

נתיב האמת

# Path of Truth

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## Welcome to *Path of Truth*

This issue of *Path of Truth* centers on the bodily resurrection of Yeshua (Jesus) of Nazareth, examining the event through Jewish tradition, biblical prophecy, and physical evidence.

"Resurrection in Jewish Tradition" establishes that belief in bodily resurrection is not a foreign Christian innovation, but a foundational Jewish doctrine grounded in the Tanakh, rabbinic literature, Jewish liturgy, and traditional frameworks like Maimonides's 13 Principles of Faith. It demonstrates how New Testament accounts of Yeshua's physical post-resurrection appearances and redemptive death align with Jewish conceptions of resurrection theology.

"The Resurrection: Jesus's Messianic Sign" examines Yeshua's response to accusations in Matthew 12 that his miracles were satanic. Yeshua offered the "sign of Jonah"—his own resurrection—as the ultimate proof of his identity. Because Jewish tradition and Scripture affirm that God alone possesses the key to raising the dead, God would not validate a false prophet by fulfilling such a prediction. Raising Yeshua served as divine vindication of both his identity and message—his identity as the Messiah and his message about God's kingdom and the importance of the Jewish people upholding the Torah.

"The Shroud of Turin: Jesus's Resurrection Cloth" evaluates physical and scientific evidence surrounding the famous burial cloth. Highlighting distinct anatomical and contextual details—such as crown-of-thorns wounds, unbroken legs, Jerusalem pollen species, and unique linen composition—the article argues the shroud matches first-century burial practices and the gospel narratives. It concludes that the image's creation required an extraordinary burst of radiant energy consistent with the resurrection.

E. Asher, MTS

*Interim General Editor*

# RESURRECTION IN JEWISH TRADITION

For many Jewish people, belief in Yeshua's (Jesus's) resurrection seems like a departure from Judaism. The resurrection is often presented as a distinctly Christian doctrine that emerged after Yeshua's death, leaving the impression that the New Testament introduced an entirely new understanding of life after death. An examination of Jewish history, rabbinic literature, and Second Temple texts reveals the opposite. As Jewish scholar Pinchas Lapide famously acknowledged, "The unavoidable conclusion that forces itself on us from these facts is that the Easter event, in whatever way one wants to understand it, was primarily and chiefly a Jewish faith experience."<sup>1</sup>

The core claims of the New Testament's resurrection theology do not represent a break from Jewish thought; rather, they correspond with historical Jewish understandings of resurrection. By tracing these similarities through the Tanakh (Hebrew Bible), Jewish history and tradition, and the New Testament, we see that the New Testament's presentation of Yeshua's resurrection stands firmly within the matrix of Jewish faith.

## Only God Raises the Dead

In the ancient Greco-Roman world, the resurrection of a physical body was considered an absolute impossibility. As New Testament scholar James Ware notes, across the diversity of pagan philosophies, "all were agreed upon the impossibility of resurrection—the reversal of death through the restoration of the physical body to imperishable life. A typical ancient Roman tomb inscription reads, 'No one who has died rises up from here' (*Inscriptiones Graecae Urbis Romae* 3.1406)."<sup>2</sup>

In contrast, the Tanakh and subsequent Jewish tradition assign the power over life and death exclusively to



God, as God Himself proclaims, "See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal" (Deut 32:39). Hannah echoes this conviction in her prayer: "The Lord kills and brings to life; he brings down to Sheol and raises up" (1 Sam 2:6).

This principle became deeply ingrained in rabbinic thought. The Jerusalem Talmud records Elisha reminding Gehazi: "There is none who raises the dead except for the Holy One, blessed be He, as it is written in Scripture concerning Him, 'The Lord kills and brings to life'" (y. Sanhedrin 10:2).

When we turn to the New Testament, this exact Jewish framework defines the resurrection of Yeshua. The apostles consistently attribute Jesus's resurrection to the power of the God of Israel. Peter declares that "God raised Him up" (Acts 3:26), and Paul writes that salvation belongs to those

<sup>1</sup> Pinchas Lapide, *The Resurrection of Jesus: A Jewish Perspective*, 45–46.

