

Isaiah 47:1-3 and the Standard for Nakedness

An Analysis by Thomas D. Ross

Summary of the analysis below, written after the completion of the rest of this:

Isaiah 47:1-3 gives the Biblical standard for nakedness, at least on the legs. It defines it as completely uncovering the lower half of the leg, so that any exposure whatsoever of anything above the lower half is nakedness. In the phrase “uncover the thigh” in v. 2, the word “thigh,” *shoq*, refers specifically to the lower half of the leg. The Piel form of the verb *galah*, “uncover” means “completely uncover”—compare Eze 16:37. This is also supported contextually by “uncover” the locks, which was the complete removal of the veil. In v. 3, the Niphal “uncover” form of *galah* does not require complete uncovering with absolutely no clothing at all. The woman still is partially dressed; her clothing is just above the knee as she passes over the river.

Isaiah 47:1-3 demonstrates that any uncovering of anything above the lower leg is nakedness. It does not require that nakedness is any exposure of the lower leg whatever. The KJV translation “uncover the thigh” for complete exposure of the lower leg is reasonable, for any uncovering of the thigh, the part between the waist and the knee, is the same thing as completely uncovering below that point by pulling a robe/dress, etc. above that point.

Is. 47:1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

Is. 47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Is. 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

1 רְדִי | וּשְׁבִי עַל-עָפָר בְּתוֹלַת בַּת-בְּבֹל שְׁבִי-לְאַרְצָךְ
אֵין-כִּסֵּא בַת-כַּשְׂדִּים כִּי לֹא תוֹסִיפִי יִקְרְאוּ-לְךָ רַכָּה

וְעַנְגָּה :

קָחִי רַחֲמִים וְטַחֲנִי קִמַּח גְּלִי צִמְתְּךָ חֲשָׁפֵי-שִׁבְלִי Is. 47:2

גְּלִי-שׁוֹק עֲבַרְי נְהַרֹּת :

Is. 47:3 תִּגְלִי ' עֲרוֹתְךָ גַם תִּרְאֶה תִרְפָּתְךָ נֶקֶם אֶקָּח וְלֹא

אֶפְגַּע אֲדָם : ם

Is. 47:1 κατάρβηθι κάθισον ἐπὶ τὴν γῆν παρθένος θυγάτηρ Βαβυλῶνος εἰσελθε εἰς τὸ σκότος θυγάτηρ Χαλδαίων ὅτι οὐκέτι προστεθήσῃ κληθῆναι ἀπαλὴ καὶ τρυφερά

Is. 47:2 λαβὲ μύλον ἄλεσον ἄλευρον ἀποκάλυψαι τὸ κατακάλυμμά σου ἀνακάλυψαι τὰς πολιὰς ἀνάσυραι τὰς κνήμας διάβηθι ποταμούς

Is. 47:3 ἀνακαλυφθήσεται ἡ αἰσχύνη σου φανήσονται οἱ ὄνειδισμοί σου τὸ δίκαιον ἐκ σοῦ λήψομαι οὐκέτι μὴ παραδῶ ἀνθρώποις

The question about the definition of nakedness in this passage has much to do with the word *shoq*, KJV “thigh,” in v. 2, and, in association with it, the significance of the three *galah* (“uncover”) forms in v. 2-3. The issue at stake is:

- 1.) Is the *shoq* the leg from the hip to the knee, or from the knee to the calf? And
- 2.) Does “uncover” in this passage signify to completely uncover, or to expose any part thereof?

If the *shoq* is the leg from the knee to the calf, as is commonly stated in the lexica (e. g., BDB, “of man; specifically the lower leg (calf) as opposed to the thigh”) the second question is the prominent one at issue for questions of the definition of Biblical nakedness. If the exposure of any part of the *shoq* is nakedness, then all clothing must at all times cover the lower leg. (This writer, at least, is unconvinced by arguments based on girding up the loins for male clothing above the knee—lifting garments high enough for the ability to run or do like endeavors does not require garments above the knee, just above the ground, which is the normal standard for men and women throughout Scripture. Also, if men can uncover themselves an indefinite length above the knee, the girding argument justifies not long shorts only, but very short shorts, or even speedos.) A consideration of *galah* is therefore in order. This writer confesses that he would like to have a reason to believe that exposure of any part of the leg above the calf is not necessarily nakedness, so he is trying to find reasons not to conclude this. However, whatever God says must be obeyed, so if this is what the passage really requires, then let it be so.

1.) Contextual considerations would suggest that *galah* here could refer to complete uncovering. “Uncover thy locks” does not sound like one bit of hair showing, but the complete removal of the veil so that the entire head of hair is seen. Perhaps then “uncover the thigh” refers to such a complete exposure of the lower leg, which would affirm a standard of nakedness as exposure of any portion of the leg above the knee.

However, the third “uncover” could mitigate this consideration. Unless v. 3 refers to the complete nakedness of Babylon, there “uncover” refers only to partial nakedness—unless nakedness is not something partial, but one is either naked or not. If this is the case (which would require a word study of “nakedness”—I cannot recall any indications of degrees in nakedness off the cuff), then this *galah* could also refer to complete exposure. (NOTE: after doing the study of *galah* below, this problem is taken care of. See the comments on Isaiah 47:1-3. The above comments were written before I got to that part of the study. The notes below are written in the chronological order they were studied in.)

