

~**BURIAL, BURIAL PLACES (1560)**

· **Burial Places Of The Kings Or Of David**

· **The Carcasses Of Their Kings**

- The interment of the body of a deceased person was an act of considerable importance to people in the Biblical period. Thus, Abraham, the first person directly mentioned in the record as performing a burial, was willing to spend a fair sum of money in order to obtain a suitable place as a burial ground. The Hittites, sons of Heth, from whom the purchase was made, had their own choice burial places.
- Then Abraham got up from before his dead and proceeded to speak to the sons of Heth, saying; (**Genesis 23:3**)
- An alien resident and settler I am among you. Give me the possession of a **burial** place among you that I may bury my dead out of my sight. (**Genesis 23:4**)
- At this the sons of Heth answered Abraham, saying to him: (**Genesis 23:5**)
- Hear us, my lord. A chieftain of God you are in the midst of us. In the choicest of our **burial** places bury your dead. None of us will hold back his **burial** place from you to prevent **burying** your dead. (**Genesis 23:6**)
- Thereupon Abraham got up and bowed down to the natives, to the sons of Heth. (**Genesis 23:7**)
- And spoke with them, saying; If your souls agree to **bury** my dead out of my sight, listen to me and urge Ephron the son of Zohar for me, (**Genesis 23:8**)
- That he may give me the cave of Machpelah, which is his, which is at the extremity of his field. For the full amount of silver let him give it to me in the midst of you for the possession of a burial place. (**Genesis 23:9**)
- As it was, Ephron was sitting among the sons of Heth. So Ephron the Hittite answered Abraham in the hearing of the sons of Heth

with all those entering the gate of his city, saying; (**Genesis 23:10**)

- **No, my lord! Listen to me. The field I do give to you, and the cave that is in it to you I do give it. Before the eyes of the sons of my people I do give it to you. Bury your dead. (**Genesis 23:11**)**
- **At that Abraham bowed down before the natives (**Genesis 23:12**)**
- **And spoke to Ephron in the hearing of the natives, saying; Only if you, no, listen to me! I will give you the amount of silver for the field. Take it from me, that I may **bury** my dead there. (**Genesis 23:13**)**
- **Then Ephron answered Abraham, saying to him: (**Genesis 23:14**)**
- **My lord, listen to me. A land plot worth four hundred silver shekels, what is that between me and you? So **bury** your dead. (**Genesis 23:15**)**
- **Accordingly Abraham listened to Ephron, and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred silver shekels current with the merchants. (**Genesis 23:16**)**
- **Thus the field of Ephron that was in Machpelah, which is in front of Mamre, the field and the cave that was in it and all the trees that were in the field, which were within all its boundaries round about, became confirmed (**Genesis 23:17**)**
- **To Abraham as his purchased property before the eyes of the sons of Heth among all those entering the gate of his city. (**Genesis 23:18**)**
- **And after that Abraham **buried** Sarah his wife in the cave of the field of Machpelah in front of Mamre, that is to say; Hebron, in the land of Canaan. (**Genesis 23:19**)**
- **Thus the field and the cave that was in it became confirmed to Abraham for the possession of a **burial** place at the hands of the sons of Heth. (**Genesis 23:20**)**

- The cave obtained by Abraham became a family burial site, receiving his wife's body and, eventually, his own, and those of Isaac, Rebekah, Leah, and Jacob.
- So Isaac and Ishmael his sons **buried** him in the cave of Machpelah in the field of Ephron the son of Zohar the Hittite that is in front of Mamre. (**Genesis 25:9**)
- After that he commanded them and said to them; I am being gathered to my people. **Bury** me with my father's in the cave that is in the field of Ephron the Hittite. (**Genesis 49:29**)
- In the cave that is in the field of Machpelah that is in front of Mamre in the land of Canaan, the field that Abraham purchased from Ephron the Hittite for the possession of a **burial** place. (**Genesis 49:30**)
- There they **buried** Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I **buried** Leah. (**Genesis 49:31**)
- The field purchased and the cave that is in it were from the sons of Heth. (**Genesis 49:32**)
- Jacob was seriously concerned that his body not be **buried** in Egypt but, rather, with his forefathers.
- Gradually the days approached for Israel to die. So he called his son Joseph and said to him; If, now, I have found favor in your eyes, place your hand, please, under my thigh, and you must exercise loving-kindness and trustworthiness toward me. (**Please, do not bury me in Egypt.**) (**Genesis 47:29**)
- And I must lie with my fathers, and you must carry me out of Egypt and bury me in their grave. Accordingly he said; I myself shall do in keeping with your word. (**Genesis 47:30**)
- Then he said; Swear to me. So he swore to him. At that Israel prostrated himself over the head of the couch. (**Genesis 47:31**)
- This necessitated the embalming of his body, which otherwise would have putrefied during the hot journey from Egypt to the cave of Machpelah.

- Then Joseph fell upon the face of his father and burst into tears over him and kissed him. (**Genesis 50:1**)
- After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians **embalmed** Israel. (**Genesis 50:2**)
- And they took fully forty days for him, for this many days they customarily take for the **embalming**, and the Egyptians continued to shed tears for him seventy days. (**Genesis 50:3**)
- So his sons carried him into the land of Canaan and buried him in the cave of the field of Machpelah, the field that Abraham had purchased for the possession of a **burial** place from Ephron the Hittite in front of Mamre. (**Genesis 50:13**)
- **Joseph expressed a similar desire, and his body was likewise embalmed and placed in a coffin, awaiting the time of the Exodus for transferal.**
- **At length Joseph said to his brothers; I am dying, but God will without fail turn his attention to you, and he will certainly bring you up out of this land to the land about which he swore to Abraham, to Isaac and to Jacob. (**Genesis 50:24**)**
- **Hence Joseph made the sons of Israel swear, saying; God will without fail turn his attention to you. Accordingly you must take my bones up out of here. (**Genesis 50:25**)**
- **After that Joseph died at the age of a hundred and ten years, and they had him embalmed, and he was put in a coffin in Egypt. (**Genesis 50:26**)**
- **And Joseph's bones, which the sons of Israel had brought up out of Egypt, they buried in Shechem in the tract of the field that Jacob had acquired from the sons of Hamor, Shechem's father, for a hundred pieces of money, and it came to belong to the sons of Joseph as an inheritance. (**Joshua 24:32**)**
- **This desire doubtless related to their sharing the same faith in God's promises and was an expression of their conviction as to the eventual fulfillment of these.**
- **In faith all these died, although they did not get the fulfillment of**

- the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. ([Hebrews 11:13](#))
- For those who say such things give evidence that they are earnestly seeking a place of their own. ([Hebrews 11:14](#))
  - And yet, if they had indeed kept remembering that place from which they had gone forth, they would have had opportunity to return. ([Hebrews 11:15](#))
  - But now they are reaching out for a better place, that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them. ([Hebrews 11:16](#))
  - By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son. ([Hebrews 11:17](#))
  - Although it had been said to him; What will be called your seed will be through Isaac. ([Hebrews 11:18](#))
  - But he reckoned that God was able to raise him up even from the dead, and from there he did receive him also in an illustrative way. ([Hebrews 11:19](#))
  - By faith also Isaac blessed Jacob and Esau concerning things to come. ([Hebrews 11:20](#))
  - By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff. ([Hebrews 11:21](#))
  - By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel, and he gave a command concerning his bones. ([Hebrews 11:22](#))
  - And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise. ([Hebrews 11:39](#))

