

# DAY JESUS DIED SET AS APRIL 7, 30 A. D.

**Biblical Texts Scholar Says Daniel's Prophecy Pointed Out Exact Time of Death**

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ROME, April 11—Jesus Christ

died on the fourteenth day of Nisan, according to the Hebrew calendar, and scholars have been disputing for centuries over the exact date on the Gregorian calendar to which the fourteenth of Nisan corresponds. The claim is now made that Daniel's well-known prophecy of the "seventy weeks" [Daniel, IX, 24] points conclusively to the seventh day of April in the year 30 A. D.

[The 24th verse reads: "Seventy weeks are shortened upon thy people and upon the holy city, that transgression may be finished and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the saint of saints may be anointed."]

The eminence of the author of this new theory as a student of Biblical texts gives this affirmation a special status among the many theories and hypotheses that have been advanced at various times. It is the result of eleven years of research by Msgr. Francesco Borgongini Duca, who in addition to being a Biblical expert has been Papal Nuncio to Italy since 1929.

His conclusions are contained in a book entitled "The Seventy Weeks of Daniel and the Messianic Date."

If Msgr. Borgongini Duca's the-

## Sentiment Bows to Logic; Showers Due Tomorrow

The Weather Bureau announced dolefully last night that the artificial flowers on milady's Easter bonnet would receive an unwelcome sprinkling if she wore the hat in tomorrow's parade. The man on Whitehall Street predicted that the day would be cloudy with temperatures rising into the 50's in the afternoon—and scattered showers throughout most of the day.

For a time yesterday, the forecaster tried to hold out a little hope. He added up the evidence of his observations of areas that normally produce the weather here and believed that conditions might change for the better. At a late hour, however, cold logic wiped away all sentiment and the man surrendered to the inevitable conclusion—showers.

ory were generally accepted it not only would be of great historical and chronological value but also would permit Easter to be celebrated April 7 every year, irrespective of on what day of the week that date fell.

The fixation of Easter is a problem that has exercised the minds of Roman Catholics since the early days of Christendom. An attempt to settle the disputes that arose over this point was one of the reasons that made the Emperor Constantine summon the Council of Nicaea in 325. The council did not establish a fixed date, deciding, instead, that Easter would be the first Sunday after the full moon following the vernal equinox.

Msgr. Borgongini Duca's theory is based on certain cryptographic elements that he believes he has discovered in Daniel's prophecies. These led him to conclude that

Daniel had prophesied that the Temple of Jerusalem would be destroyed seventy-six weeks of years or 532 years after Artaxerxes, first known as Longimanus, gave the Jews permission to rebuild Solomon's original temple.

The years in Daniel's time were lunar years of 354 days and 532 years, therefore were equal to 513 of the present calendar years. This worked out correctly, since Artaxerxes gave the Jews permission to rebuild the temple in 455 B. C. and the Emperor Titus destroyed it in 70 A. D.

The application of the cryptographic key discovered by Msgr. Borgongini Duca revealed Daniel's prophecy that Christ would die in the year 777 of the era of Nabonassar, who ascended to the Babylonian throne in 747 B. C. This gave the year of Christ's death as 30 A. D. Further research along the same lines enabled Msgr. Borgongini Duca to narrow the date down to April 7.

The fact that Christ died in the year 30 at the age of 33 is no obstacle to the acceptance of Msgr. Borgongini Duca's theory. Scholars are generally agreed that the error of reckoning was made in the sixth century when the practice of counting years from the birth of Christ instead of according to the Roman calendar was introduced. If in fact no such error had been made it would appear that Herod died before Christ was born, which is contrary to what the New Testament says.

In support of his theory Msgr. Borgongini Duca points to several remarkable numerical coincidences that flow from it and that cannot be ascribed to pure chance. It sets Christ's death in the year 777 of Nabonassar's era. It gives an interval of 222,222 days from the day of Daniel's prophecy to the day that Titus destroyed the Temple of Jerusalem. It gives the life of Christ as 12,156 days, which are equal to 33 years, 3 months and 3 weeks.