

# The Crucified Christ Seen by the Galatians: A Literal Context for ΠΡΟΕΓΡΑΦΗ (Galatians 3.1)

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## ABSTRACT

Galatians 3:1 is likely the earliest reference in existence bearing witness to the striking image on what we know today as the Shroud of Turin. Scholars have failed to identify a literal object for the eyes of Paul's Gentile converts in Galatia that would have made it possible for them to have seen Christ crucified nearly twenty years earlier in Jerusalem. Therefore, this verse has been understood as a metaphor for Paul's "public preaching." This paper develops the thesis<sup>2</sup> that the prevalent "preaching metaphor" should be rejected because the literal object his converts saw was the crucified image of Jesus on His burial cloth!

*Tags:* Shroud of Turin, Galatians 3:1, Church history, New Testament

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## 1. INTRODUCTION

Over the past forty years a growing plethora of scientific<sup>3</sup> and historical<sup>4</sup> interdisciplinary evidence has emerged to strengthen the case for accepting the Shroud of Turin as the genuine burial cloth of Jesus. The great enigma of the Shroud concerns the faint, ghostly image of a crucified man on the inside surface of the cloth. "The man in the Shroud" shows bloodstains and torturous wounds that are compatible with the wounds inflicted

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<sup>1</sup> The author can be contacted via his website: [www.theincredibleshroud.com](http://www.theincredibleshroud.com).

<sup>2</sup> The thesis for the Shroud being behind Galatians 3.1 was first initiated with a brief paper by Frederick W. Baltz, "A Galatian Sojourn of the Shroud of Turin? Pollen, Paul, and a Public Portrayal of Christ," at the St. Louis Shroud Conference in 2014, <https://www.shroud.com/pdfs/stlbaltzpaper.pdf>. When I first heard Gal 3.1 might be a reference to the Turin Shroud, I opened my Greek New Testament and discerned what someone else had earlier perceived. It led me to question whether there might be other texts in the NT also hinting at the Shroud. It would be some time before I would discover and read Dr. Baltz' paper. But, if he had not first opened the door, I might never have written the current paper. So, thank you Dr. Baltz! In this paper I attempt to move his thesis forward with an extensive historical-grammatical analysis.

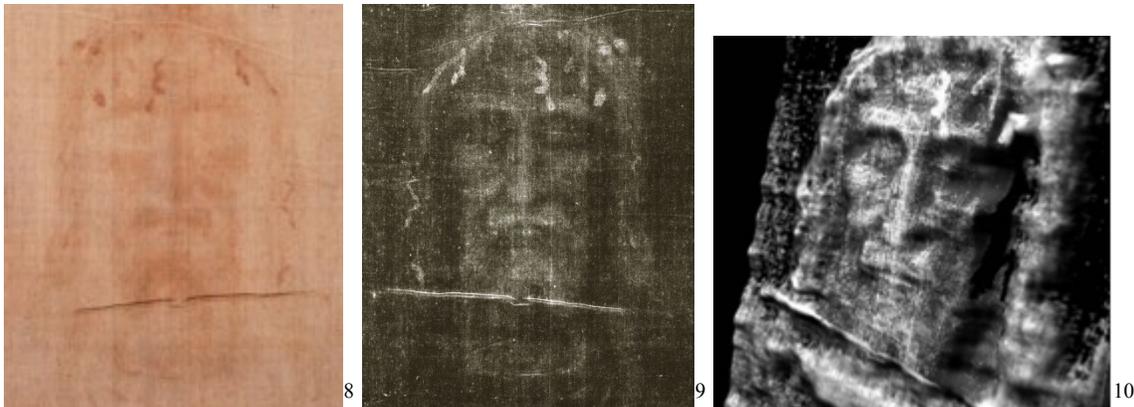
<sup>3</sup> For an overview of the scientific evidence see Robert J. Spitzer, "Science and the Shroud of Turin," *Magis Center of Reason and Faith* (May 2015) 1–33, accessed April 5, 2019, [https://2i7i0l43fgic4pas6ndtk6b-wpengine.netdna-ssl.com/wp-content/uploads/2017/07/Science\\_and\\_the\\_Shroud\\_of\\_Turin.pdf](https://2i7i0l43fgic4pas6ndtk6b-wpengine.netdna-ssl.com/wp-content/uploads/2017/07/Science_and_the_Shroud_of_Turin.pdf);

<sup>4</sup> For an overview of the historical evidence see Ian Wilson, *The Blood and the Shroud* (New York, NY: The Free Press, 1998) 111–75; Jack Markwardt, "Modern Scholarship and the History of the Turin Shroud," *St. Louis International Shroud Conference* (October 2014), accessed April 22, 2019, <http://www.shroud.com/pdfs/stlmarkwardtpaper.pdf>.

upon Jesus as recorded in the Biblical account. The puzzle is over how the image was formed.

Looking for a natural explanation to explain the image formation leaves one with “*a mystery wrapped in an enigma.*”<sup>5</sup> No one to date has been able to successfully replicate the image, due to its inexplicable characteristics. For example, the image has no signs of having been forged by an artist and, remarkably, has traits of being a 3-D photographic negative! After a five-year study, a team of scientists concluded that the image on the cloth was likely formed by a very brief, but intense burst of vacuum ultra-violet light coming from (or through) the (dematerializing) body.<sup>6</sup> In layman terms that’s called a miracle!

*The radiation in the far ultraviolet is able to create a Shroud-like coloration on linen fabrics. Jackson was right as well considering this ‘radiative hypothesis’ outside current paradigm and known scientific phenomena, because we measured the amount of radiation energy and the ultra-short duration of laser pulses required to achieve a Shroud-like linen coloration, and these parameters cannot be generated by any natural phenomenon known to date.*<sup>7</sup>



One conclusion is certain: the image of torture and crucifixion depicted on the cloth fits only one man and one story throughout all of history! “*The comparison of the New Testament and the Shroud image lines up at every point.*”<sup>11</sup>

<sup>5</sup> Frank Viviano, “Why Shroud of Turin’s Secrets Continue to Elude Science,” *National Geographic*, April 17, 2015, accessed April 22, 2019, <https://news.nationalgeographic.com/2015/04/150417-shroud-turin-relics-jesus-catholic-church-religion-science.html>.

