

Mark 15:1 ¶ And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Continuing in context from the previous chapter...

Having achieved the desired verdict that Jesus deserved death for blasphemy, the chief priests, elders, scribes and the whole Sanhedrin (Jewish Supreme Court so to speak) had Jesus bound and took Him to Pilate at dawn. The Jews did not have the right of execution; only the Roman authorities could administer such a sentence.

Mark 15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

Mark 15:3 And the chief priests accused him of many things: but he answered nothing.

Mark 15:4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

Mark 15:5 But Jesus yet answered nothing; so that Pilate marvelled.

Pilate questioned Jesus, asking Him if He was the King of the Jews. This question indicates that the primary charge upon which they presented Jesus to Pilate was treason. Jesus basically said, "It is as you say." The chief priests made a list of more accusations against the Savior, but He maintained His silence, refusing to defend Himself.

The prophet Isaiah foretold the silence of the suffering Messiah.

Isaiah 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Pilate tried once again to get Jesus to talk to him, asking Him if He wasn't going to defend Himself against the litany of charges made against Him. Jesus maintained His silence, and Pilate couldn't help but admire the man.

The NIV Commentary provides some historical insight: "In Roman trials the magistrate normally heard the charges first, questioned the defendant and listened to his defense, sometimes permitted several such exchanges, and then retired with his advisors to decide on a verdict, which was then promptly carried out.

Reminder: Mark's record is more of a concise summary of events; he does not include many things recorded in the other gospel narratives. For example, Matthew tells us about Judas trying to return the blood money and hanging himself. Luke includes a conversation about truth between Jesus and Pilate and the fact that he sent Jesus before Herod once he learned that He was a Galilean.

Mark 15:6 Now at *that* feast he released unto them one prisoner, whomsoever

they desired.

Mark 15:7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

Mark 15:8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

Mark 15:9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

Mark 15:10 For he knew that the chief priests had delivered him for envy.

Mark 15:11 But the chief priests moved the people, that he should rather release Barabbas unto them.

It was common at Passover for the authorities to release one prisoner in accordance with the will of the people. In prison at that time was a man named Barabbas who was guilty of insurrection and murder. At some point the crowd began to call for Pilate to release a prisoner. He decided to give them the option of releasing Barabbas or "the King of the Jews." He knew that the chief priests had trumped up charges against Jesus out of jealousy, so I am sure he thought that the people would surely call for the release of Jesus rather than a murderer. However, the chief priests were able to incite the crowd to call for the release of Barabbas.

The NIV Commentary poses a plausible explanation for the crowd's reaction: "There apparently had been an uprising in the city of Jerusalem..."

Luke 23:18–19 "And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.)"

...and one of the insurrectionists was a man named Barabbas (his first name may have been Jesus). He and his fellow insurrectionists had been thrown in prison for revolution and murder. Barabbas was probably a member of the sect of the Zealots, who deeply resented the Roman occupation of Palestine. The crowd apparently came to Pilate's tribunal for the primary purpose of asking for Barabbas's release."

Guzik adds with this quote from Robertson: "If one wonders why the crowd was fickle, he may recall that this was not yet the same people who followed him in triumphal entry and in the temple. That was the plan of Judas to get the thing over before those Galilean sympathizers waked up."

Isn't it sad that people in powerful positions often ruthlessly use that power to their own wicked purposes without regard to what is right and just? That truth is so evident in the political arena in America today. What a blessing to know that God is sovereign and that His purposes will be accomplished despite all the evil orchestrated by mankind and that there is a coming day of judgment for the wicked.

Mark 15:12 And Pilate answered and said again unto them, What will ye then

that I shall do *unto him* whom ye call the King of the Jews?

Mark 15:13 And they cried out again, Crucify him.

Mark 15:14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

Mark 15:15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

Pilate responded by asking what they wanted him to do with the one they called the “King of the Jews.” They immediately cried out, “Crucify Him.” Pilate asked them what evil Jesus had done. The crowd continued to yell, “Crucify Him.” So Pilate, as do so many in authority, chose to content the people rather than stand for justice. Matthew tells us that Pilate tried to absolve himself of guilt before pronouncing His death verdict.

Matthew 27:24–25 “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”

Spurgeon spoke wisdom regarding Pilate’s actions: “Oh, the daring of Pilate thus in the sight of God to commit murder and disclaim it. There is a strange mingling of cowardliness and courage about many men; they are afraid of a man, but not afraid of the eternal God who can destroy both body and soul in hell.”

The crowd immediately responded by boldly declaring that the blood of Jesus could be credited to their account and that of their children. Sadly, there have been many Jews persecuted and killed throughout church history for that very reason.”

