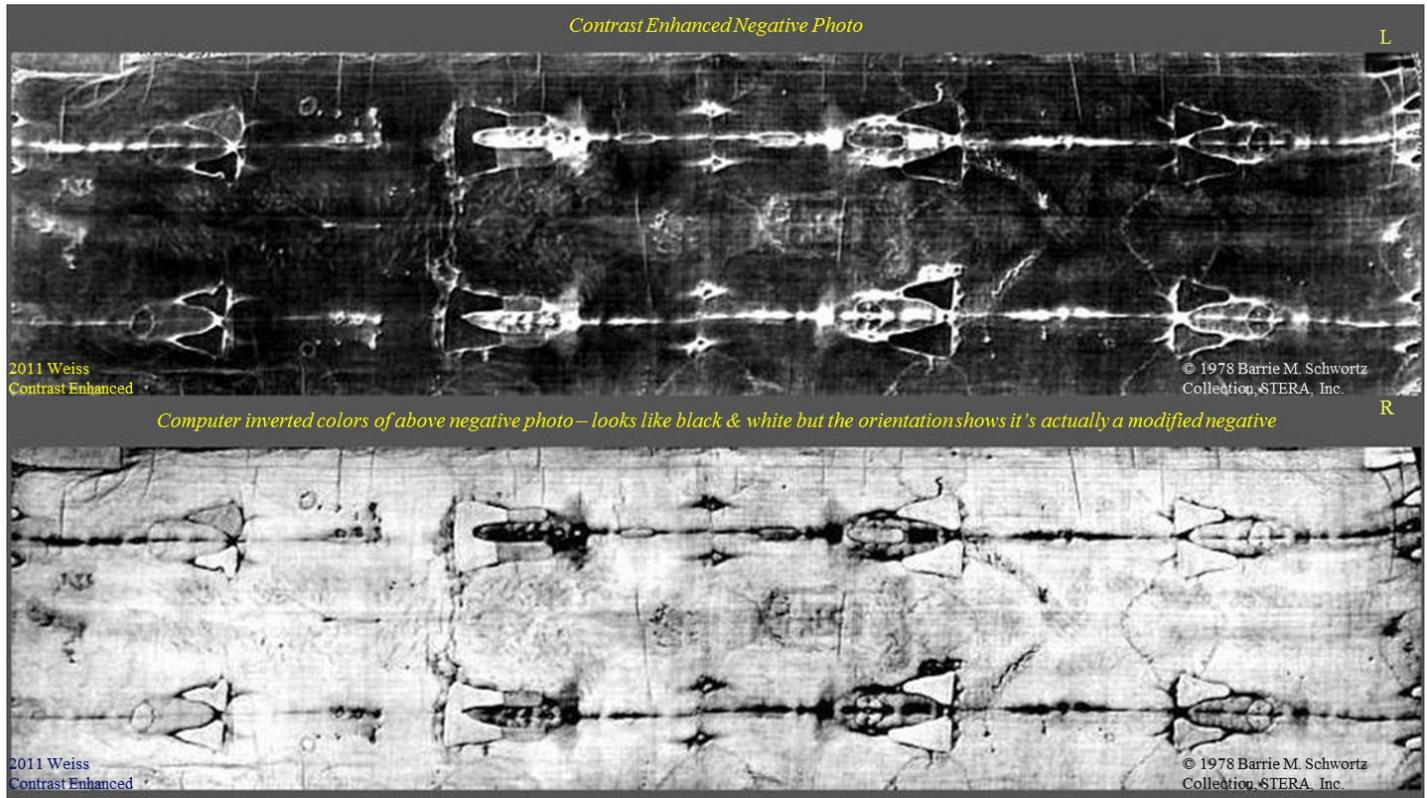


I assert the best evidence for the Shroud's authenticity is everything taken together. Let's make a case. For more information consult our [Shroud Presentation](#).