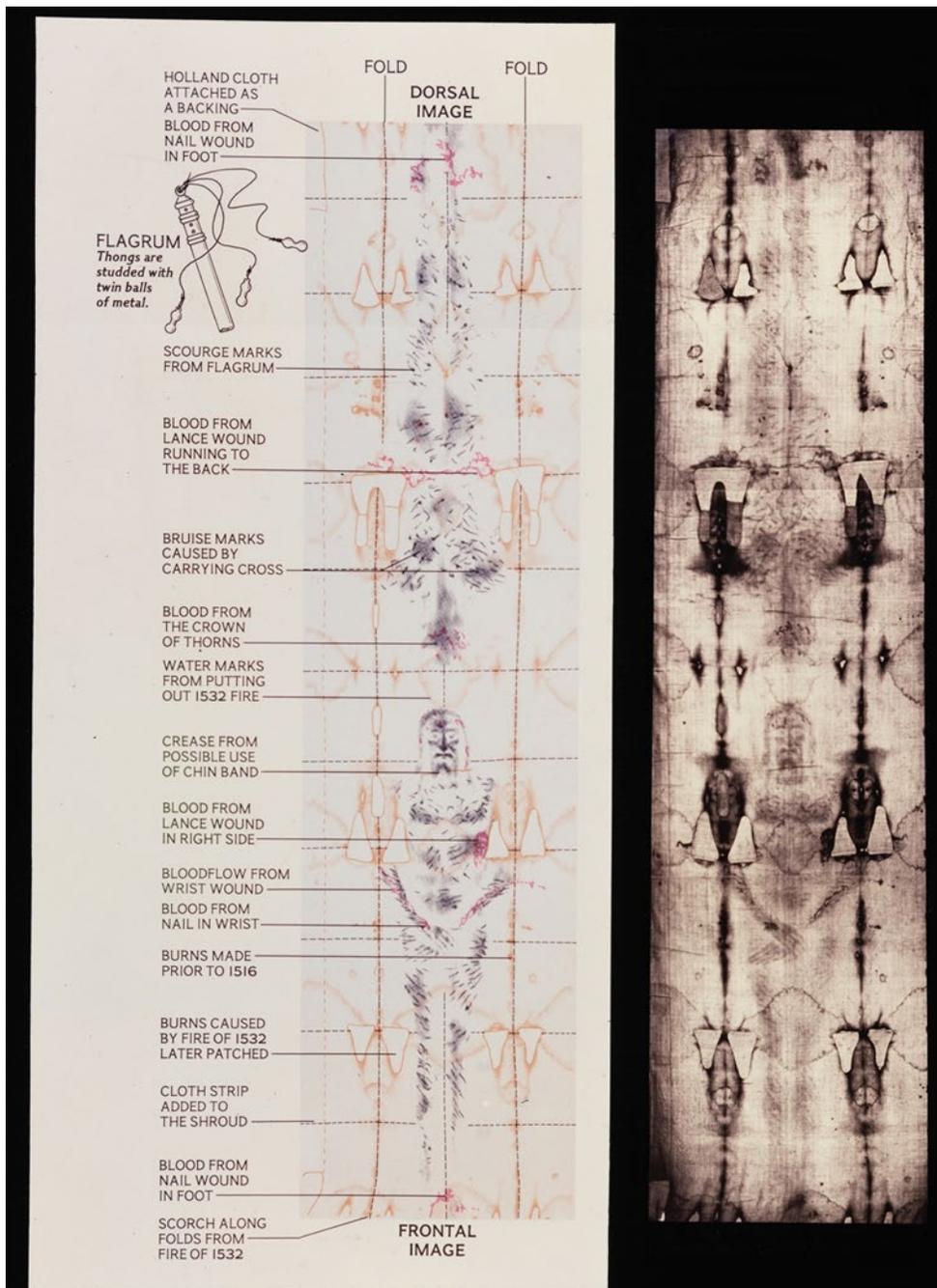
<sup>6</sup> Paolo Di Lazzaro, “Shroud-like coloration of linen by ultraviolet radiation,” *ENEA Research Centre* (May 2, 2015), accessed September 16, 2019, <https://www.shroud.com/pdfs/duemaggioDiLazzaroENG.pdf>.

<sup>7</sup> Ibid.

<sup>8</sup> This is how the face on the cloth appears to the natural eye, the status of which resembles a photographic negative. © Vernon Miller, 1978. No unauthorized reproduction of Material on other Websites is allowed without prior written permission from the shroudphotos.com copyright holder. Original photos are available for free at [www.shroudphotos.com](http://www.shroudphotos.com).

<sup>9</sup> This is how the face looks when a photograph is taken and the negative is then developed, its properties now resembling a normal (positive) photograph. © Vernon Miller, 1978.

<sup>10</sup> 3-D enhanced image. © 2003 Mário Azevedo.



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This paper accepts the preponderance of scientific and historical *evidence* affirming the Turin Shroud to be the authentic burial cloth of the crucified Jesus. Based on that evidential and logical conclusion, the author aims to show that there are likely veiled

<sup>11</sup> Kenneth E. Stevenson and Gary R. Habermas, *Verdict on the Shroud: Evidence for the Death and resurrection of Jesus Christ* (Ann Arbor, MI: Servant Books, 1981) 45.

<sup>12</sup> © Vernon Miller, 1978.

references in the New Testament to the cloth we have come to know as the Shroud of Turin.<sup>13</sup>

One reason John Calvin rejected the Shroud as genuine is because there are no direct statements in the New Testament to such a remarkable image on Jesus' burial cloth. "How is it possible that those sacred historians, who carefully related all the miracles that took place at Christ's death, should have omitted to mention one so remarkable as the likeness of the body of our Lord remaining on its wrapping sheet?"<sup>14</sup> What Calvin failed to appreciate is that the early Christians would have treasured the cloth and, due to persecution, would have wanted to keep its existence a secret from religious opponents or government authorities who, if they knew of its existence, would likely have searched for the priceless cloth to either confiscate or destroy it. After all, Jesus clearly warned: "Do not give that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces."<sup>15</sup> Therefore, we should not be surprised if any mentioning of the Shroud in the New Testament is "veiled."

William Ramsey, the renowned archaeologist who focused his efforts on early Christianity, wrote: "it was the recognized duty of a Christian to use carefully veiled language."<sup>16</sup> In time, the practice of secrecy in matters concerning church rites and treasures became known as "The Discipline of the Secret."<sup>17</sup>

A Syrian document known as "The Doctrine of Addai" dates from the end of the third century. It tells of a wonderful "vision seen by (King) Abgar in the face of Addai." In Eastern Orthodox tradition this vision became identified with a renowned icon, the image of Jesus' face on linen cloth known as "The Image of Edessa."<sup>18</sup> Interestingly, we find this statement: "Do not ask concerning **hidden things written in the sacred books which you possess.... unbelievers ... lack the concealed eye of the hidden mind...**"<sup>19</sup>

There is an interesting incident from the fourth century that helps us to appreciate the potential danger that existed. When the emperor, "Julian the Apostate," visited Antioch

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<sup>13</sup> See this author's four other papers: "Are There Veiled References to the Shroud of Turin in the New Testament?"; "Early Christians Identified Jesus' Shroud With His Royal & Priestly Robe!"; "The Image on the Turin Shroud Is the Sign of Jonah for Our Generation!"; and "He Saw and Believed! Is the Shroud of Turin in the Background of John's Resurrection Narrative? (John 20.1-10)." These can all be found at [www.shroud.com](http://www.shroud.com).

<sup>14</sup> John Calvin, *Treatise on Relics* (1543) 238, accessed May 8, 2019, [https://www.ccel.org/ccel/calvin/treatise\\_relics.v.html](https://www.ccel.org/ccel/calvin/treatise_relics.v.html).

<sup>15</sup> Matthew 7.6

<sup>16</sup> W. M. Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford: Clarendon Press, 1897) 789.

<sup>17</sup> When employing the custom, "the technique was to speak of the realities and the rituals of the Christian life in an allusive manner, by hinting rather than by stating explicitly." Brian McNeil, "Avircius and the Song of Songs," *Vigiliae Christianae* 31, no. 1 (1977) 23, as quoted by Jack Markwardt, "Ancient Edessa and the Shroud, History Concealed by the Discipline of the Secret," *Proceedings of the Columbus International Shroud Conference* (Columbus, Ohio, 2008) 16, accessed April 16, 2019, <http://www.ohioshroudconference.com/papers/p02.pdf>.

<sup>18</sup> See Ian Wilson, *The Shroud* (London: Bantam Books, 2010) 162-63.

