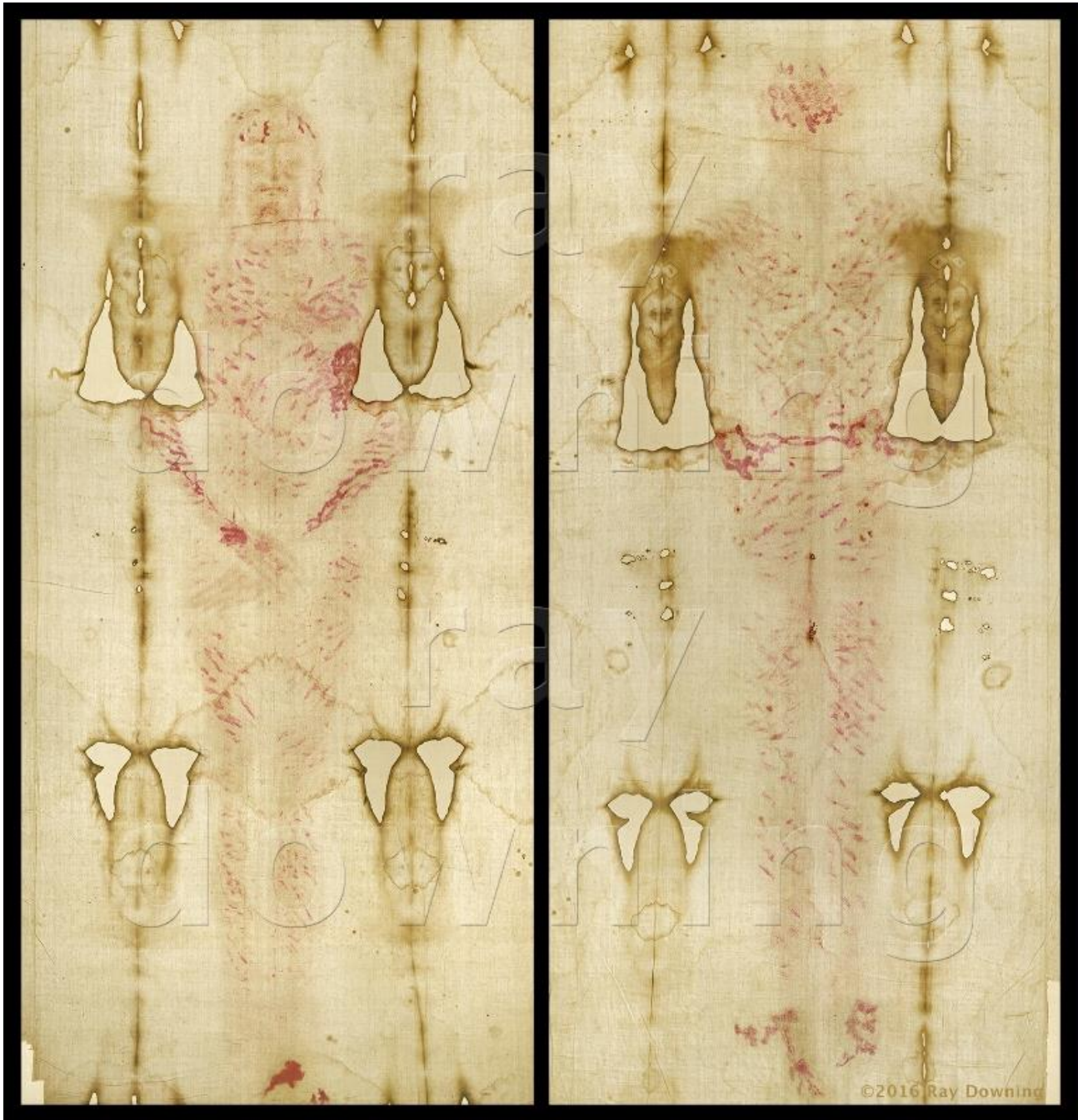
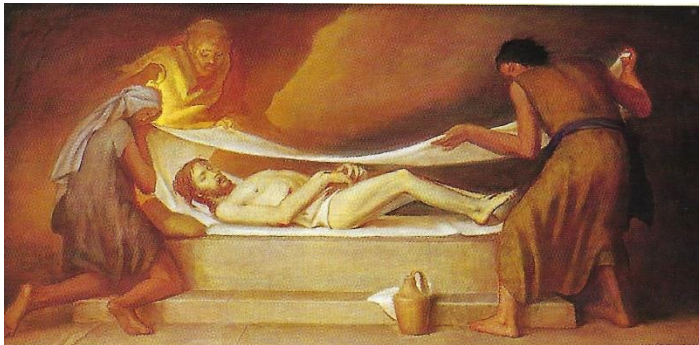