### 1. The Scriptures.

There are some who would like to discount the use of the Old and New Testaments and particularly the eyewitness accounts in the Gospels because it is claimed that the information is irrelevant to the image on the Shroud. Yet the record itself matches the image in so many counts and fails to contradict the image in any point that it can be demonstrated that the Gospels are particularly relevant. You can examine the images and the claims below it.



- **Pierced hands, feet & side** Ps 22:16 they have pierced my hands and feet/Zech 12:10 when they look on him whom they have pierced/Mt 27:35 And when they had crucified him/Mk 15:24 And they crucified him/Lk 23:33 they crucified him/Jn 19:34 one of the soldiers pierced his side with a spear Jn 20:27 "Put your finger here, and see my hands; and put out your hand, and place it in my side"
- **Back struck/Scourging** Is 50:6 I gave my back to the smiters/Mt 27:26 having scourged Jesus/Mk 15:15 having scourged Jesus/Jn 19:1 Then Pilate took Jesus and scourged him
- **Beard plucked** Is 50:6 I gave my cheeks to those who pulled out the beard
- **Crown of thorns** Mt 27:29 plaiting a crown of thorns they put it on his head/Jn 19:2 the soldiers wove a crown of thorns, and put it on his head
- **Jesus face hit with hand/fist/reed** Is 50:6 I hid not my face from shame and spitting/Mk 15:19 they struck his head with a reed/Lk 22:63 the men who were holding Jesus mocked him and beat him/Jn 18:22 one of the officers standing by struck Jesus with his hand & Jn 19:3 and struck him with their hands
- **Shoulder damage** Jn 19:17 bearing his own cross
- **Bones out of joint** Ps 22:14 I am poured out like water, and all my bones are out of joint
- **Bruised** Gen 3:15 he shall bruise your head, and you shall bruise his heel/Is 53:5 he was bruised for our iniquities/Is 53:10 it was the will of the LORD to bruise him

- **Bones unbroken & able to be counted** Ps 22:17 I can count all my bones, Ps 34:20 He keeps all his bones; not one of them is broken
- **Appearance marred beyond human semblance** Is 52:14 As many were astonished at him -- his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men
- **Stricken/wounded/afflicted** Is 53:4 we esteemed him stricken, smitten by God, and afflicted
- **Wounded** Is 53:5 he was wounded for our transgressions