<sup>19</sup> George Howard (translator), "The Teaching of Addai," *Society of biblical Literature* (Ann Arbor, MI: Scholars Press, 1981) 89. Bold emphasis added by the current author.

in Syria during October of 362 a fire damaged the Temple of Apollo and destroyed the statue of Apollo. He blamed the fire on the Christians and ordered the Great Cathedral closed<sup>20</sup> and its treasures confiscated.<sup>21</sup> However when the church presbyter, Theodorus, refused to hand over a certain object that he had hidden, “*he suffered torture and final execution rather than reveal some important secret. What that secret was is not known, but we may conclude that it referred to the treasure which he had hidden and whose hiding place he refused to divulge.*”<sup>22</sup>

Interestingly, approximately 175 years later, during a rebuilding project of the city’s walls, near the Gate of the Cherubim, “*an awesome image of Christ which was an object of particular veneration*” was discovered!<sup>23</sup>

One historian has made the intriguing case that, behind the late second–century cryptic “Inscription of Abercius,” is the story of the Shroud being used as a missionary aid in the conversion of King Abgar VIII of Edessa to Christianity.<sup>24</sup>

## 2. THE SHROUD USED AS AN AID IN EVANGELISM?

It is intriguing to consider what the Church historian, Eusebius, wrote in the early 4<sup>th</sup> century. In discussing Peter making his way to Rome, Eusebius penned this statement: “*He (Peter) ... bore **the precious merchandize** of the revealed light from the east to those in the west, announcing the light itself...*”<sup>25</sup> What exactly was “the precious merchandize” Peter took with him to Rome? Might it have been the Shroud?

Is it possible that Jesus’ apostles in the early Church made use of the Shroud as an aid in telling and providing evidence for the Gospel story?

Peter is the best candidate to have served as the first custodian of the Shroud:

- Peter was ordained as the chief of the Apostles (Matt 16.18-19).
- He was the first to enter the empty tomb where the Shroud was discovered (John 20.1-10).
- He traveled extensively preaching the Gospel (Acts 12.17; Gal 2.11; 1 Cor 1.12; 1 Pet 1.1; 5.12-13).

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<sup>20</sup> Henry Chadwick, *The Early Church* (New York: Penguin Books, 1967) 156.

<sup>21</sup> Downey, *A History of Antioch*, 388.

<sup>22</sup> Gustavus A. Eisen, *The Great Chalice of Antioch* (New York: Kouchakji Freres, 1923) 5.

<sup>23</sup> Downey, *A History of Antioch*, 544; John Moschos, trans., *The Spiritual Meadow (Pratum Spirituale)*, John Eviratus, (Collegeville, MN: Liturgical Press, 2008) 212; John Jackson, *The Shroud of Turin: A Critical Summary of Observations, Data, and Hypotheses* (The Turin Shroud Center of Colorado: [www.shroudofturin.com](http://www.shroudofturin.com), 2017) 14-16.

<sup>24</sup> Markwardt, “Ancient Edessa,” 1-49.

<sup>25</sup> Eusebius, *Ecclesiastical History* (Grand Rapids, Michigan: Baker, 1955) II.XIV. See John Wehnam, “Did Peter Go to Rome in 42?” *Tyndale Bulletin* (1972) 23:94–102.

- Peter is commonly thought to have been “the servant of the Priest” who was given the Shroud after the Resurrection, as referenced by Jerome who quoted from the lost *Gospel According to the Hebrews*.<sup>26</sup>
- As cited above, according to the early church historian, Eusebius, during the reign of Claudius (41-54 AD): “Peter ... bore *the precious merchandize of the revealed light* from the east to those in the west (Rome), announcing the light itself...”<sup>27</sup>
- According to tradition, Peter was the founder of the church in Antioch, its first bishop,<sup>28</sup> and used Antioch as the base for his missionary activities between 47 and 54 A.D.<sup>29</sup>

Therefore, Peter is the best candidate to have been the first custodian of the Shroud.

At the very time Antioch is believed to have been the base for Peter’s missionary activities (47-49), we learn that Paul and Barnabas were called out by the Holy Spirit and sent out by the church at Antioch<sup>30</sup> on their first missionary journey.<sup>31</sup> On that journey they would travel into the Roman province of Galatia. We must, therefore, ask a very relevant and intriguing question: were those two missionaries given the Shroud to be used as an evangelistic aid on their travels? Does that scenario serve as the historical backdrop to the statement we find Paul writing to his Galatian, Gentile converts not long after returning to Antioch?

### 3. GALATIANS 3.1

The Apostle Paul’s letter to the Galatians is commonly dated to 49 A.D., after his first missionary journey to the southern region of that Roman province and within twenty years following the crucifixion of Jesus. This text, therefore, could be the earliest *implicit* proof to the existence of the Turin Shroud!

The *Sitz im Leben* for Galatians finds Paul facing an attack on the Gospel he preaches. Agitators have arrived in that province insisting Paul’s gospel is incomplete and that he doesn’t have the backing of the “pillars” (James, Cephas, and John) in Jerusalem.<sup>32</sup> These troublemakers (who may have claimed to have the support of James in Jerusalem<sup>33</sup>) have shaken the faith and confidence of Paul’s converts by insisting they must be circumcised and keep the Mosaic Law in order to be fully converted to Christ.

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<sup>26</sup> Jerome, *De Viris Illustribus* 2. See Johannes Quasten, *Patrology* (Christian Classics: Westminster, Maryland, 1992) 1:111.

<sup>27</sup> Eusebius, *Ecclesiastical History* (Grand Rapids, MI: Baker, 1955) II.XIV: 64.

<sup>28</sup> Glanville Downey, *A History of Antioch in Syria from Seleucus to the Arab Conquest* (Princeton, NJ: Princeton University Press, 1961) 583-86.

<sup>29</sup> *Ibid.*, 281-82

<sup>30</sup> Acts 13.1-3

<sup>31</sup> Acts 13-14

<sup>32</sup> See Gal 1.6–2.15.

<sup>33</sup> Gal 2.12; cf. Acts 15.1, 24

Providing positive arguments in support of his thesis (that the law plays no positive role in becoming a Christian) Paul begins the most important part<sup>34</sup> of his defense by writing:

***“You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?”***<sup>35</sup>

This verse has puzzled commentators. How could the pagan converts of St. Paul have seen the crucifixion of Jesus—a death that had taken place hundreds of miles away in Jerusalem and nearly twenty years earlier? Such seems highly unlikely! Therefore, it is understandable why this verse is usually understood in a figurative or metaphorical manner, especially when read from a simple English translation of the original Greek.

Three verbs are found in this intriguing verse. Two of those verbs are especially in need of careful contemplation and an astute analysis as we consider the possibility of the Turin Shroud being present in the background.

The first verb in the verse is ἐβάρσκαθεν from the verb βάρσκαίνω, meaning “to bewitch someone.”<sup>36</sup> Behind this verb was the common fear in the ancient world of having a curse placed upon your body or fate by someone “casting the evil eye” upon you.

This is the only occurrence of the verb βάρσκαίνω in the New Testament. Why does Paul use it here? A clue may be found later in the letter. Paul reminds his readers how he first came to them with “a bodily illness,”<sup>37</sup> yet, he states: “*you did not despise or spit out*” (ἐξέπτύσατε), but, rather, “*you received me as an angel of God, as Christ Jesus Himself.... For I bear you witness, that if possible, you would have plucked out your eyes and given them to me.*”<sup>38</sup> Aristotle mentioned how “spitting” could be used to protect one from the curse of the evil eye.<sup>39</sup> “The effect of the spell, if the evil eye is detected at the time, could be averted by spitting.”<sup>40</sup>

Reading between the lines, the following scenario seems plausible. Paul’s opponents have accused him of being afflicted by the curse of the evil eye. In turn, with his heretical preaching, Paul has passed that curse onto his converts. He is under the influence of a demonic spirit.<sup>41</sup> Furthermore, since the Shroud is a funeral cloth that once

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<sup>34</sup> Gal 3.1–4.11

<sup>35</sup> Gal 3.1 (NASV)

<sup>36</sup> W. Bauer, W. F. Arndt, and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957) 136.

