

~PIT (395)

[Hebrew, *bohr*, *sha'chath*, Greek, *phre'ar*]

- A deep or sunken place, either natural or artificial. The pits of **bitumen** into which the kings of Sodom and Gomorrah fell were evidently natural sunken places in the area.
- Now the Low Plain of Siddim was **pits** upon **pits** of **bitumen**, and the kings of Sodom and Gomorrah took to flight and went falling into them, and those who remained fled to the mountainous region. (**Genesis 14:10**)
- Whereas the **pit** into which Joseph's brothers threw him was evidently a man-made waterpit.
- And now come and let us kill him and **pitch** him into one of the water-pits, and we must say a vicious wild beast devoured him. Then let us see what will become of his dreams. (**Genesis 37:20**)
- When Reuben heard this he tried to deliver him out of their hand. So he said; Let us not strike his soul fatally. (**Genesis 37:21**)
- And Reuben went on to say to them; Do not spill blood. **Pitch** him into this water-pit which is in the wilderness and do not lay a violent hand upon him. His purpose was to deliver him out of their hand in order to return him to his father. (**Genesis 37:22**)
- So it came about that as soon as Joseph came to his brothers, they went stripping Joseph of his long garment, even the long striped garment that was upon him. (**Genesis 37:23**)
- After which they took him and **pitched** him into the **water-pit**. At the time the pit was empty, there was no water in it. (**Genesis 37:24**)
- Then they sat down to eat bread. When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt. (**Genesis 37:25**)
- At this Judah said to his brothers; What profit would there be in

case we killed our brother and did cover over his blood? (**Genesis 37:26**)

- Come and let us sell him to the Ishmaelites, and do not let our hand be upon him. After all, he is our brother, our flesh. So they listened to their brother. (**Genesis 37:27**)
- Now men, Midianite merchants, went passing by. Hence they drew and lifted up Joseph out of the **water-pit** and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually these brought Joseph into Egypt. (**Genesis 37:28**)
- Later Reuben returned to the water-**pit** and here Joseph was not in the **water-pit**. Consequently he ripped his garments apart. (**Genesis 37:29**)
- The two principal **Hebrew** words for **pit** are *bohr*, also meaning **waterpit** or **cistern** and *sha'chath*.
- The **Hebrew** word *she'ohl* is translated, **pit** three times in the **King James Version**.
- But if it is something created that Yehowah will create, and the ground has to open its mouth and swallow up them and everything that belongs to them and they have to go down alive into Sheol, you will then know for certain that these men have treated Yehowah disrespectfully. (**Numbers 16:30**)
- So down they went, and all who belonged to them, alive into Sheol, and the earth went covering them over, so that they perished from the midst of the congregation. (**Numbers 16:33**)
- To the bars of Sheol they will go down, when we, all together, must descend to the very dust. (**Job 17:16**)
- However, Sheol actually refers to the common grave of mankind rather than to an individual grave.
- 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**)
- We find Sheol and the **pit**, Hebrew, *sha'chath*, used in parallel by Job as places of darkness and dust. Similarly, David's prayer to God at;
- O Yehowah, you have brought up my soul from Sheol itself; You have kept me alive, that I should not go down into the **pit**. (**Psalms 30:3**)
- Says; O Yehowah, you have brought up my soul from Sheol itself; You have kept me alive, that I should not go down into the **pit**. In
- 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**)
- Reference is made to Sheol, the **pit**, and the burial place in that order.
- He keeps his soul back from the **pit** and his life from passing away by a missile. (**Job 33:18**)
- And he is actually reprov'd with pain upon his bed, and the quarreling of his bones is continual. (**Job 33:19**)
- And his life certainly makes bread loathsome, and his own soul desirable food. (**Job 33:20**)
- His flesh wastes away from sight, and his bones that were not seen certainly grow bare. (**Job 33:21**)
- And his soul draws near to the **pit**, and his life to those inflicting

death. (**Job 33:22**)

