upon the tyranny of the old church we may hear the voice of the mighty German manhood that has spoken, as we have said, from the days of Hermann to those of Luther, and kindled such love in Rothe's own parents for old Fritz and the great fight against the old Latin oppressors which is now seen to be the peculiar mark of modern history. In Rothe, scion as he was of the reign of Frederick the Great, German thought, perhaps unconsciously, communed at Rome with the mind of Seneca and Marcus Aurelius, the Caesars of the North held counsel with the Caesars of the capitol and the forum, and all the while the Eternal Spirit was calling them to Christ and the church in a way that eye hath not seen, but the new ages may show forth.

ARTICLE V.

THE USE OF בְּ With NEGATIVE PARTICLES.

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The following is an attempt to ascertain the Hebrew usus loquendi in the matter of universal and partial negations. The subject is but lightly touched upon in the Hebrew grammars. E.g. Bush simply says, "The particles בְּ and נְבִיָּ (ון), not, when used with בְּ all denote a universal negation." Similarly, Kalisch, "In connection with בְּ the particle of negation has the meaning of non., nothing." Gesenius says, "In connection with בְּ, when the latter is not followed by the article and therefore means any one, anything, it [בְּ] expresses the Latin nullus, none. . . . But the case is different when בְּ is made definite, where it means all, the whole." Ewald

1 The author was led to undertake this investigation by his studies in connection with the Revision of the Authorized Version of the Bible. It was begun in the assurance that little labor would be required in order to settle a question which as yet seems not to have been carefully examined. It must be frankly confessed that, while the labor has been immensely greater than was anticipated, the result is less satisfactory than was confidently hoped. But it is, to say the least, some satisfaction to have learned, in an effort to discover a law, that there is no law to be discovered.
says, "When בָּלָם in a negative clause has the meaning omnis, the two words present the notion of nullus . . . . . . But when בָּלָם signifies totus, this notion alone is denied." From Gesenius's statement one would gather the impression that, whenever in a negative clause בָּלָם has the article or is construed with a definite noun, the negation is partial. Ewald's statement, though similar, is more guarded, for he says that בָּלָם has sometimes the meaning of omnis even before a definite noun. How far either of these statements needs to be modified will appear after the passages in which בָּלָם is used with negatives have been collated and examined. Noldius, who is perhaps the only one who has heretofore undertaken to collect the passages in which this construction occurs, adduces only ninety-three. He gives no systematic analysis of them, however, merely dividing them into two classes, according as the negative precedes or follows בָּלָם, and specifying three passages as instances of partial negation. But of these, two (Deut. xviii. 1 and 1 Sam. xiv. 24) are as clear instances of universal negation as any others. It is hoped that the following list is nearly, if not quite, complete. In regard to the classification adopted, it may be said that it was assumed that, if there is any law according to which a negation can be determined to be partial or universal, it would be discovered by observing what position בָּלָם occupies in the sentence, and whether it is made definite by the article or by being joined with a definite noun. A different classification might perhaps have been better; but the analysis is so thorough that no different result could have been attained by any change in the method.

The translations of the Hebrew passages referred to are in general taken from the Authorized Version, but are often modified for accuracy's sake, or in order better to illustrate the special point under consideration. The figures in parenthesis are from the A. V.

