Pronoun: 1cs	My garments
לֵהֶם	Preposition; Pronoun: 3mp	Among them
וְעַל-לְבוֹשָׁי	Conjunction; Preposition; Noun: ms; Personal Pronoun: 1cs	And on my clothing
יִפְּלוּ	Verb: Hiphil, Imp., 3mp	They cast
גִּזְרֵל	Noun: ms	Lots

Gospels' Passion Narrative Verses in Greek

Matthew 27:46 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
περὶ	Preposition – Proper Gen. or Acc.	Concerning/around
δὲ	Conjunction – Copulative OR Adversative	But/and
τὴν ἐνάτην	Article: Acc., fs – Accusative of Time; Adjective – Attributival	The ninth
ὥραν	Noun: Acc., fs – Accusative of Time	Hour
ἀνεβόησεν	Verb: Aor., Ind., Act., 3s – Ingressive, Declarative	Cried out
ὁ Ἰησοῦς	Article: Nom., ms; Proper Noun: Nom., ms – Subj. Nom.	Jesus
φωνῇ	Noun: Dat., fs – Instrumental, Dat. of Indirect Object	Voice
μεγάλῃ	Adjective: Dat., fs – Attributival	Loud
λέγων·	Verb: Pres., Part., Act., Nom., s – Descriptive, Adverbial	Saying
Ἠλὶ	Proper Noun (Hebrew)	Undeclinable
ἡλὶ	Proper Noun (Hebrew)	Undeclinable
λεμὰ	Adverb (Aramaic)	Undeclinable
σαβαχθάνι;	Verb (Aramaic)	Undeclinable
τοῦτ'	Demons. Pronoun: Nom., ns – Predicative	That
ἔστιν·	Verb: Pres., Ind., Act., 3s – Descriptive, Declarative	Is
Θεέ	Noun: Voc., ms	God
μου	Personal Pronoun: Gen., 1cs – Possessive	My

θεέ	Noun: Voc., ms	God
μου,	Personal Pronoun: Gen., 1cs – Possessive	My
ἵνα	Conjunction – Subordinate (purpose)	Why (for what purpose)
τί	Interrogative Pronoun: Acc., ns – Interrogative	You
με	Personal Pronoun: Acc., 1cs	Me
ἐγκατέλιπες;	Verb: Imp., Ind., Act., 2s – Inceptive, Interrogative	You abandoned

Mark 15:34 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
τῇ ἐνάτῃ	Article: Dat., fs; Adjective: Dat., fs – Attributival, Dative of Time	Ninth
ὥρα	Noun: Dat., fs – Dative of Time	Hour
ἐβόησεν	Verb: Aor., Ind., Act., 3s – Ingressive, Declarative	Cried aloud
ὁ Ἰησοῦς	Article: Nom., ms; Proper Noun: Nom., ms – Subj. Nom.	Jesus
φωνῇ	Noun: Dat., fs – Instrumental, Dative of Indirect Object	Voice
μεγάλῃ	Adj: Dat., fs – Attributival	Loud
Ἐλωὶ	Noun (Aramaic)	Undeclinable
ἐλωὶ	Noun (Aramaic)	Undeclinable
λεμὰ	Adverb (Aramaic)	Undeclinable
σαβαχθάνι;	Verb (Aramaic)	Undeclinable

ὃ ἐστίν	Relative Pronoun: Nom., ms; Verb: Pres., Ind., Act., 3s – Progressive, Declarative	Which is
μεθερμηνευόμενον	Verb: Pres., Part., Midd./Pass., Nom., s – Descriptive, Declarative	Being translated
Ὁ θεός	Article: Voc., ms; Noun: Voc., ms	God
μου	Personal Pronoun: Gen., 1s – Possessive	My
ὁ θεός	Article: Voc., ms; Noun: Voc., ms	God
μου,	Personal Pronoun: Gen., 1cs – Possessive	My
εἰς	Preposition	Into
τί	Interrogative Pronoun: Acc., ns	Why You
ἐγκατέλιπες	Verb: Aor., Ind., Act., 2s – Effective, Interrogative	Abandoned
με;	Personal Pronoun: Acc., 1s	Me

