

"This changes everything..."

Terrence Theodore, Brooklyn, NY

EARTHQUAKE

RESURRECTION

Supernatural Catalyst for the Coming
Global Catastrophe



DAVID W. LOWE

Copyright © 2005 by David W. Lowe

*Earthquake Resurrection –
Supernatural Catalyst for the Coming Global Catastrophe*
by David W. Lowe

ISBN 1-4116-3970-7

All rights reserved. Written permission must be secured from the author to transmit or reproduce any part of this book, by any means electronic or mechanical, except for brief quotations in critical reviews or articles.

Unless otherwise noted, scripture quotations from the NET Bible® (NET) are quoted by permission. COPYRIGHT © 2003 BY BIBLICAL STUDIES PRESS, L.L.C.
WWW.NETBIBLE.COM. ALL RIGHTS RESERVED.

For more information, visit:
www.earthquakeresurrection.com

Cover artwork by David W. Lowe and Cory R. A. Ferguson

Printed in the United States of America

First edition, September 2005

- TABLE OF CONTENTS -

DEDICATION	iii	
FOREWORD – REVEREND GAIL B. OTT.....	v	
INTRODUCTION	vii	
 <u>SECTION I – THE FUTURE HOPE OF BELIEVERS</u>		
CHAPTER ONE – I TELL YOU A MYSTERY	3	
CHAPTER TWO – THE MYSTERY OF THE RESURRECTION OF THE DEAD	9	
CHAPTER THREE – THE RESURRECTION TO IMMORTALITY	23	
CHAPTER FOUR – THE TRANSFORMATION TO IMMORTALITY	41	
CHAPTER FIVE – THE MYSTERIOUS SUDDEN CATCHING UP OF BELIEVERS	57	
 <u>SECTION II – EARTHQUAKE RESURRECTION PROPHETIC MODEL</u>		
CHAPTER SIX – EARTHQUAKE RESURRECTION	79	
CHAPTER SEVEN – THE SIXTH SEAL OF THE SCROLL: GLOBAL CATASTROPHE	105	
 <u>SECTION III – UNDERSTANDING THE PROPHECY OF DANIEL’S 70 WEEKS</u>		
CHAPTER EIGHT – THE KEY TO UNDERSTANDING PROPHECY	127	
CHAPTER NINE – DANIEL’S 70TH WEEK: THE FINAL SEVEN YEARS	143	
 <u>SECTION IV – REVELATION: FROM THE ASCENSION TO THE CATCHING UP</u>		
CHAPTER TEN – THE SETTING FOR THE HEREAFTER	157	
CHAPTER ELEVEN – THE ASCENT TO THE RIGHT HAND OF GOD	173	
CHAPTER TWELVE – THE FIRST SEAL: RELIGIOUS DOMINATION IN CHRIST’S NAME	185	
CHAPTER THIRTEEN – THE SEALS CONTINUE: BIRTH PAINS BEFORE THE END	203	
CHAPTER FOURTEEN – THE FIFTH SEAL: THE BLOOD OF THE INNOCENT	221	
CHAPTER FIFTEEN – CONTRASTING THE SEALS AND THE JUDGMENTS	243	
 <u>SECTION V – THE RE-GRAFTING AND THE COVENANTS</u>		
CHAPTER SIXTEEN – THE RE-GRAFTING OF THE OLIVE TREE	261	
CHAPTER SEVENTEEN – COVENANTS: THE LORD’S PROPHETIC TIMEPIECE ..	281	
CHAPTER EIGHTEEN – CONCLUSION: A CATAclysmic FORECAST	299	
 APPENDIX – DETAILED CHRONOLOGICAL TIMELINE: EARTHQUAKE RESURRECTION PROPHETIC MODEL		317
SELECTED BIBLIOGRAPHY	321	
ABOUT THE AUTHOR	323	

Earthquake Resurrection Prophetic Model Timeline Progression

Weeks 1-69	Week 69 Ends; GAP Between Week 69 and Week 70					Week 70 Begins				
457BC - 27AD	27AD	31AD	31AD - PRESENT			FUTURE TIME				
			Opening of the First Five Seals - Birth Pains Begin							
			1	2	3	4	5	Sixth Seal		
Decree of Antaxerxes Longimanus; Weeks 1-69 of Daniel's 70 Weeks Prophecy	Transfer of the Priesthood of Melchizedek at Christ's Baptism	Earthquake Resurrection of Christ and the "Many Saints"	Christ's Ascension to the Right Hand of God					Confirmation / Strengthening of the Covenant	Sealing of the 144,000 Children of Israel	Enormous Group Before the Throne
			Spirit of Religious Domination in Christ's Name	Spirit of War and Bloodshed	Spirit of Financial Oppression	Spirit of Death, Disease, and Famine	Persecution and Death of Believers	Future Earthquake Resurrection of the Dead in Christ, Transformation and Catching Up		
Dan 9:24-25	Luk 3-4	Mat 27	Rev 6:1-11					I The 4; I Cor 15	Daniel 9:27	Rev 7
Ch. 8		Ch. 3, 6	Ch. 13					Ch. 14	Ch. 9, 15, 16	

- CHAPTER SIX -

EARTHQUAKE RESURRECTION

To this point in the book, a mysterious three-stage event that will occur when the Lord returns for those who have entered into the new covenant relationship with him has been examined in detail. First, the resurrection of the dead in Christ. Second, the transformation of the bodies of all believers into immortal and glorified ones like Christ's. Third, the sudden catching up of all believers into the air to meet the Lord. These four chapters will provide a strong foundation for the rest of the book. In this chapter, the resurrection of the dead will be examined closer, and from a different viewpoint. From this examination, an intriguing pattern will become evident.

First, the meaning of the trumpet of God will be explored, followed by a comparison of the three descriptions of resurrections of the dead into immortal bodies that are recorded in the Bible. The chapter will close with a brief examination of the Shroud of Turin. Shocking connections between its image and the biblical account of the death and resurrection of Jesus Christ will be explored. The evidence presented in this chapter and the next will form the basis of the prophetic model that will be defended in this book.

6.1 “The Trumpet of God”

In the previous chapter, the trumpet of God was briefly examined in terms of its initiation of the sequence of the three-stage event that has been studied thus far. Just what could Paul have meant by the “trumpet of God” in I Thessalonians 4:17? Does the idea of God Almighty placing a gold or silver trumpet to his mouth come to mind? Given his omnipotence, the idea of the Creator of the universe placing a literal trumpet to his mouth in heaven seems a bit unnecessary. Could it be that the trumpet of God is actually his voice rather than a trumpet that he places to his mouth and blows?

Fortunately, there is a wealth of scripture that will shed some light on these questions. The first is Exodus chapter 19, in which the scene is set for the giving of the Ten Commandments. The following is the Septuagint version of the passage:

Exo 19:16 And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on Mount Sinai. **The voice of the trumpet [salpiggio] sounded loud**, and all the people in the camp trembled.

Exo 19:17 And Moses led the people forth out of the camp to meet God, and they stood by under the camp.