## The Shroud of Turin



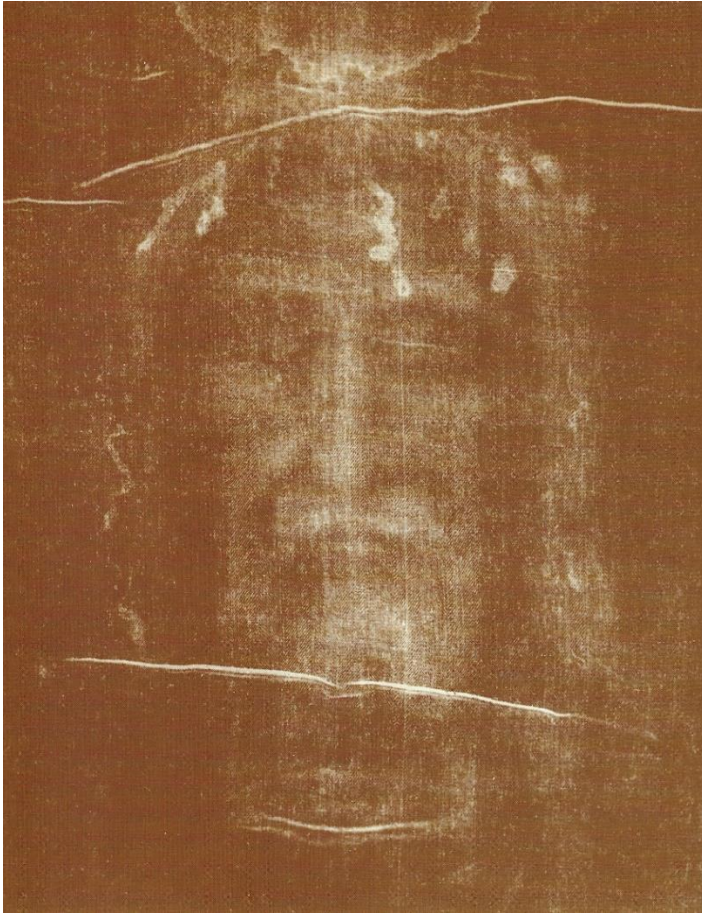
No. 1 – Natural light image of the Shroud with blood and scourge marks enhanced in red.



“So Joseph [of Arimathea] bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of the rock.” *St. Mark 15:46*. We learn in *St. Matthew 27:57* that Joseph was a rich man, so he likely would have purchased fine linen. He was assisted in the burial process by Nicodemus, who furnished about seventy-five pounds of myrrh and aloes. *St. John 19:39*. As depicted here, rigor mortis would likely have set in. See also, Figure 11.

No. 2





Although the Shroud has been venerated as a relic of Jesus' crucifixion and resurrection for centuries, it was not known until 1898 – when Secondo Pia photographed the Shroud for the first time – that the image on the linen is actually a photographic **negative**. This means that the adjacent “negative” image is a **positive** image of the man in the Shroud. No medieval forger could possibly have had the foresight, much less the skill, to produce such a “reversed” image on the Shroud.

This image is highly consistent with the Biblical account that Jesus was crowned with thorns, beaten about the face (note, particularly, the swollen right cheek and the probable broken nose) and had hair plucked from his beard (note the dark gap to the right of center of the chin. *St. John* 19:1-3.

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.” *Isaiah* 50:6.

“For now we see through a glass darkly; but then face to face.” *I Corinthians* 13:12.