#### Timeline found in the Gospels

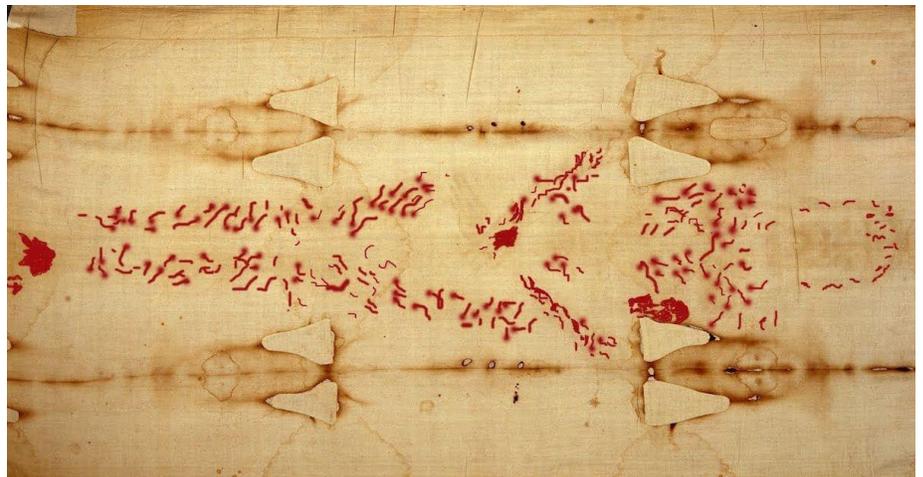
- Jewish Sabbath at sundown, about 6 PM
- Christ died about 3 PM ([Mk 15:33](#); [Lk 23:44](#)), providing about 3 hours before Sabbath for burial, head cloth ([Sudarium](#) of [Oviedo](#)) wrapped head incompletely on cross for about 1 hour
- Joseph of Arimathea asked Pilate for the body ([Mt 27:58](#); [Mk 15:43](#); [Jn 19:38](#)) & Pilate surprised he was dead already ([Mk 15:44](#))
- His side was pierced from which flowed blood and water (pericardial fluid<sup>1</sup>), proving death and legs not broken ([Jn 19:31–36](#))
- Body taken down ([Jn 19:38](#); [Mt 27:58-60](#); [Mk 15:43-45](#); [Lk 23:52-53](#))
- Blood is exudate (exuded from corpse); Rigor mortis broken to reposition arms & hands
- Sudarium removed, anointed & wrapped around head for about 1 hour
- Body moved to tomb close by, washed, anointed, enshrouded, bound & buried ([Mt 27:59–61](#); [Mk 15:45-47](#); [Lk 23:53](#); [Jn 19:38–42](#))
- Pilate has tomb sealed & guards stationed ([Mt 27:59–66](#); [Mk 15:46](#))
- Next morning women went with spices to tomb but found stone rolled away (Mt, angel moved the stone) and an empty tomb ([Mt 28:1-8](#); [Mk 16:1–7](#); [Lk 24:1–11](#); [Jn 20:1–2](#))
- John, eyewitness to Jesus' trial, crucifixion & burial, lead Peter (betrayed Jesus & wept bitterly [Mt 26:75](#)) to the tomb, saw and believed ([John 20:3-8](#))

#### 2. The blood on the Shroud.

According to world renown blood chemist Alan Adler, a member of the STURP team, the blood on the Shroud has several characteristics which give us information about the cloth and its image.

Firstly, all the blood is human type AB. This demonstrates that the blood comes from a real human being and is not from an animal or some other source. The fact that it is AB is interesting because this blood type is relatively rare in the US, but in the Middle East it is more common, comparatively about 1% here with about 10-15% there.

Secondly, the blood exuded from a human corpse which indicates several things. The human being from which this blood exuded was dead before he was put into the flax linen Shroud. It also indicates the body was wrapped in the Shroud in order to get the blood on the cloth. This information eliminates any theory in which the blood was



added to the cloth by a forger or that the man in the Shroud was alive.

### 3. *Dirt on the nose, knees, and bottom of the feet areas on the image.*

This type of dirt, travertine argonite, exists in Jerusalem, so finding it on the Shroud where his body would most certainly have come in contact with it, walking on it with bare feet, falling on it with his knees and face (nose) it is reasonable to expect dirt in these places and this is exactly what is on the Shroud.

We know from the Gospels which record the passion and death of Jesus that he fell on his knees and face while carrying the cross. This is due to the way he would have carried the patibulum (crossbeam). They would have put the beam across his shoulders, wrapped and tied his arms to the beam. When he fell, he could not brace himself with his hands as a person would ordinarily do when falling. Due to this, he could only have fallen on his knees and then flat on his sweaty face. This would explain the wounding on his shoulders and the travertine argonite evidence.

### 4. *The surface characteristics of the image itself.*

The flax linen fabric of the Shroud is woven in a 3 over 1 herringbone weave. The fibers/cells of flax linen are like straws or like your finger, cylindrical. The image is extremely surface, to a depth of only 10 nanometers. To picture it, imagine the depth of a human hair laid down lengthwise. Further, the image itself is only on one side of each of the fibers of the Shroud. We do not have any kind of technology that can make an image on one side of a fiber or cell of linen without affecting the other side as well.