Exo 19:18 Now Mount Sinai was altogether in smoke, because God had descended upon it in fire; and the smoke went up like the smoke of a furnace, and the people were exceedingly amazed.

Exo 19:19 And **the sounds of the trumpet [salpiggo] were growing much louder**. Moses spoke, and **God answered him with a voice**.

It is clear from this famous account that the voice heard from the mountain was the sound of a trumpet. As God spoke to Moses, his voice reverberated and shook Mount Sinai, and the people were extremely terrified. When Paul recounted this spectacle in the letter to the Hebrews, the voice of the trumpet is again mentioned:

Heb 12:18 For you have not come to something that can be touched, to a burning fire and darkness and gloom and a whirlwind

Heb 12:19 and **the blast of a trumpet [salpiggos] and a voice uttering words** such that those who heard begged to hear no more

The trumpet and the voice are again combined in describing God's communication to the Israelites. Another example of supernatural communication and trumpets is found in Revelation, when John encountered the Lord on the isle of Patmos:

Rev 1:10 I was in the Spirit on the Lord's Day when I heard behind me **a loud voice like a trumpet [salpiggo]**,

Rev 4:1 After these things I looked, and there was a door standing open in heaven! And **the first voice I had heard speaking to me like a trumpet [salpiggo]** said: "Come up here so that I can show you what must happen after these things."

Revelation chapter 1 states that John heard the resurrected Jesus Christ speaking to him, who would have been seated at the right hand of God after his ascension. In both cases, John described the voice he heard as a loud trumpet blast.

6.2 The Voice and the Shaking

In each of the verses explored above, the Greek nouns *salpiggi* or *salpiggo* are used to describe a trumpet or the sound of the trumpet. These Greek words are also found in the two prophetic passages in I Corinthians and I Thessalonians in describing the sound just before the dead are resurrected:

I Cor 15:52 in a moment, in the blinking of an eye, at the last **trumpet [salpiggi]**. For **the trumpet will sound [salpisei]**, and **the dead will be raised imperishable**, and we will be changed.

I The 4:16 For the Lord himself will come down from heaven with a shout of command, with the voice of the archangel, and with **the trumpet [salpiggi] of God [theos], and the dead in Christ will rise first.**

According to Strong's Concordance, these words are associated with the reverberation and vibration sound made by a trumpet when it is blown. These Greek words have root word origins that are too interesting and important to bypass. Again according to Strong's Concordance, one root word is *salos*, which means the quavering or billowing of the waves on the sea, and is used but once in the New Testament:

Luk 21:25 "And there will be signs in the sun and moon and stars, and on the earth nations will be in distress, anxious over the roaring of the sea and **the surging waves [salou].**

A second root word for the Greek *salpiggo* is *saino*, which means to be shaken, troubled or disturbed. *Saino*, too, is used but once in the New Testament:

I The 3:3 so that no one **would be shaken [sainesthai]** by these afflictions. For you yourselves know that we are destined for this.

But it gets even more interesting. The Greek *saino* for "would being shaken" is derived from the Greek verb *saleuo*, which according to Strong's Concordance means to waver, shake, or agitate. This verb is used several times in the New Testament, but it also has a primary root verb. That primary verb is *seio*, which means to rock or vibrate to and fro, to cause to tremble or tremor, or to cause to shake or quake. One important verse that was discussed in the previous chapter uses this verb:

Mat 27:51 Just then the temple curtain was torn in two, from top to bottom. **The earth shook [eseisthe]** and the rocks were split apart.

The primary Greek verb *seio* is the word from which the English "seismograph", a device that measures earthquakes, is derived. It is also the root of the Greek noun *seismos*, the common word for earthquake or shaking in the New Testament, and is used in an important verse that was also discussed in the previous chapter:

Rev 11:13 Just then **a major earthquake [seismos] took place** and a tenth of the city collapsed; seven thousand people were killed in **the earthquake [seismos]**, and the rest were terrified and gave glory to the God of heaven.

Using these root words, a pattern of clues begins to form regarding what the trumpet of God may actually be, and what will happen when it is sounded:

- The voice of the trumpet was heard when God spoke to Moses on Mount Sinai and when John heard the voice of the Lord on the isle of Patmos.
- The voice of the trumpet on Mount Sinai was so loud that it caused the earth to shake and vibrate.

- The trumpet of God will be sounded when the Lord descends and the dead in Christ are resurrected.
- The Greek word for the voice of the trumpet is *salpiggo*, which is derived from a verb that is related to the reverberation or vibration sound of a trumpet.
- The Greek *salpiggo* has its roots in *salos*, *saino*, *saleuo*, and *seio*, which are all used in the New Testament to describe motion, shaking, quaking, reverberation, or vibration. The Greek word *seismos*, or earthquake, is derived from the primary verb *seio*.

This pattern of clues reveals that the voice of the Lord *is* the sound of a trumpet. The meaning of the Greek word “trumpet” has its roots in motion and vibration, and a trumpet will sound at the resurrection of the dead in Christ, which will be a worldwide resurrection. His voice will sound like the reverberating sound of a trumpet, causing the dead in Christ to awake from death and rise with an imperishable body, and powerful shaking in the surrounding earth. The shout of command may be similar to the command given Lazarus: to “Come forth!” Jesus confirmed that his voice is what would cause the dead to rise:

Joh 5:28 “Do not be amazed at this, because **a time is coming when all who are in the tombs will hear his voice**

Joh 5:29 and **will come out**—the ones who have done what is good to the resurrection resulting in life, and the ones who have done what is evil to the resurrection resulting in condemnation.

This passage is referring to the resurrection of the dead, which has been reviewed in previous chapters. In I Thessalonians 4:16 and I Corinthians 15:52, Paul revealed the mystery of the resurrection of the dead, but Jesus foretold the event by stating that the dead will hear the voice of the Son of God. That voice will not only contain a command to come out of the grave, but will also produce a massive shaking on the earth.

A passage that blends this study together is Hebrews 12:18-21, where Paul provided a short recounting of what took place in Exodus chapter 19 on Mount Sinai. After this description, Paul indicated a future shaking on the earth and in the heavens is coming, comparing it to the shaking of the earth on Mount Sinai:

Heb 12:26 **Then his voice shook [esaleusen] the earth**, but now he has promised, “I will **once more shake [seiso] not only the earth** but heaven too.”

This verse follows Paul’s account of what happened on Mount Sinai at the giving of the Ten Commandments, discussed above. The verb *esaleusen* is from *saleuo*, meaning to shake or agitate, and the verb *seiso* is from *seio*, meaning to cause to vibrate or quake, both of which were discussed above. This verse is therefore stating that God’s voice shaking the earth when he descended on Mount Sinai is an example of the a future *seiso*, or shaking, that is to come on the earth.