Matthew 27:31 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
ὅτε	Adverb	When
ἐνέπαιξαν	Verb: Aor., Ind., Act., 3p – Constantive, Declarative	They mocked
αὐτῷ,	Personal Pronoun – Dat., 3ms – Dat. of Indirect Object	Him
ἐξέδυσαν	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They took off
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
τὴν	Article: Acc., fs	The

χλαμύδα	Noun: Acc., fs	Robe
καὶ	Conjunction – Copulative	And
ἐνέδυσαν	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They took off
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Direct Object	The garments
αὐτοῦ	Personal Pronoun: Gen., 3ms – Possessive	His
καὶ	Conjunction – Copulative	And
ἀπήγαγον	Verb: Aor., Ind., Act., 3p – Ingressive, Declarative	They led
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
εἰς	Preposition	Into
τὸ σταυρῶσαι.	Article: Nom./Acc., ns; Verb: Aor., Infin., Act. – Infinitive of Purpose	(In order) to crucify

Matthew 27:39 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
οἱ	Article: Nom., mp – Subject	They
δὲ	Conjunction – Copulative	And
παραπορευόμενοι	Verb: Pres., Part., Midd./Pass., Nom., mp – Descriptive, Concessive	Are passing by
ἐβλασφήμουν	Verb: Imp., Ind., Act., 3p – Progressive, Declarative	They were blaspheming
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
κινοῦντες	Verb: Pres., Act., Part., Nom., mp – Historical, Instrumental	By moving

τὰς κεφαλὰς	Article: Acc., fp; Noun: Acc., fp – Acc. of Direct Object	The heads
Αὐτῶν	Personal Pronoun: Gen., 3mp – Possessive	Their

Mark 15:20 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
ὅτε	Adverb – Adverb of Time	When
ἐνέπαιξαν	Verb: Aor., Ind., Act., 3p – Constantive, Declarative	They mocked
αὐτῷ,	Personal Pronoun – Dat., 3ms – Dat. of Direct Object	Him
ἐξέδυσαν	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They took off
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
τὴν πορφύραν	Article: Acc., fs; Noun: Acc., fs – Acc. of Direct Object	The purple cloth
καὶ	Conjunction – Copulative	And
ἐνέδυσαν	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They took off
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Acc. of Direct Object	The garments
τὰ ἴδια.	Article: Acc., np; Adjective: Acc., np	(The) Own
καὶ	Conjunction – Copulative	And
ἐξάγουσιν	Verb: Pres., Ind., Act., 3p – Historical, Declarative	They lead
αὐτὸν	Personal Pronoun: Acc., 3ms	Him

ἵνα	Conjunction – Subordinating	In order that
σταυρώσωσιν	Verb: Aor., Subj., Act., 3p – Ingressive, Deliberative	They should crucify
αὐτόν.	Personal Pronoun: Acc., 3ms	Him

Mark 15:29 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
οἱ παραπορευόμενοι	Article: Nom., mp; Verb: Pres., Part., Midd./Pass., Nom., mp – Descriptive, Concessive	Those passing by
ἐβλασφήμουν	Verb: Imp., Ind., Act., 3p	Reviled
αὐτόν	Personal Pronoun: Acc., 3ms	Him
κινούμενοι	Verb: Pres., Part., Act., Nom., mp – Descriptive, Instrumental	By shaking
τὰς κεφαλὰς	Article: Acc., fp; Noun: Acc., fp – Acc. of Direct Object	The heads
αὐτῶν	Personal Pronoun: Gen., 3mp – Possessive	Of them (their)
καὶ	Conjunction – Copulative	And
λέγοντες·	Verb: Pres., Part., Act., Nom., mp – Historical, Adverbial	Saying
Οὐὰ	Interjection	AHA
ὁ καταλύων	Article: Nom., ms; Verb: Pres., Part., Act., Nom., ms – Subject Nom.	The one who destroys
τὸν ναὸν	Article: Acc., ms; Noun: Acc., ms – Acc. of Direct Object	The temple
καὶ	Conjunction – Copulative	And

οἰκοδομῶν	Verb: Pres., Part., Act., Nom., ms – Descriptive, Adjectival	Builds/edifies (it)
ἐν τρισὶν	Preposition; Adjective: Dat., fp – Dat. of Time	In three
ἡμέραις,	Noun: Dat., fp – Dat. of Time	Days