<sup>37</sup> Gal 4.13. “It was widely believed that sick persons or deformed persons were that way because of the evil eye having been cast upon them.” Ben Witherington III, *Grace in Galatia: A Commentary on Paul’s Letter to the Galatians* (Grand Rapids: Eerdmans, 1998) 203.

<sup>38</sup> Gal 4.14b-15

<sup>39</sup> Aristotle, *Academia Regia Borussica*, Fragmenta No. 271, p. 1527<sup>a</sup>, 29. Cited by Delling, in “βάρσκαίνω,” *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964) 1:595.

<sup>40</sup> J. Stafford Wright, “Magic,” in *Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1976) 2:559.

<sup>41</sup> The astute reader will recall how certain opponents of Jesus had accused him of having “an unclean spirit”—even being “possessed by Beelzebul” (the ruler of the demons)—and was casting out demons by

was in contact with a corpse and still has blood on it, these Judaizers likely are looking upon the Shroud as an unclean tool used by Satan to deceive the naive, rather than being “a sign from heaven.”<sup>42</sup>

Paul’s response in Galatians is to turn the tables on his opponents. He demonizes them!<sup>43</sup> They, in fact, are the ones who are serving Satan, preaching heresy, and endangering his converts with the curse of the evil eye!

The second verb we need to analyze in Galatians 3.1 is προεγράφη, from the verb προγράφω.<sup>44</sup> This verb has two basic meanings depending on how the preposition is contextually understood.

On the one hand, the prefix προ– (before) can be understood in a temporal sense. The verb is then rendered “to write before(hand).”<sup>45</sup> Elsewhere we find Paul twice using προγράφω to refer to an earlier letter.<sup>46</sup> However, it is very unlikely in our Galatian text that Paul has a previous letter in mind.<sup>47</sup>

The other way to understand this verb is to interpret the prefix προ– in a locative sense. The literal meaning for this preposition is “before” or “in front of.”<sup>48</sup> This verb is then rendered “to show forth” or “portray publicly.”<sup>49</sup> Προγράφω was used by Greek writers for posting an “official notice,” an “edict,” or a “warrant,” such as in the public square.<sup>50</sup>

- “This was the common word for the posting of public notices.”<sup>51</sup>
- F.F. Bruce comments: “‘display before (one’s audience),’ as on a public placard—a thoroughly classical usage.”<sup>52</sup>

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using black magic. Jesus responded with a harsh warning about “blaspheming against the Holy Spirit” (Mark 3.20-30).

<sup>42</sup> The author has written a paper revealing how the Shroud should be seen as the promised “Sign of Jonah” and the Father’s witness to the death, burial, and Resurrection of Jesus. See “The Image on the Turin Shroud Is the Sign of Jonah for Our Generation!” at [www.shroud.com](http://www.shroud.com).

<sup>43</sup> Cf. Gal 1.8-9; 5.8

<sup>44</sup> For a summary and critique of the different interpretations προγράφω has received in this verse, see Basil S. Davis, “The Meaning of ΠΡΟΕΓΡΑΦΗ In the Context of Galatians 3:1,” *New Testament Studies* 45 (April 1999) 194-212.

<sup>45</sup> Bauer, *Lexicon*, 710.

<sup>46</sup> Rom 15.4 and Eph 3.3

<sup>47</sup> Rendall holds a minority view that Paul is referring to some document which he had earlier placed into their hands. See Frederic Rendall, “The Epistle to the Galatians,” *The Expositor’s Greek New Testament 2* (Grand Rapids: Eerdmans, 1961 {1897}) 167.

<sup>48</sup> Bauer, *Lexicon*, 708.

<sup>49</sup> *Ibid*, 771

<sup>50</sup> See Schrenk, “Προγράφω,” in *Theological Dictionary of the New Testament*, edited by Gerhard Kittel (Grand Rapids: Eerdmans, 1971) I.771.

<sup>51</sup> Gordon D. Fee, *Galatians: Pentecostal Commentary Series* (United Kingdom: Deo Publishing, 2007) 104.

<sup>52</sup> F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1982) 148.

In Galatians 3.1 προγράφω is in the aorist tense which implies a completed action had taken place sometime in the past. The subject of the verb is Jesus Christ. It is in the passive voice. Therefore, by this verb, Paul is stating that, in some way, Jesus Christ had been “publicly portrayed” on a prior occasion “before your eyes” (οἷς κατ’ ὀφθαλμοῦς).

We should conclude that some sort of object (an object depicting the crucifixion of Jesus) had been shown openly or publicly before their very eyes, as on a signboard.

The final verb in the verse tells the reader how Jesus Christ was publicly portrayed before their eyes: ἐσταυρωμένος. This participial form of σταυρόω (“to crucify”) is in the perfect tense and the passive voice. The passive voice tells us that Jesus had been the victim of the cruel act of crucifixion. What does Paul intend to communicate by using the perfect tense?

In their Greek grammar, Dana and Mantey remind us that “*It is best to assume that there is a reason for the perfect whenever it occurs,*” rather than the use of the simple aorist tense.<sup>53</sup> Another Greek grammarian states that, when a Biblical writer makes use of the perfect tense instead of the common past tense of the aorist, one “*ought, in every case, to look for a reason for one tense being used rather than the other.*”<sup>54</sup>

What is the significance of the perfect tense? The perfect tense:

- “... denotes the continuance of completed action.”<sup>55</sup>
- “... implies a past action **and affirms an existing result.**”<sup>56</sup>
- “... is the tense of complete action. Its basal significance is the progress of an act ... to a point of culmination **and the existence of its finished results.**”<sup>57</sup>

So we can understand how Richard N. Longenecker is on target when, in his distinguished commentary, he writes: “*The participle ἐσταυρωμένος, being in the perfect tense, **lays emphasis on the crucifixion as an accomplished fact with present results ...***”<sup>58</sup> Similarly, Ben Witherington III describes the perfect participle here as “*indicating a past fact that **has enduring influence and effects.***”<sup>59</sup>

We can, therefore, draw two conclusions from this participle:

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<sup>53</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: Macmillan: 1927) 200.

<sup>54</sup> W. H. Simcox, *The Language of the New Testament* (London: Hodder and Stoughton, 1889) 106.

<sup>55</sup> Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament* (Chicago: University of Chicago Press, 1961) 175.

<sup>56</sup> Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek* (Grand Rapids: Kregel Publications, 1976 {1900}) 37. The bold font was added by the current author for emphasis.

<sup>57</sup> Dana, 200. Emphasis added.

<sup>58</sup> Richard N. Longenecker, *Word Biblical Commentary: Galatians* (Colombia: Nelson Publishers, 1990), 101. Emphasis added.

<sup>59</sup> Witherington, *Grace*, 205. Emphasis added.

1. The recipients of Paul's letter had *not* witnessed the crucifixion itself approximately twenty years earlier in Jerusalem. No! The crucifixion of Jesus was something that had taken place earlier. In their present day, it was an "accomplished fact." That is *not* what they had seen with their eyes!
2. Instead, what they had seen "with their own eyes" was the "lasting" or "enduring effects" or "present results" of Jesus "having been crucified."