**See Also PURCHASE**

- Following the model of Abraham, family **burial** places seem to have been preferred.
- But Barzillai said to the king; What are the days of the years of my life like, that I should go up with the king to Jerusalem? (**2 Samuel 19:34**)
- I am eighty years old today. Could I discern between good and bad, or could your servant taste what I ate and what I drank, or could I listen anymore to the voice of male and female singers? So why should your servant become a burden anymore to my lord the king? (**2 Samuel 19:35**)
- For it is just a little way that your servant could bring the king along to the Jordan, and why should the king repay me with this reward? (**2 Samuel 19:36**)
- Let your servant return, please, and let me die in my city close by the burial place of my father and my mother. But here is your servant Chimham. Let him cross over with my lord the king, and you do to him what is good in your eyes. (**2 Samuel 19:37**)
- Gideon, Samson, and Asahel are each spoken of as being **buried** in the **burial** place of his father.
- Eventually Gideon the son of Joash died at a good old age and was buried in the **burial** place of Joash his father in Ophrah of the Abi-ezrites. (**Judges 8:32**)
- Later his brothers and all the household of his father came on down and lifted him up and brought him up and **buried** him between Zorah and Eshtaol in the **burial** place of Manoah his father. As for him, he had judged Israel twenty years. (**Judges 16:31**)
- And they proceeded to carry Asahel and **bury** him in the **burial** place of his father, which is at Bethlehem. Then Joab and his men went marching on all night long, and it became daylight for them at Hebron. (**2 Samuel 2:32**)
- However, the frequent expression to lie down, or be buried, with his forefathers does not necessarily imply a sharing of the same **burial** site, for this phrase is used concerning men who were clearly not **buried** in the same place as their forefathers.

- As for you, you will go to your forefathers in peace. You will be **buried** at a good old age. (**Genesis 15:15**)
- Yehowah now said to Moses; Look! **You are lying down with your forefathers**, and this people will certainly get up and have immoral intercourse with foreign gods of the land to which they are going, in their very midst, and they will certainly forsake me and break my covenant that I have concluded with them. (**Deuteronomy 31:16**)
- Then die on the mountain into which you are going up, and be gathered to your people, just as Aaron your brother died on Mount Hor and got to be gathered to his people. (**Deuteronomy 32:50**)
- Then David lay down with his forefathers and was **buried** in the City of David. (**1 Kings 2:10**)
- For David, on the one hand, served the express will of God in his own generation and fell asleep in death and was laid with his forefathers and did see corruption. (**Acts of Apostles 13:36**)
- It must thus refer to their common entrance into **Hebrew, Sheol – Greek, Hades**, the common grave of mankind. Such common grave is called **the house of meeting for everyone living**.
- For I well know that to death you will make me turn back, and **to the house of meeting for everyone living**. (**Job 30:23**)
- The act of **burying** another's body was viewed as an expression of loving-kindness, and the men of Jabesh-gilead risked their lives to effect such a **burial** for Saul and his sons.
- And as regards him, the inhabitants of Jabesh-gilead got to hear what the Philistines had done to Saul. (**1 Samuel 31:11**)
- Immediately all the valiant men rose up and went all night long and took the corpse of Saul and the corpses of his sons off the wall of Beth-shan and came to Jabesh and **burned** them there. (**1 Samuel 31:12**)
- Then they took their **bones and buried them** under the tamarisk tree in Jabesh, and they went fasting for seven days. (**1 Samuel**

### 31:13)

- Then the men of Judah came and anointed David there as king over the house of Judah. And they came telling David, saying, The men of Jabesh-gilead were the ones that **buried** Saul. (2 Samuel 2:4)
- Hence David sent messengers to the men of Jabesh-gilead and said to them; Blessed may you be of Yehowah, because you exercised this loving-kindness toward your lord, toward Saul, in that you **buried** him. (2 Samuel 2:5)
- And now may Yehowah exercise toward you loving-kindness and trustworthiness, and I too shall exercise to you this goodness because you have done this thing. (2 Samuel 2:6)
- To be deprived of **burial** was considered calamitous.
- And the very people to whom they are prophesying will become people cast out into the streets of Jerusalem because of the famine and the sword, with no one to do the **burying** of them, them, their wives and their sons and their daughters. And I will pour out upon them their calamity. (Jeremiah 14:16)
- And is stated as being a divine means of expressing God's repudiation of persons due to their wrong course.
- At that time, is the utterance of Yehowah, people will also bring forth the bones of the kings of Judah and the bones of its princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem from their graves. (Jeremiah 8:1)
- And they will actually spread them out to the sun and to the moon and to all the army of the heavens that they have loved and that they have served and that they have walked after and that they have sought and that they have bowed down to. They will not be gathered, nor will they be **buried**. As manure upon the face of the ground they will become. (Jeremiah 8:2)
- Speak; This is what the utterance of Yehowah is; The dead bodies of mankind must also fall like manure upon the face of the field and like a row of newly cut grain after the reaper, with no one to do the gathering up. (Jeremiah 9:22)



- **This is what Yehowah of armies has said; Look! A calamity is going forth from nation to nation, and a great tempest itself will be roused up from the remotest parts of the earth. (Jeremiah 25:32)**
- **And those slain by Yehowah will certainly come to be in that day from one end of the earth clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried. As manure on the surface of the ground they will become. (Jeremiah 25:33)**
- **But as for you, you have been thrown away without a burial place for you, like a detested sprout, clothed with killed men stabbed with the sword that are going down to the stones of a pit, like a carcass trodden down. (Isaiah 14:19)**
- **You will not become united with them in a grave, because you brought your own land to ruin, you killed your own people. To time indefinite the offspring of evildoers will not be named. (Isaiah 14:20)**
- **And when they have finished their witnessing, the wild beast that ascends out of the abyss will make war with them and conquer them and kill them. (Revelation 11:7)**
- **And their corpses will be on the broad way of the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled. (Revelation 11:8)**
- **And those of the peoples and tribes and tongues and nations will look at their corpses for three and a half days, and they do not let their corpses be laid in a tomb. (Revelation 11:9)**
- **The body was thereby exposed to be consumed as food by animals and carrion-eating birds.**
- **O God, the nations have come into your inheritance, they have defiled your holy temple, they have laid Jerusalem in a heap of ruins. (Psalms 79:1)**
- **They have given the dead body of your servants as food to the fowls of the heavens, the flesh of your loyal one's to the wild beasts of the earth. (Psalms 79:2)**