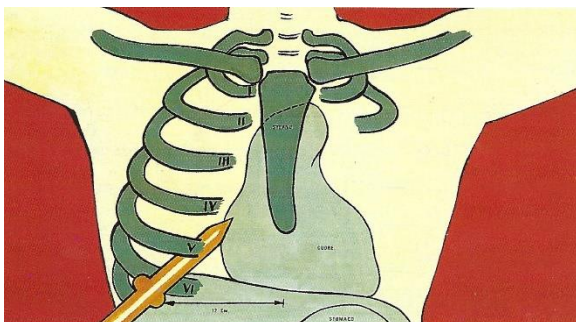
### No. 3

The blood flow from the man's right side contains both red blood cells and serum, which is entirely consistent with John's account that both blood and water flowed from Jesus' side when he was pierced by a Roman soldier to confirm death. The soldier's spear would have pierced the thoracic cavity, releasing sedimented blood first, followed by relatively clear serous fluid above it (which John reasonably could have interpreted as water).



### No. 4

“But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bring a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.” *St. John* 19:33-35.



### No. 5



## The forearms and the hands

(PHOTOGRAPHIC NEGATIVES)



No. 6

Various methods were used to secure victims of crucifixion to the cross. If the soldiers desired to prolong suffering, the victim might only be tied to the cross. Occasionally, small footrests or seats were provided.

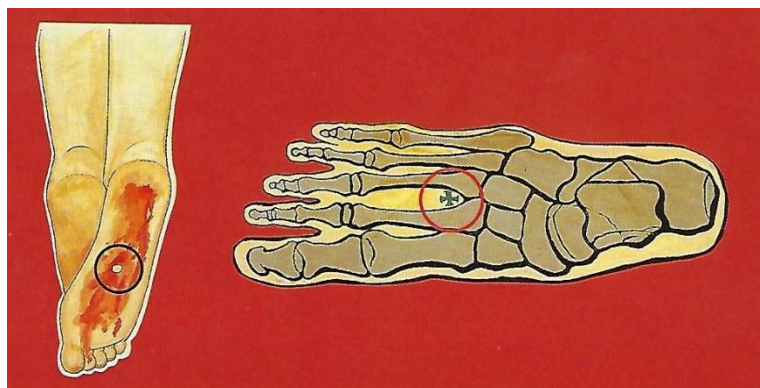
The victim in the Shroud was clearly nailed to the cross without any other apparent support.

Note that the blood flow on the left wrist is consistent with the direction that blood would have flowed while nailed to the cross.

The nail location not only kept the victim from tearing away from the cross but would also have produced excruciating pain given its proximity to the median nerve. This also would have caused the victim's thumbs to contract inward involuntarily, which is consistent with the lack of thumbs in the image.

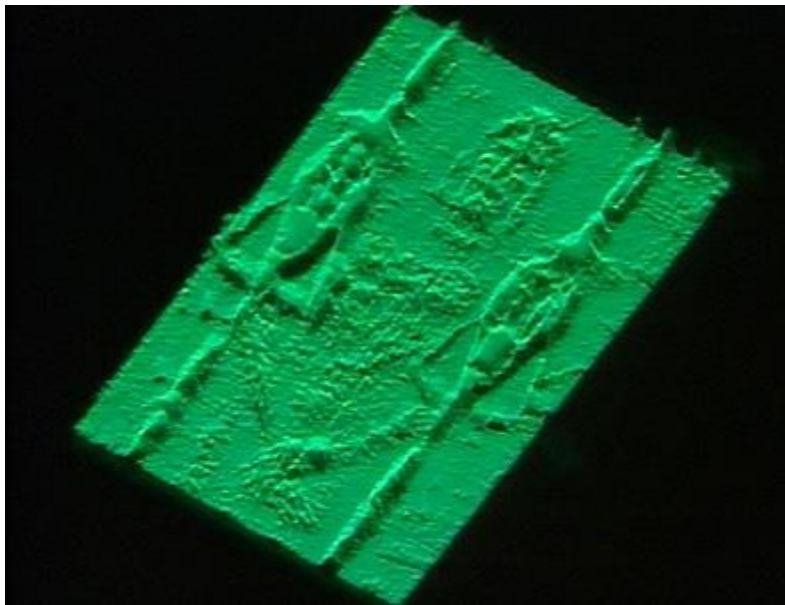
Notice the blood on the bottom of the right foot in Figure No. 1. Also, the left leg appears to be slightly raised and "shorter" than the right leg. This is consistent with nailing the feet to the cross as shown here.