**בָּלָם WITH מָכַס.**

A. Propositions in which בָּלָם occurs in the subject.

I. As the subject of the verb.

1. In construct state with a definite noun or pronoun.

a. Preceding the verb. E.g. Num. xiv. 23, רָצוֹנָי בָּלָם יִרְאֶה יַעֲרַבְתָּ; "Neither shall any of them that provoked me see it." Here the negation is clearly universal. So also in Lev. ii. 11; Num. xxx. 6 (5); xxx. 13 (12); Deut. xvii. 13; Jer. ii. 24; Ezek. xviii. 22, 24; xxiii. 48; xxxiii. 13, 16; Ps. xxv. 8; Prov. ii. 19; iii. 15;
Dan. iv. 15 (18); 2 Chron. xxxv. 18. Here belongs, perhaps, also Hos. xii. 9 (8), a passage in which with א"ש certainly denotes a universal negation, though some, with A. V., take א"ש as adverbal. There remains only 1 Chron. iv. 27, כ"שջס לא ירבד למך יראניל "Neither did all their family multiply like to the children of Judah." The statement has reference to the tribe of Simeon. The preceding part of the verse reads: "And Shimei had sixteen sons and six daughters; but his brethren [i.e. the rest of the Simeonites] had not many children." The meaning evidently is: The tribe of Simeon, as a whole, multiplied slowly, as compared with Judah. The language can hardly be pressed to mean that none of the Simeonites, besides Shimei, had large families. Yet, on the other hand, the negation cannot be called a partial one in the proper sense; i.e. we cannot understand the sentence to mean: Not all, though very many, of their family multiplied like the children of Judah.

b. Following the verb. E.g. 1 Sam. xiv. 24, ורה תבש א"ש "And none of the people tasted food." The negation is strictly universal. So in Deut. v. 14; 1 Sam. v. 5; 2 Sam. xix. 29 (28); Jer. xxxvi. 24; xliii. 4; Ps. xiv. 4; xxxiv. 23 (22); Prov. vi. 29; Lam. iv. 12. There is no doubt in any of these cases as to the universality of the negation; but, perhaps, Ps. xiv. 4 might be adduced under 2 (b) below, inasmuch as א"ש has no article. Yet I take the true meaning to be, "all of the workers of iniquity," the omission of the article being common in poetry. The same remark applies to Lam. iv. 12.—Gen. ix. 11 also belongs here, for א"ש, though without the article, yet being a collective noun, is virtually definite, like the English phrase "all flesh." But does א"ש mean, "No flesh shall be again cut off"? Hardly; but still less admissible is it to translate, "Not all flesh shall be cut off." Reference is made to the foregoing universal deluge, and it is declared that there shall not be another. Whether there will be a partial deluge is left undetermined. The case is similar to 1 Chron. iv. 27 above mentioned, under (a), and those to be mentioned under B. I. 2. b. and c.

2. In construct state with an indefinite noun.

a. Preceding the verb. E.g. Ex. xii. 48, א"ש יבש א"ש לעבש "And no uncircumcised person shall eat thereof." Universal negation. So in Ex. xii. 16, 43; Lev. vi. 23; xvi. 17; xvii. 12; xxii. 10, 13, 21; xxvii. 28, 29; 2 Sam. xviii. 13; 1 Kings vi. 7; Isa.
THE USE OF אֲרֵץ WITH NEGATIVE PARTICLES. [July,

liv. 17; lix. 8; Ezek. xxviii. 3; xxxi. 8; xli. 9; Prov. viii. 11; xx. 1; Dan. ii. 10, 35; iv. 6 (9); vi. 5 (4), 16 (15), 24 (23); viii. 4.

a. Following the verb. E.g. Ex. x. 15, וַיַּלְךֻּרֶנֶנָּהָּּּ "And there remained not any green thing." Universal negation. So in Deut. xxix. 22 (23); Josh. xi. 11; 2 Kings xii. 14 (13); Jer. xxxii. 17; li. 43; Ezek. xii. 24; xxxi. 14 (his); xliv. 21; Ps. lxvi. 6 (5); cxv. 17; exlii. 2; Prov. xii. 21; Dan. xii. 10; 2 Chron. xxxii. 15.

3. Qualified by a relative clause.

a. Preceding the verb. E.g. 2 Kings x. 19, וְזֶהָּּּ "Whosoever shall be wanting, he shall not live." Universal negation. So also Lev. xli. 18, 21. In these two passages, however, we have the combination אֱלֹהִים יִשְׂרָאֵל; but the sense is the same.

b. Following the verb. E.g. Gen. xi. 6, וְזֶהָּּ "Nothing will be restrained from them which they have imagined to do." Universal negation. So Lev. xiv. 36.