- They have poured out their blood like water all around Jerusalem, and there is no one to do the burying. (**Psalms 79:3**)
- With deaths from maladies they will die. They will not be bewailed, neither will they be buried. As manure upon the surface of the ground they will become, and by the sword and by famine they will come to an end, and their dead bodies will actually serve as food for the flying creatures of the heavens and for the beasts of the earth. (**Jeremiah 16:4**)
- The pathetic picture of Rizpah's refusing to abandon her dead son's bodies, perhaps for months, until they were finally accorded a **burial** vividly portrays the importance attached to the matter.
- Then he gave them into the hand of the Gibeonites and they proceeded to expose them on the mountain before Yehowah, so that the seven of them fell together, and they themselves were put to death in the first days of harvest, at the start of the barley harvest. (**2 Samuel 21:9**)
- However, Rizpah the daughter of Aiah took sackcloth and spread it for herself upon the rock from the start of harvest until water poured down upon them from the heavens, and she did not allow the fowls of the heavens to rest upon them by day nor the wild beasts of the field by night. (**2 Samuel 21:10**)
- At length it was reported to David what Rizpah the daughter of Aiah, Saul's concubine, had done. (**2 Samuel 21:11**)
- So David went and took the bones of Saul and the bones of Jonathan his son from the landowners of Jabesh-gilead, who had stolen them from the public square of Beth-shan, where the Philistines had hanged them on the day that the Philistines struck down Saul on Gilboa. (**2 Samuel 21:12**)
- And he proceeded to bring up from there the bones of Saul and the bones of Jonathan his son, furthermore, they gathered the bones of the men being exposed. (**2 Samuel 21:13**)
- Then they **buried** the bones of Saul and of Jonathan his son in the land of Benjamin in Zela in the burial place of Kish his father, that they might do everything that the king had commanded. So God let himself be entreated for the land after this. (**2 Samuel**

## 21:14)

- **Yehowah's Law through Moses even provided for **burial** of criminals.**
- **His dead body should not stay all night on the stake, but you should by all means **bury** him on that day, because something accursed of God is the one hung up, and you must not defile your soil, which Yehowah your God is giving you as an inheritance. (Deuteronomy 21:23)**
- **And he hanged the king of Ai upon a stake until the evening time, and as the sun was about to set Joshua gave the command, and then they took his dead body down from the stake and pitched it at the entrance of the gate of the city and raised up a great pile of stones over him, down to this day. (Joshua 8:29)**
- **Ahithophel, though a suicide, received **burial**.**
- **As for Ahithophel, he saw that his counsel had not been acted upon, and he proceeded to saddle an ass and rise up and go off to his house at his own city. Then he gave commands to his household and strangled himself and thus died. So he was **buried** in the **burial** place of his forefathers. (2 Samuel 17:23)**
- **At the same time that Solomon ordered Joab's execution, he also gave instructions for his **burial**.**
- **Then the king said to him; Do just as he has spoken and fall upon him, and you must **bury** him and remove from off me and from off the house of my father the blood undeservedly shed that Joab spilled. (1 Kings 2:31)**
- **Jehu intended to give wicked Jezebel a **burial** out of consideration for her being the daughter of a king, but he was overruled by the fulfillment of Yehowah's prophecy that she should become **as manure upon the face of the field**.**
- **And Jezebel the dogs will eat up in the tract of land at Jezreel, and there will be no one **burying** her. With that he opened the door and went fleeing. (2 Kings 9:10)**
- **After that he came on in and ate and drank and then said; You men, please, take care of this accursed one and **bury** her, for she**

- is the daughter of a king. (2 Kings 9:34)
- When they went to **bury** her, they did not find anything of her but the skull and the feet and the palms of the hands. (2 Kings 9:35)
  - When they returned and told him, he went on to say; It is the word of Yehowah that he spoke by means of his servant Elijah the Tishbite, saying; In the tract of land of Jezreel the dogs will eat the flesh of Jezebel. (2 Kings 9:36)
  - And the dead body of Jezebel will certainly become as manure upon the face of the field in the tract of land of Jezreel, that they may not say; This is Jezebel. (2 Kings 9:37)
  - And it came about that as soon as Jehu had entered into controversy with the house of Ahab, he got to find the princes of Judah and the sons of the brothers of Ahaziah, ministers of Ahaziah, and he proceeded to kill them. (2 Chronicles 22:8)
  - Then he went looking for Ahaziah, and they finally captured him, as he was hiding in Samaria, and brought him to Jehu. Then they put him to death and buried him, for they said; He is the grandson of Jehoshaphat, who searched for Yehowah with all his heart. And there was no one of the house of Ahaziah to retain power for the kingdom. (2 Chronicles 22:9)
  - Aside from the cases of Jacob and Joseph, burial was evidently effected by the Israelites on the same day of the death. Early interment was necessary because of rapid decomposition in the usually warm climate of Bible lands. Lying Ananias was **buried** within about three hours of his death.
  - On hearing these words Ananias fell down and expired. And great fear came over all those hearing of it. (Acts of Apostles 5:5)
  - But the younger men rose, wrapped him in cloths, and carried him out and **buried** him. (Acts of Apostles 5:6)
  - Now after an interval of about three hours his wife came in, not knowing what had happened. (Acts of Apostles 5:7)
  - Peter said to her; Tell me, did you two sell the field for so much? She said; Yes, for so much. (Acts of Apostles 5:8)

- So Peter said to her; Why was it agreed upon between you two to make a test of the spirit of Yehowah? Look! The feet of those who **buried** your husband are at the door, and they will carry you out. (**Acts of Apostles 5:9**)
- Instantly she fell down at his feet and expired. When the young men came in they found her dead, and they carried her out and **buried** her alongside her husband. (**Acts of Apostles 5:10**)
- **Additionally, under the Mosaic Law the dead body was viewed as making those touching it unclean for a seven-day period. Whereas deaths being the result of sin and imperfection was doubtless the underlying basis for this judicial decision, it also worked for the prevention of the spread of disease and benefited its observers hygienically. Those failing to observe the purifying procedure prescribed in the Law were subject to the death penalty.**
- Anyone touching the corpse of any human soul must also be unclean seven days. (**Numbers 19:11**)
- Such one should purify himself with it on the third day, and on the seventh day he will be clean. But if he will not purify himself on the third day, then on the seventh day he will not be clean. (**Numbers 19:12**)
- Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (**Numbers 19:13**)
- This is the Law in case a man should die in a tent; Everyone coming into the tent, and everyone who is in the tent, will be unclean seven days. (**Numbers 19:14**)
- And every opened vessel upon which there is no lid tied down is unclean. (**Numbers 19:15**)
- And everyone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be unclean seven days. (**Numbers 19:16**)
- And they must take for the unclean one some of the dust of the

burning of the sin offering and put running water upon it in a vessel. (**Numbers 19:17**)