Now recall the scene when the Lord descended on Mount Sinai to give the Ten Commandments in Exodus chapter 19. Several parallels between this scene and Paul’s revelation of the mystery of the resurrection and catching-up event, including

the voice of the trumpet sounding, were provided. An even more conspicuous picture develops:

1. Paul spent time in Arabia, and indicated that Mount Sinai is in Arabia.
2. Paul revealed the mystery of the resurrection of the dead and the catching up of believers.
3. The Exodus chapter 19 account of the scene when the Lord descended on Mount Sinai has several interesting parallels to Paul's revelation of the mystery of the resurrection and catching-up.
4. Paul provided an account of the Exodus chapter 19 scene in Hebrews chapter 12.
5. Paul stated that the voice of the Lord shaking the earth in Exodus chapter 19 was an example of a future shaking of the earth.
6. The first stage of this future shaking of the earth will occur at the resurrection of the dead. The reverberation from the voice of the Lord will result in devastating global earthquake activity.

The prophets searched the scriptures diligently when they were trying to understand the coming anointed one:

I Pet 1:10 Concerning this salvation, the prophets who predicted the grace that would come to you **searched and investigated carefully**.

I Pet 1:11 **They probed into** what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and his subsequent glory.

The key words are “searched”, “investigated”, and “probed”, all indicative of the kind of study that has been undertaken to understand what the trumpet of God may be. Continuing in this spirit of investigation and probing will be beneficial as the crux of this prophetic model is presented.

6.3 The Resurrection of Jesus Christ and the “Many Saints”

As discussed in chapter 3, there is no actual account of the precise moment of the resurrection of Jesus Christ in the Bible. Those chapter headings for the beginning of Matthew chapter 28, Mark chapter 16, Luke chapter 24, and John chapter 20 should be titled “The Discovery of the Empty Tomb” instead of the traditional title such as “The Resurrection”. What is described in each of those passages is the discovery of the empty tomb by Mary, the other women, Peter, and John.

However, Matthew's gospel includes some very important clues about what happened at the moment of the resurrection of Christ. Interestingly, however, these clues about the moment of his resurrection are included within the detailed description of the moment of his *death*:

Mat 27:50 Then Jesus cried out again with a loud voice and gave up his spirit.

Mat 27:51 Just then the temple curtain was torn in two, from top to bottom.

The earth shook and the rocks were split apart.

Mat 27:52 And tombs were opened, and the bodies of many saints who had died were raised.

Mat 27:53 (They came out of the tombs after his resurrection and went into the holy city and appeared to many people.)

Mat 27:54 Now when the centurion and those with him who were guarding Jesus saw the earthquake and what took place, they were extremely terrified and said, "Truly this one was God's Son!"

Notice the words underlined above. To understand the differences in the gospel accounts of the moment Jesus died, it is necessary to look at the other two gospels which record this event in a parallel manner:

Mark:

Mar 15:37 But Jesus cried out with a loud voice and breathed his last.

Mar 15:38 And the temple curtain was torn in two, from top to bottom.

Mar 15:39 Now when the centurion, who stood in front of him, saw how he died, he said, "Truly this man was God's Son!"

Luke:

Luk 23:45 because the sun's light failed. The temple curtain was torn in two.

Luk 23:46 Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And after he said this he breathed his last.

Luk 23:47 Now when the centurion saw what had happened, he praised God and said, "Certainly this man was innocent!"

John's gospel records that after Jesus died, the Jewish leaders asked Pilate to have the victims' legs broken and the bodies taken off the crosses. This was because they didn't want the bodies to remain on the crosses on the Sabbath Day which was quickly approaching:

Joh 19:30 When he had received the sour wine, Jesus said, "It is completed!" Then he bowed his head and gave up his spirit.

Joh 19:31 Then, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath (for that Sabbath was an especially important one), the Jewish leaders asked Pilate to have the victims' legs broken and the bodies taken down.

Joh 19:32 So the soldiers came and broke the legs of the two men who had been crucified with Jesus, first the one and then the other.

Joh 19:33 But when they came to Jesus and saw that he was already dead, they did not break his legs.

Joh 19:34 But one of the soldiers pierced his side with a spear, and blood and water flowed out immediately.

Take note that John's gospel does not record any earthquake occurring at Jesus' death or shortly after it. Neither do the accounts of Mark and Luke. If any of the

gospels should have recorded an earthquake at his death, it should have been John, as he was present at the scene:

Joh 19:26 So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, “Woman, look, here is your son!”

Joh 19:35 And the person who saw it has testified (and his testimony is true, and he knows that he is telling the truth), so that you also may believe.

John’s gospel, however, records no earth shaking whatsoever at the death of Jesus. He cried out “It is finished”, bowed his head, and died. John’s account then records that the soldiers came along and broke the legs of the two men who were crucified with Jesus to speed up their deaths. Then they came to Jesus and found he was dead. Were they running away in fear because of the earth shaking and the rocks splitting? No. Instead, one of the Roman guards found time to thrust a spear into the side of the Lord, causing blood and water to flow out. Later, Joseph of Arimathea and Nicodemus came and took Christ’s body off the cross after petitioning Pilate for permission to do so. Still no mention of an earthquake in John’s gospel.

6.4 An Earthquake at His Resurrection

For these reasons, Matthew 27:54 must be a summary of the reaction of the centurion and the guards of the entire death and resurrection sequence as encapsulated within Matthew 27:51-53. Unless the tombs of the “many saints” came open without a shaking of the earth, there had to be an earthquake at the moment of the resurrection of Jesus Christ, not his death. Otherwise, the tombs of the “many saints” would have been open while their dead bodies remained in place during the entire time Christ was also dead in the tomb, three days and three nights. Matthew’s gospel states that the saints came out of their graves only after Christ had been raised from the dead. A better explanation is that they came out of their tombs due to a shaking of the earth at Christ’s resurrection.

Were these “many saints” raised from the dead back into their mortal bodies? This is not possible, again, because of the decomposition factor. The mortal bodies of these saints were decomposed past the point that they could have been raised back into them. Therefore, they must have been resurrected into an immortal body.

If this interpretation is correct, three things happened just after the moment of the *resurrection* of Christ:

1. There was an earthquake – a shaking of the earth.
2. Tombs in and surrounding the city were opened.
3. Many bodies of the saints who had died were raised from the dead to immortality, and they were seen walking about the streets of Jerusalem.

In order for the earthquake and opening of the tombs to have occurred at the moment of Jesus’ *death*, the “many saints” would have been resurrected to immortality *before* him. If they were resurrected before Christ when the earth

shaking of Matthew chapter 27 is recorded, then Christ was not the firstfruits of the resurrection of the dead. Scripture states, however, that Christ *was* the firstfruits of the resurrection of the dead, not these saints:

I Cor 15:20 But now Christ has been raised from the dead, **the firstfruits of those who have fallen asleep.**

I Cor 15:21 For since death came through a man, **the resurrection of the dead also came through a man.**

I Cor 15:22 For just as in Adam all die, so also in Christ all will be made alive.

I Cor 15:23 But each in his own order: **Christ, the firstfruits;** then when Christ comes, those who belong to him.

There is no other logical interpretation than to state the resurrection of these saints occurred after the resurrection of Jesus Christ. Therefore, the shaking of the earth, which also caused their tombs to open, must have taken place at the moment of Christ's resurrection.