II. Joined with a preposition, and qualifying the subject of the proposition. There are only two examples: 2 Chron. xxi. 19, וְזֶהָּּ "And no one that is unclean in anything shall enter in." Universal negation. So Ex. ix. 4.

B. Propositions in which אֲרֵץ occurs in the predicate.

I. As the direct object of the verb.

1. Not construed with a noun or relative clause.

a. Without the article, and following the verb. The only example is Deut. viii. 9, וְזֶהָּּ "Thou shalt not lack anything in it." Universal negation.

b. With the article, and following the verb. Only in Ps. xlix. 18 (17), וְזֶהָּּ "For in his death he shall take none of it." Universal negation. The force of the article is not given in the A. V. rendering, "He shall carry nothing away." Reference is made to the wealth spoken of in the preceding verse, and the statement is that it is true of the whole of it that its possessor at death shall not take it with him.

2. In construct state with a definite noun or pronoun.

a. Preceding the verb. E.g. Job xxxiii. 18, וְזֶהָּּ "He giveth not account of any of his matters." Universal negation. So Ex. xv. 26; Deut. vii. 15; Josh. v. 5; xi. 13; Ezek. xviii. 11; Job xxxiv. 27. More doubtful is 1 Kings xi. 13, וְזֶהָּּ "Howbeit, I will not rend away all the kingdom." The context reads: "The Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes,
which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; from the hand of thy son I will rend it. Howbeit I will not rend away all the kingdom; one tribe I will give to thy son for David my servant's sake, and for the sake of Jerusalem which I have chosen." This seems to be a clear case of partial negation: Not all the kingdom, yet all but one tribe. This must be maintained, although the closely parallel passage in xi. 34 (under b) cannot be interpreted in the same way.— Num. xxiii. 18, the passage (and perhaps the only genuine one) referred to by grammarians as illustrating the use of גל and לא in a partial negation, is, without doubt, so to be regarded. Balak says to Balaam, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, but the whole of him thou shalt not see."