- Then a clean man must take hyssop and dip it into the water and spatter it upon the tent and all the vessels and the souls that happened to be there and upon the one who touched the bone or the slain one or the corpse or the **burial** place. (**Numbers 19:18**)
- And the clean person must spatter it upon the unclean one on the third day and on the seventh day and must purify him from sin on the seventh day, and he must wash his garments and bathe in water, and he must be clean in the evening. (**Numbers 19:19**)
- But the man who may be unclean and who will not purify himself, well, that soul must be cut off from the midst of the congregation, because it is Yehowah's sanctuary that he has defiled. The water for cleansing was not sprinkled upon him. He is unclean. (**Numbers 19:20**)
- And in case there comes to be in a man a sin deserving the sentence of death, and he has been put to death, and you have hung him upon a stake. (**Deuteronomy 21:22**)
- His dead body should not stay all night on the stake, but you should by all means **bury** him on that day, because something accursed of God is the one hung up, and you must not defile your soil, which Yehowah your God is giving you as an inheritance. (**Deuteronomy 21:23**)
- **Josiah used the bones of idol worshipers to make their religious altars unfit for worship, and he also desecrated their **burial** places.**
- And he broke the sacred pillars to pieces and went on to cut down the sacred poles and to fill their places with human bones. (**2 Kings 23:14**)
- And also the altar that was in Bethel, the high place that Jeroboam the son of Nebat, who caused Israel to sin, had made, even that altar and the high place he pulled down. Then he burned the high place, he ground it to dust and burned the sacred pole. (**2 Kings 23:15**)
- When Josiah turned, he got to see the burial places that were there in the mountain. So he sent and took the bones from the

- burial places and burned them upon the altar, that he might make it unfit for worship, according to Yehowah's word that the man of the true God had proclaimed, who proclaimed these things. ([2 Kings 23:16](#))
- Further, they pulled down before him the altars of the Baals, and the incense stands that were up above he cut down from off them, and the sacred poles and the graven images and the molten statues he broke in pieces and reduced to powder, and then sprinkled it upon the surface of the **burial** places of those that used to sacrifice to them. ([2 Chronicles 34:4](#))
  - And the bones of priests he burned upon their altars. Thus he cleansed Judah and Jerusalem. ([2 Chronicles 34:5](#))
  - In view of the Biblical attitude toward dead bodies, it is evident that the veneration of the bodies of prominent servants of God was not practiced or countenanced. Moses body was **buried** by God himself in an unknown site, and this also made impossible any future pilgrimages to his **burial** place.
  - After that Moses the servant of Yehowah died there in the land of Moab at the order of Yehowah. ([Deuteronomy 34:5](#))
  - And he proceeded to bury him in the valley in the land of Moab in front of Beth-peor, and nobody has come to know his grave down to this day. ([Deuteronomy 34:6](#))
  - But when Michael the archangel had a difference with the Devil and was disputing about Moses body, he did not dare to bring a judgment against him in abusive terms, but said; May Yehowah rebuke you. ([Jude 1:9](#))
  - The places selected for **burial** purposes were varied. **Burial** in the soil, a common method in the West, though certainly practiced, was not as highly favored in the Middle East. Rebekah's nursing woman Deborah and also, initially at least, King Saul and his sons were **buried** under large trees.
  - Later Deborah the nursing woman of Rebekah died and was **buried** at the foot of Bethel under a massive tree. Hence he called its name Allonbacuth. ([Genesis 35:8](#))
  - So all the valiant men rose up and carried off the corpse of Saul

- and the corpses of his sons and brought them to Jabesh and **buried** their bones under the big tree in Jabesh, and they went fasting for seven days. ([1 Chronicles 10:12](#))
- But natural caves or artificial one's excavated in the soft limestone rock so common in Palestine seem to have been preferred, as in Abraham's case. The **burial** place was often personally prepared well in advance.
  - My father made me swear, saying; Look! I am dying. In my burial place which I have excavated for myself in the land of Canaan is where you are to **bury** me. And now, please, let me go up and bury my father, after which I am willing to return. ([Genesis 50:5](#))
  - What is there of interest to you here, and who is there of interest to you here, that you have hewed out for yourself here a **burial** place? On a height he is hewing out his **burial** place, in a crag he is cutting out a residence for himself. ([Isaiah 22:16](#))
  - So they **buried** him in his grand **burial** place that he had excavated for himself in the City of David, and they laid him in the bed that had been filled with balsam oil and different sorts of ointment mixed in an ointment of special make. Further, they made an extraordinarily great funeral burning for him. ([2 Chronicles 16:14](#))
  - The site might be near the person's house, perhaps in a garden.
  - In time Samuel died. All Israel proceeded to collect together and bewail him and **bury** him at his house in Ramah. Then David rose up and went down to the wilderness of Paran. ([1 Samuel 25:1](#))
  - Then Benaiah the son of Jehoiada went on up and fell upon him and put him to death, and he got to be **buried** at his own house in the wilderness. ([1 Kings 2:34](#))
  - As for the rest of the affairs of Amon, what he did, are they not written in the book of the affairs of the days of the kings of Judah? ([2 Kings 21:25](#))
  - So they **buried** him in his grave in the garden of Uzza, and Josiah his son began to reign in place of him. ([2 Kings 21:26](#))



- The expression at his house does not mean within the building, as is shown by a comparison.
- Finally Manasseh lay down with his forefathers, and they **buried him at his house**, and Amon his son began to reign in place of him. (**2 Chronicles 33:20**)
- Finally Manasseh lay down with his forefathers and was **buried in the garden of his house**, in the garden of Uzza, and Amon his son began to reign in place of him. (**2 Kings 21:18**)
- Archaeological investigations give an idea of the type of **burial** places used in ancient times. Aside from simple earthen graves, in Palestine these could be vaults or chambers cut in the rock, often on hillsides. **Elevated places seem to have been preferred.**
- Also, Eleazar the son of Aaron died. So they **buried** him in the Hill of Phinehas his son, which he had given him in the mountainous region of Ephraim. (**Joshua 24:33**)
- When Josiah turned, he got to see the **burial** places that were there in the mountain. So he sent and took the bones from the burial places and burned them upon the altar, that he might make it unfit for worship, according to Yehowah's word that the man of the true God had proclaimed, who proclaimed these things. (**2 Kings 23:16**)
- Finally Hezekiah lay down with his forefathers, and they buried him in the ascent to the **burial** places of the sons of David, and honor was what all Judah and the inhabitants of Jerusalem rendered to him at his death. And Manasseh his son began to reign in place of him. (**2 Chronicles 32:33**)
- What is there of interest to you here, and who is there of interest to you here, that you have hewed out for yourself here a **burial** place? On a height he is hewing out his **burial** place, in a crag he is cutting out a residence for himself. (**Isaiah 22:16**)
- The chamber might be for a single **burial**, the body being laid in an excavated place in the floor. Or it might be arranged for multiple **burials**, with long slots, large enough to accommodate one body each, cut into the sides of the chamber at right angles to the walls.