- If there exists for him a messenger, a spokesman, one out of a thousand, to tell to man his uprightness. (**Job 33:23**)
- Then he favors him and says, let him off from going down into the **pit**! I have found a ransom! (**Job 33:24**)
- Let his flesh become fresher than in youth, let him return to the days of his youthful vigor. (**Job 33:25**)
- He will make entreaty to God that he may take pleasure in him, and he will see his face with joyful shouting, and He will restore His righteousness to mortal man. (**Job 33:26**)
- He will sing to men and say; I have sinned, and what is upright I have perverted, and it certainly was not the proper thing for me. (**Job 33:27**)
- He has redeemed my soul from passing into the **pit**, and my life itself will see the light. (**Job 33:28**)
- Look! All these things God performs, two times, three times, in the case of an able-bodied man. (**Job 33:29**)
- To turn his soul back from the **pit**, that he may be enlightened with the light of those living. (**Job 33:30**)
- O Yehowah, you have brought up my soul from Sheol itself. You have kept me alive, that I should not go down into the **pit**. (**Psalms 30:3**)
- What profit is there in my blood when I go down to the **pit**? Will the dust laud you? Will it tell of your trueness? (**Psalms 30:9**)
- Not one of them can by any means redeem even a brother, nor give to God a ransom for him. (**Psalms 49:7**)
- And the redemption price of their soul is so precious that it has ceased to time indefinite. (**Psalms 49:8**)
- That he should still live forever and not see the **pit**. (**Psalms 49:9**)
- For he sees that even the wise ones die, together the stupid one

and the unreasoning one perish, and they must leave to others their means of maintenance. (**Psalms 49:10**)

- However, God himself will redeem my soul from the hand of Sheol, for he will receive me. (**Psalms 49:15**)
- You have put me in a **pit** of the lowest depths, in dark places, in a large abyss. (**Psalms 88:6**)
- O hurry, answer me, O Yehowah. My spirit has come to an end. Do not conceal your face from me, or else I must become comparable with those going down into the **pit**. (**Psalms 143:7**)
- Let us swallow them down alive just like Sheol, even whole, like those going down into a **pit**. (**Proverbs 1:12**)
- Even Sheol underneath has become agitated at you in order to meet you on coming in. At you it has awakened those impotent in death, all the goatlike leaders of the earth. It has made all the kings of the nations get up from their thrones. (**Isaiah 14:9**)
- All of them speak up and say to you; Have you yourself also been made weak like us? Is it to us that you have been made comparable? (**Isaiah 14:10**)
- Down to Sheol your pride has been brought, the din of your stringed instruments. Beneath you, maggots are spread out as a couch, and worms are your covering. (**Isaiah 14:11**)
- O how you have fallen from heaven, you shining one, son of the dawn! How you have been cut down to the earth, you who were disabling the nations! (**Isaiah 14:12**)
- As for you, you have said in your heart; To the heavens I shall go up. Above the stars of God I shall lift up my throne, and I shall sit down upon the mountain of meeting, in the remotest parts of the north. (**Isaiah 14:13**)
- I shall go up above the high places of the clouds. I shall make myself resemble the Most High. (**Isaiah 14:14**)
- However, down to Sheol you will be brought, to the remotest parts of the **pit**. (**Isaiah 14:15**)

- Look! For peace I had what was bitter, yes, bitter, and you yourself have become attached to my soul and kept it from the **pit** of disintegration. For you have thrown behind your back all my sins. (**Isaiah 38:17**)
- For it is not Sheol that can laud you, death itself cannot praise you. Those going down into the **pit** cannot look hopefully to your trueness. (**Isaiah 38:18**)
- The one stooping in chains will certainly be loosened speedily, that he may not go in death to the **pit** and that his bread may not be lacking. (**Isaiah 51:14**)

See Also GRAVE

See Also SHEOL

- Jonah also used the word for **pit** in a figurative sense when he compared the inside of the fish to the belly of Sheol as well as to the **pit**.
- The one stooping in chains will certainly be loosened speedily, that he may not go in death to the **pit** and that his bread may not be lacking. (**Isaiah 51:14**)
- To the bottoms of the mountains I went down. As for the earth, its bars were upon me for time indefinite. But out of the **pit** you proceeded to bring up my life, O Yehowah my God. (**Jonah 2:6**)
- Such association of the **pit** with death and the grave was quite natural in view of the ancient custom of using or excavating a **pit** as a grave site.
- **Pits** were evidently used as a means of trapping or ensnaring an enemy or for catching animals, and so are used in a figurative sense to stand for dangerous situations or intrigues besetting God's servants.
- A **pit** he has excavated, and he proceeded to dig it, but he will fall into the hole that he went making (**Psalms 7:15**)
- He also proceeded to bring me up out of a roaring **pit**, out of the mire of the sediment. Then he raised up my feet upon a crag, he firmly established my steps. (**Psalms 40:2**)
- A net they have prepared for my steps, my soul has become

