

BBH Workbook p. 61 #12

צָעַק הַנְּבִיא בְּקוֹל גָּדוֹל כִּי חָטָא הַמֶּלֶךְ
חַטָּאוֹת רַבּוֹת לְפָנָי יְהוָה

צָעַק

According to the list at the top of BBH Workbook p. 60, צָעַק means "(he) cried out."

TRANSLATION

The "he" of "(he) cried out" is in parentheses because we will need to include it in our translation only if the Hebrew sentence we are dealing with does not explicitly state the subject of צָעַק.

הַנְּבִיא

הַנְּבִיא, "the prophet," consists of

- the definite article
- the masculine noun נְבִיא, "prophet"

הַנְּבִיא is the subject of צָעַק, and thus הַנְּבִיא צָעַק means “the prophet cried out.”

בְּקוֹל

בְּקוֹל consists of

- the preposition בְּ, here “in” or “with”
- the masculine noun קוֹל, “voice”

GRAMMAR

The preposition בְּ here has an *instrumental* force; that is, it introduces the manner (“with a loud voice”) in which the prophet cried out. Compare the similar Greek expression ἐν φωνῇ/ *mega|l| h* (e.g., Rev 5:2).

גָּדוֹל

The adjective גָּדוֹל, which here is modifying קוֹל attributively, means “great, large.” קוֹל גָּדוֹל is therefore “a great (i.e., loud) voice.”

GRAMMAR

גָּדוֹל agrees with קוֹל in gender (both are masc.), number (both are sing.), and indefiniteness. גָּדוֹל is therefore modifying קוֹל attributively.

Summary: צָעַק הַנָּבִיא בְּקוֹל גָּדוֹל

The prophet cried out in a loud voice.

כִּי

In the present sentence, the particle כִּי could be functioning to introduce either

- (a) **indirect discourse**: i.e.,
“The prophet cried out in a loud voice that . . . ,” or
- (b) **direct discourse**: i.e.,
“The prophet cried out in a loud voice, ‘. . . ’.”

If כִּי here introduces **indirect discourse**, it indicates that what follows is *a report of* the prophet’s statement. If it introduces **direct discourse**, it indicates that what follows is *a quotation of* the prophet’s statement.

כי has a number of functions besides marking indirect and direct discourse. It may act, for example, as a conjunction (“because, that, if, although, when”) or an adverb (“indeed, rather”).

חָטָא

According to the list at the top of BBH Workbook p. 60, חָטָא means “(he) sinned.”

הַמֶּלֶךְ

הַמֶּלֶךְ consists of

- the definite article
- the masculine noun מֶלֶךְ, “king”

הַמֶּלֶךְ is the subject of חָטָא, and thus הַמֶּלֶךְ חָטָא means “the king sinned.”

חַטָּאוֹת

חַטָּאוֹת, “sins,” is the plural form of the feminine noun חַטָּאת.

TRANSLATION

חַטָּאוֹת is the direct object of the verb חָטָא; thus חָטָא הַמֶּלֶךְ חַטָּאוֹת literally translates "the king sinned sins."

When a verb takes a direct object which comes from the same root as the verb (here the common root is חָטָא), the object is called a *cognate accusative*. Because Hebrew uses cognate accusatives more than English does, it is often necessary to translate the verb in a Hebrew cognate accusative construction other than literally in English. For example,

חַטָּאוֹת יִרְבְּעֵם
אֲשֶׁר חָטָא

the **sins** of Jeroboam,
which he **committed** (lit., sinned)
(1 Kgs 14:16)

וַיִּבְרַח יִפְתָּח נָדָר

Jephthah **made** (lit., vowed) a **vow**
(Judg 11:30)

וַיַּחְלֵם יוֹסֵף חֲלוֹם

Joseph **dreamed** (or, had) a **dream**
(Gen 37:5)

רַבּוֹת is the feminine plural form of the adjective רַב, “many, great.”

MORPHOLOGY

The addition of the inflectional endings רַבָּה (fs), רַבִּים (mp), and רַבּוֹת (fp) to רַב causes the Bet to double because רַב comes from the Geminate root רַבַּב. The resulting forms are as follows:

רַבָּה	(fs)
רַבִּים	(mp)
רַבּוֹת	(fp)

GRAMMAR

רַבּוֹת agrees with חַטָּאוֹת in gender (both are fem.), number (both are pl.), and indefiniteness. רַבּוֹת is therefore modifying חַטָּאוֹת attributively.

חַטָּאוֹת רַבּוֹת means “many sins” or “great (i.e., heinous) sins.”

לְפָנֵי יְהוָה

The preposition לְפָנֵי here is probably best rendered “before.” It might also be translated “in the presence of, in front of.”

MORPHOLOGY

לְפָנַי is a compound preposition formed by joining the preposition לְ to פָּנַי, “face of,” the construct form of the plural noun פָּנִים.

The prepositional phrase לְפָנַי יְהוָה translates “before Yahweh” or “before the Lord.”

Summary: חָטָא הַמֶּלֶךְ חַטָּאוֹת רַבּוֹת לְפָנַי יְהוָה

The king committed many sins before the Lord.

Final Translation

The prophet cried out in a loud voice that the king had committed many sins before the Lord.

or

The prophet cried out, “The king (has) committed many sins before the Lord.”