

Darling Downs Parish of the AELC

Volume 2 Issue 1

Redeeming Holy Days from Pagan Lies — Ash Wednesday and Lent

Pastor Joseph Abrahamson

So, what are the supposed pagan origins of Ash Wednesday and Lent?

There are two aspects of Ash Wednesday and Lent that need to be emphasised. First is the historical nature of the forty days of Lent; the second is the use of ash on Ash Wednesday.

To put it plainly: the claim that Ash Wednesday and Lent are based on pagan origins is a relatively new fiction that comes out of several different sources.

First is the irresponsible work of Alexander Hislop and those who followed him; both those who claim to be Christian and those who oppose Christianity.

Second is the neo-pagan movement today that falsely imagines that paganism is the most ancient of religions and rejects the Bible totally. But, in fact, Lent and Ash Wednesday have no origins in paganism.

You will find all kinds of websites on the Internet that claim that Ash Wednesday and Lent are not Biblical because Christ never commanded them.

In part this is true. And Satan likes to use truth to give credibility to his lies.

Christ didn't command any such celebration. Christ did not command His followers to celebrate Ash Wednesday. Nor did He command that we worship on Sunday. Nor did He command that we sing "Rock of Ages." Nor did He command that we use chairs or pews when we gather.



The false logic is this: If Christ didn't specifically command us to do something, then it is a sin to do it. So, think about how little sense that logic makes. Take this example: Christ did not command that I have my children wash dishes. Is it therefore a sin to have them do so? No.

What Christ did command and give to His Church was that the Word of God be preached for the remission of sins; that is, that the Law and the Gospel be taught, so people would be brought to repentance; and that faith in Christ would be given to them. He commanded that sins be forgiven in His name through the absolution to penitent sinners and withheld from the impenitent as long as they do not repent. He commanded that all nations, young and old, regardless of race be baptised for the forgiveness of their sins. He commanded that we celebrate the feast of His Holy Supper where He gives us His Body and Blood together with the bread and wine in the Sacrament for the forgiveness of our sins. He gave us the promise that the Father hears our prayers in Christ's name because He has made us His brothers and sisters through the forgiveness of sins - won for us on the cross and distributed to us through Word and Sacrament. The prayer and celebration of these gifts can be held any day.



The ancient Church recognised that it was free from legalistic obligations, both from the Old Testament Law, and from new invented laws of men. St. Paul wrote about this in Colossians 2. They also knew from Scripture that they were not to use this liberty as an excuse for sin (Romans 6). They knew that they were not to let their consciences be bound by new human regulations as if their salvation depended upon them (Galatians 1-2). Whatever was beneficial for the teaching of God's word and for the practice of the Christian life consisting of repentance and forgiveness in the Means of Grace was encouraged.

And the ancient Church chose to keep a fast during the forty days before Passover/Easter to focus on repentance and the gift of the Resurrection at Easter. St. Athanasius, who led at the Council of Nicea to defeat Arianism - a

denial of Christ being truly God and man in one person - was a bishop in Alexandria, Egypt. He wrote annual Festival letters to the Church as they prepared to celebrate Easter. In the year 331 he wrote in order to encourage his congregations in Egypt to keep the Lenten fast for 40 days. Athanasius directs the readers to many Scriptural examples and exhortations to moderation, self-control, and fasting for repentance, Athanasius gives several Bible examples of the 40 day fast, especially of Christ's 40 day fast, after which Athanasius wrote:

“The beginning of the fast of forty days is on the fifth of the month Phamenoth (we call Ash Wednesday); and when, as I have said, we have first been purified and prepared by those days, we begin the holy week of the great Easter on the tenth of the month Pharmuthi (Palm Sunday), in which, my beloved brethren, we should use more prolonged prayers, and fastings, and watchings, that we may be enabled to anoint our lintels with precious blood, and to escape the destroyer (Exod. xii. 7, 23.). Let us rest then, on the fifteenth of the month Pharmuthi (Easter Sunday Eve), for on the evening of that Saturday we hear the angels' message, 'Why seek ye the living among the dead? He is risen (Luke xxiv. 5).' Immediately afterwards that great Sunday receives us, I mean on the sixteenth of the same month Pharmuthi (Easter Sunday morning), on which our Lord having risen, gave us peace towards our neighbours.”