b. Following the verb. The cases under this head are noticeably different from most others. E.g. Deut. xxxii. 27, "Lest they say, Our hand is high, and Jehovah hath not done all this." The case is similar to those in 1 Chron. iv. 27 and Gen. ix. 11, already spoken of. We cannot render, "Jehovah hath done none of this"; nor, on the other hand, is it meant to be affirmed that Jehovah hath done some, but not all, of this. It is simply the negation of an implied universal affirmation. One man is conceived to have affirmed, "Jehovah hath done all this." The other replies, "Jehovah hath not done all this"; whether he has done some or none, is left undetermined. The right impression is given by the rendering of the A. V. But it would be still more exact, as well as in accordance with the order of the Hebrew words, to read, "Not Jehovah hath done all this."—Very similar is Judg. xiii. 28, "Neither would he have showed us all these things." We might call this a universal negation, and render, "He would have showed us none of these things." But the process of thought is: He has showed us all these things; but if he had been pleased to kill us, he would not have showed them; and though one might infer that none would have been showed, yet this is not the prominent feature of the thought.—Num. xv. 22 and Lev. xxvi. 14 present a similar form of expression. — Probably Ps. lxxviii. 38, also, is to be interpreted in the same way: "And he did not stir up all his wrath." The whole verse reads: "But he is compassionate; he forgiveth iniquity, and de-
strove not; and many a time he turneth his anger away, and stirreth not up all his wrath.” This might be taken as a partial negation: He stirreth up not all his wrath, but some of it. But the context strongly favors a different view. God’s great compassion in forgiving sin is emphasized both before and afterwards. It would decidedly weaken the force of this passage to understand the writer to say merely that God’s anger is stirred, indeed, but not the whole of it. Rather he means: God is merciful; he turns his anger away, and refrains from stirring up his wrath—all that wrath which is so terrible when roused.—Another example is Judg. iii. 1, “As many as had not known all the wars of Canaan.” This is, perhaps, a universal negation, “such as had known none of the wars of Canaan.” Certainly it is not, properly speaking, a partial negation. It may, however, be explained like the foregoing.—So also Lam. ii. 2, “The Lord hath swallowed— he hath not pitied—all the habitations of Jacob.” The negative clause, בָּל וְשָׁמְתָה, is here rather parenthetical or adverbial: “He hath swallowed without pity.” The negation is, however, total, rather than partial.—1 Kings xi. 34, already alluded to, belongs here. What in vs. 11-13 is said to Solomon is in vs. 31-36 said to Jeroboam about Solomon. In vs. 31 it is said, “I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.” Then, after mention of the exception of one tribe, and the reason for the threat, it is added (vs. 34), וָגוֹלֵל לָיְתָם וְשָׁמְתָה וְהָעָבְרָה וְלָיְתָם אֲנַשָּׂא “And I will not take the whole kingdom out of his hand”; and in the following verses, “but I will take the kingdom out of his son’s hand, and will give it unto thee, even ten tribes; and unto his son will I give one tribe.” The first impression, perhaps, would be that the negation is partial = Not the whole, but only ten tribes.” But the context, and the historic fact that none of the kingdom was taken from Solomon, lead us to a different conclusion. These allow, if they do not require, the rendering: “I will take none of the kingdom out of his hand; but I will make him prince all the days of his life for David my servant’s sake.” This would be verbally inconsistent with the statement in vs. 31, “I will rend the kingdom out of the hand of Solomon”; but so would a partial negation also, only in a less degree. The declaration in vs. 34 is a correction, or limitation, of the prior one, and must be interpreted according to the nature of the case. When we read, in vs. 34, “I will not take the whole kingdom out of his hand,” and in vs. 35, “But I will take the king-
dom out of his son's hand," we are led to wonder why בָּאָן should be used in the first sentence at all. Omitting it, we can lay the stress, in the several clauses, where it seems to belong, on "his" and on "son's." But the use of בָּאָן can be justified in view of the concluding part of vs. 35, "and will give it unto thee, the ten tribes." For then the whole reads: "I will take, indeed, none of the kingdom out of his hand, . . . but out of his son's hand, and will give it to thee—not the whole of it, but the ten tribes already promised" (in vs. 31). Nevertheless, it is possible (and the analogy of the other passages just considered favors the attempt) to explain the sentence in the following way: In vs. 31 God threatens to take "the kingdom" out of Solomon's hand. In vs. 34 it is added, by way of limitation, that the kingdom should not be taken from Solomon himself, but (vs. 35) from his son. In vs. 31 and 35 we find simply the phrase "the kingdom." If, now, we take "the whole kingdom" as being equivalent to "the kingdom," no stress being laid on בָּאָן, then we may paraphrase thus: "I will rend the kingdom out of his hand, on account of the idolatries which have been introduced—this great kingdom over which he has ruled. Yet as to all this great kingdom, I will not take it out of his hand, but out of his son's hand."—There remains to be considered, under this head, only Gen. iii. 1, יְהָא יְהָא בָּאָן בּוּקְרָם! "Ye shall not eat of every [any] tree of the garden." This passage is rather difficult, for the reason that neither the context nor the nature of the case determines whether the negation is universal or partial. To be sure, God had not prohibited the use of all the trees of the garden; but then may not the serpent designedly have feigned to have heard that the prohibition was universal? So most commentators seem inclined to understand his question. But, as either translation ("any" or "every") makes good sense, we must, in our effort to determine the real meaning, be guided by grammatical analogy. Following the analogy of the use of בָּאָן with בָּאָן in general, we should have to pronounce the negation universal, and render, "Ye shall eat of no tree of the garden." But following the analogy of the examples in the class of cases now under consideration, we are led to question whether that would best reproduce the Hebrew. As we have seen, in all the instances (except, perhaps, 1 Kings xi. 34) in which בָּאָן in the accusative is construed with a definite noun (and here יְהָא is made definite by the article in יְהָא) and follows the verb, we find not a strictly universal negation,—still less a partial nega-
tion,—but a negation of a universal affirmation. And this view of the case perfectly suits the connection. The serpent says: “Here are all these trees, pleasant to the sight and good for food; is it possible that God has said that ye shall not eat of them?” Or, to put it in another form, “Has he not given you permission to eat of these trees—all these trees?”