<sup>2</sup> James Ware, "What No Other God Could Do: Life And Afterlife Among Paul and the Philosophers," in *Paul and the Giants of Philosophy: Reading the Apostle in Greco-Roman Context*, 122–23.

who “believe in your heart that God raised Him from the dead” (Rom 10:9; cf. 1 Pet 1:21, Heb 11:19).

### Resurrection Is Physical

Within the Jewish worldview, we are not immaterial souls trapped inside physical bodies seeking to escape the material world. Consequently, resurrection in Jewish thought was never conceived as a purely spiritual or metaphorical survival of the soul. The *Encyclopedia Judaica* summarizes this consensus clearly: “The idea of resurrection, then, for the rabbis was clearly and literally corporeal.”<sup>3</sup>

The New Testament maintains this commitment to bodily resurrection. Post-resurrection narratives in the Gospels emphasize physical tangibility. Yeshua explicitly invites his terrified disciples to examine his body as evidence for the resurrection: “See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have” (Luke 24:39 cf. John 20:27; Acts 10:41)

### National and Individual Hope for Resurrection

Mainstream Jewish thought looked forward to a grand, collective, end-time resurrection—a national restoration of Israel from the dust. Ezekiel’s vision of the Valley of Dry Bones portrays God opening the graves of the “whole house of Israel” and placing His Spirit within them so they may live in their land (Ezek 37:11–14). Isaiah promises, “Your dead shall live; their bodies shall rise” (Isa 26:19). The medieval commentator Abraham Ibn Ezra affirmed that Isaiah 26:19 contains an explicit reference to the future resurrection of the dead.<sup>4</sup>

Alongside this grand national expectation, the Tanakh contains hints of individual resurrection as a precursor or personal assurance of eternal hopes. Job famously declares, “Yet I know that my Redeemer lives, and in the end, He will stand on earth. Even after my skin has been destroyed, yet in my flesh I will see God” (Job 19:25–26).

Before King Agrippa, Paul frames his belief in Yeshua’s resurrection as the antecedent of the fulfillment of Israel’s national hope: “And now I stand here on trial because of my hope in the promise made by God to our fathers, to which our twelve tribes hope to attain... Why

is it thought incredible by any of you that God raises the dead?” (Acts 26:6–8).

For Paul, Yeshua’s individual resurrection was not an isolated anomaly, but the “firstfruits” of the coming national harvest (1 Cor 15:20).

### Atonement, Reward, and Moral Judgment

Jewish resurrection theology is inextricably linked to divine justice and the ultimate vindication of the righteous. Daniel 12:2 lays out this moral dimension clearly: “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” During the Maccabean crisis, when Jewish martyrs chose death over apostasy, the hope of resurrection was a source of comfort and conviction. As one brother facing torture declared to his executioners, “You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to a renewal of everlasting life, because we have died for his laws” (2 Macc 7:9; cf. 2 Macc 7:14, 1 Enoch 91:10).

Parallel to this was the deeply rooted Jewish understanding that the death of the righteous brings hope of a redemptive and atoning effect on the nation. In 4 Maccabees, the martyr Eleazar prays, “Be merciful to your people, and let our punishment suffice for them. Make my blood their purification, and take my life in exchange for theirs” (4 Macc 6:28–29; cf. 2 Macc 7:37–38).

This concept is prominently reflected throughout classical rabbinic literature. Leviticus Rabbah asks why the death of Miriam is placed next to the red heifer laws, concluding: “It teaches that just as the ashes of the heifer atone, so the death of the righteous atones” (Lev. Rab. 20:12). Rashi similarly notes on Numbers 20:1, “To teach you that just as sacrifices bring atonement, so the death of the righteous secures atonement.”<sup>5</sup>

The New Testament synthesizes these same themes. Yeshua describes his own death through the lens of atonement: “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45). Also, Yeshua echoes Daniel 12 when describing the final judgment: “An hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment” (John 5:28–29; cf. Acts 24:15).