6.5 The Resurrection of the Two Witnesses

The third and final account of a resurrection from the dead to immortality coinciding with a powerful earthquake is the death and resurrection of the two witnesses. The account in Revelation chapter 11 is surprisingly detailed in its description of what occurs at their death and resurrection:

Rev 11:8 Their corpses will lie in the street of the great city that is symbolically called Sodom and Egypt, where their Lord was also crucified.

Rev 11:9 For three and a half days those from every people, tribe, nation, and language will look at their corpses, because they will not permit them to be placed in a tomb.

Rev 11:11 But after three and a half days **a breath of life from God entered them,** and they stood on their feet, and tremendous fear seized those who were watching them.

Rev 11:12 Then they heard a loud voice from heaven saying to them: "Come up here!" So the two prophets went up to heaven in a cloud while their enemies stared at them.

Rev 11:13 **Just then a major [megas] earthquake [seismos] took place and a tenth of the city collapsed; seven thousand people were killed in the earthquake,** and the rest were terrified and gave glory to the God of heaven.

According to this passage, immediately after the two men rose, a major earthquake took place in the city of Jerusalem with the following effects:

1. One tenth of Jerusalem collapsed
2. Seven thousand people died
3. The people were terrified and gave God glory

Combining these three resurrection events, a common characteristic is the presence of earthquakes immediately after the resurrection. The power released upon the earth when individuals are resurrected appears to be responsible for the earthquakes that are recorded in each case. Indeed, Paul revealed in Philippians chapter 3 that God's resurrection power is dynamic:

Php 3:10 My aim is to know him, to **experience the power of his resurrection [ten dunamin tes anastaseos autou]**, to share in his sufferings, and to be like him in his death,

Php 3:11 and so, somehow, to attain to the resurrection from the dead.

Paul also revealed in Ephesians chapter 1 that God displayed immense power and strength in raising Christ from the dead:

Eph 1:19 and what is the incomparable greatness of his power toward us who believe, as displayed in the **exercise [energeia] of his immense strength [kratos ischus]**.

Eph 1:20 This power he **exercised [energeo] in Christ when he raised him from the dead** and seated him at his right hand in the heavenly realms

There may be evidence of that immense strength and power present at the resurrection of Jesus Christ in his burial linen, a cloth that many believe has been preserved since that amazing event.

6.6 The Shroud of Turin - Image of the Resurrection Power?

What many scientists believe is further evidence of the supernatural power of the resurrection of Jesus Christ is the famous Shroud of Turin, the burial linen cloth of Jesus Christ in which Joseph of Arimathea and Nicodemus wrapped him:

Joh 19:40 Then they took Jesus' body and wrapped it, with the aromatic spices, in **strips of linen cloth** according to Jewish burial customs.

Joh 20:6 Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw **the strips of linen cloth** lying there,

Joh 20:7 and the face cloth, which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself.

It is not the aim of this section to fully describe the Shroud, nor to exhaustively cover all the reasons why it may or may not be the burial cloth of Jesus Christ. There are literal mountains of material written by experts and available on the Internet that will suffice—a perusal of the site located at www.shroud.com could keep one busy for months. The goal of the sections that follow will be to explore some interesting facts about this shroud, as well as to cite some fascinating quotes by experts which tend to corroborate many scriptures covered by this model up to this point. Whether the shroud is or is not the actual burial linen of Christ should have no bearing on the Christian faith. Its history and characteristics are being explored for the purpose of

understanding their significance upon the future resurrection of the dead in Christ and the transformation of the bodies of believers.

What follows are a compilation of some of the most important facts that lead to the conclusion that the Shroud of Turin is indeed the burial shroud of Jesus Christ, and the visible image on the cloth is a photograph of the resurrection event. The facts have been broken down into four sections: the visible wounds, the blood stains, the cloth, and the image.

6.7 The Visible Wounds

Any observer of the Shroud of Turin can look at this piece of cloth and make some simple observations. There is an image of a male resting in death with several evidences of wounds and beatings. What follows is an examination of the characteristics of the shroud in comparison with what is recorded in scripture.

1. The shroud has a photographic image of a man who was killed by crucifixion, a brutal and tortuous death commonly carried out by the Roman Empire.

Luk 23:33 So when they came to the place that is called “The Skull,” **they crucified him** there, along with the criminals, one on his right and one on his left.

2. There are nail holes in the wrists and the feet of the shroud image, with blood stains on the cloth on top of and around the nail holes.

Joh 20:25 The other disciples told him, “We have seen the Lord!” But he replied, “Unless I see the **wounds from the nails in his hands**, and put my finger into **the wounds from the nails**, and put my hand into his side, I will never believe it!”

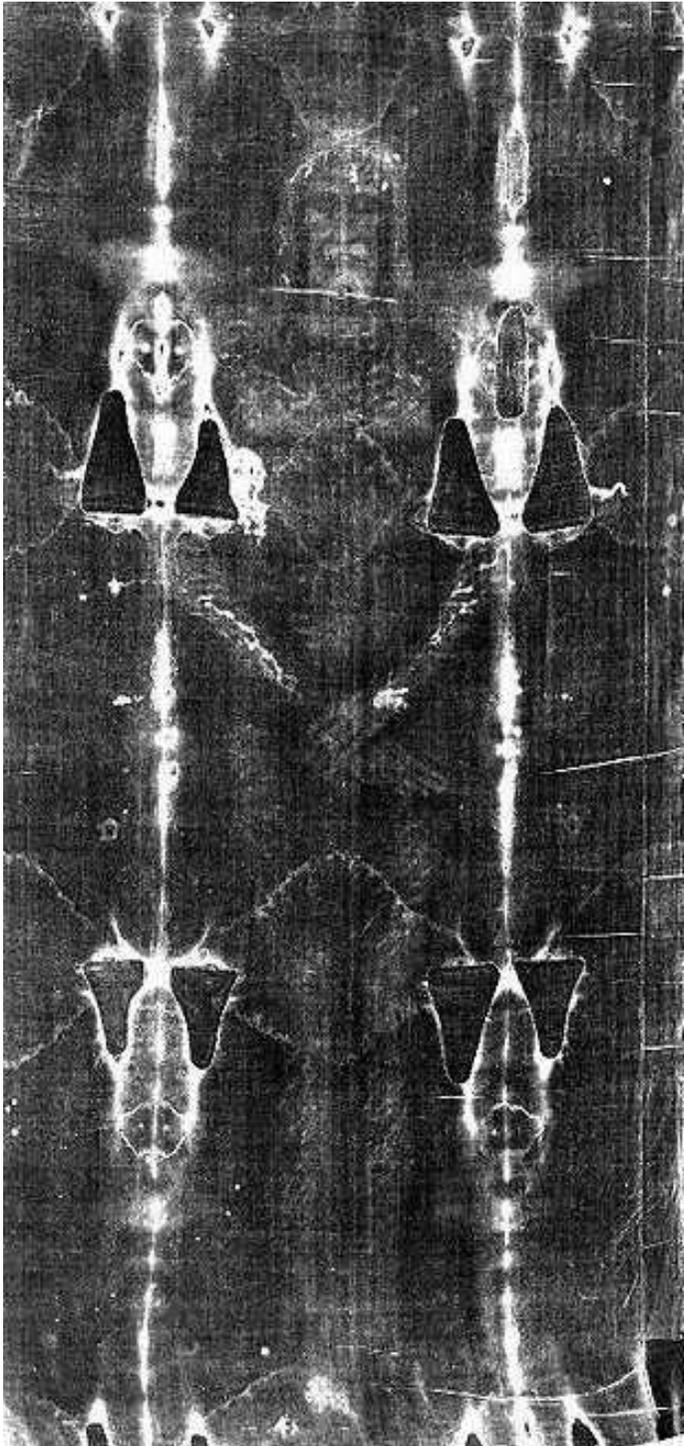
3. The man in the shroud image appears to have severe swelling over one eye.

