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(Lee—continued from page 4)

Whatever increase we have in our Spiritual growth as we continue on this journey to glory is a gift of God (I Corinthians 3:6-7). While we are to have a desire to increase and we should pray for such, we must acknowledge that if it comes, it will come through grace. ♦

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The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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URGENT NEED

“And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.” Acts 11:27-30

In the Lord’s work in Thailand, we are facing a similar situation as is recorded in the above text. The Covid-19 virus is having an effect in the villages of northern Thailand in a way much like the famine did with the saints in Judaea. To put it very simply, they are very quickly running out of food.

The people in the villages live off of the land. Many, if not the majority of them, work for Thai people, working in their rice fields, banana plantations, or tea farms. They literally work today for what they will eat tomorrow. In their bamboo homes, they have no refrigerators, freezers, or pantries full of foods as we do here in the U. S. They have no checking or savings accounts to fall back on and to help get them through this crisis.

The villagers now find themselves quarantined. They are not allowed to leave their villages. This means they cannot go to work! They are in the same position as many in other parts of the world who have lost their jobs. The difference is, as I have mentioned, these do not have a re-

serve of food in freezers or pantries. They do not have readily available grocery stores in which to purchase food. They have no money, even if stores and food were available. No government stimulus checks are on the way to help these people. There are no unemployment benefits for them to sign up for. They are literally alone and desperately in need of food.

We know we cannot supply food for every person in every village in which there are churches, as some of these villages are very large. But I do believe we have a responsibility to help the members of the churches in these villages. The basic fact is, if we don't help them, they have no one else to help them. We are not interested, neither are the village churches, in starting a permanent welfare system for them. Our interest is simply to help them get through this crisis. We don't know how long these quarantines will last, but the need will last as long as the quarantines.

Bro. Paul Brown received the following message the other day from one of the village pastors: "The people are hungry, and they can't get any food." Upon receiving the message from the village pastor, Bro. Brown immediately sent food to this village. There is a pastor named Barnabas, whom Bro. Brown has known and trusted for several years, who is able to purchase food and distribute food in the villages. In the pictures you can see Barnabas distributing food to the church members in this village. In the other villages there are also pastors who can be trusted to purchase food and distribute this food to their church members. According to our text in Acts 11, this is the scriptural way to do this; send the relief to the pastors and they in turn distribute the food to their church members.

I have already sent some money for Bro. Brown and Bro. Villandry to use in purchasing food for the village church members. There are close to twenty churches we work with in these villages. Some of these churches are very small in number and some larger in number. I mention this in order to say; there are many Christians in these villages who desperately need our help at this time.

Over the years, pastors and individuals have asked me to inform them of any special needs in this work. This is a special and extraordinary need, and we need help in helping these Christians who have no one else

6. William Jones quotes Lindanus, a Catholic bishop in the mid-1500's, who accused Calvin of being "the inheritor of the doctrine of the Waldenses." (*Church History*, vol. 2, p. 90.)

7. Leonard Verduin (Dutch Reformed historian) writes the following:

In his biography of Calvin, Beza says that "he received his first impressions of true religion from Olivetan." Olivetan, who was Calvin's cousin, had been active in the Waldensian church, was even a Waldensian pastor, according to some. ...While a student in Paris, [Calvin] lived with Etienne de la Forge, another Waldensian. Calvin acknowledged...that he too "was at one time a Waldensian". (*The Anatomy of a Hybrid*, p. 199 note.)

8. W.A. Jarrel quotes A.A. Hodge saying, "The Lollards, another name for the Waldenses, the followers of Wickliffe, in the fourteenth century, were all of the general school of St. Augustine." (*Baptist Church Perpetuity*, p. 166.)

9. James Durham, a Scottish Presbyterian, shows that the Romanists claimed that "the Calvinists now are the same called Waldenses before." (*Exposition of Revelation*, published in 1658, p. 634.)