(continued on next page)

<sup>3</sup> *Encyclopedia Judaica*, Volume 14, 99.

<sup>4</sup> Abraham Ibn Ezra, *The Commentary of IBN EZRA on Isaiah*, ed. M. Friedländer, vol. 1 (London: Trübner & Co., 1873), 119.

<sup>5</sup> “Bamidbar - Numbers - Chapter 20 (Parshah Chukat).” Accessed August 31, 2026. [https://www.chabad.org/library/bible\\_cdo/aid/9948/jewish/Chapter-20.htm](https://www.chabad.org/library/bible_cdo/aid/9948/jewish/Chapter-20.htm).



## Centrality to Faith

Belief in the physical resurrection is a pillar of traditional Jewish theology. The Amidah—the central prayer of Jewish liturgy recited three times a day—dedicates its second blessing (G'vurot) entirely to God's power to raise the dead: "You are mighty forever, O God; You resurrect the dead... Blessed are You God, Who resurrects the dead."<sup>6</sup>

The Mishnah goes so far as to state that one who denies the resurrection loses their place in the world to come: "And these are the exceptions, the people who have no share in the World-to-Come... One who says: There is no resurrection of the dead derived from the Torah" (m. Sanhedrin 10:1).<sup>7</sup> Centuries later, Maimonides (Rambam) codified this expectation as the thirteenth and final article in his seminal 13 Principles of Faith: "I believe with complete faith that there will be a resurrection of the dead at the time when it will be the will of the Creator."<sup>8</sup>

The New Testament also prioritizes the centrality of resurrection. Far from treating the resurrection as an optional detail, Paul insists that the entire integrity of the good news rests upon it: "And if Messiah has not been raised, your faith is futile and you are still in your sins" (1 Cor 15:17).

## Conclusion

The resurrection theology found within the New Testament does not represent an incorporation of foreign, pagan ideas into a Jewish context. Every major foundational feature—that only God raises the dead, that resurrection is physical, that it fulfills national hopes, that it brings an expectation of eternal life, that the death of the righteous brings atonement, and that bodily resurrection is central to our faith—finds its home in Jewish thought.

The resurrection of Messiah Yeshua was not a departure from Jewish hopes, even if it was not precisely what every Jewish person was expecting. In raising Yeshua from the dead, the God of Abraham, Isaac, and Jacob acted in total continuity with His character, His covenant, and the long-held hopes of His people. ♦

6 "Torah Texts: Mechaye Hameitim - Online Siddur with Commentary." Accessed August 31, 2026. <https://www.chabad.org/torah-texts/1548794/Online-Siddur-with-Commentary/The-Amidah/Mechaye-Hameitim>.

7 "Mishnah Sanhedrin 10:1 | Sefaria Library." Accessed August 31, 2026. [https://www.sefaria.org/Mishnah\\_Sanhedrin.10.1?lang=bi](https://www.sefaria.org/Mishnah_Sanhedrin.10.1?lang=bi).

8 "Ani Maamin - I Believe." Accessed August 31, 2026. [https://www.chabad.org/library/article\\_cdo/aid/107781/jewish/Ani-Maamin-I-Believe.htm](https://www.chabad.org/library/article_cdo/aid/107781/jewish/Ani-Maamin-I-Believe.htm).