Joh 18:22 When Jesus had said this, one of the high priest’s officers who stood nearby **struck him on the face** and said, “Is that the way you answer the high priest?”

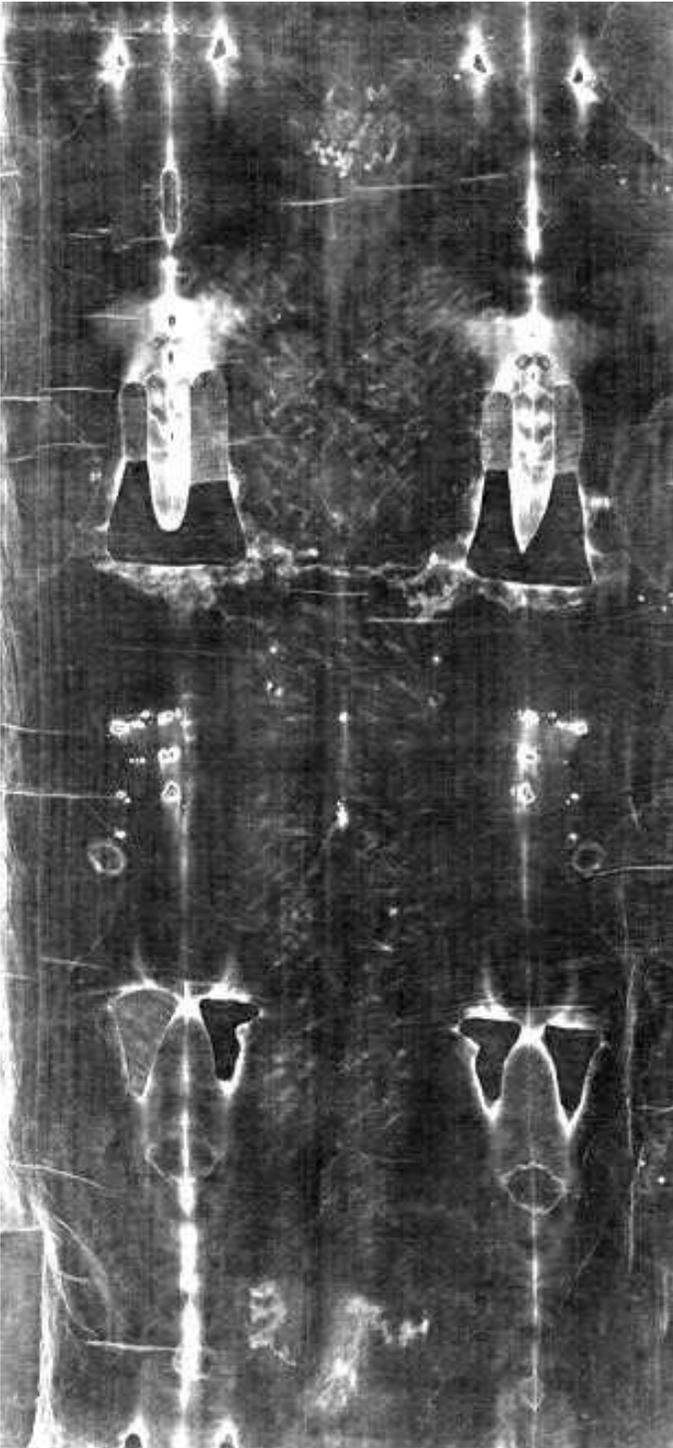
Joh 19:3 They came up to him again and again and said, “Hail, king of the Jews!” And **they struck him repeatedly in the face**.

4. Blood stains on the forehead and around the back of the head indicate that something spiked and sharp was forced onto his head.

Joh 19:2 The soldiers braided a **crown of thorns and put it on his head**, and they clothed him in a purple robe.



Frontal Reverse-Negative View of the Shroud of Turin
(photo courtesy www.shroud.com)



Dorsal Reverse-Negative View of the Shroud of Turin
(photo courtesy www.shroud.com)

5. The image on the shroud shows many marks of a severe scourging with a whip on the shoulders, back, buttocks, and legs.

Mar 15:15 Because he wanted to satisfy the crowd, Pilate released Barabbas for them. Then, after **he had Jesus flogged**, he handed him over to be crucified.

6. The scourge marks on the shoulders of the man in the image are blurred, where others on different parts of the body are not, indicating something heavy rubbed against them.

Joh 19:17 and **carrying his own cross** he went out to the place called “The Place of the Skull” (called in Aramaic Golgotha).

7. There is a considerable amount of blood in the area of the side, depicting a violent wound to the chest area.

Joh 19:34 But one of the soldiers **pierced his side with a spear**, and blood and water flowed out immediately.

8. The man whose image the shroud depicts did not have his legs broken, which nearly all those crucified by Roman crucifixion experienced in order to speed up the death process.

Joh 19:32 So the soldiers came and **broke the legs of the two men** who had been crucified with Jesus, first the one and then the other.

Joh 19:33 But when they came to Jesus and saw that he was already dead, **they did not break his legs**.

6.8 The Blood Stains

Study of the Shroud of Turin has revealed some very interesting facts about the blood stains that are evident on the cloth. Many have tried to discredit the stains as paint or a mixture of chemicals put on by an artist. However, tests have revealed that it is not only real human blood, but the blood of a male. Below are some facts about these blood stains that refute the notion that they are the work of an artist.

1. The blood stains on the cloth are evident in all the places in which Christ was tortured, including the hands, the feet, the back, the forehead, the face, and the side chest wound, with the largest amount of blood stain by the chest.
2. The blood stains captured on the cloth differ from the color variations that form the main image, and are totally separate from the image. The image is part of the cloth, and the blood stains are part of the cloth, but the blood and the image are not parts of each other.

