

# The Full-Length History Of The Turin Shroud

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## Authors

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## Abstract:

Those who advocate for the historical existence of the Turin Shroud during the first Christian millennium frequently cite references to a portrait of Jesus found in three different versions of the famous Abgar legend. The *Doctrine of Addai*, datable to ca. 400 CE, relates the story of a portrait of Jesus' face, hand-painted upon some unknown object, being presented to King Abgar V of Edessa. The *Acts of Thaddeus*, datable to the seventh century, claims that this same portrait was miraculously formed when Jesus washed his face and dried it on a cloth. The *Narratio de imagine Edessena*, dateable to ca. 945 CE, not only repeats the account contained in the *Acts of Thaddeus*, but also suggests the possibility that this same portrait may have been miraculously formed when Jesus wiped the sweat of agony from his face onto a cloth. Yet, it must be candidly acknowledged that all of the above-mentioned literary allusions fall considerably short of the desired evidential mark because, as has been correctly noted by Averil Cameron, a highly-respected professor of Byzantine history, a facial image of a living Jesus is "utterly different than what is suggested by the Shroud, which bears beyond all doubt the complete bodily image back and front of a dead and wounded man lying in a prone position". In this paper, the author presents historical, archaeological, scriptural, ecclesiastical, and literary evidence of a full-length image of a dead and/or wounded Jesus which, having originated in the apostolic era, found its way to the Byzantine capital, and was, in the early years of the thirteenth century, publicly exhibited as the full-length imaged Shroud of Constantinople.