Pilate released Barabbas and gave Jesus over to the soldiers to be crucified after having Him scourged. John tells us that this occurred on the day of preparation for the Passover (which would be celebrated that evening).

John 19:14–16 “And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!...Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.”

I gather from commentators that scourging was included in the sentence to crucifixion. This scourging was so severe that many men died in the process. I found the following at <http://www.bible-history.com/past/flagrum.html>.

“The Romans would, according to custom, scourge a condemned criminal before he was put to death. The Roman scourge, also called the ‘flagrum’ or ‘flagellum’ was a short whip made of two or three leather (ox-hide) thongs or ropes connected to a handle as in the sketch above. The leather thongs were knotted with a number of small pieces of metal, usually zinc and iron, attached at various intervals. Scourging would quickly remove the skin. According to history the punishment of a slave was particularly dreadful. The leather was knotted with

bones, or heavy indented pieces of bronze. Sometimes the Roman scourge contained a hook at the end and was given the terrifying name "scorpion." The criminal was made to stoop which would make deeper lashes from the shoulders to the waist. According to Jewish law (discipline of the synagogue) the number of stripes was forty less one (Deut. 25:3) and the rabbis reckoned 168 actions to be punished by scourging before the judges. Nevertheless, scourging among the Romans was a more severe form of punishment and there was no legal limit to the number of blows, as with the Jews. Deep lacerations, torn flesh, exposed muscles and excessive bleeding would leave the criminal "half-dead." Death was often the result of this cruel form of punishment though it was necessary to keep the criminal alive to be brought to public subjugation on the cross. The Centurion in charge would order the "lictors" to halt the flogging when the criminal was near death. "

Evil men know how to instigate and make use of mob mentality. I don't think most of the people crying out for the crucifixion of Jesus really understood that they were being manipulated. I am reminded of the words of Jesus from the cross as recorded by Luke.

Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do."

Again, this scenario is being played out in the public arena in America today. People of wealth and influence are using their resources to create the same type of mob mentality that is on display on the television news. Many of these people are participating for profit, some for excitement and most with no rational reasoning whatsoever. They are all, however, being manipulated; and most don't even realize that fact.

Mark 15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

Mark 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

Mark 15:18 And began to salute him, Hail, King of the Jews!

Mark 15:19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

Mark 15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Mark 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

The soldiers took Jesus to the Praetorium to gather the battalion. They proceeded to clothe Jesus in a purple robe and plat together a crown of thorns that they put on His head. They mockingly saluted Him saying, "Hail, King of the Jews!" They hit Jesus on the head with a reed and spit on Him as they bowed their knees in mocking worship. Once they had had their fun, they put His own clothes back on Him and led Him out to be crucified. Along the way, they forced Simon, a Cyrenian (what is today northeastern Libya), the father of Alexander and Rufus, to carry the cross of Jesus because He physically could not do it after the scourging.

I think the gospel writers make special note of Simon because his family became leaders in the early church whom many would recognize. According to Wikipedia, "Tradition states Simon's sons Rufus and Alexander became missionaries; the inclusion of their names in Mark 15:21 may suggest that they were of some standing in the Early Christian community at Rome. It has also been suggested that the Rufus (Ροῦφον Rhouphon) mentioned by Paul in Romans 16:13 is the son of Simon of Cyrene. Some also link Simon himself with the "men of Cyrene" who preached the Gospel to the Greeks in Acts 11:20."

Mark 15:22 ¶ And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Jesus was taken to a place called Golgotha, "the place of a skull," to be crucified. We know from John and the writer to the Hebrews that this was outside the city gates.

John 19:20 "This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city...." "nigh" = near

*Hebrews 13:11–12 "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, **suffered without the gate.**" "without" = outside*

Guzik provides some sober insight regarding death by crucifixion: "Beyond the excruciating pain, crucifixion made it painful to simply breathe. The weight of the body pulling down on the arms and shoulders made it feel like you could breathe in but not out. The lack of oxygen led to severe muscle cramps, which made it even harder to breathe. To get a good breath, one had to push against the feet and flex the elbows, pulling from the shoulders. Putting the weight of the body on the nail-pierced feet produced searing pain, and flexing the elbows twisted the hands hanging on the nails. Lifting the body for a breath also scraped the open wounds on the back against the rough wooden post. Each effort to get a proper breath was agonizing, exhausting, and led to a quicker death."

Mark 15:23 And they gave him to drink wine mingled with myrrh: but he received it not.