3. The blood stains have been verified by laboratory testing to contain high levels of the pigment bilirubin. This chemical is produced in the hemoglobin of red blood cells.¹
4. Those who have seen the shroud usually comment on how red the blood stains still are. A torture, scourging, and crucifixion would produce a tremendous break-up of red blood cells, and in turn, a very high level of the pigment bilirubin. When mixed with the broken-up red blood cells from the extreme torture, the blood that flowed out would appear to be a very rich red color.²
5. An artist would have had to add the chemical bilirubin to the blood that he put on the shroud, something that is extremely unlikely to begin with, but even more unlikely given the chemical was only discovered in the 20th century.
6. When a sample of the blood on the shroud was dissolved away, the cloth fibril below was untouched and clean of any body image. If an artist were to create this image, he would have to put the blood on the cloth first, then somehow form the image afterward on top of the blood. This is extremely improbable and very difficult.³
7. The blood has been tested by Italian forensic medicine Professor Pierluigi Baima-Bollone to be human blood, and to be of the blood type AB.⁴
8. At the Texas University Health Science Center, Dr. Victor Tryon performed further DNA tests on the same threads, and found both X and Y chromosomes, proving the blood is of the male gender.⁵
9. Two threads of cloth fiber from the foot area were examined at the Genoa Institute of Legal Medicine. According to the Institute's professor, Marcello Canale, the blood stains have *the presence of DNA*, human genetic material.⁶

¹ Wilson, Ian (1998). *The Blood and the Shroud*, p. 88-89. London: Weidenfeld and Nicolson.

² Adler, Alan D. "The Origin and Nature of Blood on the Turin Shroud", in "Turin Shroud – Image of Christ?" Proceedings of the Symposium of Hong Kong, 3-9 March 1986, Cosmos Printing Press Ltd., Hong Kong, March 1987, p. 57-59.

³ Wilson, Ian (1998). *The Blood and the Shroud*, p. 89. London: Weidenfeld and Nicolson.

⁴ Baima-Bollone, Pierluigi, Mario Jorio & Anna Lucia Massaro, "Identification of the Group of the Traces of Human Blood on the Shroud", *Shroud Spectrum International* 6, March 1983, pp. 3-6.

⁵ Wilson, Ian (1998). *The Blood and the Shroud*, p. 91. London: Weidenfeld and Nicolson.

⁶ *Ibid*, p. 90.

6.9 The Cloth

The Shroud of Turin is linen fabric, the same type of fabric with which Jesus Christ was wrapped after his death. Many interesting microscopic particles have been found on the cloth that all but confirm the shroud was in Jerusalem, Israel at some point in its journey through Europe and the Middle East through the years. The cloth has been through many hands, but there are certain facts that cannot be ignored which point toward it being the same linen cloth with which Christ was wrapped.

1. According to Professor Gilbert Raes of the Ghent Institute of Textile Technology, the shroud cloth could have been manufactured in first-century Palestine. The fabric is definitely linen, and the weave is a rare three-to-one herringbone twill from that time.⁷
2. Dirt was found near the image of the feet on the bottom of the cloth, obviously highly unusual for the work of an artist. Why would an artist put dirt on the *back side* of his canvas, let alone the front side? This dirt contains travertine aragonite limestone found in Jerusalem, Israel today. Testing on the dirt of the shroud and dirt in Jerusalem showed a perfect match.⁸
3. The cloth, carbon-dated by scientists to be in the range of 1260-1390 AD, was *quoted in 1204 AD* to exist in the memoirs of Robert de Clari. There are several problems with radio carbon dating to begin with, but with the shroud, there are additional features which skew the date, such as the bioplastic coating which developed as sort of a natural protective shell on the outside of the shroud. Robert de Clari stated in 1204 AD, a date before the scientific carbon-date, “the shroud, in which Our Lord had been wrapped, which every Friday raised itself upright, so that one could see the figure of our Lord on it.”⁹
4. A document called *Otia Imperialia* written by a lawyer named Gervase of Tilbury in 1211 AD, again before the dates provided by the carbon dating, states, “The story is passed down from archives of ancient authority that the Lord prostrated himself with his entire body on whitest linen, and so by divine power there was impressed on the linen a most beautiful imprint of not only the face, but the entire body of the Lord.”¹⁰

⁷ Wilson, Ian (1986). *The Mysterious Shroud*, p. 34. New York: Doubleday.

⁸ Wilson, Ian (1998). *The Blood and the Shroud*, p. 104-106. London: Weidenfeld and Nicolson; quoting Edgar H. McNeal (1936). *The Conquest of Constantinople, translated from the Old French*; Columbia University Records of Civilisation 23. New York.

⁹ Ibid, p. 124.

¹⁰ Ibid, p. 139-144.

5. The shroud fibers have a fungal and bacterial bioplastic coating on the outside layers of the cloth due to centuries of handling and exposure to the elements. This coating would also cause the radio carbon dating to register a later date than it in reality possessed.¹¹
6. A low-dose radiation event on cellulose fibers, similar to the shroud fibers, would act to stabilize the cloth, which explains how the shroud could be in such great shape, yet date back to the first century.¹²

6.10 The Image

1. The image on the shroud rests on the outer fibers of the linen weave, in a layer thinner than a human hair. The image doesn't penetrate through the rest of the cloth like paint would.¹³
2. The image reverses dark and light shades, and the optimal viewing distance is six to ten feet away, so that if an artist did apply some liquid to its surface to produce the image, he or she would have to stand that far away to see what was being painted.¹⁴
3. The image itself has three-dimensional qualities, made while the cloth was laying in contact with the body of the man. This technique would be nearly impossible to simulate by an artist.¹⁵
4. The image not only registers the outer surface of the body, but also the *inside* of the body. According to Michael Blunt, Professor of Anatomy at the University of Sydney, the metacarpal bones in the hands and phalange bones in the fingers are visible.¹⁶
5. The body was lifted away from the blood that had soaked into the linen cloth, however, no fibrils of the cloth were pulled or scraped in any direction when the body disappeared. This supports the theory that the body dematerialized, then

¹¹ Ibid, p. 224-225.

¹² Little, Kitty. "The Holy Shroud of Turin and the Mystery of the Resurrection", Christian Order, April 1994, p. 226.

¹³ Wilson, Ian (1986). *The Mysterious Shroud*, p. 98-100. New York: Doubleday.

¹⁴ Tribbe, Frank C. (1983). *Portrait of Jesus: The Illustrated Story of the Shroud of Turin*, p. 175. New York: Stein and Day.

¹⁵ Wilson, Ian (1986). *The Mysterious Shroud*, p. 100. New York: Doubleday.

¹⁶ Wilson, Ian (1998). *The Blood and the Shroud*, p. 29. London: Weidenfeld and Nicolson.

left the photographic negative image as it collapsed together where the body had been.¹⁷

6. The image of the man on the shroud was not made by paint or pigment, because there is no natural direction consistent with brush strokes, nor is there any cementation between the fibers.¹⁸
7. The image could not have been a painting because it resulted from rapid dehydration of the cellulose in the cloth similar to what happens in a fire, but without heat. When chemical decomposition of material is accompanied by heat such as in a fire, substances called pyrolys are left behind. Pyrolys are in abundance in the parts of the shroud scorched by the various cathedral fires it has suffered through the centuries, but there are no pyrolys connected to the image itself.¹⁹
8. There are more than one hundred dumbbell-shaped marks all over the back side image, from the back to the ankles. The distribution of the marks enable a reasonable interpretation that they were administered by a whipping with a lash having two or three dumbbell-shaped pellets attached to the end.²⁰
9. The presence of enough carbon 14 to skew the radio carbon dating could have occurred when the radiation that created the image interacted with the fibers of the shroud. Tests in 1988 involving radiation onto cellulose fibers resulted in the formation of extra carbon 14, which would cause the apparent age of the cloth to appear more recent, or younger, than it truly is.²¹
10. A study of the cloth in Volume 425 of the January 2005 issue of *Thermochemica Acta*, a chemistry peer-reviewed scientific journal, completely dismissed the aforementioned 1988 radio carbon 14 results. According to the journal, the cloth is much older than those test results indicated, which was 1260 to 1390 AD. Instead, chemist Raymond Rogers measured the loss of vanillin in the cloth, a chemical found in linens made with flax like the shroud, and determined that the

¹⁷ Stevenson, Kenneth, and Gary Habermas (1990). *The Shroud and the Controversy*. Nashville: Nelson.