- The narrow opening through which the body was inserted was then covered with a stone cut to fit. In other cases a bench-like niche, or shelf, was cut into the rear and side walls
- When they entered into the **memorial tomb**, they saw a young man sitting on the right side clothed in a white robe, and they were stunned. (**Mark 16:5**)
- Or there might be a double row of such shelves, thus increasing the capacity of the **burial** place. The tomb might even consist of more than one chamber, although the single chamber seems to have been the common type among the Jews.
- Where the body lay exposed on a shelf, it was, of course, necessary to seal off the entrance against the depredations of wild animals. Thus, the main entrance to the chamber was closed off with a large stone, at times hinged as a door, and occasionally with a circular one set in a track and rolled in front of the entrance. Such circular stones might weigh as much as a ton or more.
- And laid it in his **new memorial tomb**, which he had quarried in the rock-mass. And, after **rolling a big stone** to the door of the memorial tomb, he left. (**Matthew 27:60**)
- And they were saying one to another; Who will roll the stone away from the door of the memorial tomb for us? (**Mark 16:3**)
- But when they looked up, they beheld that the stone had been rolled away, although it was very large. (**Mark 16:4**)
- Simplicity marks the earlier Jewish **burial** places. They thus contrasted greatly with the pagan tombs, which often had paintings on the walls and other ornamentation. Although Jacob erected a pillar over Rachel's grave, perhaps a single stone;
- Hence Jacob stationed **a pillar over her grave**. This is the pillar of Rachel's grave down to this day. (**Genesis 35:20**)
- This seems to have been simply **a marker, not a monument**.
- On your going away from me today you will certainly find two men close by the tomb of Rachel in the territory of Benjamin at Zelzah, and they will certainly say to you; The she-asses that you have gone to look for have been found, but now your father has

- given up the matter of the she-asses and has become anxious about you men, saying; What shall I do about my son? (**1 Samuel 10:2**)
- **A gravestone is also mentioned at;**
  - **Then he said; What is the gravestone over there that I am seeing? At this the men of the city said to him; It is the **burial** place of the man of the true God that came from Judah and proceeded to proclaim these things that you have done against the altar of Bethel. (**2 Kings 23:17**)**
  - **As marking a **burial** spot. Jesus referred to tombs not in evidence, so that men walk upon them and do not know it.**
  - **Woe to you, because you are as those memorial tombs which are not in evidence, so that men walk upon them and do not know it! (**Luke 11:44**)**
  - **Because there was ceremonial defilement associated with the dead, **burial** places of the Jewish people were frequently whitewashed, thereby advising the passersby of their presence.**
  - **Woe to you, scribes and Pharisees, hypocrites! Because you resemble **whitewashed graves**, which **outwardly indeed appear beautiful but inside are full of dead men's bones** and of every sort of uncleanness. (**Matthew 23:27**)**
  - **This whitewashing is said to have been done annually, prior to the Passover. [**The Mishnah, Shekalim 1:1**]**
  - **Following the death of an individual, the body was generally washed;**
  - **But in those days she happened to fall sick and die. So they **bathed her and laid her in an upper chamber**. (**Acts of Apostles 9:37**)**
  - **And anointed with aromatic oils and ointments, which, if considered a type of embalming, was not the kind done by the ancient Egyptians.**
  - **And while he was at Bethany in the house of Simon the leper, as he was reclining at the meal, a woman came with an alabaster**

- case of perfumed oil, genuine nard, very expensive. Breaking open the alabaster case she began to pour it upon his head. **(Mark 14:3)**
- **At this there were some expressing indignation among themselves; Why has this waste of the perfumed oil taken place? (Mark 14:4)**
  - **For this perfumed oil could have been sold for upward of three hundred denarii and been given to the poor! And they were feeling great displeasure at her. (Mark 14:5)**
  - **But Jesus said; Let her alone. Why do you try to make trouble for her? She did a fine deed toward me. (Mark 14:6)**
  - **For you always have the poor with you, and whenever you want to you can always do them good, but me you do not have always. (Mark 14:7)**
  - **She did what she could, she undertook beforehand to put perfumed oil on my body in view of the **burial**. (Mark 14:8)**
  - **Mary, therefore, took a pound of perfumed oil, genuine nard, very costly, and she greased the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil. (John 12:3)**
  - **Therefore Jesus said; Let her alone, that she may keep this observance in view of the day of my **burial**. (John 12:7)**
  - **The body was then wrapped in cloth, generally linen.**
  - **And Joseph took the body, wrapped it up in clean fine linen. (Matthew 27:59)**
  - **The man that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them; Loose him and let him go. (John 11:44)**
  - **Spices such as myrrh and aloes were customarily included in with such bandages.**
  - **Nicodemus also, the man that came to him in the night the first**

- time, came bringing a roll of myrrh and aloes, about a hundred pounds of it. (John 19:39)
- So they took the body of Jesus and bound it up with bandages with the spices, just the way the Jews have the custom of preparing for burial. (John 19:40)
  - Or the body might be laid in oil and ointment, as was done with King Asa's body.
  - So they buried him in his grand burial place that he had excavated for himself in the City of David, and they laid him in the bed that had been filled with balsam oil and different sorts of ointment mixed in an ointment of special make. Further, they made an extraordinarily great funeral burning for him. (2 Chronicles 16:14)
  - The great funeral burning mentioned in this latter case was evidently a burning of such spices, giving off an aromatic incense. The head might be covered by a separate cloth.
  - Also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place. (John 20:7)
  - The women who went to Jesus tomb on the third day to grease his body with spices may have done so because of the hurried circumstances under which Jesus was buried and hence with the purpose of doing a more complete work as a means of preserving the body for a longer period.
  - So when the Sabbath had passed, Mary Magdalene, and Mary the mother of James, and Salome bought spices in order to come and grease him. (Mark 16:1)
  - But the women, who had come with him out of Galilee, followed along and took a look at the memorial tomb and how his body was laid. (Luke 23:55)
  - And they went back to prepare spices and perfumed oils. But, of course, they rested on the Sabbath according to the commandment. (Luke 23:56)
  - The body was likely carried to the burial site on a bier, or funeral litter, possibly made of wickerwork, and a considerable procession

**might accompany it, perhaps including musicians playing mournful music.**

- **As he got near the gate of the city, why, look! There was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. (Luke 7:12)**
- **And when the Lord caught sight of her, he was moved with pity for her, and he said to her; Stop weeping. (Luke 7:13)**
- **With that he approached and touched the bier, and the bearers stood still, and he said; Young man, I say to you; Get up! (Luke 7:14)**
- **When, now, he came into the rulers house and caught sight of the flute players and the crowd in noisy confusion. (Matthew 9:23)**
- **Amid weeping, some expression concerning the deceased might be made at the gravesite.**
- **Then David said to Joab and all the people that were with him: Rip your garments apart and tie on sackcloth and wail before Abner. Even King David was walking behind the couch. (2 Samuel 3:31)**
- **And they had the burial of Abner in Hebron, and the king began to raise his voice and weep at Abner's burial place, and all the people gave way to weeping. (2 Samuel 3:32)**
- **And the king went on to chant over Abner and say; As with the death of a senseless person should Abner die? (2 Samuel 3:33)**
- **Your hands had not been bound ones, and your feet had not been put into fetters of copper. As one falling before the sons of unrighteousness you have fallen. At that all the people wept over him again. (2 Samuel 3:34)**
- **And the shooters got to shoot at King Josiah, so that the king said to his servants; Take me down, for I have been very severely wounded. (2 Chronicles 35:23)**
- **Accordingly his servants took him down from the chariot and had**