What possibly could those "lasting results" of crucifixion have been? Did Paul show them a drawing or a painting that depicted the wounds from Christ's Crucifixion? The renowned, first-century Roman teacher, Quintilian, wrote how he had at times witnessed a drawing or painting, on wood or canvas, brought into court and held up in order to sway the emotions of the judge.<sup>60</sup>

How interesting it is that **on the Turin Shroud we certainly do see the "lasting results" or "effects" of a man having been horribly crucified!** Yes, that is exactly what we see! We see the blood stains, the many wound marks from a gruesome flogging, marks from what was apparently a bowl of thorns on the scalp, marks from a piercing of the wrists and ankles with nails, and we also can see a stab wound in the side, as if by a Roman lance! So the marks on the Turin Shroud could certainly be spoken of as the "enduring effects" of "an accomplished fact," a cloth placard showing the "lasting effects" of "*Jesus crucified.*" Incredible!

Paul's language perfectly describes what we know about the image on the Turin Shroud!

Is it simply a coincidence that, at the conclusion of Galatians,<sup>61</sup> Paul mentions "the wound marks of Jesus" (τά στίγματα του Ἰησοῦ)? No! I don't think so!

Without mentioning the Shroud, Bible scholars provide the following translations for this intriguing and, up until now, puzzling verse:

- "*Who has bewitched you—you before whose eyes Jesus Christ was openly portrayed as crucified?*"<sup>62</sup>
- "*Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes stood revealed the crucified Christ?*"<sup>63</sup>
- "*You must have been bewitched—you before whose eyes Jesus Christ was openly displayed upon his cross.*"<sup>64</sup>
- "*Before whose eyes Jesus Christ has been set as the Crucified like a posted proclamation.*"<sup>65</sup>

<sup>60</sup> Quintilian, *Institutio Oratoria* 6.1.32. On the extreme tactics ancient orators sometimes used to deliver their speeches see Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia* (Philadelphia: Fortress Press, 1979) 131–32.

<sup>61</sup> Gal 6.17

<sup>62</sup> J. D. G. Dunn, *The Epistle to the Galatians* (Peabody, MA: Hendrickson Publishers, 1993) 152.

<sup>63</sup> Marvin R. Vincent, *Word Studies in the New Testament* (Peabody, MA: Hendrickson Publishers, 1887) 4:112.

<sup>64</sup> *New English Bible* (London/New York: Oxford University Press, 1961) 322.

- “Before whose eyes Jesus Christ was portrayed on the cross.”<sup>66</sup>
- “It was before your eyes that Jesus Christ was publicly exhibited as crucified.”<sup>67</sup>

With our explanations for the three verbs provided earlier in this paper, I suggest the following expanded or full translation is appropriate:

*“You foolish Galatians! Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes the lasting effects of the crucified Christ were vividly depicted (or, posted up)?”*

What better *cryptic* or *veiled* description of the Turin Shroud could a person give?

#### 4. FOOD FOR THE SOUL<sup>68</sup>

When contemplating this verse scholars are left with this question: How could Paul’s converts in Galatia have seen “the lasting effects” of Jesus’ crucifixion twenty years after the event?

Surprisingly, commentators have failed to consider that Paul might actually be speaking here of the Turin Shroud as *the object* his pagan converts had seen “with their own eyes.” In fact, I am not aware of one published commentary on Galatians that even entertains the possibility of the Turin Shroud being the solution to this puzzling verse!<sup>69</sup> Instead, there exists a “Signature of Meaning” whereby everyone simply steps in line and follows the accepted interpretation.

Likely a primary reason why scholars have neglected the Shroud is due to Protestants having a strong aversion to religious relics. But, even though “*a great deal of the medieval relics were forgeries, doesn’t of course prove that all of them were. Each one*

<sup>65</sup> Schrenk, 771.

<sup>66</sup> Bauer, *Lexicon*, 711.

<sup>67</sup> Steven Muir, “Vivid Imagery in Galatians 3:1—Roman Rhetoric, Street Announcing, Graffiti, and Crucifixions,” *Biblical Theology Bulletin* 44, no. 2 (2014) 84.

<sup>68</sup> Recently the author was invited to give a one-hour presentation on the Turin Shroud at Pepperdine University in beautiful Malibu, California. His oldest brother is a dentist living and working in a beach community about an hour’s drive from Malibu. He had heard of the Shroud but knew nothing of it. Fortunately he was able to hear the author’s presentation. Afterwards, he sent him a heart-warming email, saying simply: “*Thank you, brother! That was food for my soul!*” Precious and so well stated, for that is exactly what the Shroud is!

<sup>69</sup> The author has personally examined more than twenty commentaries on Galatians, many of which were written by well-known and esteemed Bible scholars. Yet, he found none even mentioning the Shroud in discussing this text! Even the critical “Exegetical Commentary” by Douglas J. Moo, written as recently as 2013, makes no mention of the Shroud at all, nor does the most recent critical commentary by David A. DeSilva in 2018. The following scholars all hold to the “preaching metaphor” for interpreting προεγράφη: F. F. Bruce, Richard N. Longenecker, J. D. G. Dunn, Gordon Fee, Douglas Moo, Ben Witherington III, H. D. Betz, Scot McKnight, David A. DeSilva, Leon Morris, Donald Guthrie, Ronald Fung, Henry Chadwick, R. Alan Cole, Herman Ridderbos, G. Walter Hansen, Timothy George, Charles B. Cousar, and others. There are some “heavy hitters” on that list!

*of them should be considered individually, scientifically and critically.*”<sup>70</sup> The existence of many fake Van Goghs does not prove the real ones are fakes. At the same time, the author suggests it is better to speak of the Shroud as an “artifact,” rather than as a “relic.”

New Testament scholar, Simon J. Joseph, has discussed reasons why Bible scholars have, unfortunately, ignored the Shroud.<sup>71</sup> And he adds this important comment regarding Sindonological<sup>72</sup> research: “... *recent studies indicate that a thorough reassessment of the Shroud is required.*”<sup>73</sup>

When New Testament scholars do discover the Shroud it will revolutionize “the search for the historical Jesus.” Instead of viewing the Resurrection of Jesus as something which occurred only in the “mind of his disciples,”<sup>74</sup> theologians will be challenged to place the Resurrection among the “hard facts” of history. They will be called upon not to merely view Jesus as a nebulous Jewish teacher who brought hope, comfort, and love to his disciples by means of his presence and words. The Shroud shows us that the crucifixion and Resurrection both happened in the physical reality! The Finnish theologian, Sammeli Juntunen, stated the matter succinctly when he wrote: “*In front of it (the Turin Shroud) science and faith touch each other.*”<sup>75</sup> If someone is searching for God, then discovering the Shroud is indeed “food for the soul.”

But, unfortunately, since Bible scholars have nearly across-the-board overlooked and neglected the Turin Shroud, we can understand how Basil Davis can assert: “*scholarship has failed to provide a satisfactory contextual explanation of this verb*” (προγράφω) in Galatians 3.1.<sup>76</sup>

## 5. THE PREACHING METAPHOR

Consequently, Bible scholars have turned to a non-literal, *metaphorical interpretation* to explain what the Galatians saw. They claim Paul graphically depicted Jesus Christ crucified by means of his *public preaching!* “... *the failure of attempts to find a literal context for the visual language of 3:1 led to the dominant view that προγράφω represents a purely verbal depiction.... the visual language is to be understood metaphorically.*”<sup>77</sup>

<sup>70</sup> Sammeli Juntunen, “Theological Considerations in Front of a Copy of the Shroud of Turin,” 3, accessed June 25, 2019, <https://www.shroud.com/pdfs/n76part3.pdf>.