Obviously, we should not hastily write off the Waldenses as Arminians! ♦

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SOVEREIGN GRACE AND THE WALDENSES

DANIEL CHAMBERLIN

Some writers, such as Hassell, claim that the Waldenses were of the free-will bent. However, there is much evidence to show that that is not the case. Consider the following:

1. Article 7 of the 1120 *Confession* states that Christ “died for the salvation of all those that believe”, wording which no freewiller ever used! (*History of the Evangelical Churches of the Valley of Piemont* by Samuel Morland, p. 33.)

2. Another Confession bearing the date of September, 1532, includes these articles:

All those that have been, and shall be saved, have been elected of God, before the Foundation of the World.
It is impossible that those that are appointed to salvation, should not be saved.
Whosoever upholds Free-will denieth absolutely Predestination, and the Grace of God.

(*Ibid.*, p. 40.)

3. The *Noble Lesson* of the Waldenses (A.D. 1100) concludes with these lines:

May it please the Lord which formed the World,
That we may be of the number of his Elect to dwell in his Court for ever.
Praised be God. Amen.

(*Ibid.*, p. 120.)

4. Wilhelmus á Brakel, a Dutch Reformed theologian in the 1600's, refers to the Romanists who declared that “prior to the time of Zwingli and Luther there had been very many who adhered to the same doctrine—which they refer to as heresy—and that Zwingli, Luther and Calvin had by renewal brought this doctrine to light.” (*The Christian's Reasonable Service*, Vol. 2, p. 39.)

5. Jean Paul Perrin in his history affirms, “They zealously contended for the doctrine...we are accustomed, in later times, to denominate Calvinism, with scarcely a single deviation.” (p. 2.)

to help them. James wrote; “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” James 2:15-17

If you can help us, as we attempt to help these saints, please send any offerings for this to Central Baptist Church, P.O. Box 876, Grenada, MS 38902. Please designate on the check “Food for Thailand”. ♦



Above: Those who have received food giving a thumbs up “Thank You!”



Above: Sacks of food prepared for distribution.



Left: Food being given to those in need by Barnabas, friend of the ministry.

SPIRITUAL GROWTH

BILL LEE

The new birth is the beginning of a life of Spiritual growth. We realize that there was Spiritual activity in the life of an individual before the new birth took place. For the Holy Spirit of God has quickened this individual and imparted Spiritual life which enabled him to come to Christ. But let's consider what goes on in the life of this one who now has Spiritual life and has experienced the new birth. It is at this point that the one who is born of God begins that journey through life which will ultimately end in their conformity to Christ.

They begin this journey as new "babes in Christ" (I Corinthians 3:1), and therefore it is natural and logical that we should expect some changes in them as they proceed on this journey of Spiritual development. There are some things in which they will increase in as they Spiritually mature.

There will be an increase of faith (Luke 17:5). The God given faith by which we initially trust Jesus Christ is a wonderful thing. But the more we experience the grace of the Lord Jesus Christ, the more we trust Him. The more we separate ourselves unto Him, the more we rely upon Him. Our desire should be that He would increase our faith even more as we worship and serve Him.

There is an increase of love (I Thessalonians 3:12). This increase of love will not only be for each Person of the Godhead, but it will carry over in our love one for another. The more we love God, the more we will love the children of God. This will by necessity bring an increase of our joy (Isaiah 40:29). It is only as we increase in faith and love that our joy in the things of God will increase.

Along with this there is an increase of strength (Isaiah 40:29). The Scriptures affirm in Luke 12:48, "For whomsoever much is given, of him shall be much required." And as God requires much, we need to increase in strength to serve Him in an acceptable manner. And as always, Whatever God requires, God supplies. And as God imparts to us these Spiritual blessings we also increase in knowledge (Colossians 1:10). Everyday we experience more and more of the blessings of our God and being taught of God we certainly increase in the knowledge of Him.

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was impertinence since Jesus was the Son of God. It was the greatest of folly if He was just a man.

CONCLUSION:

The motive for the weeping was fleshly and useless toward God for it had no lasting meaning or purpose. This was a passing feeling they had that would soon go away. How many today do the same as these women?

How many are moved over physical suffering who care nothing about their sinful attacks upon God's law? It was sin that brought on Christ's sufferings, but the cause of His sufferings, their own sin, brings no tears. Mere pity at this point is sacrilege and that is what such films produce.