2.) “Make bare,” *chasak*, in v.2 also suggests a complete uncovering, which can help in the interpretation of the *galah* forms. The word appears in the following texts:

Is. 20:4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

כֵּן יִנְתֵּן מֶלֶךְ־אַשּׁוּר אֶת־שָׂבִי מִצְרַיִם וְאֶת־גְּלוֹת כּוּשׁ
נֶעְרִים וְזָקְנִים עֲרוֹם וְיִתְּךָ וְחֲשׂוּפֵי שֵׁת עֲרוֹת מִצְרַיִם :

Is. 30:14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

וְשִׁבְרָהּ כְּשִׁבְרֵי גִבְלֵי יוֹצְרִים כְּתוּת לֹא יִחַמְּל וְלֹא־יִמְצֵא
בְּמִכְתָּתוֹ חֶרֶשׁ לַחֲתוּת אֵשׁ מִיִּקְוֹד וְלִחֲשֵׁף מַיִם מִגְּבֵא : פ

Is. 47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

קַח־י רִתִּים וְטַחֲנִי קִמַח גְּלִי צִמְתֵּךְ חֲשׂוּפֵי־שֵׁבֶל גְּלִי־שׁוֹק
עֲבְרִי נְהַרֹת :

Is. 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

חֲשֵׁף יְהוָה אֶת־זְרוּעֵ קִדְשׁוֹ לְעֵינַי כָּל־הַגּוֹיִם וְרָאוּ
כָּל־אַפְסֵי־אָרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ : ס

Jer. 13:26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

וְגַם־אֲנִי חֲשֵׁפְתִי שׁוּלְיֶךָ עַל־כַּנְיֶךָ וְנִרְאָה קְלוֹנְךָ :

Jer. 49:10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

כִּי־אֲנִי הִשְׁפַּתִּי אֶת־עֵשָׂו גִּלִּיתִי אֶת־מְסֻתָּיו וְנִחְבְּהָ לֹא
יִכְלֹ שְׂדֵד זָרְעוֹ וְאֶתָיו וְשִׁכְנָיו וְאִיגָנוּ׃

Ezek. 4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

וְאֶל־מְצֹר יְרוּשָׁלַם תִּכְנֶן פָּנֶיךָ וְזָרַעְךָ הִשְׁפַּח וְנִבֵּאתָ
עָלֶיהָ׃

Joel 1:7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

שָׁם גִּבְנֵי לְשִׁמָּה וְתֵאֲנֹתֵי לְקִצְפָה הִשָּׁף הִשְׁפַּח וְהִשְׁלִיךְ
הַלְבִּינוּ שְׂרִיגֶיהָ׃

Hag. 2:16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

מִהֵיוֹתֶם בָּא אֶל־עֲרֻמַּת עֲשָׂרִים וְהִיְתָה עֶשְׂרֵה בָּא
אֶל־תִּיקָב לְחִשָּׁף תִּמְשָׁים פּוּרָה וְהִיְתָה עֲשָׂרִים׃

One can see from these passages that complete nakedness is generally in view. In Isaiah 20:4, the uncovering of “buttocks” looks like complete exposure. It also relates to the question of “nakedness” as a matter of degree—here the captives appear to have some very scanty degree of clothing on, but not enough to cover the buttocks, and therefore they are naked. Isaiah 30:14 demonstrates the relation of the word “naked” to stripping off/skimming off water; cf. the KB lexicon:

חִשָּׁף: Sir 69 חִשָּׁף and 421 חִסַּף to reveal, Ug. *hsp* (UTGl. 884) to scoop, pour water, Ph. (DISO 93; KAI 2:4) חִחַתְסַף to be stripped, broken?; Arb. *š/sahafa* to strip (off), *hasufa* to pour out water.

qal: pf. חִשָּׁף, חִשְׁפָה, impv. חִשְׁפֵּי (BL 352, 1QIsa Is 472

חִשׁוּפֵי), inf.

לְחַשֵּׁף (BL 348h), pt. חָשַׁף, חֲשׂוּפִי Is 204 rd. חָשׂוּפִי (BL 502e): —1. to **strip off** (חָשַׁף, rd. חֲשׂוּפִי) J1 17; —2. to **bare** (זָרַע) Is 5210 Ezk 47, cj. Is 204 (חֲשׂוּפִי שֵׁת) GK §116k), | | גָּלָה Is 472 Jr 1326 4910 cj. Ezk 1636 (? rd. חָשַׁף, → Zimmerli 339); metaph. to bring among the people Sir 69 421; —3. to **skim off** (Reymond VT 7:205f): water Is 3014, wine Hg 216. †

cj. **nif**: Mi 411 חָשַׁף for חָשַׁף to **be bared**.