Most commentators note that this was an act of mercy meant to dull the pain of what was to come. A few think that this was just an act of continued cruel treatment at the hands of the Roman soldiers because it was a bitter tasting potion.

Luke informs us that it was after this that Jesus spoke His first words from the cross.

Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do."

Mark 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

The soldiers parted His garments, casting lots to see who would get them. Matthew once again notes that this was a fulfillment of prophecy. The wording of Psalm 22 is so descriptive of Jesus' crucifixion that one cannot deny the connection.

*Psalms 22:14–18 “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. **They part my garments among them, and cast lots upon my vesture.**”*

At this point John tells us of the words from Jesus that were directed to His mother Mary and John. As the oldest son, He wanted to ensure that His mother was well cared for by one He knew He could trust.

John 19:25–27 “Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.”

Mark 15:25 And it was the third hour, and they crucified him.

Mark notes that it was the third hour or 9:00 a.m. when Jesus was crucified.

Mark 15:25 “And it was the third hour, and they crucified him.”

This seems to be another discrepancy with John, who, as shown in the quote above from John 19, fixed the time as the sixth hour. I found the following information explaining a reference to the blocks of the day at www.workmenforchrist.org:

- Third hour--6am-9am
- Sixth hour--9am-12pm
- Ninth hour--12pm-3pm
- Twelfth hour--3pm-6pm
- First Watch--6pm-9pm
- Second Watch--9pm-12am
- Third Watch--12am-3am
- Fourth Watch--3am-6am

If that were the accepted form of reference (and research seems to support it) that would automatically reconcile both accounts.

The discrepancy could just be as simple as a copyist's error in one of the accounts.

Mark 15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

John's account tells us a bit more about this sign.

John 19:19–22 “And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.”

The NIV Study Bible provides this insight: “It was customary to write the charge on a wooden board that was carried before the victim as he walked to the place of execution, and then the board was affixed to the cross above his head.” We are told that Pilate personally ordered the wording used on this board. I think it was his way of getting a little revenge on the chief priests for forcing his hand to make a decision with which he did not agree.

Mark 15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

It is noted that Jesus was crucified between two thieves, once again in fulfillment of scripture.

Isaiah 53:12 “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Some commentators note that verse 28 is not included in some manuscripts. That claim makes no difference in the truth of the statement.

Mark 15:29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

Mark 15:30 Save thyself, and come down from the cross.

Mark 15:31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Mark 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

As our dear Savior hung on the cross, the chief priests were among the chief mockers at the foot of the cross. They taunted Him by telling Him to come down from the cross and save Himself. Mark notes that the thieves joined in with those that mocked Jesus.

At some point, according to Luke, one of the thieves experienced a change of heart and realized that Jesus was innocent and was the true King of the Jews, the Messiah. He showed his faith by admitting his sin and asking the Lord to remember him when He came into His kingdom. Jesus immediately responded to the repentant sinner (as He always does) and promised that he would that very day be with Jesus in Paradise.

One can't help but wonder what made the thief finally realize that Jesus was the Messiah. Maybe it was solely the gracious ministry of the Holy Spirit to an open heart. This thief is the prime example from scripture that God's grace is available to the sinner to the moment of death. David Guzik makes a good point in light of this truth however: "There is one deathbed conversion in the Bible, so that no one would despair; but *only one*, so that no one would presume."

There is a song by Stuart Townend that I think beautifully expresses the heart of those of us like that thief who are beneficiaries of Jesus' sacrifice.

*How deep the Father's love for us
How vast beyond all measure.
That He should give His only Son
To make a wretch His treasure.
How great the pain of searing loss
The Father turns His face away.
As wounds which mar the Chosen One
Bring many sons to glory.*

*Behold the Man upon a cross
My sin upon His shoulders.
Ashamed to hear my mocking voice
Call out among the scoffers.
It was my sin that held Him there
Until it was accomplished.
His dying breath has brought me life.
I know that it is finished.*

*I will not boast in anything
No gifts, no power, no wisdom.
But I will boast in Jesus Christ
His death and resurrection.
Why should I gain from His rewards?
I cannot give an answer.
But this I know with all my heart
His wounds have paid my ransom.*

Mark 15:33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mark 15:35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

Mark 15:36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

At the sixth hour (noon) darkness fell across the land until the ninth hour (3:00 pm). This is obviously a supernatural event. A solar eclipse doesn't last for three hours, nor does it darken the earth completely. The New Bible Commentary notes that Passover was always celebrated at a full moon, a time during which an eclipse is not possible.