<sup>71</sup> Simon J. Joseph provides three reasons why New Testament scholars have, for the most part, “*not kept up to date with Sindonological research.*” Joseph, *The Shroud*, 1-4.

<sup>72</sup> Σινδών (sindōn) is the Greek word found in the Synoptic Gospels for the burial cloth of Jesus. On that basis, the study of the Shroud of Turin has become known as Sindonology.

<sup>73</sup> Joseph, *The Shroud*, 4.

<sup>74</sup> Juntunen discusses the influence Rudolf Bultmann and Paul Tillich shared in leading theologians away from an antique and mythical worldview of believing in the “bodily resurrection” of Christ. “*According to Bultmann it is impossible in the modern times of electrical light to believe that Jesus was bodily risen from the grave and was transferred to heaven.*” Juntunen, “Theological Considerations,” 3.

<sup>75</sup> Ibid, 7

<sup>76</sup> Davis, *The Meaning of ΠΡΟΕΓΡΑΦΗ*, 195. Emphasis added.

<sup>77</sup> Ibid, 212. Emphasis added.

- “Paul is referring to his own preaching, arguing that the gospel had been made as clear by him as if he had posted it on a public bulletin board.”<sup>78</sup>
- “Paul acted as an ancient orator when he came to Galatia and delivered his speech with such vivid language that the audience imagined that ‘we were there when they crucified the Lord.’”<sup>79</sup>
- “The reference is **undoubtedly** to Paul’s preaching about Christ among the Galatians: by means of vivid word pictures, Paul presented to them the central salvific reality of the cross of Christ.”<sup>80</sup>

Likewise, the New Living Translation (having this non-literal, *preaching metaphor* in mind) renders the sentence: “For **the meaning** of Jesus Christ’s death was made clear to you **as if** you had seen a picture of his death on the cross.”<sup>81</sup>

There are several reasons, however, why this metaphorical understanding (whereby the image of crucifixion was made vivid by preaching) is likely incorrect and should be rejected for a better and more literal interpretation.

FIRST, “the word is never attested in this sense.”<sup>82</sup> That is, nowhere else—either within or outside of Scripture—do we find προγράφω used in this metaphorical manner in which there is a complete absence of a visual, literal object!

SECOND, and this particular argument should be stressed: the emphasis in the verse is upon the “eyes,” not the ears—upon seeing, not hearing! Paul does *not* say it’s “as if” they had seen something. No! He states they had seen an object, not that they had heard a powerful, graphic sermon!

- Davis correctly asserts, a “*purely metaphorical reading ... fails to account for Paul’s overt emphasis (κατ’ ὀφθαλμοῦς) on the visual element in 3:1.*”<sup>83</sup>
- Similarly, Baltz writes: “Paul would later write to the Romans that ‘faith comes by hearing (Romans 10:17).’ ...In contrast, this statement is about seeing, not hearing. The Galatians have **seen something**.... Paul certainly means the Galatians saw something extraordinary, something which in the wrong hands had the power to ‘bewitch.’ We would have expected him to

<sup>78</sup> James Montgomery Boice, *Galatians: The Expositor’s Bible Commentary* 10 (Grand Rapids: Zondervan, 1976) 453.

<sup>79</sup> Witherington, *Grace in Galatia*, 205. See also Betz, *Galatians*, 131.

<sup>80</sup> Douglas J. Moo, *Galatians: Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 2013) 182. Emphasis added.

<sup>81</sup> *New Living Translation*, Holy Bible: New Testament (Wheaton, IL: Tyndale House, second edition, 2004) 159. Emphasis added.

<sup>82</sup> Schrenk, Προγράφω, 771.

<sup>83</sup> Davis, *The Meaning of ΠΡΟΕΓΡΑΦΗ*, 205.

*say: 'It was **in your hearing** that Jesus Christ was publicly proclaimed as crucified.' But that is not what he says."*<sup>84</sup>

THIRD, γράφω is the common Greek verb for "to write," *NOT* "to speak" or "to preach." Interestingly, the verb was *also* commonly used for 'painting' or 'drawing' and was used that way by both Plato and Josephus.<sup>85</sup> In Homer γράφω was used for the tearing of the flesh by a lance.<sup>86</sup> It is the word from which our English word "graphics" is derived. In light of the *image* on the Turin Shroud, isn't that fact extremely interesting?

FOURTH, depicting a strong verbal portrait of the crucifixion appears to conflict with how Paul said his converts saw his preaching: "*His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible.*"<sup>87</sup> This description of his preaching would seem to exclude the elegant rhetoric required from him by the dominant metaphorical interpretation for Galatians 3:1. In his first letter to the Corinthians, Paul wrote: "*Christ sent me to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void*"<sup>88</sup> and "*I was with you in weakness and in fear and in much trembling. And my message and my preaching were not in persuasive words of wisdom.*"<sup>89</sup>

Nonetheless—despite those personal descriptions which Paul himself made about his preaching—James Dunn accepts the metaphorical interpretation of Galatians 3:1 and, commenting on that verse, asserts: "*The language tells us much about both the style and the content of Paul's preaching.*"<sup>90</sup>

Personally I am much more inclined to agree with Schrenk:

*"... there is nothing in Paul to suggest that in his proclamation of the cross he gave centrality to a heart-rending depiction in the sense of later homiletical and lyrical understanding and practice. Is it likely, then, that his missionary preaching would differ from the κήρυγμα of the word of the cross in the epistles, which is certainly important and central, which undoubtedly extols the saving act of God, but which never even attempts to impress by physical depiction?"*<sup>91</sup>

FIFTH, if a literal rendering of the verb is possible then surely such an interpretation should be considered and even favored. What from the text itself suggests Paul is speaking metaphorically, rather than literally? There is nothing! Why should we conclude that Paul's readers would understand he was simply speaking metaphorically? Such a conclusion on our part is merely speculation.

<sup>84</sup> Baltz, "A Galatian Sojourn of the Shroud of Turin?," op. cit. Emphasis not added by the current author.

<sup>85</sup> Schrenk, "γράφω," 743.

<sup>86</sup> Ibid, 742

<sup>87</sup> 2 Cor 2.10

<sup>88</sup> 1 Cor 1.17

<sup>89</sup> 1 Cor 2.3–4a

<sup>90</sup> Dunn, *Galatians*, 152.

<sup>91</sup> Schrenk, Προγράφω, 771.

*Occam's razor*<sup>92</sup> would favor the simplest solution requiring the least assumptions as being the correct one. Therefore, if a literal interpretation is possible, it should be favored over a non-literal one.

The wounds from crucifixion that are visible on the Turin Shroud certainly do allow for a literal rendering of οἷς κατ' ὀφθαλμοῦς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος (“before your eyes Jesus Christ was publicly portrayed as having been crucified”). Therefore, the “metaphor of preaching” should be rejected. The Shroud makes possible a literal and, therefore, a more appropriate understanding of the passage.

Let it be emphasized that, in the final analysis, the “preaching metaphor” is merely *speculation* based on scholars failing to ascertain a literal *object* that Paul’s converts might have seen with their eyes!

## 6. THE METAPHOR OF PAUL’S SCARS

However, before I can advance the Shroud thesis further, we must consider another thesis put forward by Basil Davis in a scholarly paper twenty years ago. He accepted the dominant view whereby a “preaching metaphor” is understood for Paul’s usage of προγράφω in 3:1. However, he asserted that Paul intended more than “a purely metaphorical reading.” **A visual object must also be in play!** And then he provided such an object for us to consider. Davis suggested: “*Paul is describing himself as the canvas upon which the crucified Christ was publicly displayed.*”<sup>93</sup> Interesting!<sup>94</sup>

Davis correctly observes that, in the context of Galatians, Paul strongly identifies the hardships of his own ministry with the crucified Christ living in him.