In Isaiah 47:2, the nature of the *hapax legomenon* translated *leg* in the KJV comes into question. BDB and KB affirm that it means *skirt*. KB reads:

שָׁבֵל, hapax legomenon Is 472 (with חָשַׁף); 1Q Isa שׁוּלִיךְ. The Vrss. differ: Sept. ἀνακάλυψαι τὰς πολιὰς exposing grey hair, similarly Pesh. *gaww^ezī hewwārātēky* let your grey hair disappear (the lexicographers of the Middle Ages interpret it as “hair hanging loose”; cf. Arb. *sabalat* moustache, Lane *Lex.* 1302a); Vulg. *discoperi umerum* uncovering the shoulder; Tg. differently. There are apparently two possible ways of explaining the sbst.: a) **שָׁבֵל** can be taken as associated with the vb. **שָׁבַל** (particularly in its first sense, a) and it means the train of a dress, the hem of a skirt, really “that which hangs down from a long garment or dress”; so Driver in Albright *Fschr.* B 96; see also p. 92 with reference to Arb. *sabal* long garments which hang down; cf. Gesenius-Buhl *Handw.*: *sabalat* the train of a dress; see further KBL; König *Wb.* 479b; Martin-Achard in Fohrer *Fschr.* 84; b) **שָׁבֵל** is similar in meaning to Arb. *sabīl*, which as well as the general meaning “pathway, track” can also have the special meaning “public drinking fountain” (Dozy *Suppléments* 1: 630b; Lane *Lex.* 1302c: an expression of the present day); this meaning was mentioned hesitantly by Beeston JSS 24 (1979) 176f. In the light of the reading in 1Q Isa and the overall context this meaning is less likely, as Beeston noted; moreover this proposed special meaning of *sabīl* appears not to have been attested in older Arabic. †

Certainly “strip off the skirt” would be a translation that would emphasize a large degree of nakedness, as would “make bare the leg.” This phrase, however, will almost certainly require interpretation in light of other passages, rather than forming in itself a powerful contribution to the interpretation of the verb *chasaf*.

In Isaiah 52:10 “made bare his holy arm” would be, in the metaphor, complete uncovering of the forearm/arm. The word *arm* here signifies “arm, forearm of man,” according to KB. The second half of the verse demonstrates that a partial covering of the upper arm (which is not required in the text in any case) does not block this

interpretation; all the nations see in full the salvation of God, manifested gloriously by His power; His saving power is not hidden or limited. In Jer 13:24, 26, complete nakedness, as in sexual activity (v. 27), is the context. KB defines *skirts* in a way that teaches this. Likewise in Jer 49:10, the Edomites will have no place to hide; all their places of refuge will be uncovered. Ezekiel 4:7 refers, at least, to the complete uncovering of the forearm. Joel 1:7 refers to the complete “nakedness” of the vegetation that results from the insect plagues. Hag 2:16 refers to skimming off liquid again, as in Is 30:14.

The conclusion from this is that “make bare the leg” could easily refer to complete uncovering. This could assist us in interpreting the *galah* phrase in Isaiah 47:2.

3.) A complete study of *galah* would be helpful for interpretation here. The word appears 213 times.

The uses in Isaiah in any form are:

Is. 5:13 Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

Is. 16:3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

Is. 22:8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

Is. 22:14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

Is. 23:1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Is. 24:11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

Is. 26:21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Is. 38:12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

Is. 40:5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

Is. 47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Is. 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

Is. 49:9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

Is. 49:21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had they been?*

Is. 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Is. 56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

Is. 57:8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest *it*.

לִכְנֹן וְגִלְהָ עַמִּי מִבְּלֵי־דָעַת וּכְבוֹדוֹ מִתֵּי רָעַב וְהַמּוֹנוֹ
צַחָה צָמָא :

Is. 16:3 הָבִיאוּ [הַבְּיָאִי] עֲצָה עֲשׂוּ בְּלִילָה שִׁיתִי כְּלִיל צִלְךָ
בְּתוֹךְ צִחְרִים סַתְרֵי נְדָחִים נָדָד אֶל־תִּגְלֵי :

Is. 22:8 וַיִּגְלֹל אֶת מָסַךְ יְהוּדָה וַתִּבְטַל בַּיּוֹם הַהוּא אֶל־נַשְׁק
בַּיִת הַיְעָר :

Is. 22:14 וַנִּגְלָה בְּאֲזְנֵי יְהוָה צְבָאוֹת אִם־לִי־כֹפֵר הָעוֹן תִּנְה
לְכֶם עַד־תִּמָּתוֹן אָמַר אֲדֹנָי יְהוָה צְבָאוֹת : פ

Is. 23:1 מִשָּׂא צָר הִילִילוּ | אֲנִיּוֹת תְּרִשִׁישׁ כִּי־שָׁדָד מִבַּיִת
מִבּוֹא מֵאֶרֶץ כַּתִּים נִגְלָה־לָמוֹ :

Is. 24:11 צִוְחָה עַל־תֵּיִן בְּחֻצוֹת עָרְבָה כָּל־שִׁמְחָה וְגִלְהָ
מְשׁוֹשׁ הָאָרֶץ :

Is. 26:21 כִּי־תִנְה יְהוָה יֵצֵא מִמְּקוֹמוֹ לִפְקֹד עֲוֹן יֹשְׁבֵי־הָאָרֶץ
עָלְיוּ וְנִגְלְתָה הָאָרֶץ אֶת־דַּמֶּיהָ וְלֹא־תִכַּסֶּה עוֹד
עַל־הַרוּגֶיהָ : ס

Is. 38:12 דוֹרֵי נִסְעַ וְנִגְלָה מִנִּי כְּאֶהֱל רַעִי קִפְדֹתִי כְּאֶרְג
תִּילִי מִדְּלָה יִבְצַעֲנִי מִיּוֹם עַד־לִילָה תִשְׁלִימְנִי :

Is. 40:5 **וַנְּגַלְהָ** כְּבוֹד יְהוָה וּרְאוּ כָּל-בָּשָׂר יַחְדָּו כִּי פִי יְהוָה
דִּבֶּר : ס