Have you considered faith and feeling through this passage? Jesus did not want sentiment, but He revealed to them judgment to come that they might repent. The primary point is not the act of faith but it is the object of faith—Christ. Faith in Christ as Lord and Saviour produces a proper feeling, but it is after grace has been experienced.

What Jesus said to the weeping crowd of women should likely be said generally to the viewers of the film by Mel Gibson. "*Stop weeping for Me!*" Jesus said, "*Judgment is coming*

on you over sin that is unrepented of."

The words of Jesus Christ to the women during his suffering trip to the cross are very applicable to those hyping the film and speaking about how it impacted their emotions. Such a film misses the point, confuses the issue, and will be an instrument of evil to many deceived souls!

Andrew Bonar summed it up quite well when he wrote, "When we weep over Christ's sufferings merely because they are sad and sorrowful, that is **feeling**. When we weep because of the sin that made Him suffer, and see that He suffered for *us*, that is **faith**."

Taking the film "*The Passion of the Christ*" into consideration with the words of Bonar it appears that the film produced feeling, but not sorrow over sin and faith in the Lord Jesus Christ! "It is a peculiarity of Romanism ever to present the Christ in His Human weakness." Jesus is the God/Man. He is a divine person. ♦

**Now faith is the substance
of things hoped for, the
evidence of things not
seen. Hebrews 11:1**

ing” (mh klaiete is a present active imperative with mh or not). Stop weeping was an imperative demand from the Lord Jesus. Do not weep “for or over me” Jesus commanded! “But the words which the Lord spoke to those sympathizing hearts cannot but surprise us. They bear no consolatory, beneficent character, but are rather of terrific import.”

2. They had a wrong motive in what they were doing for they were not weeping over their national sins, their city’s sins, the religious sins of their day or their own personal sins against the holy God of the Bible. Alfred Edersheim was clear and to the point when he expressed, “And yet natural, and, in some respects, genuine, as were the tears of *‘the daughters of Jerusalem,’* mere sympathy with Christ almost involves guilt, since it implies a view of Him which is essentially the opposite of that which His claims demand. These tears were the emblem of that modern sentiment about the Christ which, in its effusiveness, offers insult rather than homage, and implies rejection rather than acknowledgement of Him.” Those words are true of the Gibson movie.

3. What one learns here in

this text or in viewing the portrayal of Jesus’ suffering on film is that weeping over Christ’s physical sufferings is no sign of grace or spiritual understanding. The great mistreatment and sufferings of Christ may induce fellow feeling expressed in tears. Lenski, the Greek scholar noted, “The sufferings of Jesus still arouse the emotions of especially the softhearted. But **all sentimentality regarding Jesus is useless even when it brings tears to the eyes.** Let sinners weep for themselves and for their sins, let them sob like Peter (22:62), their tears may then lead to something that is worth while.” Feelings have nothing to do with a person’s salvation!

4. Jesus told them to weep for themselves and their children (v. 28 b) because of the days of judgment coming upon them (vv. 29-30). The women in this text by their act were looking on Christ and His sufferings as those outside the incident. They were as uninvolved spectators pitying one suffering as though they had no identity with it personally. If these women had a true sense of sin they would have mourned, not for what Christ has suffered, but for what He suffered because of their sin. Mere sentimentalism is foolishness, and it

EMOTIONALISM OR FAITH?

RONDEL RUMBURG

Is there a danger in dramatizing the life and sufferings of the Lord Jesus Christ? Did Jesus Christ say anything about drama, theatre or movies portraying any personage of the Godhead including Himself?

Certainly some will say the Lord Jesus did not speak about the movie “The Passion of The Christ” for the film occurred 2000 years after He ascended back into heaven and was seated at the right hand of God the Father. And if He did say something about it how and when did He do so? The Word of God records only the truth and the earthly words of Jesus the Christ are without flaw. Therefore, we must not say He had nothing to say about this and other such productions, for He was/is God and saw the end from the beginning. He is omniscient or all knowing. Of course our Lord did not speak of the film directly by it’s title and producer, but did He speak indirectly about it and the way it was viewed? The passage before us seems to be very applicable to that point. The text is a part of the depiction of the sufferings of the Lord Christ.