¹⁸ Wilson, Ian (1998). *The Blood and the Shroud*, p. 77. London: Weidenfeld and Nicolson.

¹⁹ Parker, Shafer. "The Shroud of Turin: Latest Research Bolsters Authenticity", National Catholic Register, 2002.

²⁰ Wilson, Ian (1998). *The Blood and the Shroud*, p. 32. London: Weidenfeld and Nicolson.

²¹ *Ibid*, p. 233.

cloth was from 1,300 to 3,000 years old. The resurrection of Jesus Christ, nearly 2,000 years ago, fits nicely within the middle of that date range.²²

11. The very latest evidence on the image involves the fainter second image on the cloth. The shroud was sewn onto a backing in 1534, but was recently removed in order to be examined. There is a second image on the reverse underside of the shroud, only on the top fibrils, a characteristic also possessed by the image on the front side of the shroud. This is yet more extremely important evidence against the theory that the image is a painting.²³

It is difficult to imagine to whom, other than Jesus Christ, this could belong. How many men in history were crucified? Furthermore, how many of those men crucified were pierced in the side near the heart with large amounts of blood visible in the area of the side? And how many of those men both crucified and pierced in the chest would have blood around their forehead where a crown of thorns would be placed? And how many men in history with all those traits would have a *supernatural*, three-dimensional image photographed onto a burial linen, not only on the front, but the reverse underside? When all the other factors above are added into the equation, along with many others not even considered in this book, the evidence certainly weighs heavily in the favor of this shroud being the actual burial shroud of Jesus Christ.

6.11 The Moment of His Resurrection – What Caused the Image?

This shroud, therefore, is in all likelihood an image of Jesus Christ at the moment of his powerful resurrection from the dead to an immortal body. But what do the experts believe caused the image to form on the cloth in the amazing way that it did? Consider what these experts have noted [emphasis added]:

1. Ian Wilson, art historian and noted author on the Shroud of Turin:

In the darkness of the Jerusalem tomb the dead body of Jesus lay, unwashed, covered in blood, on a stone slab. Suddenly there is a burst of mysterious power from it. In that instant the blood dematerializes, dissolved perhaps by the flash, while its image and that of the body becomes indelibly fused onto the cloth, preserving for posterity a literal **‘snapshot’ of the Resurrection.**²⁴

²² Rogers, Raymond N. (2005). “Studies on the Radiocarbon Sample from the Shroud of Turin”, *Thermochimica Acta*, Volume 425, Issues 1-2, pp. 189-194.

²³ Govier, Gordon (December 2004). “The Shroud’s Second Image”, *Christianity Today*, Vol. 48, No. 12, pg. 56; based on research published in the April 2004 by the British Institute of Physics Journal of Optics, and authored by Giulio Fanti and Roberto Maggiolo.

²⁴ Wilson, Ian (1979). *The Turin Shroud*, p. 211. Middlesex: Penguin Books.

2. Thaddeus Trenn, Director of the Science and Religion Course Programme at the University of Toronto:

I'm just simply saying I see the X-ray phenomena as a secondary event taking place **after the primary event** that I'm talking about . . . I'm starting with [the notion] there was a **triggering event that will release at the secondary follow-on event such things as the X-rays** . . . my suggestion is that if you were to allow for the possibility that the strong force could be overcome—in other words, an **influx of energy** in the amount we already know that it has to be (1% of the mass)—if that could somehow happen, then certain things would follow. And one of them is that the binding of the protons and neutrons would no longer hold. You would have a separation of the basic nucleons of matter. All your nuclei would come unstuck. And therefore, all these secondary phenomena such as the release of X-rays would take place.²⁵

3. Dr. Alan Whanger, professor emeritus of Duke University Medical Center and Director of the Council for the Study of the Shroud of Turin:

That's why some scientists have suggested that the image resulted from **a controlled nuclear event that occurred at the moment of the Lord's Resurrection**. His body would have given off massive amounts of radiation as it **dematerialized** and passed through the Shroud, leaving a kind of **negative photograph with an X-ray component** relating to the bones resting near the material.²⁶

4. Frank J. Tipler, Professor of Mathematical Physics at Tulane University and author:

In effect, Jesus' dead body, lying in the tomb, would have been enveloped in a sphaleron field. This field would have dematerialized Jesus' body into neutrinos and antineutrinos in a fraction of a second, after which the energy transferred to this world would have been transferred back to the other worlds from whence it came. Reversing this process (by having neutrinos and antineutrinos—almost certainly not the original neutrinos and antineutrinos de-materialized from Jesus' body—materialize into another body) would generate Jesus' resurrection body. **If a body were to de-materialize via this mechanism inside a linen**

²⁵ Trenn, Thaddeus, interviewed by Linda Moulton Howe. "X-File on the Shroud", British Society for the Turin Shroud, Issue, 49, June 1999.

²⁶ Parker, Shafer. "The Shroud of Turin: Latest Research Bolsters Authenticity", National Catholic Register, 2002.

shroud, it would generate an image just like the image of Jesus seen on the Shroud of Turin.²⁷

Earlier, it was stated that the biblical accounts of the resurrection of Jesus Christ do not provide specific details of what happened at the moment of his resurrection. But, if the Shroud of Turin is indeed the linen shroud of Jesus Christ, which the evidence clearly shows, then there is an actual three-dimensional photograph of the moment of Jesus Christ's resurrection to immortality. Scientists state it was a "nuclear event", that it was "instantaneous", and that the body "dematerialized", leaving behind the evidence of the resurrection. If this is indeed what happened at the moment of Jesus Christ's resurrection, the implications for believers in Jesus Christ are literally and figuratively earth-shaking.

6.12 Earthquakes at the Resurrection of the Dead in Christ

Could the nuclear event, which many scientists who have studied the shroud conclude caused its image, have caused a disturbance in the atomic and molecular structure of the surrounding earth at the moment of his resurrection? What these scientists call a nuclear event was actually the power of God raising up the dead, which caused the shaking of the surrounding earth.