We learn from this that even at the time the Nicene Creed was written, at the time Constantine the Great ruled, the Western and Eastern Churches practiced a voluntary fast for 40 days before Easter.

That this was practiced in Rome and elsewhere is seen in St. Athanasius' letter from the year 340 A.D. when he returns from a meeting of pastors/bishops from all around the world, and he encourages his own congregations to continue in the same practice of the 40 day Lenten fast as does “the rest of the whole world.”

In order to count the 40 days of Lent the Sundays of that season are not counted as part of the fast. Rather the Sundays are each a minor feast day. If you add the six feast Sundays to the 40 fast days you get 46 days. That

means that the first day of the Fast of Lent is a Wednesday, just as Athanasius explained.

The 40 day fast does not come from the so-called “weeping of Tammuz” as claimed by the radical anti-Roman Catholic writer Alexander Hislop in his book *The Two Babylons*. Hislop made up myths and connections out of thin air because of his hatred for Roman Catholicism. Hislop’s views were adopted whole cloth by the Jehovah’s Witnesses, who continued to republish Hislop’s book until 1987. Hislop’s book was cited in 22 different issues of the Jehovah’s Witnesses periodical *The Watchtower* from 1950 to 1978, and several times in the 1980s. From 1989 the Jehovah’s Witnesses stopped referring to Hislop’s book, but they have kept Hislop’s teaching and use other sources.

The month of Tammuz in Old Testament times is roughly equivalent to our July. To the best evidence, that was when the Babylonian pagans, and the fallen Israelites mentioned in Ezekiel 8:14 would “weep for Tammuz”. Also, this weeping took place on the second day of that month, right after the new moon. Not for forty days.

Two basic facts: 1) The weeping for Tammuz was not a 40 day thing. That is Hislop’s fiction. 2) The month of Tammuz is 4 months after Easter. They aren’t even in the same time of year. (From the *The Electronic Text Corpus of Sumerian Literature: Inana and Bilulu: an ulila to Inana: c.1.4.4 English Translation*)



Many websites claim that the use of ashes on Ash Wednesday comes from pagan sources.

The ironic thing is that these websites cannot get their own stories straight. Some people assert that the ashes and Lent come from Nordic Odin worship, others that

they come from pagan Roman cults, others that they come from ancient Hindu religions - and some try to maintain irrational combinations of the above very different imagined sources.

But ashes for Ash Wednesday do not come from any of these sources. The practice of believers using ashes to represent sorrow and repentance is well testified in the Bible. In the ancient world it was the natural formal response of those who are sorry for their sins:

For example:

Mordecai's repentance and the repentance of the Jews in exile; Esther 4:1,3 When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry. And in every province where the king's command and decree arrived, there was great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.



Job's repentance: Job 2:8 And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes.

See also Isaiah 58:5; Jeremiah 6:26; Daniel 9:3; Jonah 3:6; and

Christ's harsh words to the cities of Chorazin and Bethsaida in Luke 10:13.

But didn't Jesus tell us not to put on a show while fasting? Yes, that's in Matthew chapter 6:

"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly."

He said the same of prayer and of giving charitable gifts. His point is that these things should not be done as a show of righteousness. He did not

prohibit praying in public or as a group in worship. He did not prohibit giving something publicly or to a group. And He did not prohibit using outward symbols of repentance like ashes.

What Christ condemned in these passages is thinking that we can show others how good, how sincere, how devout, and what kind of a Christian we are with these outward symbols. The ash on the forehead is a confession that the person is worth only ashes, has no righteousness, is not better than another, and needs God's grace if there is to be any hope for him or her.

Can the symbol be abused? Yes, of course it can. But that does not make it a bad symbol. Every gift of God can be abused by sinful people. We should expect that because of sin. So we should recognise that the ways that Christians choose in their freedom to celebrate God's gifts can also be misused.

So we see, first of all, that neither forty day fast of Lent nor the ashes of Ash Wednesday have anything to do with pagan origins. The use of ashes in the Christian faith as a sign of repentance is as old as Job, and probably older. It certainly is the outward act chosen by believers throughout thousands of years, from the earliest times as outward sign to confess unworthiness and sin.