TEXT: “And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters

of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us” (Luke 23:27-30). These are the only words of Christ spoken between His condemnation and the crucifixion, and this is the only place they are found in the Bible.

The Word of God is the place that the Christian is to find directions for worshipping and serving God acceptably.

“The quickest way to slay error is to proclaim the truth. The surest mode of extinguishing falsehood is to boldly advocate Scripture principles. Scolding and protesting will not be so effectual in resisting the progress of error as the clear proclamation of the truth in Jesus.” — C. H. Spurgeon

What are the dangers of movies portraying Christ or any person of the Godhead? There is the danger of the grievous offense of idolatry; there is the danger of becoming a spectator standing

aloof as a judge; there is the danger of questioning the sufficiency of the Bible because of the supposed need for film depictions and other extra-Biblical authorities; there is the danger of humanizing Christ to the exclusion of His divine nature; and there is the danger of making Christ's suffering common.

At the root of the problem we seem to have the confounding of two matters: faith and feeling; and an incorrect relationship to these issues can have eternal consequences. The present age is permeated with the penchant of calling evil good and good evil—*“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight”* (Isa. 5:20, 21). There is much death in the modern religious pot, especially when the spiritual is turned into the sensual or fleshly.

There is the matter of obedience to the Word of God. What does God demand in the second commandment, *“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third*

and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments” (Ex. 20:4-6). This declares that no heavenly or earthly likeness is to be made to worship or know God. I wonder if many today ever think of the reason that God allowed no likeness to be left us of Jesus. This commandment obligates us to separate our worship publicly and privately from all pictures and statues of Christ. This is an early declaration from Jehovah Jesus. This means it is wrong to make a likeness of any person in the Godhead whether stationary or moving on a screen. Why did God the Father not leave an image of His Son to remember Him by? Obviously there was a reason and conformity to the second commandment should be considered

One world famous preacher betrayed this commandment when he endorsed *The Passion of The Christ*” by saying, “Every time I preach or speak about the Cross, the things I saw on the screen will be on my heart and mind.” That is the very point of the issue. The heart and mind should be stayed upon the Word of God and dependent on God the Holy Spirit. This preoccupation with something seen on the screen instead of something derived from the Word of God is Paul's point about apostate man, *“Professing themselves to be wise, they became fools, and changed the glory of*

faith. The danger in sentiment is that it often deceives the person into thinking they must love Christ since they wept over His suffering. Is a person a genuine Christian because they weep over the physical sufferings of Jesus? *“So then faith cometh by hearing, and hearing by the Word of God”* (Rom. 10:17). Where is the repentance of sin and the faith in the Lord Jesus Christ? Jesus said, *“I tell you, Nay: but, except ye repent, ye shall all likewise perish”* (Luke 13:3). Paul talked about preaching the Word of faith, *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation”* (Rom. 10:9-10).

II. HOW DID THE LORD JESUS DEAL WITH THOSE WEeping AND WAILING OVER HIS SUFFERING? (v. 28).

A. Jesus Addressed Them.

1. Jesus *“turning”* (strajeiV is an aorist passive participle) toward the women, which indicates that He was not the one carrying the cross at this point. It was Simon (v. 26).

2. He addressed the women as *“daughters of Jerusalem”* or

“inhabitants of Jerusalem.” These women must not be confused with the women who were Jesus' disciples. The major part of the population of Jerusalem was unregenerate or lost in their sins (Luke 13:34-35; cp. Matt. 23:37-38).

3. Here Jesus addresses those caught up in the big public event that centered in His suffering and eventual death. They had missed the reason for this event just as those who look at Adam and think that the whole problem he had revolved around a piece of fruit. One misses the point when such things are externalized by the natural man. Adam's problem was that he violated God by disobeying the command for him not to eat of the forbidden fruit. It centered in a spiritual problem and not in a piece of fruit. The fruit was merely something forbidden by God and it could have been any kind of fruit forbidden. The issue was the authority of God and what He required, the fruit was a test of obedience. One approach is purely man centered and the other is God centered or humanism verses theism.