# THE RESURRECTION JESUS'S MESSIANIC SIGN

When Yeshua (Jesus) attended synagogue on Shabbat, he would teach Torah and heal the sick, enabling Jewish people to experience the joy of Shabbat. On one occasion, after leaving synagogue, he continued healing crowds of people, including a man who was demonized, blind, and mute. The crowds were astonished and began asking whether he could be the Messiah, "the Son of David" (Matt 12:23). However, certain Pharisees responded, "It is only by Beelzebul, the prince of demons, that this man casts out demons" (Matt 12:24). These Pharisees were identifying Yeshua as a false prophet who, according to Deuteronomy 13, uses signs to lead Israel astray:

*If there appears among you a prophet or a dream-diviner and he gives you a sign or a portent, saying, "Let us follow and worship another god"—whom you have not experienced—even if the sign or portent that he named to you comes true, do not heed the words of that prophet or that dream-diviner. For the LORD your God is testing you to see whether you really love the LORD your God with all your heart and soul. Follow none but the LORD your God, and revere none but Him; observe His commandments alone, and heed only His orders; worship none but Him, and hold fast to Him. As for that prophet or dream-diviner, he shall be put to death; for he urged disloyalty to the LORD your God—who freed you from the land of Egypt and who redeemed you from the house of bondage—to make you stray from the path that the LORD your God commanded you to follow. Thus you will sweep out evil from your midst (Deut 13:2–6).*

The Pharisees who witnessed Yeshua's healings and exorcisms interpreted them as his attempt to lead Israel astray through signs and wonders empowered by Satan (Beelzebul). They identify him as a false prophet as described in Deuteronomy 13.

After responding to their accusation through a series of questions, these Pharisees continued their chal-

lenge: “Teacher, we wish to see a sign from you” (Matt 12:38). Up to this point, Yeshua opened the eyes of people who were blind, healed numerous people from diseases, and even raised a girl to life. Instead of seeing these miracles as signs that Yeshua was the Messiah who brings Israel’s restoration, the leaders continued to accuse him. Yeshua could have produced a miracle on the spot. Instead, he prophesied one sign to settle the question of his identity: “the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth” (Matt 12:39b–40). Why would Yeshua’s resurrection be a sign that would indicate he is the Messiah? The answer has been preserved in our Scripture and tradition: God alone has the power to raise the dead.

### God Alone Raises the Dead

Remember, in the Torah, God declares, “See, then, that I, I am He; There is no god beside Me. I deal death and give life (Deut 32:39a). Hannah echoes the power of this verse when she prays to God, “There is no holy one like the LORD, Truly, there is none beside You; There is no rock like our God. . . . The Lord deals death and gives life, Casts down into Sheol and raises up” (1 Sam 2:2, 6). Our sages use this verse as evidence for God’s exclusive power to resurrect the dead when they quote Elisha telling his servant, Gehazi, “There is none who raises the dead except for the Holy One” (y. Sanhedrin 10:2).<sup>1</sup> When the prophet Ezekiel had a vision of a valley of dry bones representing Israel, God says, “You shall know, O My people, that I am the LORD, when I have opened your graves and lifted you out of your graves. I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I the LORD have spoken and have acted”—declares

<sup>1</sup> Jacob Neusner, *The Jerusalem Talmud: A Translation and Commentary* (Peabody, MA: Hendrickson Publishers, 2008).

the LORD” (Ezek 37:13–14). God reveals His identity to Israel through His power to raise the dead. This is the text Rabbi Yohanan uses to argue that “the key of the resurrection of the dead” is in God’s hands alone (b. Taanit 2b).<sup>2</sup> This conviction is so deeply grounded in Jewish tradition that observant Jews praise God for His unique power to raise the dead three times each day through the Amidah:

*You are eternally mighty, LORD. You give life to the dead and have great power to save. . . . He supports the fallen, heals the sick, sets the captives free, and keeps faith with those who sleep in the dust. Who is like You, Master of might, and to whom can you be compared, O King who brings death and gives life, and makes salvation grow? Faithful are You to revive the dead. Blessed are You, LORD, who revives the dead.*<sup>3</sup>

When Yeshua claimed that his resurrection would be the sign that demonstrates he is the Messiah, he grounded his claim in the miracle that Scripture and Jewish tradition consistently say only God can accomplish, a miracle that reveals God’s unique identity as the Lord to whom no one can be compared.