c. Following a finite verb and an infinitive. E.g. Gen. viii. 21, כָּל־הָאֲדָמָה שָׂדֶה נַחֲשָׁן כֹּהֵן וְעַדְּכָה יֵשׁ וְהֵן רַע לְאֵלֶּךָ. “And I will not add again to smite everything living.” Not: I will smite no living thing. Nor: I will smite some living things, but not all. Like the cases under (b), negation of universal affirmation. So Gen. ix. 15, where the phraseology is quite analogous to Gen. ix. 11, which has been considered under A. 1. 1. b.—So Num. xi. 14, “I am not able alone to bear all this people.” This might be taken as a partial negation = “I can bear a part, but not the whole, of this people.” But evidently the thought is: “I alone cannot bear this people—this great people—all this people.” Moses is not thinking of the possibility of his bearing a part, but of the certainty that he could not bear the whole. Deut. xxviii. 58 is to be explained in the same way.—2 Chron. xxix. 34 might more plausibly be taken as a case of strictly partial negation: “The priests were too few, so that they could not flay all the burnt-offerings.” But this, too, may rather be classed with the foregoing. In vs. 32 we are told that the number of the burnt-offerings was seventy bullocks, one hundred rams, and two hundred lambs; “all these were for a burnt-offering to Jehovah.” It is now remarked that the priests were too few to flay all these. The phrase “all the burnt-offerings” is to be taken collectively, and the stress to be laid upon “few,” not upon “all.” Of course, however, the negation is partial, rather than universal; it is easily to be inferred that the priests were able to flay some of the animals; but this is not the prominent feature of the thought.—There remains here only Deut. xii. 17, where the object of the verb, עַל־הָאָרֶץ, is preceded by several other accusatives without בָּן. The negation is here universal.

3. In construct state with an indefinite noun.

a. Preceding the verb. E.g. Ex. xii. 20, יַהֲנָה לֹא לְעַלָּן יְבֵא. “Ye shall eat nothing leavened.” Universal negation. So Ex. xxii. 21 (22); Lev. ii. 11; iii. 17; vii. 23, 26; xi. 42; xvi. 29; xxiii. 3, 7, 8, 21, 25, 28, 31, 35, 36; Num. vi. 3; xxviii. 18, 25, 26; xxix. 1, 7, 12, 35; Jer. xvii. 22; Ezek. xliv. 31.

b. Following the verb. E.g. Ex. xx. 10, עַל־הָאָרֶץ וְעַל־הַיָּם
"Thou shalt do no work." Universal negation. So Ex. xx. 4; Deut. iv. 15; v. 8, 14; xiv. 3, 21; xx. 16; Josh. xi. 14; 2 Sam. xv. 11; 1 Kings xv. 29; Ps. xxxiv. 11 (10); Job xxxvii. 24; Dan. vi. 6 (5).

c. Preceding a finite verb and an infinitive. Only Dan. vi. 5 (4), "But any occasion or fault they could not find." Universal negation.

4. Qualified by a relative clause.
   a. Preceding the verb. E.g. Eccl. ii. 10, "And whatsoever mine eyes desired I kept not from them." Universal negation. So Lev. xxxii. 20; Deut. xiv. 10; Jer. xxxii. 23. The latter passage might be rendered: "They have not done all that thou commandedst them to do," with the implication that they have done a part. But it is much more probable that the rendering of the A. V. ("nothing of all") is correct.

   b. Following the verb. E.g. Ex. xx. 17, "Thou shalt not covet ... anything that is thy neighbor's." Universal negation. So Deut. v. 18 (21). Perhaps Ezek. xiv. 23 may also be classed here: "Not without cause have I done all that I have done." But נ here directly modifies נ, and neither ב nor the verb.