B. Jesus Commanded Them.

1. Jesus turned to them and said, *“weep not or stop weep-*

no Holy Spirit produced expression of faith and repentance. There was an affliction of natural feeling from the women which was expressed, but even this would not be a lasting condition.

3. Emotion is the most superficial expression of the human nature. Emotions are usually very fleeting. "Tears of mere emotion because of the external sufferings of Christ are speedily wiped away and forgotten. We do not know that any of these women ever became our Lord's converts.... I fear that the most of these Jerusalem sympathizers forgot to-morrow that they had wept to-day. I may be mistaken, but there is nothing in the mere fact of their lamenting the Saviour's doom which would prove them to be his regenerated followers. The morning cloud and the early dew are fit emblems of such fleeting emotions."
4. They showed mere sentimentalism, but have no understanding of their condition before God or the true reason for this event. They saw no purpose in the event outside of the earthly, which is true of the film *"The Passion of the Christ."* The films producer did not understand the true purpose that God the Father, the Son and the Holy Spirit had in the sufferings and death of Jesus the Christ. The sufferings of Christ are nothing to be belittled, but sentiment obscures the message of the substitutionary suffering and death of Jesus Christ.
5. Sentiment makes a focus on the horrendous nature of the physical circumstances, but does not recognize the divine nature and purpose of these circumstances. Sentiment is a form of hypocrisy. The soul sufferings of Christ and the satisfaction of the atonement before God the Father is missing. "Sentimentality destroys truth. It recognizes that truth is often hard, and therefore tries to soften it. Sentimentality rules many of the nineteenth-century hymns that predominate in so many twentieth-century hymnals. Sentimental lies deceive people about reality and induce guilt when hard times come, thereby weakening both faith and will. Christians must rid themselves ... of sentimentality because it refuses to see the truth." It is a momentary attachment.
6. Moral sentiment is not a life changing act, it leaves the character unchanged, it produces no repentance of sin, and it does not lead to an embrace of Jesus Christ as Lord and Saviour by

the uncorruptible God into and image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:22-23). One writer put it this way, "Every visual representation of Jesus is inevitably a lie."

The age in which we live may be characterized as one of religious syncretism. Syncretism is when there is a mixture of error with truth. The Bible has been made quasi-authoritative by relegating its authority in certain portions to other periods of time or mixing it with human concepts. True Biblical teachings are being mixed with pagan thought and apostate religion with the result that there is a skewed view of the Bible and a denial of true saving grace. Things are blown out of their proper Biblical perspective and mixed with error. For example the attributes of God are now being distorted to the point that most consider God a loving being who has no discernment of evil or else He just ignores evil. How often have you heard a radio or TV preacher preach a message on the following passages, "God is angry with the wicked every day" (Ps. 7:11), or "For evil doers shall be cut off" (Ps. 37:9), or "The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity" (Ps. 5:5)?

Faith or feeling, what is the proper relationship, and in what order? Some have faith in their

faith, which is a mark of self-deception. There are as many dangers presently in considering the modern views of the spiritual realm as there would be if you were in an activated mine field in the physical realm. "There is one thing which ... all of us too much becloud ... namely, the great truth that it is not prayer, it is not faith, it is not our doings, it is not our feelings upon which we must rest, but upon Christ." This means the person of Christ and not a likeness! Thus even the matter of personal salvation has been perverted. We have people for example asking, "Have you accepted Jesus as your Saviour?" Is the Lord Christ an object that we have veto power over? By the way "accepting Christ" is not a Biblical way of speaking of the matter. The Bible puts it another way, "But as many as **received** Him, to them gave He power to become the sons of God, even to them that **believe** on His name: Which were born, **not** of blood (not hereditary), **nor** of the will of the flesh (not man's will), **nor** of the will of a man (not by family, friends or preachers efforts), **but of God**" (John 1:12-13).

Now in preparation for our text consider that the Lord Jesus was condemned to death by the Roman authority at the insistence of the Jewish religious leaders. Jesus was beaten and led away. The cross that Jesus bore was a great burden to the humanity of Jesus for he had been weakened by the treat-

ment that He had received. Simon of Cyrene was induced to carry the cross after Jesus. What of the entourage or those who followed Jesus?