### God’s Verdict

This raises the question: Would God raise Yeshua from the dead if he were a false prophet to test Israel? To put it another way: Would God Himself actively fulfill the prophecy of a false prophet? Let’s turn to the Torah. Moses told Israel, “[W]hen a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken” (Deut 18:22). God would not validate a false prophet by fulfilling the very sign that prophet predicted, to do so would undermine God’s words in Deuteronomy 18. God tests

<sup>2</sup> Jacob Neusner, *The Babylonian Talmud: A Translation and Commentary*.

<sup>3</sup> Jonathan Sacks, *The Koren Siddur* (Jerusalem: Koren Publishers, 2009), 210–11.



Israel by allowing false prophets to produce signs and wonders, but He does not empower their signs Himself. According to Ibn Ezra, the test in Deuteronomy 13 is that God “left the [false] prophet alone and did not kill him.”<sup>4</sup> Yeshua claimed that the sign that would demonstrate that he is the Messiah would be his resurrection. For God to raise Yeshua from the dead after making such a claim would be validating a false prophet, which would contradict the Torah.

### Did Yeshua Lead Us Astray?

The accusation against Yeshua also fails because the false prophet described in Deuteronomy 13 leads Israel to follow after other gods and forsake the commandments. However, Yeshua did the opposite. He taught, “Do not think I have come to abolish the Torah or the Prophets; I have not come to abolish them but to fulfill them” (Matt 5:17). According to Yeshua, not even “the least of the commandments” should be abolished (Matt 5:19). He rebuked his Jewish brothers for forsaking “justice and mercy and faithfulness,” telling them, “These you ought to have done, without neglecting the others” (Matt 23:23).

When a scribe asked Yeshua, “Which commandment is the most important of all?” (Mark 12:28), Yeshua responded:

*The most important is, “Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” The second is this: “You shall love your neighbor as yourself.” There is no other commandment greater than these” (Mark 12:29–31).*

Yeshua stated the greatest commandment is the Shema, which calls Israel to love God “with all your heart” and then he added that the second greatest commandment is to “love your neighbor as yourself.” Jewish scholar Dr. David Flusser writes, “The first great commandment of Jesus – love of God – was thus in harmony with the spirit of contemporary Pharisaism. . . . The double commandment of love existed in ancient Judaism before, and alongside, Jesus.”<sup>5</sup>

When God raised Jesus from the dead, He vindicated him as Israel’s Messiah who called Israel to obey the God of Abraham, Isaac, and Jacob with their whole heart. ♦

4 H. Norman Strickman and Arthur M. Silver, *Ibn Ezra’s Commentary on the Pentateuch* (Menorah Publishing, 2004), accessed on Sefaria, [https://www.sefaria.org/Ibn\\_Ezra\\_on\\_Deuteronomy.13.4.1?lang=bi&with=About&lang2=en](https://www.sefaria.org/Ibn_Ezra_on_Deuteronomy.13.4.1?lang=bi&with=About&lang2=en).

5 David Flusser, *Jesus*, 3rd ed. (Jerusalem: The Hebrew University Press, 2001), 89.

# THE SHROUD OF TURIN

The Shroud of Turin is the burial cloth believed to have once wrapped the crucified Yeshua (Jesus) of Nazareth. Though its documented history began in Lirey, France, in the mid-fourteenth century, earlier historical references suggest it was preserved, maintained, and passed down through generations in the early church.

Today, the shroud is housed in Turin, Italy, and has been the subject of scholarly investigation since 1898, when a photographic negative of the shroud revealed a startling discovery: a remarkably detailed and anatomically accurate image of a crucified man.

Since then, scholars from more than 100 disciplines have spent more than 500,000 collective hours investigating the shroud. The overwhelming scientific consensus is that the shroud is an authentic image of a crucified man. “[The image] is that of a real human form of a scourged, crucified man. It is not the product of an artist. The bloodstains are composed of hemoglobin and also give a positive test for serum albumin,” concluded the group of scientists who were involved in the Shroud of Turin Research Project (STURP) in 1981.<sup>1</sup>

In this article, we will argue the image of the crucified man of the shroud is indeed Yeshua and that it provides powerful evidence of his resurrection.

