

## ~GRAVE (287)

[Hebrew, *qe'ver*, Greek, *ta'phos*]

- **A place of interment.** Though today the term grave is generally understood to apply to an excavation in the earth for use as a place of burial, a common method of burial among the Hebrews and other Oriental peoples was by use of a natural cave or a rock-cut tomb, or vault.
- The Hebrew word *qe'ver* is the common word used to designate a burial place, a grave, or a graveyard.
- 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**)
- 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 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**)
- The related Hebrew word, *qevu-rah'*, similarly may refer to an **earthen grave** or to a **tomb excavated in rock**.
- Hence Jacob stationed a pillar over her **grave**. This is the pillar of Rachel's grave down to this day. (**Genesis 35:20**)
- 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**)

- In **Greek** the common word for **grave** is *ta'phos*.
- After the Sabbath, when it was growing light on the first day of the week, Mary Magdalene and the other Mary came to view the **grave**. (**Matthew 28:1**)
- And the **Greek** the verb form *tha'pto* means **bury**.
- Then another of the disciples said to him; Lord, permit me first to leave and **bury** my father. (**Matthew 8:21**)
- Jesus said to him; Keep following me, and let the dead **bury** their dead. (**Matthew 8:22**)
- The **Greek** word *mne'ma*,
- And he took it down and wrapped it up in fine linen, and he laid him in a **tomb** carved in the rock, in which no man had yet **lain**. (**Luke 23:53**)
- Refers to a tomb and the word *mne-mei'on*.
- 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**)
- Refers to a **memorial tomb**.
- Since these **Hebrew** and **Greek** words refer to an individual burial place or **grave** site, they are often used in the plural as referring to many such **graves**.
- They are, therefore, distinct from the **Hebrew** *she 'ohl'* and its **Greek** equivalent *hai'des*, which refer to the common grave of mankind, or gravedom, and hence are always used in the singular.

- For this reason many modern translations have not followed the practice of the **King James Version**, in which *she 'ohl'* and *hai'des* are alternately rendered by the words hell, grave, and pit, but have instead simply transliterated them into English.

**See Also HADES**  
**See Also SHEOL**

- Nevertheless, since ones entry into Sheol is represented as taking place through burial in an individual **grave** or at a burial site, words pertaining to such places of interment are used as **parallel** though not **equivalent** terms with Sheol.

- My very spirit has been broken, my own days have been extinguished, the **graveyard** is for me. (**Job 17:1**)
- If I keep waiting, **Sheol** is my house, in the darkness I shall have to spread out my lounge. (**Job 17:13**)
- To the pit I shall have to call out, You are my father! To the maggot; My mother and my sister! (**Job 17:14**)
- So where, then, is my hope? And my hope, who is it that beholds it? (**Job 17:15**)
- To the bars of **Sheol** they will go down, when we, all together, must descend to the very dust. (**Job 17:16**)
- They spend their days in good times, and in a moment down to **Sheol** they descend. (**Job 21:13**)
- As for him, to the **graveyard** he will be brought, and over a tomb a vigil will be kept. (**Job 21:32**)
- To him the clods of earth of a torrent valley will certainly become sweet, and after him he will drag all mankind, and those before him were without number. (**Job 21:33**)
- For my soul has had enough of calamities, and my very life has come in touch even with **Sheol**. (**Psalms 88:3**)
- I have been reckoned in among those going down to the **pit**. I have become like an able-bodied man without strength. (**Psalms 88:4**)