No human can require a Christian to use the fast of Lent as a saving work. A congregation can recommend the practice as a serious self-examination of one's own sin and sinful appetites; of one's own weaknesses. No human can require Christians to use ash on Ash Wednesday or any other day as a way of proving their faith.

And neither can any human forbid the use of the Lenten fast or the use of ashes either. Both are legalism, a replacing of the Gospel for a new law. The whole point of Ash Wednesday and the Lenten Fast is to look on ourselves as worthless and utterly needy: to look only upon Christ, to celebrate His feast in the Lord's Supper, preach His passion and death upon the cross, and proclaim the Resurrection of Christ as the final seal upon our salvation.

We should reject any fictionalising about pagan origins of Lent or Ash Wednesday with both the truth of Scripture and real history.

The Goal of Judging is the Joy of Repentance

“Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you” (Mt 7:1-2). Here are found those all-encompassing words from Jesus, “don’t judge!” - so we are told. To be sure we are not to judge pridefully, arrogantly, or with the desire to pound someone into the ground. For with that measure we in time will be judged. We are to judge a teaching and behaviour with the goal of lifting an individual from the place of their shame to the place of glory found in Jesus’ mercy.

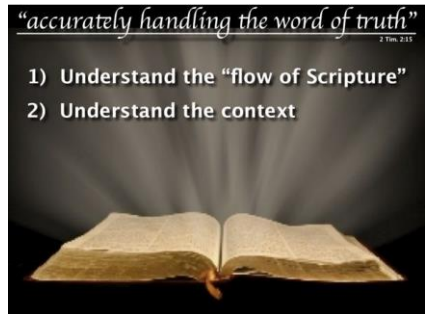
Letting Scripture interpret Scripture we learn that Jesus encourages, commands, and commends the loving kindness of judging. This is seen a few verses later in St. Matthew where Jesus says:

“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognise them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles?” (Mt 7:15-16).

The fruit by which we recognise false and true prophets is not their lifestyle. Should we think false and true prophets are detected by their behaviour which is to say their good works we have veered into works righteousness. False and true prophets are known by the doctrinal facts they teach. Does the pastor faithfully teach the Greatest Commandment addressing love of God, that is to say, doctrine (Mt 22:36-38)? Additionally, does the pastor teach and preach in accord with Scripture on the Second Greatest Commandment which in our day is commonly referred to as morality: love of the neighbour (Mt 22:39)?

There are a number of places where Jesus wants us, encourages us, yeah, commands us to judge. A few more would be:

[Jesus] answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ And in the morning, ‘It will be stormy today, for



the sky is red and threatening.’ You know how to interpret [judge] the appearance of the sky, but you cannot interpret [judge] the signs of the times ... “Watch and beware of [i.e., judge] the leaven of the Pharisees and Sadducees” (Mt 16:3, 6).

[Jesus] also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time? “And why do you not judge for yourselves what is right? (Lk 12:54-57)

“Do not judge by appearances, but judge with right judgment” (Jn 7:24).

“For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge?” (1 Cor 5:12)

“Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try [judge] trivial cases?” (1 Cor 6:2)

More examples can be cited but a fair reading of the text will see the point has been made.

Worldly love refuses to judge transgressions against either doctrine - sins against God addressed in the Greatest Commandment, or, false morality - sins against the neighbour as described in the Second Greatest Commandment. Love is not present when I turn a blind eye to my neighbour’s experimentation with illegal drugs.

When something is not in accord with Scripture we are to lovingly judge our neighbour that through the Word the Holy Spirit move our friend toward what is of Jesus. Remember all false behaviour is grounded upon false doctrine. This turning away from sin and towards the truth of Jesus found in his Word is called repentance and is joyfully worked by the Holy Spirit through the Word.

Should we follow the world withholding judgment repentance is impossible. Upon repentance Jesus' forgiveness is delivered through Word and sacrament. In not judging we could be withholding Jesus' forgiveness from sinners. And so if we refuse to judge temporally in this life there is the possibility that a person may be judged eternally in the life to come for impenitence along with false teaching does not save.