Is. 47:2 קָתִי רַחֲמִים וְטַחֲנִי קָמַת **גְּלִי** צַמְתָּךְ תְּשִׁפֵּי-שֹׁבֵל
גְּלִי-שׁוֹק עֲבָרֵי נְהָרוֹת :

Is. 47:3 **תִּגְלַל** עֲרוֹתֶיךָ גַם תִּרְאֶה תִרְפָּתְךָ נָקָם אֶקַח וְלֹא
אֶפְגַּע אָדָם : ס

Is. 49:9 לֵאמֹר לְאֲסוּרִים צֵאוּ לְאֲנֹשׁר בְּחַשְׁךְ **תִּגְלַל**
עַל-דְּרָכִים יִרְעוּ וּבְכָל-שִׁפְיִים מִרְעִיתָם :

Is. 49:21 וְאָמַרְתָּ בְּלִבְבְּךָ מִי יֵלֵד-לִי אֶת-אֱלֹהִים וְאֲנִי שְׂכוּלָה
וְגִלְמוּדָה **גְּלָה** וְסוּרָה וְאֱלֹהִים מִי גִדְּלָה תֵן אֲנִי נִשְׁאַרְתִּי
לְבִדִּי אֱלֹהִים אֵיפָה הֵם : פ

Is. 53:1 מִי הֶאֱמִין לְשִׁמְעַתְנוּ וְזָרַע יְהוָה עַל-מִי **נִגְלַתָּה** :

Is. 56:1 כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי-קְרוּבָה
יִשְׁוּעַתִּי לָבוֹא וְצַדִּיקְתִּי לְ**הַגְּלוֹת** :

Is. 57:8 וְאַחַר הִדְלַת וְהַמְזוּזָה שְׁמַתָּ זְכוּרֶיךָ כִּי מֵאֲתוּרֵי **גְּלִית**
וְתַעֲלִי הִרְחַבְתָּ מִשְׁכַּבְּךָ וְהִתְכַרַּת-לָךְ מִהֵם אֶתְחַבֵּת מִשְׁכַּבְּכֶם
יַד תִּזְוֶת :

The lexical definition in KB:

גלה: MHb.; Ug. to penetrate, to go to (Driver *Myths* 146b;
Aistleitner 652, alt. to leave, UTGl. 579), Ph. to uncover; EgArm.
(DISO 50), JArm. Syr. Mnd. (Mdd 92b) to open, to make public, to
emigrate; Arb. *jalā* to make clear, become clear, to emigrate, Eth.
tagalgala (cf. Leslau 15) and Akk. *gal*, (Arm. lw. AHw. 275) to go into
exile.

גִּיל, גִּל, גִּלָּה, גִּלְהָה; impf. גִּלְהָה, גִּלְהָה; pf. גִּלְהָה, גִּלְהָה (ה), גִּלְהָה, גִּלְהָה;
גִּלְהָה (ו); pt. גִּלְהָה, גִּלְהָה; inf. גִּלְהָה; impv. גִּלְהָה; אֶגְלֶה

גָּלָה, גָּלוּי, גָּלוּי, גָּלוּי, גָּלוּי: —1. to **uncover**, to lay bare: secret Am 37, to betray a secret Pr 2019, to issue an edict Est 314 813; גָּלוּי סִפְּרָה deed of purchase (:: הַתּוֹמִים Jr 3211.14, → Rudolph *Jer.* 191f; MHb. בְּגָלוּי public :: (בְּפִתּוֹךְ); אָזְנֹוּ גָּלָה (Akk. *uznā puttū*, Syr. to open eyes, ears) to open someone's ears = to inform him: sbj. people 1S 202.12f 228.17 Ru 44 (with לְאֹמֵר); sbj. God 1S 915 2S 727 Jb 3316 3610.15 1C 1725; גָּלוּי עֵינָיִם with opened eyes Nu 244.16, cj. גָּלוּי instead of וְלִי (Gunkel) Ps 13917; —2. a) to (have to) **leave**, disappear (DJD 1:5 | | תָּנַם); joy Is 2411, grass Pr 2725 (prp. עֵלָה), with מִן 1S 421f Ezk 123 Hos 105 (כְּבוֹד) Mi 116; with מֵעַל 2K 1723 2521 Jr 5227 Am 711.17; abs. Ezk 123, with לְ 2S 1510; b) to **go into exile** Is 513 Jr 13 Ezk 3923 Am 15 55 67 Lam 13, cj. Nah 28; Is 4921; הָאָרֶץ גְּלוּת הָאָרֶץ the land Ju 1830, Jerusalem Jr 13; —2K 2414 rd. גָּלוּהָ and Jb 2028 rd. יָגַל יָבֵל. †

nif: pf. הִגְלָה, הִגְלִיתִי, הִגְלִיתִי; impf. יִגְלֶה, יִגְלֶה; impv. הִגְלוּ; inf. הִגְלוּת, abs. נִגְלוּת and 2S 620 נִגְלוּת (BL 422); pt. pl. f. נִגְלוּת Dt 2928: —1. to **expose oneself** (Pax EΠΙΦΑΝΕΙΑ 1955:100ff.) 2S 620; to be uncovered, to **be exposed**: foundation Ezk 1314; 2S 2216 / Ps 1816; long skirt Jr 1322, intimate parts of the body Ex 2026 Is 473 Ezk 1636.57 2329 (rd. וְנִגְלִתָּה), פֶּשַׁע Ezk 2129, עֵוֶן Hos 71, רָעָה Pr 2626, מִוֶּת שִׁעְרֵי מָוֶת Jb 3817; —2. to **appear, show** Is 499 (| | צָאוּ); to let oneself be seen 1S 148.11 (with אֵל), to become visible Sir 4216 (God) to **reveal oneself** Gn 357 1S 227 321 Is 2214, his כְּבוֹד Is 405; —3. information is **announced** Is 231, **revealed** 1S 37 Is 531 561 Da 101; הִנְגְּלוּת what is disclosed ::