### How do we know the Shroud is Yeshua’s burial cloth?

The image on the shroud of a badly scourged and crucified man uniquely fits the New Testament description of how Yeshua suffered and died, as well as the Tanakh’s prophetic description of the Messiah’s death.

According to mathematician and physicist Bruno Barberis, who spent more time with the shroud than any other scientist, the probability that the individual buried in the shroud could be any random crucified man from antiquity other than Yeshua of Nazareth is 1 in 200 billion.<sup>2</sup>

1 John P. Jackson, Eric J. Jumper, William R. Ercoline, and others, “Physics and Chemistry of the Shroud of Turin: A Summary of the 1978 Investigation,” *Analytica Chimica Acta* 135, no. 1 (1982): 3–49.

2 Jeremiah J. Johnston, *The Jesus Discoveries: 10 Historic Finds That Bring Us Face-to-Face with Jesus* (Minneapolis: Bethany House Publishers, 2026), 15–31, 143–153.

Barberis identified seven unique features that connect the man of the Shroud with Yeshua:

(1) *Burial in a pure linen shroud.* Victims of crucifixion were usually thrown into mass graves or left for scavengers. The Gospel writers wrote that Joseph of Arimathea purchased and wrapped Yeshua “in a clean linen cloth” (Matt 27:59). It was pure linen, unmixed with wool or cotton, as prescribed by Jewish law (Lev 19:19).

(2) *Head wounds consistent with wearing a crown of thorns.* Victims of crucifixion (or any other execution method) were not given crowns of thorns to wear. The New Testament contains the only historical record of this occurring in history when it mentions that the Roman soldiers twisted a crown of thorns and put it on Yeshua’s head to mock him, saying, “Hail, King of the Jews!” (Matt 27:29).

(3) *Two prominent shoulder abrasions consistent with Yeshua carrying the crossbeam,* as was also reported of Yeshua in the New Testament (John 19:17).

(4) *Nail wounds in wrists and feet, consistent with being nailed to the cross.* Rome more commonly bound crucifixion victims to their crosses because it was effective and cheaper than using metal nails. However, sometimes they used nails to create more agony for the victim. The Gospel writers recorded that the soldiers nailed Jesus to the cross (Matt 27:35), in fulfillment of Psalm 22:16: “They have pierced my hands and my feet.”

(5) *Side wound without leg fractures.* Roman soldiers usually broke the legs of crucified victims to speed up their deaths. However, the Gospel writers record that when the soldiers realized Yeshua was already dead, instead of breaking his legs, they thrust a spear into his side (John 19:33). The man of the shroud has a side wound consistent with a spear thrust and no broken bones. The Jewish prophets foretold that the Messiah would be “pierced for our transgressions” (Isa 53:5) and have no broken bones (Ps 34:20).

(6) *Lack of washing and anointing of the body.* The image on the shroud contains streaks of blood, indicating the body was not washed and anointed before burial. This indicates a rushed burial, which is in keeping with the Gospel accounts. Luke records that Yeshua was buried in haste because the Sabbath was about to begin, and the women had begun preparing the spices to return and anoint his body on Sunday, after the Sabbath (Luke 23:53–55).

(7) *Brief entombment.* The body appears to have remained in the cloth for less than 72 hours—long enough for the image to form, but not long enough for decomposition to alter the image or leave decomposition stains. This aligns with the brief entombment of Yeshua before His resurrection.

In addition, (8) the man of the shroud has an inverted “V” shape under his chin, indicating a plucked beard, as prophesied by Isaiah (Isa 50:6). (9) The shroud contains 58 pollen species unique to the Jerusalem region during spring, the exact time and place Yeshua was crucified (during Passover). (10) Mineral analysis of its limestone dust matches samples from ancient tombs in Jerusalem. (11) The image shows 372 visible scourge marks consistent with a Roman flagrum (the lateral scourge marks are not visible). Both the New Testament writers and prophets in the Tanakh spoke of the Messiah’s flogging (Isa 50:6; Isa 53:1–12; Matt 27:26).

