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John studied history, religion, and languages in the 1980s. He also became an agnostic then, which he remains today. He has held many jobs over the years, enjoying variety in life. In 2004 he finally became convinced that the Shroud of Turin was authentic. His 2006 book The Shroud was the Resurrection presents a centrist position that the Shroud is authentic but its image formed naturally. The book further suggests that the serene and mysterious image of Jesus inspired the resurrection belief. John still holds these views.

ABSTRACT**The Vision of King Abgar in Eusebius Considered as the Shroud of Turin**

In the vast field of Shroud of Turin studies, the question of Eusebius and his possible relation to the Shroud may have been somewhat neglected. This paper explores the Abgar story in the Ecclesiastical History of Eusebius and makes two main points. First, the “vision” beheld by King Abgar could well be based on the Shroud. Three elements of that passage, and two circumstances of it, suggest as much. Second, the Shroud-as-vision hypothesis has seldom been put forward and perhaps never at any length. Instead, the standard comment in Shroud literature has been that “Eusebius mentions no image.” That comment seems too negative in relation to the Shroud and its image. The vision of Abgar in Eusebius can very plausibly be read as an allusion to the Shroud. It thus potentially serves as evidence for the Shroud’s authenticity. This is especially important because Eusebius completed his History in 325 and had researched it in the years and even decades before. That is not so far away from the 1st century.