הִנְסִתְרוּת Dt 2928; —Is 3812 rd. וְנִגְלָה (: וְנִגְלָה nif.; Begrich *Ps. Hisk.* 27f). †

pi: pf. גָּלָה, גָּלִיתִי, גָּלִיתִי, גָּלִיתִי (4 x) and גָּלִיתִי (1 x), גָּלוּ; impf. יִגְלֶה, יִגְלֶה (8 x, Arm. BL 422t), יִגְלֶה; impv. גָּל, גָּלִי; inf. גְּלוּת; pt. מִגְּלוּת: —1. to **uncover, disclose**: מִסְתַּרְיוֹ Jr 4910, נִבְלָת Hos 212, יָסַד Mi 16, שׁוּלָיִם Nah 35, סוֹד Pr 1113 259, עֵוֶן Jb 2027, עֵרְוָה Ezk 1637 2310.18, מָסַךְ Is 228 2621 472 578; → Lv 2018 Ps 982 Jb 1222 415 Ru 34.7; גָּלוּ עֵינָיִם opened the eyes Nu 2221

- 1a1) to uncover
- 1a2) to remove, depart
- 1a3) to go into exile
- 1b) (Niphal)
 - 1b1) (reflexive)
 - 1b1a) to uncover oneself
 - 1b1b) to discover or show oneself
 - 1b1c) to reveal himself (of God)
 - 1b2) (passive)
 - 1b2a) to be uncovered
 - 1b2b) to be disclosed, be discovered
 - 1b2c) to be revealed
 - 1b3) to be removed
- 1c) (Piel)
 - 1c1) to uncover (nakedness)
 - 1c1a) nakedness
 - 1c1b) general
 - 1c2) to disclose, discover, lay bare
 - 1c3) to make known, show, reveal
- 1d) (Pual) to be uncovered
- 1e) (Hiphil) to carry away into exile, take into exile
- 1f) (Hophal) to be taken into exile
- 1g) (Hithpael)
 - 1g1) to be uncovered
 - 1g2) to reveal oneself

Here is a complete word study of *galah* in all its forms.

Gen 9:21; Hitpael form, “uncovered.”

Gen 35:7, Niphal, “appeared.”

Ex 20:26, Niphal, “discovered.”

Preliminary note: The Piel references to *galah* in Leviticus 18 look like total uncovering for the purpose of sexual relations. Every Lev 18 reference is a Piel. In fact, all the references in Leviticus are Piel forms that look like total uncovering. Here is the list:

Lev. 18:6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

Lev. 18:7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

Lev. 18:8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

Lev. 18:9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

Lev. 18:10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

Lev. 18:11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

Lev. 18:12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

Lev. 18:13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

Lev. 18:14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

Lev. 18:15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

Lev. 18:16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

Lev. 18:17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

Lev. 18:18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

Lev. 18:19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Lev. 20:11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

Lev. 20:17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

Lev. 20:18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Lev. 20:19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

Lev. 20:20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

Lev. 20:21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Num 22:31, The Piel translated "opened," also looks like complete uncovering; Balaam was now able to see. The same could be true of the Qal forms in Num 24:4, 16.

Deut 22:30, 27:20 also look like complete uncovering with the Piel form.

Deut 29:29, Niphal, could be complete or partial; unspecified. The “revealed” things.

Jud 18:30, “captivity” of the land. A metaphorical nakedness/uncovering of the land. See Gen 42:9, 12, where a different noun form is used. I don’t think we can build much one way or the other from this sort of metaphorical use.

1 Sam 2:27, “plainly appear,” a Niphal infinitive absolute and Niphal perfect form.

1 Sam 3:7, “revealed,” Niphal form.

1 Sam 3:21, “revealed,” Niphal form.

1 Sam 4:21, “departed,” Qal form. “glory is uncovered/removed?” Here she certainly thinks the glory is completely gone. Likewise:

1 Sam 4:22, “departed,” Qal form again, same as in 4:21.

1 Sam 9:15, “told,” Qal perfect form. It was revealed in Samuel’s ear.

1 Sam 14:8, “discover,” here a Niphal. It looks like the Niphal is often used for something other than literal nakedness. Here it is not specified if Jonathan and his armorbearer were completely exposed in the open or not.

1 Sam 14:11, a Niphal with the same use. The Philistine commentary gives us a sense of what sort of “discovering” of themselves is going on.