This passage should help us to see the relationship between faith and feeling. Here one discovers one of the great errors of the film *The Passion of the Christ*. Yes, we see in this passage Jesus the Lord dealing with the principles relating to the wrongness of the Gibson movie. Thomas Manton asserted regarding the words relating to this text, “The gospel **does not** propound the death of Christ as a spectacle of human calamity. No; it is a point of higher consideration, and God looks for more inward and spiritual motions than this passionate condoling.”

The physical sufferings of our Lord Jesus are well known. Many have tried to use them for their own agenda, and that is unfortunate. Some make merchandise of our Lord. Mel Gibson stands to make a half billion dollars on his movie. Some have sought to describe or picture the intensity of those sufferings in visible ways, such as: artistic studies, sculptures, jewelry, film, etc. Of course anyone who would try to diminish the terrible nature of the human sufferings of the Lord Jesus would be wrong. But it is equally wrong to distort those sufferings and put

them in a context that is not Biblical. The atoning work of Christ has been interpreted by some not in context but as a pretext. True the intense sufferings of Christ may motivate one with fellow feeling to feel sad, mad or cause weeping. But is feeling commensurate with faith? Right now (4-11-2020) Fox Nation is advertising the Gibson film.

John Owen (the English Congregational Puritan), and I paraphrase him as he warned about “scenical fancies” relating to the sufferings of Christ. And what were those fancies, they were of the dramatic or theatrical kind in the 1600’s? They were “childishly ridiculous ... but draw off the mind, not only from a spiritual contemplation of the excellency of the offering of Christ, and the glorious effects thereof, but also from the rational comprehension of the truth of the doctrine concerning what He did and suffered.” He went on to talk about a crucifix with the image of a body on it, wearing a crown of thorns, nails in the hands and feet, etc. The point he made was that the mind was taken off of “the great transactions between God and the soul of Christ, about the finishing of sin, and the bringing in of everlasting righteousness.” Fleshly dramatics or the theatrical obliterates or obscures the true sense of the work of Christ especially in His soul sufferings.

The Lord Jesus was being led to the place of crucifixion after enduring scourging (Mark 15:15; Matt. 27:26), mocking, being clothed with a purple robe and a crowning with thorns (Mark 15:16-19; Matt. 27:27-30). Luke points out an event that he alone records. This event will give us the view that would likely have been taken by the Lord Christ of the film *The Passion of the Christ*” or any such portrayal.

I. CONSIDER THOSE MAKING UP THE CROWD THAT FOLLOWED THE SUFFERING LORD JESUS? (Luke 23:27).

A. There Were Two Groups Mentioned. There was following Jesus “*a great company*” (polu plhqoV) or “*a great multitude of the people*.” Then was added another group “*and of women*” (kai gunaikwn).

1. These people seemed to have a curious interest in what was about to happen as crowds usually do. Here was a high profile execution of one greatly hated by the Jewish religious leaders and many of the people. High profile public events induce emotional and public responses.
2. These were not the believing women (Luke 23:48 f.), who were generally women from Galilee (Matt. 27:54, 56). “We cannot, however, suppose that those believing women who ...

beheld the death of the Lord from a distance, were amongst this company of females. To the former, these words would not, in fact, have been appropriate, because they certainly had no reason to be alarmed at the heavy retribution of which Jesus spoke as approaching, since, according to the promise of the Lord, they were, like Noah and Lot, to be preserved from it. (Compare Matt. 24:37 ff.).”

B. The Activity of the Women Was Mentioned. The women “*bewailed and lamented Him*” (ekoptonto kai eqrhnoun auton).

1. The word translated “*bewailed*” meant that they began the bewailing and kept this up by smiting themselves on the breast.
2. “*Lamented*” means they kept crying aloud in lamentation. Here they were sobbing for the suffering Jesus as one who was already suffering and who was as good as dead. At the point of the text Jesus had been condemned to death, beaten and crowned with thorns.
3. They appear to be moved by emotional sentiment and were expressing pity. There was no depth to their act or in their emotional display for there was