The author of the blanket statement, "don't judge" is none other than Satan who does not want us to be able to protect ourselves from harm. This is not of Jesus who would have us kindly and gently judge doctrine and morality. True love will judge when need be and be lavished upon parishioners as well as teachers in the church. When we teach and live apart from who Jesus declared us to be in Baptism pray that the Holy Spirit who works through the Word and people who speak lead us to repentance that we eternally live in Jesus' mercy and forgiveness.

The Pitter Patter of Little Feet: Are We Leaving Huge Carbon Footprints?

by Jon Townsend

In my college days I heard this statement more than once – "Oh, I couldn't even think of having a child. The world is so messed up I wouldn't want to bring a child into it."

Fifteen years later, the environmental movement which was just gaining real steam in my early 20's has now given us a new reason not to have children. Each person has a "carbon footprint". This carbon footprint is the amount of carbon dioxide that is a by-product of the fossil fuels it takes to support a human life. These carbon dioxide emissions contribute to the greenhouse effect and global warming. Global warming is (supposedly) threatening life on earth as we know it (or is it?).



Is it not reasonable to reduce the cause of all of this carbon dioxide pollution? Therefore some environmentalists are suggesting strict public

policies on having babies – like the controversial one child policy in China. Now the majority of environmentalists holding this position aren't advocating forced sterilizations and abortions like the Chinese government has done, but they are advocating additional taxes for having more than one or two children.

Is global warming real or not? This is a hotly debated issue and there are reputable scientists on both sides of the issue. This is not really the question that is most important to answer. The more important issue here is God's Word as it relates to children and having babies.

Genesis 1:26 -28

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (NKJV)



"Be fruitful and multiply" was actually the first command God gave human beings and it was a blessing! True this blessing came before Adam and Eve disobeyed God and fell into sin, but our sin does not negate the blessing God has given us in procreation.

How do we square God's blessing and command to be fruitful and multiply with the opinion of some scientists that more human beings will destroy life as we know it?

When all mankind fell in Adam's fall into sin, the blessing of children never ceased to be a blessing. If we look at the Biblical heroes of the faith in the Old Testament there is always great joy expressed in having children (and in many cases a lot of children!). Jesus Christ told his disciples to let the children come unto him – later admonishing them that childlike faith is saving faith. It is a

faith that trusts in the living Word. It is a faith that clings to the Saviour and His cross. It is a faith that is given in baptism. A faith given to most of us as tiny babies – blessed with life eternal in the second birth given in baptism.

God's Word affirms again and again that having children is a true blessing. And although we are born sinful, we are redeemed by Christ the crucified. Christ atoned for every person that ever lived and will ever live. The opinion, that limiting human reproduction will solve an environmental issue, is not in harmony with God's Word or 2000 years of Christian thought and tradition based on that Word.

Due to sin, human beings do harm to one another and to the environment. But consider the following: You are a clerk at a convenience store. You are all alone on a hot summer day and crowds and crowds of people are coming into the store for slushies. You are furiously ringing up customers at the counter. You are so busy that you don't have time to clean the counters and mop the floor. The trash bins are overflowing and in your exasperation you scream out, "I wish there weren't all of these customers! They do nothing but make a mess!"

The store is making lots of money because the business is so good. A mess is certainly happening, but maybe the store is understaffed? Maybe the boss made an error by having only you cover the store on such a hot day.

In the midst of messy counters and sticky floors it sure seems like the cause is the people, but it isn't. An extra person on duty probably would have made the perceived problem no problem at all. It wasn't a factor of the amount of people; it was a matter of one more person in a vocation that was serving rather than being served.

The Christian Church has faced movements that have seen reproduction as something evil before. The Manicheans in the 4th century are a great example (St. Augustine was a part of this movement in his youth and later strongly renounced it). They saw all flesh as being evil and only the spirit as being good. They therefore saw procreation as a bad thing. The Church using God's Word responded with Christ's birth, the Incarnation. Christ took on human flesh. He is true man. He is true God. He remains forever true God and

true Man and He has redeemed human flesh. Original sin and our own personal sins cannot overcome what Jesus has accomplished in His incarnation, death and resurrection.

When faced with the opinion that limiting the amount of humans will help save the world, just keep this mind: If the all-knowing, all powerful Father created people knowing that we would sin and ruin everything and He created us anyway, how can we who are not all knowing ever think that cutting down on the amount of the pinnacle of God's creation, humans, will solve any problem? Christ became one of us! He took mankind into God! He sends his Holy Spirit to work through us to speak His Word and to strengthen us to serve our neighbour in love.