1 Sam 20:2, “show,” lit. “he will not show it to my ear.” Qal form. Contrasted with something being hidden.

1 Sam 20:12, “show,” Qal, again “show it to thy ear.”

1 Sam 20:13, “show,” Qal, again to the ear.

1 Sam 22:8, “showeth me” and “showeth unto me,” both Qal forms with the ear.

1 Sam 22:17, “shew,” again with the ear, a Qal form.

2 Sam 6:20 is a useful verse for actual nakedness in the Niphal.

2Sam. 6:20 וַיֵּשֶׁב דָּוִד לְבֵרֶךְ אֶת־בֵּיתוֹ וַהֲצֵא מִיִּכָל
בֵּית־שָׂאוּל לְקַרְנֵאת דָּוִד וַתֹּאמֶר מִה־נִּכְבַּד הַיּוֹם מִלְּךָ
יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי אֲמֹתוֹת עֲבָדָיו כִּהְגִּילוֹת
נִגְלוֹת אֶתְּךָ הַרְקִים:

“uncovered” and “shamelessly uncovered” are a Niphal form and a Niphal inf const. + Niph inf. Abs. combination. What David did, and what the vain fellows did, does not look like complete uncovering, but exposure of nakedness with clothing still on, probably the visibility of those parts that should be covered.

2 Sam 7:27, “revealed,” Qal form, + the ear.

2 Sam 15:19, Qal participle, “an exile.”

2 Sam 22:16, Niphal, channels of the sea “appeared.”

2 Ki 15:29, “carried” them captive to Assyria, a Hiphil form.

2 Ki 16:9, “carried,” also a Hiphil form.

2 Ki 17:6, “carried,” Hiphil again.

2 Ki 17:11, “carried away,” Hiphil form.

2 Ki 17:23, “carried away,” Qal form. Here of exile, as with the Hiphil forms around it.

2 Ki 17:26, “removed,” Hiphil, again of exile, as the previous ones.

2 Ki 17:27, “brought” form thence, Hiphil.

2 Ki 17:28, “carried away,” Hiphil.

2 Ki 17:33, “carried away, Hiphil.

2 Ki 18:11, “carry away,” Hiphil.

2 Ki 24:14, “carried away,” Hiphil.

2 Ki 24:15, “carried away,” Hiphil.

2 Ki 25:11, “carry away,” Hiphil. All of these past ones have still been exile.

2 Ki 25:21, “carried away,” Qal, of exile. The Qal form here refers to Judah, while in 2 Ki 17:23 it refers to Israel. The Hiphil forms do not refer specifically to the nation Israel/Judah as a whole. I wonder if there is something in this to the Hiphil/Qal distinction.

Is 5:13, “gone into captivity,” Qal.

Is 16:3, “bewray,” a Piel jussive form. Here it is not literal nakedness, but exposure of the location of the one that is fleeing. However, complete exposure would be the idea.

Is 22:8, “discovered,” Piel form, looks like complete uncovering of the metaphorical nakedness of the nation.

Is 22:14, “revealed” in the ears, a Niphal form.

Is 23:1, “revealed,” a Niphal, of the revelation of the destruction of the city.

Is 24:11, joy is “darkened,” Qal perfect. Joy is uncovered/removed, I suppose.

Is 26:21, “disclose,” Piel form, could easily be complete uncovering. Parallel with the Piel *kasah*, “cover.”

Is 38:12, “is removed,” of age. Niphal.

Is 40:5, “shall be revealed,” the glory of Jehovah. Niphal.

Is 47:1-3. The virgin daughter is no longer tender and delicate, v. 1. V. 2, “uncover” thy locks, is a Piel; completely uncover. The veil is entirely removed. To “uncover” the *shoq*/thigh in v. 2 is a Piel, “completely uncover.” (see Eze 16:37). To completely uncover the lower leg is nakedness; it is the same thing as showing any part of what we would commonly call the thigh, the upper half of the leg. In v. 3, “thy nakedness shall be uncovered,” “uncovered” is a Niphal. The common noun for “nakedness” is employed. Her partial/Niphal sort of nakedness is uncovered; she is not completely naked. This Niphal sort of nakedness is revealed/uncovered when she completely uncovers (Piel) her lower leg, v. 2. So any exposure of the knee or above is nakedness, but seeing a woman’s ankle or lower leg muscles is not necessarily nakedness; the complete uncovering of the lower leg is, however.

The metaphorical uses of the Piel support this interpretation. Note as well that it is very consistent with all the non-metaphorical uses where actual bodily nakedness is in view.

Is 49:9; “show yourselves,” Niphal imperative.

Is 49:21, “a captive,” Qal participle.

Is 53:1, “revealed,” Niphal perfect.

Is 56:1, “to be revealed,” Niphal infinitive construct.

Is 57:8, “discovered,” Piel perfect. Nakedness in metaphorical sexual relationship. Note that only in the husband-wife relationship should this piel nakedness be revealed. It is great evil when women violate Is 47:1-3 to others besides their husband.

Jer 1:3, “carrying away,” Qal infinitive construct.

Jer 11:20, “have I revealed” my cause, Piel perfect. Here it would appear to be a total uncovering of Jeremiah’s heart to the Lord. It fits in with the analysis of Is 47:1-3 given above.

Jer 13:19, “carried away” (2x) are Hophal perfects, referring to going into exile.

Jer 13:22, thy skirts “discovered,” Niphal perfect. No exposure should be done.

Jer 20:4, “carry them” captive to Babylon, Hiphil perfect.

Jer 20:12, unto Thee have “I opened” my cause, Piel perfect. The same sort of usage in prayer as Jer 11:20. A powerful metaphor.

Jer 22:12, “led captive,” Hiphil perfect.

Jer 24:1, “carried away captive,” Hiphil inf const.

Jer 27:20, “carried away captive,” Hiphil inf cost.

Jer 29:1, “carried away captive,” Hiphil perfect.