The man Jesus cried out in agony to His God, asking why He had forsaken Him. I believe that cry revealed the great agony that prompted Jesus to pray in the garden before His arrest. He had never ever been separated from the Father or experienced broken fellowship with Him in any way. It was this separation, caused when Jesus became my sin and yours, that caused Jesus the greatest agony.

2 Corinthians 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Some of those who heard Him thought that He was calling for Elijah and waited to see if he would show up and take Jesus off the cross.

The NIV Commentary notes that their response was rooted in a tradition that Elijah "would come and rescue the righteous in their distress." Other commentators believe this was yet another mocking reference to the fact that Malachi had declared Elijah would come before the Messiah was recognized, so where was he?

Mark 15:37 And Jesus cried with a loud voice, and gave up the ghost.

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.

Mark 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Both Luke and Matthew give us some interesting information that adds to this section.

Luke 23:46 "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

Matthew 27:51–53 "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

An important point—Jesus was even in control of the moment of His death. It

was no accident that it occurred at the same time they were sacrificing the Passover lambs. Jesus died as our Passover lamb.

From Matthew we learn that not only was the veil of the temple torn in half, it was torn from top to bottom. This curtain separated the Holy of holies from the rest of the temple. It was a very thick curtain, so this rip was a miracle in itself. Again, one has to note the supernatural at work. A natural earthquake does not result in people coming out of their graves. God is making a huge statement—You have just crucified my beloved Son, the Lamb of God proclaimed by John the Baptist.

John 1:29 "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

By ripping apart the veil at the temple, God declared that access to Him is now possible for each and every person because of His Son's provision. Jesus affirmed this truth.

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Isn't it interesting that the death of Jesus caused one Roman centurion to publicly declare that Jesus must surely be the Son of God? I think the words of Jesus as recorded by the gospel writers caused this soldier to recognize that Jesus was in control of the situation, so He must surely be the Son of God.

Mark 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Mark 15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mark tells us that though all Jesus' disciples deserted Him except John, many of the women that followed Him and ministered to Him stayed with Him to the bitter end. Among them were Mary Magdalene, Mary the mother of James and Joses and Salome. These women were followers of Jesus that provided support for His ministry.

John seems to identify four women at the cross: Mary the mother of Jesus, Mary's sister, Mary wife of Cleopas and Mary Magdalene.

John 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. This would seem to indicate that Mary wife of Cleopas is the mother of James and Joses.

Matthew 4:21 Identifies Zebedee as the father of James and John. *"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them."*

Matthews 27:56 identifies the women at the cross as Mary Magdalene, Mary wife of Cleopas, and the mother of Zebedee's children. "Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children." This would seem to be referencing Salome as Mary's sister when compared to John 19:25.

At this point John provides further detail.

John 19:31–34 "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

John notes that the Jews begged Pilate to have the soldiers break the legs of the men to speed up their death so that burial could be accomplished before the beginning of the Passover Sabbath. When they came to Jesus, however, they saw that He was already dead and did not break His legs; but they pierced His side for further confirmation. Blood and water poured out when He was pierced, giving evidence of a ruptured heart.

Mark 15:42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Mark 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Mark 15:44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

Mark 15:45 And when he knew it of the centurion, he gave the body to Joseph.

Mark 15:46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

Mark 15:47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Evening was approaching and all the gospel writers tell us that Joseph of Arimathea begged Pilate to let him handle the burial of Jesus. Joseph was evidently a man of influence since Pilate consented to give him the body of Jesus. John tells us that this man was a secret disciple of Jesus because he stood in fear of his cohorts.

John 19:38 "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews...."

Luke tells us that Joseph was also a member of the ruling council, but he did not consent to the council's verdict against Jesus.

Luke 23:50–51 “And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.”

Joseph took the body of Jesus and wrapped it in a clean linen cloth and laid it in his own new tomb and rolled a great stone in front of the entrance to the tomb.

*Matthew 27:59–60 “And when Joseph had taken the body, he wrapped it in a clean linen cloth, **And laid it in his own new tomb**, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”*

Once again John tells us a bit more. We learn that Nicodemus helped Joseph and brought “an hundred pound weight” of myrrh and aloes that they wound around Jesus with the linen cloths in accordance with Jewish custom. John also notes that the tomb was near a garden and the place of crucifixion.

*John 19:39–40 “And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now **in the place where he was crucified there was a garden; and in the garden a new sepulchre**, wherein was never man yet laid. There laid they Jesus therefore because of the Jews’ preparation day; **for the sepulchre was nigh at hand.**”*

Both Mary Magdalene and Mary the mother of Jesus made a point of knowing exactly where Jesus was buried.