Maybe the better solution to any environmental problems we may face is another person, freed by God's grace, to serve his or her neighbour.

Did the Resurrection Really Happen?

It's kind of an important question. I mean, if the resurrection didn't happen, what on earth are we Christians doing? It's not like it's gaining us any power or money or anything. But if the resurrection did happen, then why is it that so many people in the world don't believe it?

The resurrection did happen, and I can tell you how you can be certain of it. More than that, I can do it without telling you that you have to believe it just because the Bible says so. That's the key thing. A lot of non-Christians in our world think that Christians are just a bunch of wilfully ignorant nincompoops who believe in some book that fell out of the sky. But nothing could be further from the truth. Christians are Christians because something happened in history unlike any other thing ever: A man named Jesus was murdered, but refused to stay dead. It's not a leap of faith. It's an historic fact that is as easy to prove as any other bit of history, if you aren't too close-minded to consider the evidence.

1. Jesus was a real human. Even without the Bible, modern scholars have to admit that there was a Jewish man named Jesus who lived in the first century. Non-biblical writings like Flavius Josephus, Mara Bar-

Serapion and the Jewish Talmud all mention Him as a real, historical figure.

2. The real human Jesus died by crucifixion and was buried. In the same way, some of these extra-biblical texts mention that Jesus was killed. They don't go into detail, but only an ignorant person who gets all their information from internet forums will try to tell you that the real Jesus didn't die, and wasn't even buried.
3. This Jesus had real followers who took his death very hard. At this point, we have to start trusting the books of the Bible as eyewitness accounts. They tell us what the people who wrote them actually thought. That's what we do with every historical document about any piece of history, at least, until we find other history that tells us something different. So the person who wrote John's Gospel around 90 AD also claims he followed this real man Jesus, and believed He was the Saviour of the world before He was murdered, watched Him die, and then fell into despair.
4. Jesus' tomb was found empty three days later. Next, the followers of Jesus who despaired after His death also tell us that they stopped despairing because He appeared to them as risen. But not just to them. Extra-biblical sources from Roman historians tell us that after Jesus was killed, "a most mischievous superstition... again broke out." Yet another document, traced to Jewish sources, tells of a gardener named Juda who stole Jesus' body. When you put all of these pieces of history together, and combine it with the fact that Christian belief in Jesus' resurrection all started within walking distance of His tomb, there is only one reasonable historical answer: Somehow, some way, that tomb was empty.
5. The disciples stopped despairing and started preaching, even though it meant their own deaths. Both biblical and extra-biblical documents tell us that Christianity came from the meeting together of these followers, in order to worship their leader "Christ" and listen to His

teachings. Rather than give this up, the same disciples who once fled, willingly faced gruesome and painful deaths.

6. Antagonists convert. James, Jesus' brother by blood, and Saul, a man who made a business of killing Christians, were among these converts. More so, Saul's own writings claim his reason for conversion was a face-to-face meeting with the risen Jesus.
7. This is the event upon which Christianity is founded. Christianity is not direct proof that Jesus rose, but it is proof that people who knew Jesus personally before His death believed that He rose.
8. Christianity was founded in Jerusalem. No one in the town where all this was happening could present the dead body so as to put a stop to it. Instead, the "stolen body theory" is preached even by the first sceptics.
9. They worshiped on Sunday. These new Christians, a bunch of Jews (whose religion insists they worship on Saturday) start worshipping on Sunday, because Sunday is the day when they believe the resurrection happened.
10. Do the math. The challenge for the non-Christian or the sceptic (which they are usually unwilling to take up) is to find an alternative historical explanation for where this Christianity came from which also fits all of these simple, documented facts. What could make orthodox Jews change their most sacred rituals, and go to the ends of the earth to tell others about it even though it only gets them killed? They say it was because they themselves saw this man risen from the dead. On top of this, the tomb was clearly empty and the man was nowhere to be found. So, what other explanation for all the facts can you come up with?