Jer 29:4, “caused to be carried away,” Hiphil perfect.

Jer 29:7, “caused . . . to be carried away,” Hiphil perfect.

Jer 29:14, “caused . . . to be carried away,” Hiphil perfect.

Jer 32:11, “that which was open,” Qal passive part.

Jer 32:14, “which is open,” Qal passive part.

Jer 33:6, “I will reveal,” Piel perfect. A full disclosure of peace and truth from Jehovah.

Jer 39:9, “carried away captive,” Hiphil perfect.

Jer 40:1, “were carried away captive,” Hophal participle.

Jer 40:7, “were . . . carried away,” Hophal perfect.

Jer 43:3, “carry . . . away captives,” Hif inf const.

Jer 49:10, “I have uncovered,” Piel perfect. Completely uncovered; parallel to “made Esau bare.”

Jer 52:15, “carried away captive,” Hiphil perfect.

Jer 52:27, “carried away captive,” Qal.

Jer 52:28, “carried away captive,” Hiphil perfect.

Jer 52:30, “carried away captive,” Hiphil perfect.

Eze 12:3, “remove,” Qal imperative, and “thou shalt remove,” Qal perfect. For going into exile.

Eze 13:14, “shall be discovered,” Niphal perfect. Not that every single bit of the foundation would be exposed, but parts of it would be.

Eze 16:36, thy nakedness “discovered,” Niphal. Here a Piel might have been expected instead, based on the previous analysis. It looks like a pretty expansive use of the Niphal here.

Eze 16:37, “discover” thy nakedness, Piel perfect. Here the point is explicitly made that the Piel is “all thy nakedness.” This is a clincher for the Isaiah 47:1-3 analysis. It also explains the Niphal in v. 36, where a Piel might have been expected; the point is made stronger here.

Eze 16:57, thy wickedness “was discovered,” Niphal imperfect.

Eze 21:24, (v. 29, Heb?), iniquity “to be remembered.” Niphal inf. Const.

Eze 22:10, “have they discovered,” Piel perfect, reference to nakedness; complete uncovering in sexual relations.

Eze 23:10, “discovered” her nakedness, Piel perfect.

Eze 23:18, “discovered” her woredoms, and “discovered” her nakedness, Piel imperfects.

Eze 23:29, “shall be discovered,” Niphal perfect, of whoredoms.

Eze 39:23, “went into captivity,” Qal perfect, of the house of Israel.

Eze 39:28, “caused them to be led into captivity,” Hiph inf. Const.

Hos 2:10/(12, Heb), “will I discover” her lewdness in the sight of her lovers, Piel imperfect. Could easily be completely uncover. Contrast with “cover” her nakedness in v. 9 (11, Heb.), a Piel of *kashah*.

Hos 7:1, “was discovered,” iniquity of Ephraim, Niphal perfect.

Hos 10:5, “departed,” of glory, Qal perfect.

Amos 1:5, “go into captivity,” Qal perfect, of Syrians.

Am 1:6, “carried away captive,” Hiph inf. const. of Gaza.

Am 3:7, God “revealeth” His secret to the prophets, Qal perfect.

Am 5:5, Gilgal “shall surely go into captivity,” Qal inf. abs. + Qal imperf.

Am 5:27, “I will cause you to go into captivity,” Hiph perf.

Am 6:7, “shall they go captive,” Qal imperf, + “[those] that go captive,” Qal part.

Am 7:11, Israel “shall surely be led away captive,” Qal inf. abs. + Qal imperf.

Am 7:17, Israel “shall surely be led away captive,” Qal inf. abs. + Qal imperf., identical to Am 7:11.

Mic 1:6, “I will discover” the foundations of Samaria, Piel imperfect. This looks like utter destruction. Gill comments on this verse, “and I will discover the foundations thereof; which should be fused up, and left bare; not one stone should be upon another; so that there should be no traces and footsteps of the city remaining, and it should be difficult to know the place where it stood. This is expressive of the total desolation and utter destruction of it: this was not accomplished by Shalmaneser when he took it; for though he carried captive the inhabitants thereof, he put others in their room; but this was entirely fulfilled, not by Jonathan Maccabeus, though he is said {u} to besiege it, and level it with the ground; but by John Hyrcanus; and the account of the destruction of it by him, as given by Josephus {w}, exactly answers to this prophecy, and, to Ho 13:16; where its desolation is also predicted; he says that Hyrcanus, having besieged it a year, took it; and, not content with this only, he utterly destroyed it, making brooks to run through it; and by digging it up, so that it fell into holes and caverns, insomuch that there were no signs nor traces of the city left. It was indeed afterwards rebuilt by Gabinius the Roman proconsul of Syria, and restored by Augustus Caesar to Herod, who adorned and fortified it, and called it by the name of Sebaste, in honour of Augustus {x}; though Benjamin of Tudela pretends that Ahab's palace might be discerned there in his time, or the place known where it was, which is not likely; excepting this, his account is probable.” This is total devastation appropriate for a Piel form.

Mic 1:16, “they are gone into captivity,” Qal perfect.

Nah 2:7 (v. 8, Heb.), Huzzab “shall be led away captive,” Pual perfect. I don’t recall any Piel usages for captivity, but here we do have a Pual. KJV margin on “led..” says, “discovered.” Commentaries reveal that this is a difficult passage.