Two passages especially stand out in that regard:

1. At the conclusion of the letter, Paul reminds his readers that he bore on his own body “the brand marks (στίγματα) of Christ.”<sup>95</sup> These marks “*are the traces left there by the perils, hardships, imprisonments, scourgings, endured as Christ’s faithful and approved ... soldier.*”<sup>96</sup>

<sup>92</sup> Occam’s razor (or Ockham’s razor) is a problem-solving principle from philosophy. It is sometimes paraphrased by a statement like “The simplest solution is most likely the right one.” Suppose two explanations exist for an occurrence. The one that requires the least speculation is usually correct. [https://en.wikipedia.org/wiki/Occam%27s\\_razor](https://en.wikipedia.org/wiki/Occam%27s_razor)

<sup>93</sup> Davis, *The Meaning of ΠΡΟΕΓΡΑΦΗ*, 208.

<sup>94</sup> Due to the historical context prior to this letter, and due to the grammatical context which Davis directly engages, I feel DeSilva is too harsh with his criticism: “*Davis (“Meaning of προεγράφη) goes too far in suggesting that Paul used his own bodily scars (6:17) as a crude visual aid in this proclamation.*” David A. DeSilva, *The New International Commentary on the New Testament: The Letter to the Galatians* (Grand Rapids: Eerdmans, 2018) 268, n. 12.

<sup>95</sup> Gal 6.17

<sup>96</sup> Joseph Henry Thayer, trans., στίγμα, in *A Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, 1889) 588.

- Muir wonders if Paul “*literally displayed his wounds during an address.*” <sup>97</sup>
  - Frederick Baltz writes: “*Paul had suffered violence in bringing the Gospel to the Galatian cities of Derbe, Lystra, and Iconium.... the bruises, the wounds, the fractures, and scars that Paul endured were in character with what had happened to the Lord Jesus with whom Paul was united by baptism (cf. Romans 6), and whose sufferings he was sharing in the present moment.*” <sup>98</sup>
2. Davis correctly asserts that the verb προγράφω in 3.1 “*cannot be interpreted without reference to the immediately preceding verses,*” <sup>99</sup> where Paul writes:

*“I have been crucified”* <sup>100</sup> *with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.*” <sup>101</sup>

So, from the literary context of the letter itself, Davis suggests we should equate the persecuted body of Paul for the object the Galatians had seen with their own eyes. “*Hence the crucified Christ was evident to all who saw the apostle and heard his message.*” <sup>102</sup> While his thesis is commendable, can we really expect Paul’s readers to have understood that he was speaking of “himself” when he wrote: “*with your own eyes you saw the (lasting effects) of Christ crucified!*”? I think that’s stretching it a bit! Surely Paul would have clarified the matter better if that had been his intended meaning!

## 7. A LITERAL CONTEXT FOR ΠΡΟΕΓΡΑΦΗ

I propose there is a better thesis than what Davis proposed in 1999! And it is a thesis that will actually support the contextual observation about Paul personally identifying with Christ’s crucifixion. In fact, this new thesis actually puts Davis’ contextual understanding on a more solid foundation than what he himself proposed.

I suggest, instead of Paul “*describing himself as **the canvas** upon which the crucified Christ was publicly displayed*” (emphasis added), it is more likely that the Turin Shroud was **the canvas** his readers had seen! No metaphorical reading is thereby required for προγράφω.

Four persuasive arguments favor the Turin Shroud being the object seen by the Galatians as opposed to the scars of Paul’s own body.

<sup>97</sup> Muir, *Vivid Imagery in Galatians 3:1*, 84. See also Witherington, *Grace in Galatia*, 205.

<sup>98</sup> Baltz, *A Galatian Sojourn*, 5.

<sup>99</sup> Davis, *The Meaning of ΠΡΟΕΓΡΑΦΗ*, 206.

<sup>100</sup> As in 3.1 the verb “crucified” here in 2.20 is also in the perfect tense, indicating a “past fact that has enduring influence and effects” (Witherington). Baltz makes the argument that the perfect in 3.1 rules out the possibility that Paul is referring to himself as the object seen, since he is still alive. Baltz, *A Galatian Sojourn*, 6. However, his argument is faulty! It is negated by Paul’s usage of the perfect tense here in 2.20 where he definitely includes himself (metaphorically speaking) as one “having been crucified with Christ.”

<sup>101</sup> Gal 2.20

<sup>102</sup> Davis, *The Meaning of ΠΡΟΕΓΡΑΦΗ*, 208.

1. The Shroud makes possible a literal rendering of the verb and its object, the crucified Christ!
2. It is unlikely Paul's readers would clearly have understood that he was merely speaking of seeing Christ crucified metaphorically!
3. Prior to writing Galatians Paul had visited Peter in Jerusalem and, on that occasion, spent fifteen days with him.<sup>103</sup> On a second trip to Jerusalem Paul had met privately with James, Peter, and John—the “pillars” of the Church in Jerusalem.<sup>104</sup> Therefore, Paul certainly would have known about the Shroud's existence, and it's very plausible he also would have seen it.<sup>105</sup> Consequently, Paul could not have written his strong assertion in Galatians 3.1 without it having a primary reference to the Shroud! Any metaphorical intention by his usage of προγράφω and his own scars would be secondary to the Shroud itself.
4. The forensic evidence of pollen found on the cloth is further evidence that the Turin Shroud was once in the area of the Roman province of Galatia. Max Frei was one of the scientists on the STURP team who was invited to examine the Shroud. He was a renowned Swiss criminologist and had served as chief of the Zurich Police Scientific Laboratory for 25 years. Dr. Frei took samples of the fine dust covering the cloth. Upon microscopic examination he identified a total of 56 species of pollen. Of these, six species were identified as plants growing predominantly in Anatolia, including the regions of southwestern Turkey (Galatia) and northern Syria, and the region around Istanbul.<sup>106</sup>

In summary, if a literal rendering of the verb is possible then such an interpretation should be favored—as Paul does not state he is merely speaking metaphorically. The wounds from crucifixion that are visible on the Turin Shroud certainly do allow for a literal rendering of οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος (“before your eyes the lasting effects of Jesus Christ having been crucified was publicly depicted”). Therefore, not only should the metaphor of Paul's preaching be rejected, but also the “metaphor of Paul's scars” should be rejected as being the primary object the Galatians had seen with their own eyes. The Shroud makes possible a literal context for understanding this puzzling passage! And having already first seen the Shroud, his readers are now better equipped to equate Paul's bodily scars with the suffering of Christ and to appreciate his assertion, “*I have been crucified with Christ!*” His intent by that statement is to bolster his ministry as authentic: “*My physical suffering for the Gospel identifies me with the sufferings of Christ! Therefore, I am His genuine apostle!*”

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<sup>103</sup> Gal 1.18

<sup>104</sup> Gal 2.1, 14

<sup>105</sup> We know that Peter was ordained as the chief of the Apostles (Matt 16.18–19), was the first to enter the empty tomb—both when and where the Shroud was discovered (John 20.1–10)— and reportedly traveled extensively preaching the Gospel (Acts 12.17; Gal 2.11; 1 Cor 1.12; 1 Pet 1.1; 5.12–13). Therefore, he should be regarded as an excellent (if not the foremost) candidate to have been the custodian for the Shroud.