The image was not made by adding anything to the cloth. The image itself is as if the cloth aged or oxidized differently where the image is than where it is not. To put it another way, it is like the cloth where the image exists is older than the cloth right next to it where the image is not. To try to explain it by science, one would have to determine the process that sped up the aging of the cloth where the image is as compared to where the image is not. No one has yet been able to explain this.

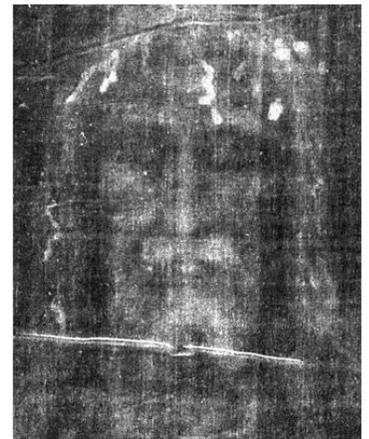
### 5. *The whip wounds.*

The evidence of the whip wounds on the Shroud that can be seen from the shoulder to nearly the ankles, front and back, prove this man was punished by the Romans. The wounds come from a Roman flagrum, a device used by the Romans with a handle and three or four leather strips coming from the handle with metal barbells or bone at the ends. We know this is a Roman flagrum because the metal barbells at the ends were found in archaeological sites and matched the wounds precisely. This proves the wounds of the man in the image on the Shroud were most certainly made by this kind of whip.



### 6. *The look on the face of the man on the Shroud is not one of pain/anguish but of peace.*

This is a human observation. A person who is treated the way the Romans treated their victims of crucifixion would be expected to be in agony, yet the look of the face of the man in the image on the Shroud is peaceful. In the New Testament, Jesus is recorded to have said, "No one takes my life from me, I lay it down freely." This was an intentional act of love and it was this which most probably explains the look of peace on the face.



### 7. *The spear wound in the side.*

The shape of the lance can be seen in the wound to the side which has been proven to come from a Roman lance. We know that Christ's side was pierced with a Roman lance from which came blood and water. This eyewitness description we know to be blood and pericardial effusion from our modern medical knowledge.



8. *The photographic-reversed and three-dimensional image properties.*

The flat image is not a photograph, but the positive has characteristics of a negative photo and the negative image of the Shroud has positive image characteristics.

Further, when the image is processed with a VP-8 Image Analyzer to make a brightness map, the brightness correlates directly to 3D. The image contains what is like a spatial database in brightness. One of the functions of this analog computer (VP-8) is to make brightness maps (not 3D), but the brightness map of the image on the Shroud comes out in proportional 3D.

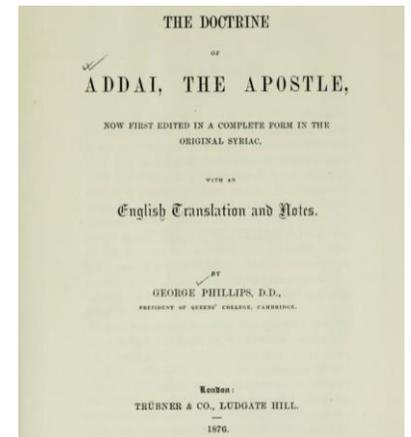


For more information on the VP-8, see [VP-8 Image Analyzer](#).

9. *The legend of King Agbar V.*

This legend is recorded in a document found in the archives of the city of Edessa known as the Doctrine of Addai. The legend part tells us this king of Edessa (modern day Sanliurfa, Turkey) contracted leprosy (around 29 AD) and believed Jesus could heal him. He sent an emissary to Jerusalem to get Jesus but he was already crucified. This is where the legend ends.

St. Jude the apostle sends Addai (one of the 70/72 sent in Lk 10) with the cloth and when the king is in its presence 10 days he is healed, and he permits Addai to preach. The first thing he does as he gain adherents is to found Churches and ordain Bishops, Priests & Deacons as recorded in the Doctrine of Addai. It is an historic fact that Edessa was the first Christian city



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