Luke 22:63 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
Καὶ	Conjunction – Copulative	And/Now
οἱ ἄνδρες	Article: Nom., mp; Noun: Nom., mp – Nom. of Appellation	The men
οἱ συνέχοντες	Article: Nom., mp; Verb: Pres., Part., Act., Nom., mp – Descriptive, Instrumental	Who were holding fast
αὐτὸν	Personal Pronoun: Acc., 3ms – Acc. of Direct Object	Him
ἐνέπαιζον	Verb: Imp., Ind., Act., 3p – Tendential, Declarative	They were mocking
αὐτῷ	Personal Pronoun: Dat., 3ms – Dat. of Direct Object	Him
δέροντες,	Verb: Pres., Part., Act., Nom., mp – Historical, Adverbial	Beating

Matthew 27:43 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
πέποιθεν	Verb: Perf., Ind., Act., 3s – Dramatic, Declarative	He trusts
ἐπὶ	Preposition	In
τὸν θεόν,	Article: Acc., ms; Noun: Acc., ms – Acc. of Direct Object	God
ῥυσάσθω	Verb: Aor., Imptv., Midd., 3s – Ingressive	Let Him be rescued

νῦν	Adverb – Adverb of Time	Now
εἰ θέλει	Conjunction; Verb: Pres., Ind., Act., 3s – Descriptive, Declarative	If He wishes
αὐτόν·	Personal Pronoun: Acc., 3ms	Him
εἶπεν	Verb: Aor., Ind., Act., 3s – Effective, Declarative	He spoke
γὰρ	Conjunction	For
ὅτι	Conjunction – Subordinating	That/because
Θεοῦ	Noun: Gen., ms – Possessive	God's
εἰμι	Verb: Pres., Ind., Act., 1s – Historical, Declarative	I am
υἱός.	Noun: Nom., ms	Son

Matthew 27:38 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
Τότε	Adverb – Adverb of Time	Then/at that time
σταυροῦνται	Verb: Pres., Ind., Midd./Pass., 3p – Historical, Declarative	They were crucified
σὺν	Preposition	With
αὐτῷ	Personal Pronoun: Dat., 3ms – Dat. of Indirect Object	Him
δύο	Adjective: Nom., mp – Attributival	Two
Λησταί,	Noun: Nom., mp	Robbers
εἷς	Adjective: Nom., ms – Attributival	One
ἐκ	Preposition	From

δεξιῶν	Adjective: Gen., mp – Attributival, Partitive	Right
καὶ	Conjunction – Copulative	And
εἷς	Adjective: Nom., ms – Attributival	One
ἐξ	Preposition	From
εὐωνύμων.	Adjective: Gen., mp – Attributival, Partitive	Left

Mark 15:27 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
σὺν	Preposition – Proper	With
αὐτῷ	Personal Pronoun: Dat., 3ms	Him
σταυροῦσιν	Verb: Pres., Ind., Act., 3p – Historical, Declarative	They crucified
δύο	Adjective: Acc., mp – Attributival	Two
ληστάς,	Noun: Acc., mp – Acc. of Direct Object	Robbers
ἕνα	Adjective: Acc., ms – Attributival	One
ἐκ	Preposition	From
δεξιῶν	Adjective: Gen., mp – Attributival, Partitive	Left
καὶ	Conjunction – Copulative	And
ἕνα	Adjective: Acc., ms – Attributival	One
ἐξ	Preposition	From
εὐωνύμων	Adjective: Gen., mp – Attributival, Partitive	Left
αὐτοῦ.	Personal Pronoun: Gen., 3ms – Possessive	Of Him

Luke 23:32 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
ἦγοντο	Verb: Imp., Ind., Midd./Pass., 3p – Progressive, Declarative	They were being led away
δὲ	Conjunction – Adversative	But
καὶ	Conjunction – Copulative	Also
ἄλλοι	Adjective: Nom., mp – Attributival	Another
κακοῦργοι	Adjective: Nom., mp – Subject Nom.	Criminal
δύο	Adjective: Nom., mp – Attributival	Two
σὺν	Preposition – Proper	With
αὐτῷ	Personal Pronoun: Dat., 3ms – Dat. of Indirect Object	Him
ἀναιρεθῆναι.	Verb: Aor., Inf., Pass. – Ingressive, Declarative	Were to be killed