II. As the indirect object of the verb.

1. Without a preposition.
   a. In construct state with a definite noun or pronoun.
      i. Preceding the verb. E.g. Isa. lxii. 6, "All the day and all the night continually they shall not keep silent." Universal negation. So Gen. viii. 22; Num. vi. 4, 5, 6; 1 Sam. xx. 31; 2 Chron. xxxiv. 33. Here, also, may be assigned Isa. vii. 25 and Ezra vii. 24, where ב with its noun stands absolutely at the beginning of the sentence.

      ii. Following the verb. E.g. Ex. xiv. 20, "And the one came not near the other all the night." Universal negation. So 1 Sam. xiii. 22; xxv. 7; 1 Kings xv. 5; 2 Kings xv. 18; Jer. xxxv. 19.

      iii. Following the verb and its direct object. E.g. Deut. xxiii. 7 (6) "Thou shalt not seek their peace nor their prosperity all thy days." Universal negation. So 1 Sam. xxxviii. 20; Prov. xxxi. 12 (the verb being understood with נ נ). Here is to be specially noticed 1 Kings xi. 39, "And I will for this afflict the seed of David, but not forever." This is clearly a partial negation, but differs from most other cases in that נ immediately precedes ב.
iv. Following a finite verb with an infinitive and its object. E.g. Deut. xxii. 19, "He may not put her away all his days." Universal negation. So Deut. xxii. 29.

b. In construct state with an indefinite noun.

i. Following the verb and its object. E.g. Prov. vi. 35, "He will regard no ransom." Universal negation. So Deut. xvi. 21; xiii. 20 (19).


2. With a preposition.

a. Not construed with a noun or pronoun, and following the verb.

i. With the article. E.g. Jer. xiii. 7, "It was profitable for nothing." Universal negation. So Jer. xiii. 10. The force of the article in these passages is not noticed by any of the commentators. Without the article the meaning unquestionably would be: "It was profitable for nothing." אביך means "the whole"; אביך may mean "in respect to the whole." And we may render: "It was useless as to the whole of it"; i.e. it was wholly useless. Cf. the remark on Ps. xlix. 18, under B. I, 1, b.

ii. Without the article. Only Prov. xxx. 30, "And he turneth not away from any one." Universal negation.

b. In construct state with a definite noun or pronoun.

i. Preceding the verb. E.g. Job i. 22, "In all this Job sinned not." Universal negation. So Isa. v. 25; ix. 11 (12), 16 (17), 20 (21); x. 4; liii. 9 (c'thib); Jer. iii. 10; xlii. 5; Ps. lxxviii. 32; Job ii. 10; Neh. xii. 6.

ii. Following the verb. E.g. 1 Sam. xiii. 19, "Now there was no smith found in all the land of Israel." Universal negation. So Exod. ix. 24; xiii. 7; xxxiv. 10; Lev. xvii. 26; Deut. ii. 37; xvi. 4; xviii. 1; xxxvii. 14; 1 Sam. iii. 19; 2 Sam. xiv. 25; 2 Kings xiii. 11;xiv. 24; xxii. 20; Isa. xi. 9; lx. 25; Jer. lii. 20; Ezek. xiv. 11; xxxvii. 23; Zeph. iii. 11; Job xii. 9; xlii. 15; Dan. ix. 12; 1 Chron. xxix. 25; 2 Chron. xxxiv. 28.

iii. Following a finite verb and an infinitive. E.g. Gen. xlv. 1, "And Joseph could not refrain himself before all them that stood by him." Universal negation. So Ezek. xlv. 13. The other three cases under this head are instances of negation of a universal affirmation. E.g. 2 Kings x. 31,
"But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart." Not: He took no heed to walk in the law with any of his heart; nor: He took no heed to walk in the law with all his heart, though he did with a part of it. But: While he ought to have walked in the law with all his heart, he did not take heed to do so. Very similar are 2 Kings xxii. 13, and the parallel passage, 2 Chron. xxxiv. 21.