The evidence overwhelmingly points to the man of the shroud being none other than Yeshua. As Barberis estimated, the cumulative probability of a single crucified man exhibiting just seven of the above features is 1 in 200 billion.

### Is the Shroud a Medieval Forgery?

Scientists have not been able to come up with any naturalistic explanation of how the image could have formed on the shroud. Some skeptics say it was created by an artist, citing a 1988 radiocarbon dating test, which dated the shroud to the Middle Ages.<sup>3</sup>

However, peer-reviewed studies since then, such as the 2019 study published in the Oxford University journal *Archaeometry*, reveal that the dating study used faulty sampling, questionable methodology, and tested a contaminated section of the cloth that was likely part of a medieval repair and unrepresentative of the entire cloth.<sup>4</sup>

Another dating study was conducted by a group of Italian scientists at the National Research Council (CNR), using wide-angle X-ray scattering to examine the structural degradation of the shroud’s cellulose fibers over time, and they dated the shroud to the first century.<sup>5</sup>

In addition, as mentioned earlier, after years of scientific analyses and tests covering a range of scientific disciplines, STURP found no artificial pigments. Instead, they found unusually high bilirubin (a byproduct of hemoglobin breakdown) levels on the cloth, consistent with the experience of severe physical trauma before death, a physiological feature no medieval forger could have faked. As the late Jewish researcher on the STURP team, Barrie Schwartz, concluded,

3 P. E. Damon et al., “Radiocarbon Dating of the Shroud of Turin,” *Nature* 337, no. 6208 (February 16, 1989): 611–615.

4 Tristan Casabianca, Emanuela Marinelli, Giuseppe Pernagallo, and Benedetto Torrisi, “Radiocarbon Dating of the Turin Shroud: New Evidence from Raw Data,” *Archaeometry* 61, no. 5 (2019): 1223–1231.

5 Liberato De Caro, Teresa Sibillano, Rocco Lassandro, Cinzia Giannini, and Giulio Fanti, “X-ray Dating of a Turin Shroud’s Linen Sample,” *Heritage* 5, no. 2 (2022): 860–870.



Photo source: Wikimedia Commons

"There was already enough scientific evidence to convince me, a non-Christian (and a total skeptic back in 1978), that the most plausible explanation for the Shroud of Turin is that it is the cloth that wrapped the crucified body of Jesus of Nazareth."<sup>6</sup>

### What Formed the Image on the Shroud?

If the image on the shroud was not the product of any human artist and indeed bears the image of a badly crucified man, namely Yeshua of Nazareth, how was the image formed?

Italian physicist Paolo Di Lazzaro and his team at ENEA Labs spent five years trying to answer that question, using excimer lasers and ultraviolet light experiments on raw linen to try to replicate the image. Finally, in an article for *National Geographic*, he conceded that every scientific attempt to replicate the image failed.<sup>7</sup>

<sup>6</sup> Barrie M. Schwartz, "The History and Current State of Modern Shroud Research," in *Raised on the Third Day: Defending the Historicity of the Resurrection of Jesus*, 224.

<sup>7</sup> Frank Viviano, "Why Shroud of Turin's Secrets Continue to Elude Science," *National Geographic*, April 17, 2015, <https://www.nationalgeographic.com/history/article/150417-shroud-turin-relics-jesus-catholic-church-religion-science>.

*Di Lazzaro concluded it would take a burst of 34,000 billion watts of radiant energy delivered in one 40-billionth of a second to create the image on the Shroud.* No such technology exists. It would require more energy than all the power plants on Earth could generate at once, delivered with surgical precision and speed.