John 19:18 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
ὅπου	Adverb – Adverb of Place	Where
αὐτὸν	Personal Pronoun: Acc., 3ms – Acc. of Direct Object	Him
ἐσταύρωσαν,	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They crucified
καὶ	Conjunction – Copulative	And
μετ’	Preposition – Proper	With
αὐτοῦ	Personal Pronoun: Gen., 3ms	Him
ἄλλους	Adjective: Acc., mp – Attributival	Others

δύο	Adjective: Acc., mp – Attributival	Two
έντεῦθεν	Adverb – Adverb of Place	(On this) side
καὶ	Conjunction – Copulative	And
έντεῦθεν,	Adverb – Adverb of Place	(On that) side
μέσον	Adjective: Acc., ns	In between
δὲ	Conjunction – Copulative	And
τὸν Ἰησοῦν.	Article: Acc., ms; Proper Noun: Acc., ms – Acc. of Direct Object	Jesus

John 19:23 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
οἱ	Article: Nom., mp	The
οὕν	Conjunction – Inferential	Then
στρατιῶται	Noun: Nom., mp – Subject Nom.	Soldiers
ὅτε	Adverb – Adverb of Time	When
ἑσταύρωσαν	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They crucified
τὸν Ἰησοῦν	Article: Acc., ms; Proper Noun: Acc., ms – Acc. of Direct Object	Jesus
ἔλαβον	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They took
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Acc. of Direct Object	The garments
αὐτοῦ	Personal Pronoun: Gen., 3ms – Possessive	Of Him (His)
καὶ	Conjunction – Copulative	And

ἐποίησαν	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They made
τέσσαρα	Adjective: Acc., np – Cardinal	Four
μέρη,	Noun: Acc., np – Acc. of Direct Object	Parts
ἐκάστῳ	Adjective: Dat., ms – Dat. of Manner	Each
στρατιώτῃ	Noun: Dat., ms – Dat. of Indirect Object	Soldier
μέρος,	Noun: Dat., ms – Dat. of Indirect Object	A part
καὶ	Conjunction – Copulative	And
τὸν χιτῶνα.	Article: Acc., ms; Noun: Acc., ms – Acc. of Direct Object	The tunic
ἦν	Verb: Imp., Ind., Act., 3s – Progressive, Declarative	Was
δὲ	Conjunction – Adversative	But
ὁ χιτῶν	Article: Nom., ms; Noun: Nom., ms – Subject Nom.	The tunic
ἄραφος,	Adjective: Nom., ms – Predicate	Seamless
ἐκ	Preposition – Proper	From
τῶν ἄνωθεν	Article: Gen., mp; Adverb – Adverb of Place	The top
ὑφαντὸς	Adjective: Nom., ms – Attributival	Woven
δι’	Preposition – Proper, Intensive	Through
ὅλου·	Adjective: Gen., ms – Attributival	All

John 19:34 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
ἀλλ'	Conjunction – Adversative	But
εἷς	Adjective: Nom., ms – Cardinal	One
τῶν στρατιωτῶν	Article: Gen., mp; Noun: Gen., mp – Possession	Soldiers
λόγχῃ	Noun: Dat., fs – Dat. of Indirect Object	Spear/lanc
αὐτοῦ	Personal Pronoun: Gen., 3ms – Possessive	His
τὴν πλευρὰν	Article: Acc., fs; Noun: Acc., fs – Acc. of Direct Object	The side
ἔνυξεν,	Verb: Aor., Ind., Act., 3s – Effective, Declarative	Pierced
καὶ	Conjunction – Copulative	And
ἐξῆλθεν	Verb: Aor., Ind., Act., 3s – Ingressive, Declarative	Came out
εὐθὺς	Adverb – Adverb of Manner	Immediately
αἷμα	Noun: Nom., ns – Nom. of Subject	Blood
καὶ	Conjunction – Copulative	And
ὕδωρ.	Noun: Nom., ns – Subject Nom.	Water

John 19:37 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
πάλιν	Adverb – Adverb of Degree	Again
ἑτέρα	Adjective: Nom., fs – Attributival	Another