iv. Following a verb and its object. E.g. Ex. xxvi. 3 "Ye shall not kindle a fire in any of your dwellings." Universal negation. So Gen. xli. 44; Lev. vii. 26; xi. 44; xxii. 25; Num. xiv. 11; 1 Kings viii. 16; Hos. vii. 10; 2 Chron. vi. 5. The remaining instances of this construction are rather to be called cases of negation of universal affirmation. E.g. Ezek. xvi. 43, “Thou shalt not commit this lewdness above all thine abominations.” So Num. xiv. 35; Judg. viii. 35.


vi. Preceding the verb, and following its object. E.g. Eccl. vii. 28, "But a woman among all these have I not found." Universal negation. So Lev. xi. 42.

c. In construct state with an indefinite noun.

i. Preceding the verb. E.g. Dan. xi. 37, "And he will not regard any god." Universal negation. So Lev. xii. 4; xviii. 6; xxi. 11.

ii. Following the verb. E.g. 1 Kings x. 20, "There was not the like made in any kingdom." Universal negation. So Lev. xiii. 53; Ps. cxi. 20; Dan. iii. 28; 2 Chron. ix. 19.

iii. Following a verb and its direct object. E.g. Eccl. ii. 10, "I withheld not my heart from any joy." Universal negation. So Gen. xli. 19; Deut. xxiii. 19 (18); Dan. ii. 10.


v. Following a verb and its indirect object. E.g. Deut. xix. 15, "One witness shall not rise up against
THE USE OF בָּשׁ WITH NEGATIVE PARTICLES. [July,
a man for any iniquity." Universal negation. So Deut. xxiv. 5; 2 Chron. viii. 15.

vi. Following a verb, and preceding its direct object. Only 1 Sam. xxii. 15, הַרְבִּים יְגַוּרַת הָעֵין בָּשׁ "Thy servant knew nothing of all this." Universal negation.

vii. Preceding the verb, and following its direct object. Only Lev. xi. 42, יָסָּרָה זֹהֶ קָשָׁדoker הָעֵין בָּשׁ "Whatsoever goeth upon the belly ... down to everything that hath many feet ... ye shall not eat." Universal negation.

d. Qualified by a relative clause.

i. Preceding the verb. E.g. Num. vi. 4, מַעֲרֹד יָסָּרָה יַגִּיעַ בּוֹ הָעֵין בָּשׁ "Of anything that is made of the vine he shall not eat." Universal negation. So Judg. xiii. 14.

ii. Following the verb. E.g. 1 Kings xv. 5, מַעֲרֹד יָסָּרָה יַגִּיעַ בּוֹ הָעֵין בָּשׁ "And he turned aside from nothing that he commanded him." Universal negation. So Deut. ii. 37 (prep. and verb to be supplied); 1 Sam. xxv. 21. Perhaps, also, Jer. xiii. 21, though this may be called a negation of universal affirmation, as we certainly may designate the passage Deut. xii. 8, "Ye shall not do according to all that we are doing here to-day."

iii. Following a verb and its object. E.g. Lev. xx. 25, יָסָּרָה יַגִּיעַ בּוֹ הָעֵין בָּשׁ "Ye shall not defile your souls ... by anything with which the ground creepeth." Universal negation. The only other passage belonging here is rather an instance of negation of universal affirmation, viz. Josh. i. 18, ... יָסָּרָה יַגִּיעַ בּוֹ הָעֵין בָּשׁ "Whosoever ... will not hear thy words in all that thou commandest him, he shall be put to death."

בָּשׁ WITH בָּשׁ.

The use of בָּשׁ with בָּשׁ is much less frequent. Adopting the same method of classification, we get the following result:

A. Sentences in which בָּשׁ occurs in the subject. In all the cases in construct state with a definite noun or pronoun.

I. As nominative, following the verb. E.g. 2 Sam. xiii. 25, יָסָּרָה יַגִּיעַ בּוֹ הָעֵין בָּשׁ "Let us not go, all of us." Negation of universal affirmation. Not: Let none of us go. Nor: Let only a part of us go. But: Do not ask us — so many as we are — to go, "lest we be chargeable unto thee." So Neh. ix. 32: "Let not all the trouble seem little to thee." Josh. vii. 3, however, is a case of
partial negation: "Let not all the people go up; let about two or three thousand go up."