It is evident what kind of effect the power of Christ's resurrection had on the shroud, leaving behind an X-ray, three-dimensional photograph at the moment he was being resurrected. Is it possible that this same resurrection power to raise Jesus, the "many saints", and the two witnesses caused the earthquakes that were associated with each of their resurrections? Consider what Dr. Alan Mills, quoted by noted author and Shroud historian Ian Wilson, stated on this question:

Another hypothesis, put forward by Dr. Allan Mills of Leicester University, suggests that the image might have been created by some type of **electrical discharge** between body and cloth, **associated perhaps with the earthquake activity described by the Evangelist Matthew as having occurred while Jesus' corpse lay in the tomb.**²⁸ [emphasis added]

Dr. Mills believes that there may be a connection between the electrical discharge that took place at the moment of his resurrection and the earthquake activity described in Matthew's gospel. Another doctor and former nuclear physicist, Kitty Little, further elaborates on this idea:

The appearance of the image and the properties of the linen of the Shroud can thus be explained if the cause was **the nuclear disintegration** of the atoms in the body. With such a

²⁷ Tipler, Frank. "The Omega Point and Christianity",

<http://home.worldonline.nl/~sttdc/tipler.htm>, accessed September 21, 2004.

²⁸ Wilson, Ian (1986). *The Mysterious Shroud*, p. 126. New York: Doubleday.

disintegration—a **minor nuclear explosion**—light and energy would also be produced. In the body the main elements involved would be carbon, hydrogen, oxygen and nitrogen, together with smaller quantities of calcium, phosphorus and sulphur. These all have lower molecular weights, and a lower proportion of internal energy, so that the energy liberated would be far less than that from the disintegration of the heavy atoms in nuclear weapons. **It would still be sufficient to move the stone at the entrance to the tomb, and to make the guards think that there had been an earthquake.**

An instantaneous disintegration of the nuclei of the atoms in the body would account for the formation of the image, detail by detail, and the good state of preservation of the linen of the Shroud. It would seem to be the only mechanism whereby the straw-yellow colour could be produced—and the lemon-yellow colour of the serum deposits. It would have to be instantaneous to account for the well-defined image, in terms of the clarity of detail and the range of the radiation causing the image before any collapse of the linen cloth. **The minor earthquake described in the Gospels is also explained.**²⁹ [emphasis added]

These scientists believe that the earthquake described in the account of the resurrection of Jesus Christ may have been due to the nuclear discharge during the resurrection event. Again, this nuclear event was the power of God, the reverberating, quaking activity that raised the dead and shook the surrounding earth. If the resurrection power to raise Jesus Christ, the “many saints”, and the two witnesses caused the earthquakes that were associated with each of their resurrections, then what about the future resurrection of the dead in Christ?

Consider the explosive magnitude of an exponentially larger resurrection of the dead in Christ in the future. Many millions of those who have died in covenant with Jesus Christ throughout history will be instantaneously and simultaneously resurrected from the dead and transformed to immortality with the same dynamic power described in the resurrections of Jesus Christ, the “many saints”, and the two witnesses.

With all this supernatural activity happening in a moment’s time, might it be possible that severe geologic activity will result, causing a magnetic disturbance and changes to the structure of the earth’s surface? If this magnitude of energy is unleashed worldwide at the resurrection event, when the Lord’s shout of command and the trumpet sound of God’s voice awakens the dead in Christ, then a global shaking would certainly result. Consequently, one would expect massive worldwide earthquakes, volcanic activity due to displaced magma, tsunamic activity due to the

²⁹ Little, Dr. Kitty. “The Application of Scientific Methods to the Turin Shroud”, <http://www.shroud.com/bsts4607.htm>, accessed September 21, 2004.

massive earthquakes, perhaps even a shifting of the earth's magnetic poles or worse, the crust itself, the movement of mountains and islands, and more.

Amazingly, there is a description of these exact consequences at the opening of the sixth seal in Revelation chapter 6:

Rev 6:12 Then I looked when the Lamb opened the sixth seal, **and a huge earthquake took place**; the sun became as black as sackcloth made of hair, and the full moon became blood red;

Rev 6:13 and **the stars in the sky fell to the earth** like a fig tree dropping its unripe figs when shaken by a fierce wind.

Rev 6:14 **The sky was split apart** like a scroll being rolled up, and **every mountain and island was moved from its place**.

Take special notice of the text “a huge earthquake took place” and “every mountain and island was moved from its place”. This is perfectly consistent with significant seismic activity, as well as a magnetic or partial crustal pole shift. If crustal, there would not have to be a full 180 degree shift from pole to pole, which would arguably destroy all life on the planet. If a crustal shift resulted with movement consisting of only a few feet or a few miles, then the aforementioned text in Revelation 6:12-14 would be satisfied. Life on the earth would certainly be compromised, but not to the point of extinction.

If the pattern of earthquakes occurring at the resurrection of the dead to immortality continues, then the description of what will happen when the Lamb opens the sixth seal perfectly fits the presumed description of what will take place at the moment of the resurrection of the dead in Christ and transformation to immortality. It will occur within the blink of an eye, it will be accompanied by the voice of God shaking the earth, and it will leave in its wake a catastrophic change to the surface of the earth.

6.13 Summary and Conclusion

Some key points to remember from this chapter include:

- The voice of the trumpet was heard at Mount Sinai when the Lord spoke to Moses.
- The trumpet of God, the last sound before the resurrection of the dead in Christ, will be the voice of God shaking the earth.
- The Greek word for trumpet is *salpiggo*. It has its roots in *salos*, *saino*, *saleuo*, and *seio*, which are all used in the New Testament to describe motion, shaking, quaking, or vibration.
- The writer of Hebrews declared that God's voice once shook the earth at Mount Sinai, and it will shake the earth again in the future.
- At the moment of the resurrection of Christ and the “many saints”, there was a *seismos*, or shaking of the earth.

- The tombs of the “many saints” came open after Christ’s resurrection. Unless the tombs opened of their own volition and not because of the shaking of the earth, then the earthquake described in Matthew chapter 27 occurred at the resurrection of Christ, not his death.
- There will also be a major earthquake that occurs at the moment the two witnesses are resurrected to immortality in Jerusalem, causing one tenth of the city to fall and 7,000 deaths.
- The best evidence clearly indicates that the Shroud of Turin is indeed the burial cloth of Jesus Christ, bearing the proof of the moment of his resurrection from the dead to immortality.
- According to scientists, the nuclear disturbance in the atmosphere caused by the resurrection event may explain the shaking of the earth described in the Bible. This nuclear disturbance was the power of God’s voice when the dead were raised to immortality, causing a shaking of the surrounding earth.
- A worldwide resurrection of the dead in Christ, if accompanied by the same resurrection power described with the biblical accounts of resurrection to immortality, would cause sudden massive and catastrophic changes to the surface of the earth.
- Revelation chapter 6 provides a description of several catastrophic events on the earth occurring just after the opening of the sixth seal. This will occur at the moment of the resurrection of the dead and the changing of the mortal bodies of believers into immortal bodies.

The chapter to follow will more closely examine the events described within the opening of the sixth seal. Two catastrophic events of history, to which Jesus referred in comparing the time of his lightning-quick return to the earth, present a sobering pattern of global devastation that will result. The December 26, 2004 tsunami in Southeast Asia, while admittedly smaller in scale, may be a striking preview to this global devastation, and will be examined in detail. Also included will be the revelation of two very important clues that indicate Daniel’s 70th week *must* begin after, and *cannot* begin before, the opening of the sixth seal.