- Set free among the dead themselves, like slain ones lying in the **burial place**, whom you have remembered no longer and who have been severed from your own helping hand. (**Psalms 88:5**)
- You have put me in a pit of the **lowest depths**, in dark places, in a large **abyss**. (**Psalms 88:6**)
- Upon me your rage has thrown itself, and with all your breaking waves you have afflicted me. (**Psalms 88:7**)
- You have put my acquaintances far away from me; You have set me as something very detestable to them. I am under restraint and cannot go forth. (**Psalms 88:8**)
- My own eye has languished because of my affliction. I have called on you, O Yehowah, all day long, to you I have spread out my palms. (**Psalms 88:9**)
- For those who are dead will you do a marvel? Or will those impotent in death themselves arise, will they laud you? (**Psalms 88:10**)
- Will your loving-kindness be declared in the **burial** place itself, your faithfulness in the place of destruction? (**Psalms 88:11**)
- Will a marvel by you be known in the darkness itself, or your righteousness in the land of oblivion? (**Psalms 88:12**)
- Their throat is an opened **grave**, they have used deceit with their tongues. Poison of asps is behind their lips. (**Romans 3:13**)
- **The apostle Paul quotes;**
- For in their mouth there is nothing trustworthy, their inward part is adversity indeed. Their throat is an opened burial place, a smooth tongue they use. (**Psalms 5:9**)
- **Likening the throat of wicked and deceitful men to an opened grave.** As an opened **grave** is to be filled with the dead and with corruption, their throat opens for speech that is deadly and corrupt.
- However, the things proceeding out of the mouth come out of the heart, and those things defile a man. (**Matthew 15:18**)

- For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. (**Matthew 15:19**)
- These are the things defiling a man, but to take a meal with unwashed hands does not defile a man. (**Matthew 15:20**)
- It was a custom to whitewash **graves** so that persons would not accidentally touch them and become unclean. The tombs near Jerusalem were whitewashed one month before Passover to prevent a person from becoming unclean at this special period of worship by accidentally touching a **grave**.
- Jesus used this custom as a basis for an illustration of the scribes and Pharisees as appearing righteous outwardly but inside being full of hypocrisy and lawlessness.
- 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**)
- In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness. (**Matthew 23:28**)
- Although the **grave** is likened to a pit from which man rightly desires to be delivered, Job draws attention to the despair of those suffering persons who, lacking a clear hope or understanding of their Creator's purposes, seek death and exult because they find a burial place.
- Why are there those waiting for death, and it is not, although they keep digging for it more than for hidden treasures? (**Job 3:21**)
- Those who are rejoicing to gleefulness, they exult because they find a burial place. (**Job 3:22**)
- Such attitude contrasts sharply with that of men who devoted their lives to their Creator's service and confidently embraced the promise of a resurrection.

- Therefore my heart does rejoice, and my glory is inclined to be joyful. Also, my own flesh will reside in security. (**Psalms 16:9**)
- For you will not leave my soul in Sheol. You will not allow your loyal one to see the pit. (**Psalms 16:10**)
- You will cause me to know the path of life. Rejoicing to satisfaction is with your face, there is pleasantness at your right hand forever. (**Psalms 16:11**)
- And I have hope toward God, which hope these men themselves also entertain, that there is going to be a resurrection of both the righteous and the unrighteous. (**Acts of Apostles 24:15**)
- For in my case to live is Christ, and to die, gain. (**Philippians 1:21**)
- Now if it be to live on in the flesh, this is a fruitage of my work, and yet which thing to select I do not make known. (**Philippians 1:22**)
- I am under pressure from these two things, but what I do desire is the releasing and the being with Christ, for this, to be sure, is far better. (**Philippians 1:23**)
- However, for me to remain in the flesh is more necessary on your account. (**Philippians 1:24**)
- So, being confident of this, I know I shall remain and shall abide with all of you for your advancement and the joy that belongs to your faith. (**Philippians 1:25**)
- So that your exultation may overflow in Christ Jesus by reason of me through my presence again with you. (**Philippians 1:26**)
- For I am already being poured out like a drink offering, and the due time for my releasing is imminent. (**2 Timothy 4:6**)
- I have fought the fine fight, I have run the course to the finish, I have observed the faith. (**2 Timothy 4:7**)
- From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation. (**2 Timothy 4:8**)

- **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](#))**

**See Also BURIAL, BURIAL PLACES**