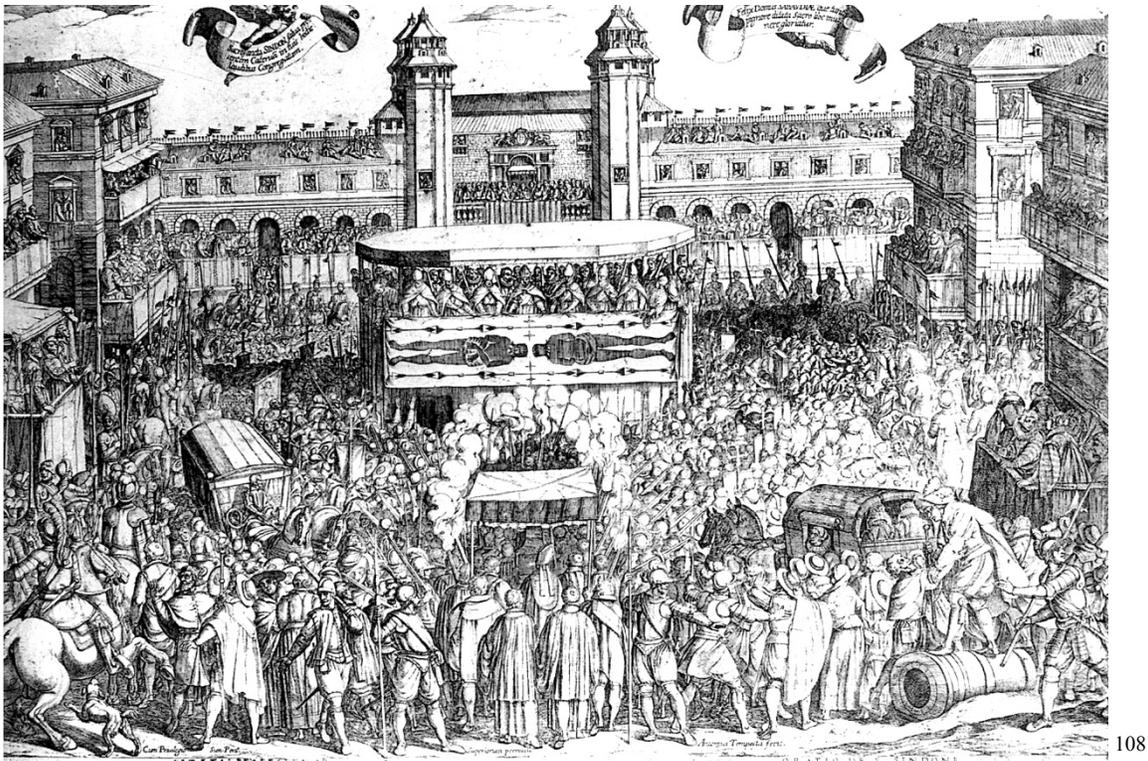
<sup>106</sup> Max Frei, “Nine Years of Palinological Studies on the Shroud,” *Shroud Spectrum International* 1, no. 3 (1982) 3–7. For a good summary of Max Frei's findings, see Borkan, *Ecce Homo?* 21.

Furthermore, since (1) a plethora of evidence exists that the Shroud is authentic and (2) Paul, on an earlier occasion, had spent fifteen days with Peter and, on another occasion, had met with John (the very two church leaders who first discovered the cloth in the empty tomb),<sup>107</sup> it's highly improbable he was completely unaware of the Shroud's existence—with its miraculous image of the crucified Christ! Consequently, he never would have written 3.1 with simply a metaphorical intent!

Centuries later, in Europe, on special occasions the Shroud would be brought out and publicly displayed before the people. Several cardinals would stand on a raised stage and, grasping the edge of one side with their hands, they would hold the Shroud up for the people to see. The canvas itself served as a placard or signboard for displaying the image. May 4<sup>th</sup> each year became known as “The Feast Day of the Shroud.” This was an annual festival when pilgrims traveled to see the Shroud “with their own eyes” and, thereby, be blessed. Medieval engravings exist depicting such a scene. If we attempted to describe the occasion we would be pressed to do better than “*before your very eyes the lasting effects of the crucified Christ were vividly/publicly depicted (or, posted up)!*”

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<sup>107</sup> If “the disciple whom Jesus loved” is the apostle John himself, then he informs us in his Gospel that his own faith in the Resurrection came about because of seeing the funeral linens: “*He saw and believed*” (John 20:8). Due to the evangelist's use of this plural noun τὰ ὀθόνια, “linen wrappings,” along with a separate “handkerchief,” τὸ σουδάριον, John Calvin rejected the idea that the authentic burial “cloth” of Jesus could have a full-body image (*Treatise on Relics*, 239). But the plural noun here should not cause a problem because (1) all three synoptic Gospels mention the single cloth (σινδών); (2) the plural noun is likely referring to all “funeral linens” involved in the burial process—such as a head band and thin strips of cloth used to bind the feet and upper body once the corpse had been placed inside the long, single cloth (σινδών); and (3) Luke uses the same plural noun (τὰ ὀθόνια), “funeral linens,” in his account of the Resurrection (24.12) *after* speaking earlier of the singular burial cloth (σινδών) or shroud (23.53). It would seem that this plural noun in Luke 23.53 is intended to include all the funeral or “linen wrappings” used in the burial process. Apparently τὰ ὀθόνια refers collectively to several cloths of various sizes. See the author's exegesis of this passage in the Fourth Gospel in his paper, “*He Saw and Believed! Is the Shroud of Turin in the Background of John's Resurrection Narrative? (John 20.1-10)*” at [www.Shroud.com](http://www.Shroud.com).



“The Holy Face Project”<sup>109</sup> is a modern-day attempt to place the face of Jesus up on roadside billboards throughout the United States and in foreign countries as well. In the Apostle Paul’s day, the verb to describe such a public notice or portrait would have been *προγράφω*, the very verb he used in Galatians 3:1 to describe what his converts had seen with “their own eyes.”



<sup>108</sup> This engraving by [Antonio Tempesta](#) (1555–1630) depicts the feast day in 1613 and illustrates the popularity of the Shroud. The picture is from an article by Charles Freeman, “*The Origins of the Shroud of Turin*” (2014) at Medievalist.net. <https://www.medievalists.net/2014/10/origins-shroud-turin/>

<sup>109</sup> See <https://theholysfaceproject.com>

The Shroud, with its startling image, gives clarity to what is otherwise a puzzling verse in Paul's letter to the Galatians. This interpretation allows us to accept the visual language of 3:1 *exactly* for what it actually says! This thesis doesn't leave Paul's readers scratching their heads and wondering exactly what Paul was referring to. It also gives weight to his argument that, with his suffering and "scars,"<sup>110</sup> he has been "crucified with Christ."<sup>111</sup>

## 8. CONCLUSION

In short, (1) the weight of multidisciplinary evidence informs us the Shroud is genuine. And (2) Paul's prior face-to-face association with Peter and John informs us how improbable it is that he would have been ignorant of the Shroud's existence. The image on the Shroud provides a literal, visual context for προεγράφη. Therefore, Paul could never have merely intended a "preaching metaphor"—nor be speaking primarily of his own scars—when he wrote how his converts had seen the crucified Christ with their own eyes. In keeping with *Occam's razor*, the Shroud is the simplest explanation for what the Galatians saw and, therefore, it is likely the correct hypothesis.

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<sup>110</sup> Gal 6.17

<sup>111</sup> Gal 2.20