Over the last several hundred years the sceptics have tried. There's the hallucination theory, and the swoon theory and that good ol' stolen body theory. But none of those theories explain all of the above facts. You can't steal a swooned body that gets up and walks away. Separate groups of people don't experience the same hallucination. A Jesus who needed to be

taken to the hospital would hardly have convinced terrified disciples to go out and die for Him.

The simple reality is that there is only one explanation of the evidence that fits all the facts. It might be unbelievable, but it is anything but unreasonable. So put it in your pocket for the next time a sceptic attacks you with his claims that you are ignorant. Ask him how he explains what Tacitus says. Ask him why the Talmud called Jesus a sorcerer. Ask him to explain all the historical facts. Then, when he won't (since he can't), feel free to go right on believing the truth: that the resurrection did happen. Not only is it the best explanation for all of the real historical evidence, it also happens to be what the Bible says was God's plan for the precise purpose of saving you.

From the Pastor:

Unbelievably, we are almost into the Lenten Season. That means that we will be holding weekly Vespers services throughout the parish. This year, I intend on preaching on Isaiah chapters 40-55. I would encourage you all to read these 15 chapters in preparation for our services. For any who cannot attend, PLEASE ask me for copies of the sermon.

No further dialogue has been happening with the American pastors, but this will soon start up again. Some of them were to visit us in January for further discussions, but this hasn't materialised. Roman Turenko from Russia has been in regular contact, and has once again indicated a desire to study for the ministry under the AELC. Further discussion will take place at our next CoC/Seminary Committee meeting.

Please remember to let me know of any members in hospital or in need of a visit. May you be truly blessed this coming Lenten and Easter season!

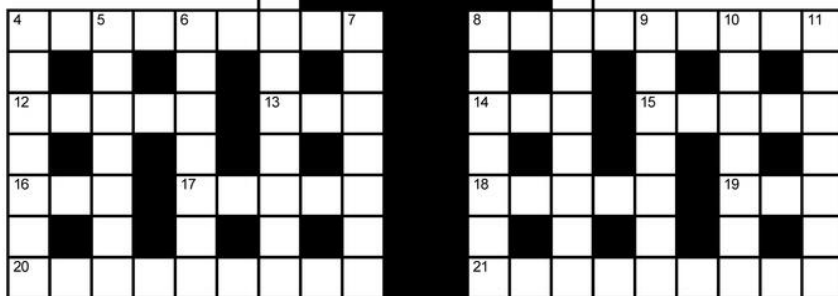
Bible Crossword X

Across

- 1 Donkey (3)
- 2 Jesus' Father (3)
- 4 One of the twelve (9)

Down

- 1 One of God's messengers (5,2,3,4)
- 3 1940s archaeological find (4,3,7)



- 8 Didn't believe in resurrection (9)
- 12 One of David's warriors (5)
- 13 First word of the Lord's Prayer (3)
- 14 New Testament name for Noah (3)
- 15 Wish harm upon (5)
- 16 Hole in the ground (3)
- 17 Adversary (5)
- 18 Savour (5)
- 19 First woman (3)
- 20 Mother of John the Baptist (9)
- 21 Family of priests (9)
- 22 Third son of Jacob (4)
- 23 Hates (8)
- 26 Assurances (8)
- 30 Endured pain (8)
- 31 Return from the dead (4)
- 32 Intercessor (8)
- 35 Decorating (8)
- 39 Old Testament book of the Bible (4)
- 40 The prince of Rosh, Mesech and Tubal (3)
- 42 A wise insect (3)
- 44 Dwelling place of kings (6)
- 45 Make bigger (8)

- 4 Tread down (7)
- 5 Father of Jonah (7)
- 6 Very salty water bordering Israel (4,3)
- 7 Defensive structures (11)
- 8 Refuges (11)
- 9 Dirty (7)
- 10 Devout (7)
- 11 Pieces of money (7)
- 24 Used to listen (3)
- 25 Used to see (3)
- 26 Positions (5)
- 27 Made available (7)
- 28 Snake (7)
- 29 Destroyed along with Gomorrah (5)
- 33 Finish (3)
- 34 Possess (3)
- 35 King of the Amalekites (4)
- 36 Last letter of the Greek alphabet (5)
- 37 Almost sacrificed by Abraham (5)
- 38 Present (4)
- 41 Unfasten (4)
- 43 Fish traps (4)

<http://biblepuzzles.org.uk>