γραφῇ	Noun: Nom., fs – Subject Nom.	Scripture/writing
λέγει·	Verb: Pres., Ind., Act., 3s – Historical, Declarative	Says
ὄψονται	Verb: Fut., Ind., Midd., 3p – Predictive, Declarative	They will see
εἰς	Preposition – Proper	On
ὃν ἐξεκέντησαν.	Relative Pronoun: Acc., ms; Verb: Aor., Ind., Act., 3p – Effective, Declarative	The One they have pierced

Matthew 27:36 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
καθήμενοι	Verb: Pres., Part., Midd./Pass., Nom., mp – Descriptive, Complementary	They were sitting
ἐτήρουν	Verb: Imp., Ind., Act., 3p – Progressive, Declarative	They kept watch (over)
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
ἐκεῖ.	Adverb – Adverb of Place	There

Luke 23:35 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
εἰστήκει	Verb: Plup., Ind., Act., 3s – Intensive, Declarative	Stood
ὁ λαὸς	Article: Nom., ms; Noun: Nom., ms – Subject Nom.	The people
θεωρῶν.	Verb: Pres., Part., Act., Nom., ms – Descriptive, Complementary	Gazing
ἐξεμυκτήριζον	Verb: Imp., Ind., Act., 3p – Progressive, Declarative	Deriding /Holding up the nose in derision of (Him)

δὲ	Conjunction – Adversative	But
καὶ	Conjunction – Copulative	Also
οἱ ἄρχοντες	Article: Nom., mp; Noun: Nom., mp – Subject Nom.	The rulers
λέγοντες	Verb: Pres., Part., Act., Nom., mp – Descriptive, Instrumental	(By) saying
ἄλλους	Adjective: Acc., mp – Substantival	Others/Other (ones)
ἔσωσεν,	Verb: Aor., Ind., Act., 3s – Effective, Descriptive	He saved
σωσάτω	Verb: Aor., Imptv., Act., 3s – Constantive, Command	(Let) Him save
ἐαυτόν,	Reflexive Pronoun: Acc., 3ms	Himself
εἰ	Conjunction – Subordinating: Conditional	If
οὗτός	Demonstrative Pronoun: Nom., ms	This
ἐστίν	Verb: Pres., Ind., Act., 3s – Descriptive, Declarative	Is
ὁ χριστὸς	Article: Nom., ms; Noun: Nom., ms – Subject Nom.	The Christ
τοῦ θεοῦ,	Article: Gen., ms; Noun: Gen., ms – Possessive	of God
ὁ ἐκλεκτός.	Article: Nom., ms; Adjective: Nom., ms – Nom. of Appellation, Substantival	The Chosen (One)

Matthew 27:35 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
σταυρώσαντες	Verb: Aor., Part., Act., Nom., p – Effective Aor.	They had crucified
δὲ	Conjunction – Copulative	And
αὐτόν	Personal Pronoun: Acc., 3ms	Him

διεμερίσαντο	Verb: Aor., Ind., Midd., 3p – Ingressive, Declarative	They divided
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Acc. of Direct Object	The garments
αὐτοῦ	Personal Pronoun: Gen., 3ms – Possessive	His/Of Him
βάλλοντες	Verb: Pres., Part., Act., Nom., mp – Historical, Instrumental	(Among themselves) By throwing
Κλῆρον,	Noun: Acc., ms – Acc. of Direct Object	Lots

Mark 15:24 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
καὶ	Conjunction – Copulative	And
σταυροῦσιν	Verb: Pres., Ind., Act., 3p – Historical, Declarative	They crucify
αὐτὸν	Personal Pronoun: Acc., 3ms	Him
καὶ	Conjunction – Copulative	And
διαμερίζονται	Verb: Pres., Ind., Midd./Pass., 3p – Historical, Declarative	Divide among themselves
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Acc. of Direct Object	The garments
αὐτοῦ,	Personal Pronoun: Gen., 3ms – Possessive	His/Of Him
βάλλοντες	Verb: Pres., Part., Act., Nom., mp – Historical	Throwing
κλῆρον	Noun: Acc., ms – Acc. of Direct Object	A lot
ἐπ’	Preposition – Proper	On
αὐτὰ	Personal Pronoun: Nom./Acc., 3mp	Them
τίς	Interrogative/Indefinite Pronoun: ms	Which