"These things happened so that the scripture would be fulfilled: 'Not one of his bones will be broken.'" *St. John 19:36, quoting Psalm 34:20.*



No. 7



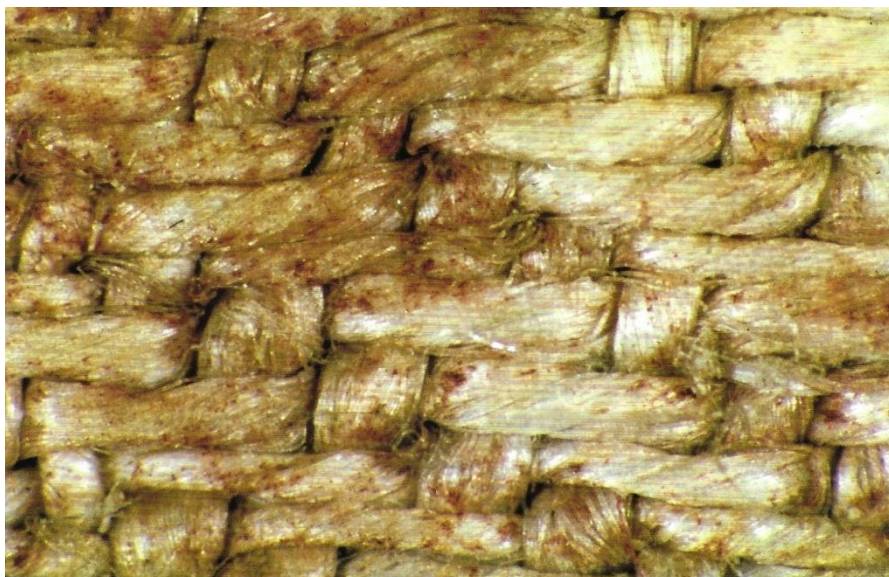


No. 8 – Shroud Image by the VP-8 Image Analyzer

In 1976, John Jackson, a United States Air Force officer, and Bill Mottern, a scientist from Sandia National Laboratory, used a VP-8 analog image analyzer to make a brightness map of the image on the Shroud. The resulting image revealed that three-dimensional information is encoded in the Shroud image. This outcome was so unexpected and unprecedented that it served as the inspiration for formation of the Shroud of Turin Research Project (STURP) in 1978.

No medieval forger could possibly have created a 2D image which had 3D information coded within it. In fact, this effect has never been replicated in any other 2D image despite numerous attempts to do so.

As might be expected, this blood shows evidence of coagulation and capillary action in the Shroud fibers. However, the blood has remained unexpectedly red over the centuries. This is explained by the fact that the blood has high levels of bilirubin, which has caused the blood to retain its red coloration. High levels of bilirubin are frequently found in victims who have suffered severe trauma or torture.



No. 9 – Blood on Shroud at the small of the back



The Shroud image is exceedingly thin – only  $\frac{1}{10}$  the width of a human hair. Scientists have ruled out every known mechanism (such as painting, scorching or vapor deposition) for creating such an image. Surprisingly, neither intense heat from fire nor dousing with water have affected the image. Experts estimate that the only way to replicate such an image would be to expose linen to **several billion watts** of ultraviolet light for **no more than  $\frac{1}{40}$  billionth of a second**. This exceeds the combined wattage of all UV light sources in the world today, including high-powered lasers. Certainly, no medieval forger had this technological capability.

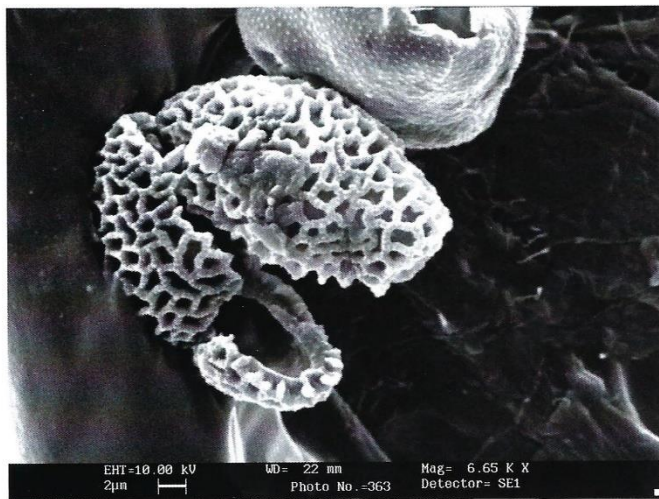
No. 10 – Image-bearing thread fibers in the area of the bridge of the nose