- him ride in the second war chariot that was his and brought him to Jerusalem. Thus he died and was **buried** in the graveyard of his forefathers, and all Judah and Jerusalem were mourning over Josiah. (**2 Chronicles 35:24**)
- And Jeremiah began to chant over Josiah, and all the male singers and female singers keep talking about Josiah in their dirges down till today, and they have them set as a regulation over Israel, and there they are written among the dirges. (**2 Chronicles 35:25**)
  - In course of time cemeteries came into existence as the number of dead multiplied. These were customarily outside the city walls. But Judean kings were **buried** in the City of David, and those of Israel were buried in the capital city of the northern kingdom.
  - In time Samuel died, and all Israel proceeded to collect together and bewail him and **bury** him at his house in Ramah. Then David rose up and went down to the wilderness of Paran. (**1 Samuel 25:1**)
  - Thus the king died. When he was brought to Samaria, then they **buried** the king in Samaria. (**1 Kings 22:37**)
  - Finally Solomon lay down with his forefathers. So they **buried** him in the City of David his father, and Rehoboam his son began to reign in place of him. (**2 Chronicles 9:31**)
  - And Jehoiada got to be old and satisfied with years and gradually died, being a hundred and thirty years old at his death. (**2 Chronicles 24:15**)
  - So they **buried** him in the City of David along with the kings, because he had done good in Israel and with the true God and His house. (**2 Chronicles 24:16**)
  - In the book, **Digging Up Biblical History (1931, Vol. II, p. 186)**, J. G. Duncan writes; As a rule the Hebrews, though they sometimes **buried** within the city walls, excavated their rock-tombs on a hill-slope near to their city. The presence of rock-tombs on one hill-slope is often a sure indication that the hill opposite or near had had a settlement on it, and, on the other hand, the absence of any indication of **burials** near a site is a sure proof, that that site had not been occupied.

- The cliffs surrounding Jerusalem abound with **burial** places.
- What is there of interest to you here, and who is there of interest to you here, that you have hewed out for yourself here a **burial** place? On a height he is hewing out his **burial** place, in a crag he is cutting out a residence for himself. (**Isaiah 22:16**)
- The reference to the graveyard of the sons of the people, the **burial** place of the common people, **RS** in the Valley of Kidron is believed to refer to a graveyard for the poorer class.
- And they proceeded to bring Urijah out from Egypt and to bring him to King Jehoiakim, who then struck him down with the sword and cast his dead body into the **graveyard of the sons of the people**. (**Jeremiah 26:23**)
- Furthermore, he brought out the sacred pole from the house of Yehowah to the outskirts of Jerusalem, to the torrent valley of Kidron, and burned it in the torrent valley of Kidron and ground it to dust and cast its dust upon the **burial place of the sons of the people**. (**2 Kings 23:6**)
- Mention is also made of the potter's field for the **burial** of strangers.
- After consulting together, they bought with them the potter's field to **bury** strangers. (**Matthew 27:7**)

### See Also AKELDAMA

- Cremation, widely practiced by the later Babylonians, Greeks, and Romans, was rare among the Jews. The corpses of Saul and his sons were **burned**, the bones, however, were **buried**.
- And it came about the next day that, when the Philistines came to strip the slain, they got to find Saul and his three sons fallen upon Mount Gilboa. (**1 Samuel 31:8**)
- And they proceeded to cut off his head and strip off his armor and send into the land of the Philistines all around to inform the houses of their idols and the people. (**1 Samuel 31:9**)
- Finally they put his armor in the house of the Ashtoreth images, and his corpse they fastened on the wall of Beth-shan. (**1 Samuel**



### 31:10)

- And as regards him, the inhabitants of Jabesh-gilead got to hear what the Philistines had done to Saul. (**1 Samuel 31:11**)
- Immediately all the valiant men rose up and went all night long and took the corpse of Saul and the corpses of his sons off the wall of Beth-shan and came to Jabesh and burned them there. (**1 Samuel 31:12**)
- Then they took their bones and buried them under the tamarisk tree in Jabesh, and they went fasting for seven days. (**1 Samuel 31:13**)
- And it must occur that if ten men should be left remaining in one house, they must also die. (**Amos 6:9**)
- And his father's brother will have to carry them forth one by one, and will be burning them one by one, in order to bring out the bones from the house. And he will have to say to whoever is in the innermost parts of the house; Are there any more with you? And he will certainly say; Nobody! And he will have to say; Keep silence! For it is not the occasion for making any mention of the name of Yehowah. (**Amos 6:10**)
- In the Hebrew Scriptures the words *qe'ver*, **burial place**
- An alien resident and settler I am among you. Give me the possession of a **burial place** among you that I may **bury** my dead out of my sight. (**Genesis 23:4**)
- *qevu-rah'*, **grave**
- Hence Jacob stationed a pillar over her **grave**. This is the pillar of Rachel's grave down to this day. (**Genesis 35:20**)
- Are distinct in meaning from the Hebrew *she'ohi'*, which refers, **not to an individual grave or graves, but to the common grave of mankind, gravedom**. Likewise, in the **Christian Greek Scriptures** the Greek word *ta'phos*, **grave**
- But Mary Magdalene and the other Mary continued there, sitting before the **grave**. (**Matthew 27:61**)

- And the words *mne'ma*, **tomb**
- Accordingly he bought fine linen and took him down, wrapped him in the fine linen and laid him in a **tomb** which was quarried out of a rock-mass, and he rolled a stone up to the door of the memorial **tomb**. (**Mark 15:46**)
- *mne-me'i'on*, **memorial tomb**
- But the women, who had come with him out of Galilee, followed along and took a look at the **memorial tomb** and how his body was laid. (**Luke 23:55**)
- Are distinct from the word *hai'des*, the **Greek** equivalent of the **Hebrew** word *she 'ohl'*.

See Also **HADES**

See Also **MEMORIAL TOMB**

See Also **SHEOL**

## •• **Burial Places Of The Kings Or Of David**

- On Pentecost, Peter stated; David, both deceased and was **buried** and his tomb is among us to this day.
- Men, brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was **buried** and his tomb is among us to this day. (**Acts of Apostles 2:29**)
- This indicates that the **burial** place of King David was still in existence as of the year **33 C.E.**
- Then David lay down with his forefathers and was **buried** in the City of David. (**1 Kings 2:10**)
- Tells us that David was **buried** in the City of David, and apparently this became the customary **burial** place of later kings of Judah. Twelve of the 20 kings following David are directly mentioned as being **buried** in the City of David, though not all of these were placed in the burial places of the kings, **Jehoram, Joash or Jehoash**, and **Ahaz** being specifically mentioned as **not buried there**.
- Accordingly Yehowah aroused against Jehoram the spirit of the

Philistines and the Arabs that were by the side of the Ethiopians.  
(2 Chronicles 21:16)