Nah 3:5, “I will discover” thy skirts, Piel perfect, associated with “shew the nations thy nakedness, and the kingdoms thy shame.”

Psalm 18:15 (v. 16, Heb.), “were discovered,” Niphal imperf., of the foundations of the world at Jehovah’s rebuke.

Ps 98:2, Jehovah hath “openly shewed” his salvation. This is a Piel perfect. So He very clearly and openly made it known.

Ps 119:18, “Open thou” mine eyes, prays the Psalmist, that he may behold wonderful things in God’s Law. This is a Piel imperative. Such a recognition gives more punch to the verse!

Job 12:22, “He discovereth” deep things out of darkness. This is a Piel participle. Hmm.

Job 20:27, The heaven “shall reveal” his iniquity, a Piel imperfect verb.

Job 20:28, The increase of his house “shall depart,” Qal imperfect.

Job 33:16, God “openeth” the ears of men, Qal imperfect.

Jo 36:10, God “openeth” also their ear to discipline, Qal imperfect.

Job 36:15, God “openeth” the ears of the poor in oppression. Qal imperfect.

Job 38:17, Have the gates of death “been opened” unto thee? Niphal perfect.

Job 41:13, Speaking of God, who “can discover” the face of His garment? Piel perfect.

Prov 11:13, A talebearer “revealeth” secrets. This is a Piel participle. It is contrasted with the faithful’s concealing of them, a Piel of *kasah* again. This is a contrast that has occurred already before in Scripture. A talebearer certainly also hides nothing of the secret.

Prov 18:2, the heart of the fool “may discover” itself. Hitpael infinitive construct.

Prov 20:19, the talebearer “revealeth” secrets. Qal participle.

Prov 25:9, “discover” not a secret to another, Piel imperfect.

Prov 26:26, wickedness “shall be shewed” before the congregation. Niphal imperfect. Here it is also contrasted with *kasah*, “covered,” in the first half of the verse, but that is a Hitpael form here contrasted with the Niphal, not a Piel, as when the verb was contrasted with the Piel of *galah*.

Prov 27:5, “Open” rebuke (Pual participle) contrasted with “secret” (pual of *kasah*) love.

Prov 27:25, The hay “appeareth,” Qal perfect.

Ruth 3:4, Ruth “uncovered” Boaz’ feet. Piel perfect. It looks like she completely uncovered them.

Ruth 3:7, Ruth “uncovered” his feet, Piel imperfect.

Ruth 4:4, And I thought “to advertise” thee, lit. “to uncover thy ear.” Qal imperfect. KJV margin, “I thought...: Heb. I said, I will reveal in thine ear.”

Lam 1:3, Judah “is gone into captivity,” Qal perfect.

Lam 2:14, The false prophets “have not discovered” thine iniquity, leading to banishment. A Piel perfect. This shows us how important it is to point out every sin, and completely uncover all sin to the eyes of people. If we softpedal it, or ignore certain sins, we are acting like the false prophets.

Lam 4:22, God will no more “carry [Israel] away into captivity.” Hiphil inf constr.

Esth 2:6, Who “had been carried away” (Hophal perfect) from Jerusalmeh with the captivity which “had been carried away” (Hophal perfect) with . . . whom Nebuchadnezzar . . . “had carried away” (Hiphil perfect).

Esth 3:14, The decree “was published” unto all people. Qal passive participle.

Esth 8:13, Decree “published” unto all people. Qal passive participle.

Dan 2:19, The secret “revealed” unto Daniel. Aramaic Peil perfect.

Dan 2:22, God “revealeth” the deep and secret things. Aramaic Peal participle.

Dan 2:28, God in heaven “revealeth” secrets. Aramaic Peal participle.

Dan 2:29, “He that revealeth secrets,” Aramaic Peal participle.

Dan 2:30, secret not “revealed” to Daniel for his wisdom. Aramaic Peil perfect.

Dan 2:47, God is above all, and One who is a “revealer” (Aramaic Peal participle) of secrets, since Daniel “couldst reveal” (Aramaic Peal inf const.) this secret.

Dan 10:1, a thing “was revealed” to Daniel, Niphal perfect (we’re back to Hebrew, of course).

Ezra 2:1, Nebuchadnezzar “had carried away” these exiles. Hiph perfect.

Ezr 4:10, Asnappar “brought over” these nations. Aramaic Haph perf.

Ezr 5:12, People “carried away” to Babylon. Aramaic Haph perf.

Neh 7:6, Nebuchadnezzar “carried away” these. Hiph perf.

1 Chr 5:6, Tilgathpilneser “carried away” these. Hiph perf.

1 Chr 5:26, Tilgathpilneser “carried away” these. Hiph imperf.

1 Chr 6:15 (Heb. 5:41), Jehovah “carried away” Judah and Jerusalem. Hiph inf const.

1 Chr 8:6, They “removed” them to Manahath. Hiph imperf.

1 Chr 8:7, “he removed” them. Hiph perf.

1 Chr 9:1, kings of Israel and Judah “were carried” away to Babylon. Hoph perf.

1 Chr 17:25, God “hast told” His servant, Lit. “uncovered” the ear of, Qal perf. KJV margin, “hast...: Heb. hast revealed the ear of thy servant”

2 Chr 36:20, He “carried away” the remnant to Babylon. Hiph imperf.

This is a complete list of all the uses. The analysis of Isaiah 47:1-3 expounded in the section on the passage is valid, confirmed by the tenses of the other uses of *galah*.