τί	Interrogative/Indefinite Pronoun: ms	Who
ἄρῃ.	Verb: Aor., Subj., Act., 3s – Ingressive, Deliberative	Should take

Luke 23:34 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
ὁ	Article: Nom., ms – Substantival, Subject Nom.	(The)
δὲ	Conjunction – Adversative	But
Ἰησοῦς	Proper Noun: Nom., ms – Subject Nom.	Jesus
ἔλεγεν·	Verb: Imp., Ind., Act., 3s – Progressive, Declarative	Said
Πάτερ,	Noun: Voc., ms	Father
ἄφες	Verb: Aor., Imptv., Act., 2s - Dramatic	(You) Forgive
αὐτοῖς,	Personal Pronoun: Dat., 3mp – Dat. of Indirect Object	Them
οὐ	Adverb – Negative Adverb	Not
γὰρ	Conjunction	For
οἶδασιν	Verb: Perf., Ind., Act., 3p – Predictive, Declarative	They know
τί	Interrogative/Indefinite Pronoun: ms	What
ποιοῦσιν.	Verb: Perf., Ind., Act., 3p – Predictive, Declarative	They do
διαμεριζόμενοι	Verb: Pres., Part., Midd./Pass., Nom., mp – Historical, Telic/Final	To divide
δὲ	Conjunction – Copulative	And
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Acc. of Direct Object	The garments

αὐτοῦ	Personal Pronoun: Gen., 3ms – Possessive	His/Of Him
ἔβαλον	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They cast
κλήρους.	Noun: Acc., mp – Acc. of Direct Object	Lots

John 19:24 (NMV)

Greek Word (as found within the text)	Personal Parsing	Personal Translation/Meaning
εἶπαν	Verb: Aor., Ind., Act., 3p – Ingressive, Declarative	They said
οὖν	Conjunction – Inferential	Therefore
πρὸς	Preposition	To
ἀλλήλους·	Reciprocal Pronoun: Acc., ms	One another
Μὴ	Adverb – Negative Adverb	Not
σχίσωμεν	Verb: Aor., Subj., Act., 1p – Effective, Subj. of Prohibition	We should tear
αὐτόν,	Personal Pronoun: Acc., 3ns	It
ἀλλὰ	Conjunction – Adversative	But
λάχωμεν	Verb: Aor., Subj., Act., 1p – Effective, Hortatory	We should choose
περὶ	Preposition: Gen.	Concerning
αὐτοῦ	Personal Pronoun: Gen., 3ns	It
τίνος	Interrogative/Independent Pronoun: Gen., ms	Whose
ἔσται·	Verb: Fut., Ind., Midd., 3s – Predictive, Declarative	It will be
ἵνα	Conjunction – Subordinating	In order that
ἡ γραφὴ	Article: Nom., fs; Noun: Nom., fs – Subject Nom.	The Scripture

πληρωθῇ	Verb: Aor., Subj., Pass., 3s – Effective, Final Subj.	It may be fulfilled
ἡ λέγουσα·	Article: Nom., fs; Verb: Pres., Part., Act., Nom., fs – Substantival; Historical, Adverbial Part.	(The one) Saying
Διεμερίσαντο	Verb: Aor., Ind., Midd., 3p – Effective, Declarative	They divided
τὰ ἱμάτια	Article: Acc., np; Noun: Acc., np – Acc. of Direct Object	The garments
μου	Personal Pronoun: Gen., 1s	My
ἑαυτοῖς	Reflexive Pronoun: Dat., 3mp	(Among) Themselves
καὶ	Conjunction – Copulative	And
ἐπὶ	Preposition – Proper	On
τὸν ἱματισμόν	Article: Acc., ns; Noun: Acc., ns – Acc. of Direct Object	The clothing
μου	Personal Pronoun: Gen., 1s – Possessive	Of my
ἔβαλον	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They cast
κλήρον.	Noun: Acc., ms – Acc. of Direct Object	Lots
Οἱ	Article: Nom., mp – Subject Nom.	The
μὲν	Conjunction	Often untranslated
οὖν	Conjunction – Inferential	Therefore
στρατιῶται	Noun: Nom., mp	Soldiers
ταῦτα	Demonstrative Pronoun: Acc., np	These (things)
ἐποίησαν.	Verb: Aor., Ind., Act., 3p – Effective, Declarative	They did