The Shroud's dimensions are of "biblical" proportions: 8 cubits by 2 cubits (14 ½ ' x 3 ½'). It is made of expensive, fine linen, consistent with Joseph of Arimathea's wealth. Such fine cloth would not typically be used to bury the dead, not to mention crucifixion victims. It is made in a 3-1 herringbone weave used in the first century and was almost certainly unknown to medieval weavers. In fact, linen was not made in this style after 410 A.D. It is important to remember that linen is made entirely of flax. This is highly relevant when considering the (in)accuracy of the 1988 carbon dating. See Figure No. 16.



**No. 11**

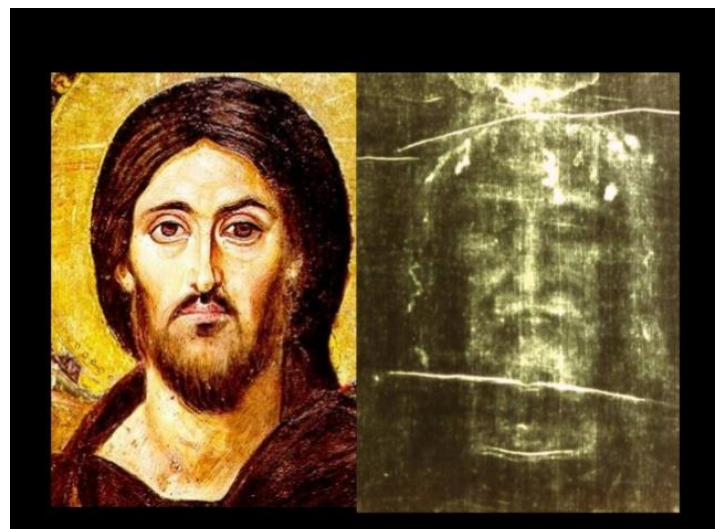


(Fig. 77) Scanning Electron Microscope (SEM) photograph of pollen grain from the Shroud identified as *Phyllirea angustifolia*

**No. 12**

Using a technique named "Polarized Image Overlay," Shroud researchers Mary and Alan Whanger have identified over 150 points of congruence between this ancient icon and the face on the Shroud. Generally, 40 to 50 points of congruence are sufficient to establish, forensically, that two facial images belong to the same person.

This icon was painted almost simultaneously with the first historical mention of *acheiropoieta*: an image of Jesus "not made by hands."



**No. 13 – Christ Pantocrator c. 550**



In 692, Byzantine Emperor Justinian II convened a church council (not considered an Ecumenical Council). One of the Canons issued by that council included a declaration that Christ should no longer be depicted solely as a lamb but also as a human being.

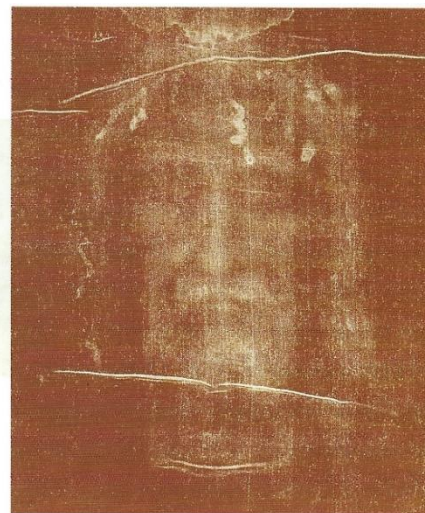
In 2015, researchers Fanti and Malfi conducted an extensive evaluation of this coin and returned a greater than 99.99% certainty that the Shroud was the model for the coin.

According to the sindonologist Mario Moroni, a numismatics specialist, the Shroud was widely known before the year 1000 AD. He demonstrates the resemblance between the images shown on Byzantine gold coins and the Shroud face which was almost certainly their archetype.