- bowed down. They excavated before me a **pitfall**, they have fallen into the midst of it. (**Psalms 57:6**)
- He that is excavating a **pit** will fall into the same, and he that is rolling away a stone, back to him it will return. (**Proverbs 26:27**)
 - He that is causing the upright ones to go astray into the bad way will himself fall into his own **pit**, but the faultless ones themselves will come into possession of good. (**Proverbs 28:10**)
 - Should bad be repaid for good? For they have excavated a **pit** for my soul. Remember my standing before you to speak good even concerning them, to turn back your rage from them. (**Jeremiah 18:20**)
 - Let a cry be heard out of their houses, when you bring upon them suddenly a marauder band. For they have excavated a **pit** to capture me, and traps they have hid for my feet. (**Jeremiah 18:22**)
 - Sometimes the **pits** were netted to enmesh the victim caught in them.
 - For without cause they have hid for me their netted **pit**, without cause they have dug it for my soul. (**Psalms 35:7**)
 - Let ruin come upon him without his knowing, and let his own net that he hid catch him, with ruin let him fall into it. (**Psalms 35:8**)
 - According to the Law, if a domestic animal fell into an excavated **pit** and died, the owner of the **pit** was required to make compensation to the owner of the animal.
 - And in case a man should open a **pit**, or in case a man should excavate a pit and should not cover it, and a bull or an ass does fall into it. (**Exodus 21:33**)
 - The owner of the **pit** is to make compensation. The price he is to return to its owner, and the dead animal will become his own. (**Exodus 21:34**)
 - A prostitute and the mouth of strange women are spoken of as a deep **pit**. This is because a prostitute, often by persuasive speech, ensnares men to have relations with her.

- The mouth of strange women is a deep **pit**. The one denounced by Yehowah will fall into it. (**Proverbs 22:14**)
- For a prostitute is a deep **pit** and a foreign woman is a narrow well. (**Proverbs 23:27**)
- The cisterns used by the Hebrews and other Orientals to store water were basically excavated **pits**. These were often shaped like a bottle, the mouth was generally narrow, only 0.3 meters (1 foot) or so wide for the first meter (3 feet) down, and then the lower part widened out into a bulbous-shaped cavity.

See Also CISTERN

- The **Greek** word *phre'ar*, **pit**, in the expression at;
- And the fifth angel blew his trumpet. And I saw a star that had fallen from heaven to the earth, and the key of the **pit** of the abyss was given him. (**Revelation 9:1**)
- And he opened the **pit** of the abyss, and smoke ascended out of the **pit** as the smoke of a great furnace, and the sun was darkened, also the air, by the smoke of the **pit**. (**Revelation 9:2**)
- **Pit of the abyss**, is the same word that John uses in his Gospel account to describe **the well** at Jacob's fountain where Jesus met the Samaritan woman.
- She said to him; Sir, you have not even a bucket for drawing water, and the **well is deep**. From what source, therefore, do you have this living water? (**John 4:11**)
- You are not greater than our forefather Jacob, who gave us the well and who himself together with his sons and his cattle drank out of it, are you? (**John 4:12**)
- *Phre'ar* in its simplest meaning refers to such a well or **pit** dug in the earth, it may, however, be used in referring to any **pit** or abyss, including the unfathomable one from which the locusts of the Revelation ascend.
- And out of the smoke locusts came forth upon the earth, and authority was given them, the same authority as the scorpions of

the earth have. (**Revelation 9:3**)

- The **Greek** word *bo'thy-nos*, rendered, **pit**, may also mean, **ditch**.
- He said to them; Who will be the man among you that has one sheep and, if this falls into a **pit** on the Sabbath, will not get hold of it and lift it out? (**Matthew 12:11**)
- Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a **pit**. (**Matthew 15:14**)
Footnote
- Then he also spoke an illustration to them; A blind man cannot guide a blind man, can he? Both will tumble into a **pit**, will they not? (**Luke 6:39**)
- **Peter**
- Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to **pits of dense darkness** to be reserved for judgment. (**2 Peter 2:4**)
- Speaks of the demon angels as confined to **pits**, **Greek**, *sei-rois'*, of dense darkness.

See Also ABYSS

See Also TARTARUS

See Also LIONS PIT