- Thirty-two years old he happened to be when he began to reign, and for eight years he reigned in Jerusalem. Finally he went away without being desired. So they **buried** him in the City of David, **but not in the burial** places of the kings. (2 Chronicles 21:20)
- For it was with a small number of men that the military force of the Syrians made an invasion, and Yehowah himself gave into their hand a military force of very great number, because they had left Yehowah the God of their forefathers, and upon Jehoash they executed acts of judgment. (2 Chronicles 24:24)
- And when they went away from him, for they left him with many diseases, his own servants conspired against him because of the blood of the sons of Jehoiada the priest, and they got to kill him upon his own couch, so that he died. Then they **buried** him in the City of David, **but they did not bury him in the burial** places of the kings. (2 Chronicles 24:25)
- Finally Ahaz lay down with his forefathers, and they buried him in the city, in Jerusalem, for **they did not bring** him into the **burial places of the kings of Israel**. And Hezekiah his son began to reign in place of him. (2 Chronicles 28:27)
- Instead of being one common tomb of many chambers, the **burial places of the kings** may have constituted a particular area within the City of David where the memorial tombs of the kings were located. King Asa was **buried** in a grand **burial** place that he had excavated for himself in the City of David.
- So they **buried** him in his grand **burial** place that he had excavated for himself in the City of David, and they laid him in the bed that had been filled with balsam oil and different sorts of ointment mixed in an ointment of special make. Further, they made an extraordinarily great funeral burning for him. (2 Chronicles 16:14)
- And Hezekiah is spoken of as being **buried** in the ascent to the **burial** places of the sons of David.
- Finally Hezekiah lay down with his forefathers, and they buried

- him in the ascent to the **burial** places of the sons of David, and honor was what all Judah and the inhabitants of Jerusalem rendered to him at his death. And Manasseh his son began to reign in place of him. ([2 Chronicles 32:33](#))
- Leprous King Uzziah was **buried** with his forefathers, but in the **burial** field that belonged to the kings, for they said; He is a leper. This would seem to indicate the placement of his diseased body in the ground, rather than in a tomb hewed out of rock.
  - Finally Uzziah lay down with his forefathers, and so they buried him with his forefathers, but in the **burial** field that belonged to the kings, for they said; He is a leper. And Jotham his son began to reign in place of him. ([2 Chronicles 26:23](#))
  - Of the other kings of Judah, Manasseh and Amon were evidently **buried** in a different location, in the garden of Uzza.
  - Finally Manasseh lay down with his forefathers and was **buried** in the garden of his house, in the garden of Uzza, and Amon his son began to reign in place of him. ([2 Kings 21:18](#))
  - Eventually servants of Amon conspired against him and put the king to death in his own house. ([2 Kings 21:23](#))
  - So they buried him in his grave in the garden of Uzza, and Josiah his son began to reign in place of him. ([2 Kings 21:26](#))
  - The statement that Amon's son, faithful King Josiah, was **buried** in the graveyard of his forefathers may refer either to the royal tombs in the City of David or to the **burial** places of Manasseh and Amon.
  - And the shooters got to shoot at King Josiah, so that the king said to his servants; Take me down, for I have been very severely wounded. ([2 Chronicles 35:23](#))
  - Accordingly his servants took him down from the chariot and had him ride in the second war chariot that was his and brought him to Jerusalem. Thus he died and was **buried** in the graveyard of his forefathers, and all Judah and Jerusalem were mourning over Josiah. ([2 Chronicles 35:24](#))
  - Three kings died in exile, Jehoahaz in Egypt, Jehoiachin and Zedekiah in Babylon.

- Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to Egypt, **where he eventually died.** (2 Kings 23:34)
- And Zedekiah's sons they slaughtered before his eyes, and Zedekiah's eyes he blinded, after which he bound him with copper fetters and brought him to Babylon. (2 Kings 25:7)
- And it came about in the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach the king of Babylon, in the year of his becoming king, raised up the head of Jehoiachin the king of Judah out of the house of detention. (2 Kings 25:27)
- And he began to speak good things with him, and then put his throne higher than the thrones of the kings that were with him in Babylon. (2 Kings 25:28)
- And he took off his prison garments, and he ate bread constantly before him all the days of his life. (2 Kings 25:29)
- As for his allowance, an allowance was constantly given him from the king, daily as due, all the days of his life. (2 Kings 25:30)
- Jehoiakim received the **burial** of a he-ass, thrown out to the heat by day and to the frost by night in fulfillment of Jeremiah's prophecy.
- Therefore this is what Yehowah has said concerning Jehoiakim the son of Josiah, the king of Judah; They will not wail for him. Alas, my brother! And alas, my sister! They will not wail for him; Alas, O master! And alas, his dignity! (Jeremiah 22:18)
- With the **burial** of a he-ass he will be **buried**, with a dragging about and a throwing away, out beyond the gates of Jerusalem. (Jeremiah 22:19)
- Therefore this is what Yehowah has said against Jehoiakim the king of Judah, He will come to have no one sitting upon the throne of David, and his own dead body will become something thrown out to the heat by day and to the frost by night. (Jeremiah 36:30)

- Righteous High Priest Jehoiada was accorded the honor of a **burial** in the City of David along with the kings, the only person not of the royal line mentioned as having received such distinction.
- And Jehoiada got to be old and satisfied with years and gradually died, being a hundred and thirty years old at his death. (2 **Chronicles 24:15**)
- So they **buried** him in the City of David along with the kings, because he had done good in Israel and with the true God and His house. (2 **Chronicles 24:16**)
- The location of these royal **burial** places has not been determined. On the basis of the reference to the **Burial** Places of David at;
- After him Nehemiah the son of Azbuk, a prince of half the district of Beth-zur, did repair work as far as in front of the Burial Places of David and as far as the pool that had been made and as far as the House of the Mighty Ones. (**Nehemiah 3:16**)
- And the mention of the ascent to the **burial** places of the sons of David at;
- Finally Hezekiah lay down with his forefathers, and they **buried** him in the ascent to the **burial** places of the sons of David, and honor was what all Judah and the inhabitants of Jerusalem rendered to him at his death. And Manasseh his son began to reign in place of him. (2 **Chronicles 32:33**)
- Some believe the likely location to have been on the Southeast hill of the city near the Kidron Valley. A number of what appear to be ancient **rock-cut tombs** have been found in this area, their entrances being in the form of sunken rectangular shafts.
- However, no positive identification can be made, any effort at identification was complicated not only by the destruction of the city in the year **70 C.E**, and again in **135 C.E**, but also by the use of the southern part of the city by the Romans as a stone quarry. Hence, the above-mentioned tombs are in a greatly deteriorated state.
- The mausoleum of Queen Helena of Adiabene, located in the North of the modern city of Jerusalem, has acquired the misleading

name of the Tombs of the Kings. It was actually built in the **First Century C.E.** and should not be confused with the royal **burial** grounds mentioned in the Bible account.