Byzantine coin of 692 AD and the Holy Face on the Shroud. Comparison shows they have the following features in common:

1. Lock of hair in centre of forehead, possibly representing the trickle of blood seen on the Shroud face.
2. Unusual rendering of Christ's face, the ears concealed by hair, as on the Shroud.



#### No. 14



The artist who created this picture, known to date from 1192-1195, almost certainly had access to the Shroud. Points of interest include:

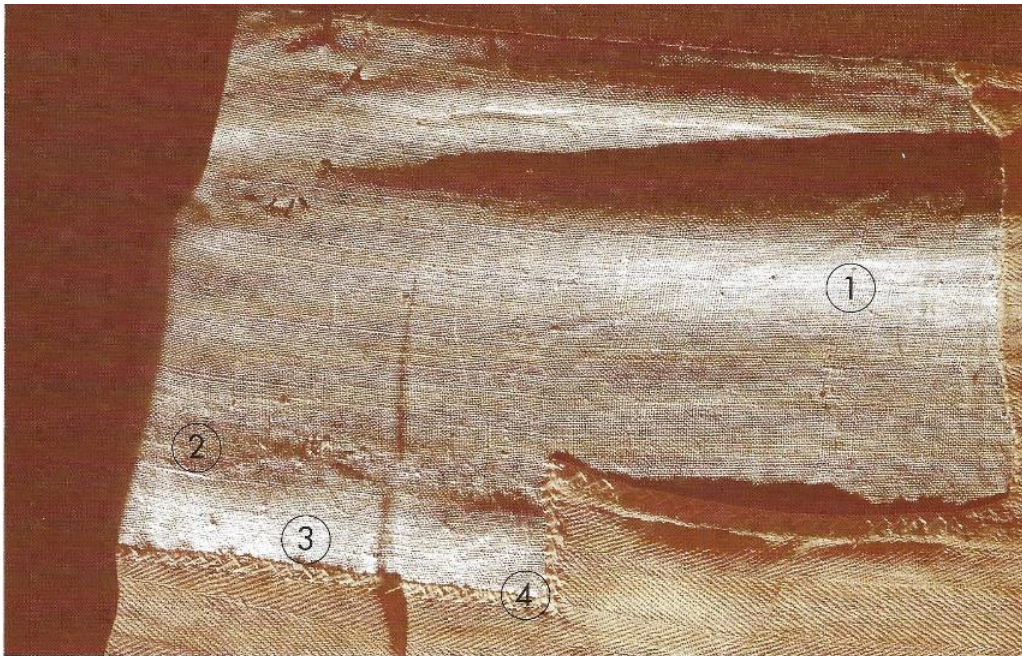
- 1) A mark on Jesus' forehead.
- 2) Jesus is shown naked, as in the Shroud.
- 3) Jesus' arms are crossed modestly at the wrists.
- 4) His fingers are unusually long, and the thumbs are not visible.
- 5) Four L-shaped circles match four holes on the Shroud, which are believed to have resulted from hot incense falling on the Shroud during a prior, ecclesiastical rite.
- 6) An angel shows the pious woman the empty Shroud.
- 7) The cloth has a herringbone-type weave, like the Shroud.
- 8) The red crosses are likely representative of bloodstains.
- 9) The angel points to a "swirl" of cloth, which may be the strip used to bind the body into the Shroud. At some time in the Shroud's history, a side strip was cut or torn off but later reattached.



#### No. 15 – Pray Codex (1192-1195)



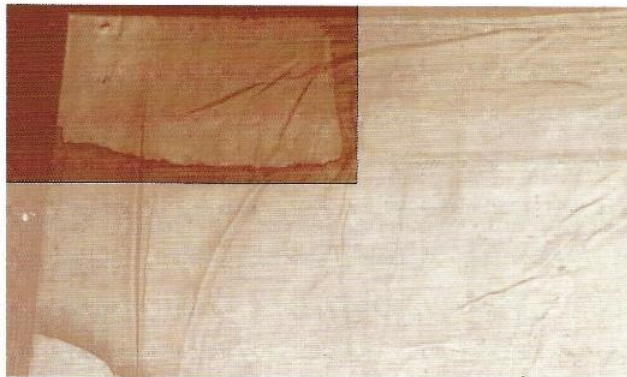
**1981 STURP:** We can conclude for now that the Shroud image is that of a real human form of a scourged, crucified man. It is not the product of an artist. The blood stains are composed of hemoglobin and also give a positive test for serum albumin. The image is an ongoing mystery and until further chemical studies are made, perhaps by this group of scientists, or perhaps by some scientists in the future, the problem remains unsolved.