The most rational explanation of the evidence is that the shroud is Yeshua's resurrection cloth—the supernatural resurrection of Yeshua the Messiah created the immense light and energy needed to generate His image on the shroud! After all, God is repeatedly referred to as a God of light throughout Scripture (Isa 60:20).

When Yohanan (John), one of Yeshua's Jewish disciples, saw the linen burial shroud in Yeshua's empty tomb, he believed Yeshua rose from the dead: "He saw the linen cloths lying there, and the face cloth . . . and he saw and believed; for as yet they did not understand the Scripture, that He must rise from the dead" (John 20:3–9). After reading about the evidence for Yeshua's resurrection found in this miraculous burial cloth, will you, like Peter, see and believe? ♦

[ic.com/history/article/150417-shroud-turin-relics-jesus-catholic-church-religion-science](https://www.nationalgeographic.com/history/article/150417-shroud-turin-relics-jesus-catholic-church-religion-science).

## What if Jesus is the Jewish Messiah?

You might be ready for the next step – to acknowledge Yeshua (Jesus) as Israel's long-awaited Messiah. Here are some simple steps to take as you continue your journey.

**REPENT** — God is holy and we are not! We frequently behave in ways that separate us from Him, and we need His forgiveness. The Hebrew Scriptures say, “Behold, the Lord’s hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear” (Isaiah 59:1–2). Recognizing our sin is the first major step toward an intimate and personal relationship with the Lord.

**BELIEVE** — We cannot earn God’s forgiveness through good works or keeping the mitzvot. The Torah says about Abraham, “Then he believed in the Lord; and He reckoned it to him as righteousness” (Genesis 15:6). The New Covenant Scriptures say, “For the wages of sin is death, but the free gift of God is eternal life” (Romans 6:23). Personal salvation is a gift from God that we accept by faith.

**ACCEPT YESHUA** — The great Rabbi Saul, writing in the New Covenant Scriptures, tells us what we should believe to receive the gift of personal salvation: “That Messiah died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” (1 Corinthians 15:3–4). If Yeshua is both divine and the rightful king of Israel, then He deserves our full allegiance.

**PRAY** — Prayer is a personal conversation with God—heart to heart. You can pray in this way: “God, you are righteous and I am not. I have disobeyed your commandments. I believe Yeshua is my Messiah. His death and resurrection are my only hope. Please forgive me and give me a new life with you.” And God will answer, as we read in the New Covenant Scriptures, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name” (John 1:12).

**LIVE HOLY** — Once you find forgiveness through the gift of salvation through placing your trust in Messiah Yeshua, He calls us to live holy lives according to His word (Ephesians 2:8–10; 1 Peter 1:15–16). We are to put G-d first in all that we do, we are to love our neighbors as ourselves (Mark 12:28–31), we are to flee sexual immorality (1 Corinthians 6:18), we are to be honest in our words and in our business dealings (Ephesians 4:25), we are to avoid unwholesome talk (Ephesians 4:29), we are to control our anger (James 1:19), and we are not to succumb to envy and pride, but to be humble (1 Peter 5:5). While forgiveness is immediate, shedding sin from our lives takes a lifetime of submitting to Messiah and relying on His grace and mercy as we grow in our holiness (2 Corinthians 7:1). The New Testament even calls Jewish followers of Messiah to remain Jewish (1 Corinthians 7:17–18; Acts 21:17–26), and to transform our attitudes, beliefs, and behaviors that do not conform to the truth of the gospel and Messiah Yeshua (Romans 8:29).

נתיב האמת

*Path of Truth*

Do you have questions, complaints, or concerns?  
Please do not hesitate to contact us:

Email: [info@chosenpeople.com](mailto:info@chosenpeople.com)

Phone: (212) 223-2252

Chat with us at:  
[www.aboutmessiah.com](http://www.aboutmessiah.com)  
[www.chosenpeopleanswers.com](http://www.chosenpeopleanswers.com)



CHOSEN PEOPLE  
MINISTRIES

241 East 51st Street  
New York, NY 10022