### · The Carcasses Of Their Kings

- And He went on to say to me; Son of man, this is the place of my throne and the place of the soles of my feet, where I shall reside in the midst of the sons of Israel to time indefinite, and no more will they, the house of Israel, defile my holy name, they and their kings, by their fornication and by the carcasses of their kings at their death. (**Ezekiel 43:7**)
- By their putting their threshold with my threshold and their doorpost beside my doorpost, with the wall between me and them. And they defiled my holy name by their detestable things that they did, so that I went exterminating them in my anger. (**Ezekiel 43:8**)
- Now let them remove their fornication and the carcasses of their kings far from me, and I shall certainly reside in the midst of them to time indefinite. (**Ezekiel 43:9**)
- Yehowah condemned the house of Israel and their kings for defiling his holy name by their fornication and by the carcasses of their kings at their death and said;
- Now let them remove their fornication and the carcasses of their kings far from me, and I shall certainly reside in the midst of them to time indefinite. (**Ezekiel 43:9**)
- Some commentators have taken this to indicate that the Jews were guilty of having made the **burial** places of certain kings near the temple area. In verse 7, about 20 Hebrew manuscripts and editions and the Targums contain the phrase at their death, while the **Masoretic** text reads, instead, their high places, and the **Greek Septuagint** says in the midst of them.
- Even if the phrase at their death is the correct reading here, this seems to be no solid basis for believing that any of the kings of Judah were **buried** near the temple grounds. Since the dead body of a person was unclean according to the Law, to **bury** anyone near the temple would be an open affront to God, and such an obvious and gross

violation of the temple's sanctity is not even hinted at in the histories of the kings.

- Those kings not accorded a **burial** in the **burial** places of the kings or of the sons of David are not likely to have been given a more exalted place of **burial**, such as near the temple but, rather, a less prominent and less honorable place.

- And He went on to say to me, Son of man, this is the place of my throne and the place of the soles of my feet, where I shall reside in the midst of the sons of Israel to time indefinite, and no more will they, the house of Israel, defile my holy name, they and their kings, by their fornication and by the carcasses of their kings at their death. (**Ezekiel 43:7**)

- By their putting their threshold with my threshold and their doorpost beside my doorpost, with the wall between me and them. And they defiled my holy name by their detestable things that they did, so that I went exterminating them in my anger. (**Ezekiel 43:8**)

- Now let them remove their fornication and the carcasses of their kings far from me, and I shall certainly reside in the midst of them to time indefinite. (**Ezekiel 43:9**)

- Indicates that the discussion involved idolatry and that, even as the fornication is primarily figurative, so too the carcasses of their kings represent the dead idols that the house of Israel and their rulers had worshiped. Thus, at;

- And I shall certainly annihilate your sacred high places and cut off your incense stands and lay your own carcasses upon the carcasses of your dungy idols, and my soul will simply abhor you. (**Leviticus 26:30**)

- Yehowah warned the Israelites that their disobedience would cause him to annihilate your sacred high places and cut off your incense stands and lay your own carcasses upon **the carcasses of your dungy idols**.

- And, first of all, I will repay the full amount of their error and of their sin, on account of their profaning my land. With the corpses of their disgusting things and their detestable things they had filled my inheritance. (**Jeremiah 16:18**)



- **And your altars must be made desolate and your incense stands must be broken, and I will cause your slain one's to fall before your dungy idols. (Ezekiel 6:4)**
- **And I will put the carcasses of the sons of Israel before their dungy idols, and I will scatter your bones all around your altars. (Ezekiel 6:5)**
- **In all your dwelling places the very cities will become devastated and the high places themselves will become desolated, in order, that they may lie devastated and your altars may lie desolated and be actually broken and your dungy idols may be actually made to cease and your incense stands cut down and your works wiped out. (Ezekiel 6:6)**
- **The record shows that such idols were introduced into the temple area.**
- **And he proceeded to say to me; Son of man, please, raise your eyes in the direction of the north. So I raised my eyes in the direction of the north, and, look! To the north of the gate of the altar there was this symbol of jealousy in the entranceway. (Ezekiel 8:5)**
- **And he went on to say to me; Son of man, are you seeing what great detestable things they are doing, the things that the house of Israel are doing here for me to become far off from my sanctuary? And yet you will see again great detestable things. (Ezekiel 8:6)**
- **Accordingly he brought me to the entrance of the courtyard, and I began to see, and, look! A certain hole in the wall. (Ezekiel 8:7)**
- **He now said to me; Son of man, bore, please, through the wall. And I gradually bored through the wall, and, look! There was a certain entrance. (Ezekiel 8:8)**
- **And he further said to me; Go in and see the bad detestable things that they are doing here. (Ezekiel 8:9)**
- **So I went in and began to see, and, look! There was every representation of creeping things and loathsome beasts, and all the dungy idols of the house of Israel, the carving being upon the**

- wall all round about. (**Ezekiel 8:10**)
- **And seventy men of the elderly one's of the house of Israel, with Jaazaniah the son of Shaphan standing in among them, were standing before them, each one with his censer in his hand, and the perfume of the cloud of the incense was ascending. (**Ezekiel 8:11**)**
  - **And he proceeded to say to me; Have you seen, O son of man, what the elderly one's of the house of Israel are doing in the darkness, each one in the inner rooms of his showpiece? For they are saying; Yehowah is not seeing us. Yehowah has left the land. (**Ezekiel 8:12**)**
  - **And he continued on to say to me; You will yet see again great detestable things that they are doing. (**Ezekiel 8:13**)**
  - **So he brought me to the entrance of the gate of the house of Yehowah, which is toward the north, and, look! There the women were sitting, weeping over the god Tammuz. (**Ezekiel 8:14**)**
  - **And he further said to me; Have you seen this, O son of man? You will yet see again great detestable things worse than these. (**Ezekiel 8:15**)**
  - **So he brought me to the inner courtyard of the house of Yehowah, and, look! At the entrance of the temple of Yehowah, between the porch and the altar, there were about twenty-five men with their backs to the temple of Yehowah and their faces to the east, and they were bowing down to the east, to the sun. (**Ezekiel 8:16**)**
  - **And he went on to say to me; Have you seen this, O son of man? Is it such a light thing to the house of Judah to do the detestable things that they have done here, that they have to fill the land with violence and that they should offend me again, and here they are thrusting out the shoot to my nose? (**Ezekiel 8:17**)**
  - **It may also be noted that some of these idol gods were designated as kings, the word for king being included within the names Molech.**
  - **It was then that Solomon proceeded to build a high place to**

Chemosh the disgusting thing of Moab on the mountain that was in front of Jerusalem, and to Molech the disgusting thing of the sons of Ammon. (**1 Kings 11:7**)

- **Milcom**
- And Solomon began going after Ashtoreth the goddess of the Sidonians and after Milcom the disgusting thing of the Ammonites. (**1 Kings 11:5**)
- **Malcam**
- For the sons of Ammon this is what Yehowah has said; Are there no sons that Israel has, or is there no inheritor that he has? Why is it that Malcam has taken possession of Gad, and his own people have taken up dwelling in Israel's very cities? (**Jeremiah 49:1**)
- Concerning the idol gods of the northern kingdom, the prophet,
- And you will certainly carry Sakkuth your king and Kaiwan, your images, the star of your god, whom you made for yourselves. (**Amos 5:26**)

So, there seems to be greater weight for viewing the text as being a condemnation of idolatry rather than of a desecration of the dedicated ground by improper **burial** of literal rulers.