Above: how the upper left edge of the Shroud looks today after removal of the samples for examination. It is easy to single out:

1. the holland backing applied by the Poor Clares of Chambéry in 1534;
2. the darkening of the area where the fragment was removed on which Prof. Raes conducted his material and structural analyses;
3. the sector from which the sample used for radio-carbon dating was taken in 1988;
4. the existing seam between the Sacred Sheet and the holland cloth.

Right: photo of the same sector of the Shroud, taken from Enrie's original photographic plates (1931). When compared with the photograph above, the difference can be seen between its state as it then was, and that subsequent to the removal of the samples.



In 1988, radio carbon testing placed the date of the Shroud as between 1260-1390. However, in the early 2000s two amateur Shroud sleuths – Sue Benford and Joe Marino – convinced original STURP team member Ray Rogers to review their findings that the carbon dating samples were contaminated by, among other things, medieval cotton fibers that would not have been part of the original, linen Shroud.

Rogers agreed to review their findings very reluctantly and, to his great surprise, he confirmed their findings. Shortly before his death in 2005, Rogers issued a peer-reviewed paper declaring the 1988 carbon dating to be invalid. Possible contamination of the Shroud and difficulties in establishing agreed protocols have prevented a subsequent test.

**No. 16**

### **Summary: Seven Reasons Why the Shroud is Likely the Burial Cloth of Jesus**

- 1) A replica cannot be created.
- 2) The image is three-dimensional.
- 3) It matches the bloodstains on the Sudarium of Oviedo.
- 4) New studies on the age of the Shroud indicate a first-century origin.
- 5) Forensic analysis supports a finding of authenticity.
- 6) Pollen grains on both the Shroud and the Sudarium indicate a first-century origin.
- 7) AB+ blood on both the Shroud and the Sudarium.



## Sudarium of Oviedo



**No. 17** – “Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.” *St. John* 20:6-8.

The Greek word *soudarion* is translated “napkin” in the KJV and as “facecloth,” “wrapping” and “handkerchief” in other translations. The purpose of a Sudarium is universally agreed upon. According to Jewish tradition, such a cloth would have been used to cover the head and face of one who had been brutally beaten, tortured or crucified so as to cover the blood and body fluids that would have flowed from the nose and the mouth. Researchers have shown that the Sudarium has over 120 points of congruence with the images of the face and the back of the head on the Shroud. It also contains pollen fossils and limestone particles identical to those found on the Shroud. Its custodial history is well documented since its arrival in Spain ca. 614-711. The blood on both the Shroud and the Sudarium is type AB+, which occurs in only about 5% of the population.

## Resources

[www.shroud.com](http://www.shroud.com) – this is the leading web site for all things related to the Shroud. It was started in 1996 by Barry Schworz, the official photographer for the STURP project. Schworz was then a non-observant Jew and was highly skeptical of the Shroud’s authenticity. He has since become convinced that it is a genuine, first-century burial shroud, and he actively observes his Jewish faith.

[www.shroudofturn.com](http://www.shroudofturn.com) – another excellent source.

Jackson, J. *The Shroud of Turin: A Critical Summary of Observations, Data and Hypotheses*. The Shroud Turin Center of Colorado (2017).

Moretto, G. *The Shroud: A Guide*. Paulist Press (1996).

Wilcox, R. *The Truth About the Shroud: Solving the Mystery*.

There are too many excellent YouTube videos to list. Search for “Shroud of Turin”, and you will be amply rewarded. Be sure to watch one of Barry Schwartz’ many presentations.

**Highly recommended** as a supplement: “On The Physical Death of Jesus Christ” The Journal of the American Medical Association. <https://youtu.be/oXTgeFn7hrs>. Be sure to download the original JAMA article: [On the Physical Death of Jesus Christ \(godandscience.org\)](http://godandscience.org).