II. As vocative, following the verb. Only Isa. xiv. 29, "Rejoice not, Philistia, all of thee." Universal negation.

B. Sentences in which  is occurs in the predicate.

I. As the direct object of the verb.

1. In construct state with a definite noun or pronoun, and following the verb. E.g. Josh. vii. 3, "Make not all the people to labor thither." Partial negation, as in the preceding sentence above mentioned. But Ps. ciii. 2 is a case of negation of universal affirmation: "Forget not all his benefits."

2. In construct state with an indefinite noun.


b. Following the verb. E.g. Judg. xiii. 7, "And eat no unclean thing." Universal negation. So Judg. xiii. 4; Ps. lxxix. 6 (5); cxix. 133.

3. Qualified by a relative clause, and following the verb. Only Num. xvi. 26, "And touch nothing of theirs." Universal negation.

II. As the indirect object of the verb, preceded by a preposition.

1. In construct state with a definite noun or pronoun.

a. Following the verb. E.g. Ex. xxxiv. 3, "Let not a man be seen in all the mountain." Universal negation. So Gen. xix. 17; Lev. xviii. 24; Jer. xviii. 18; Prov. iii. 31.

b. Following a verb and its object. E.g. Lev. xi. 43, "Ye shall not defile your souls with any creeping thing." Universal negation. So 1 Sam. xxii. 15.

c. Preceding a verb and its object. Only Ecclesiastes vii. 21, "Give no heed to all the words that they speak." As the subject of  is indefinite, the meaning can hardly be, "Give heed to none of the words that men speak"; for surely we ought to give heed to some things. The following clause, "lest thou hear thy servant curse thee," shows that the thought is: Do not pry into everything that is said, else you will hear too much. Hence this is a case of partial negation; possibly, however, negation of universal affirmation.

2. In construct state with an indefinite noun.
THE USE OF יְּבִינָנָה WITH NEGATIVE PARTICLES. [July,

a. Preceding the verb. Only Jer. ix. 3 (4), יִנְּמֶל הָֽאָדָם יְּבִינָנָהוּ “And trust ye not in any brother.” Universal negation.

b. Following the verb. Only Lev. xvi. 2, יִנְּמֶל הָֽאָדָם יְּבִינָנָהוּ “And let him not enter at all times into the holy place.” A clear case of partial negation, remarkable as the only one in which יְּבִינָנָה is joined with an indefinite noun.

יְּבִינָנָה WITH ךָּאָבָא.

In all the cases in which יְּבִינָנָה is used in connection with ךָּאָבָא the negation is universal. There is no need of presenting any classification of the passages. They are as follows: Gen. xxxix. 23; xlvii. 13; Ex. ix. 14; Num. xi. 6; Judg. xviii. 10; xix. 19; 1 Sam. x. 24; xiv. 39; 2 Sam. xii. 3; 2 Kings iv. 2; v. 15; Isa. li. 18 (בִּי); Jer. x. 7; xii. 12; Nah. ii. 10 (9); Hab. ii. 19; Prov. xiii. 7; Lam. i. 2; Eccl. i. 9; iv. 8, 16; vi. 2; ix. 6; Esth. v. 13; Dan. i. 4; 1 Chron. xvii. 20; xxiii. 26; 2 Chron. xxv. 7.

יְּבִינָנָה WITH יְּבִינָנָתָה.

Of this construction there are five cases.

A. יְּבִינָנָה as subject of the verb, in construct state with an indefinite noun, and following the verb. Only Gen. iv. 15, יִיְּבִינָנָהוּ יְּבִינָנָתָה “That no one finding him should slay him.” Universal negation.

B. יְּבִינָנָה as object of the verb.

I. As direct object.

1. Without a noun, with the article, and following the verb. Only Isa. lxv. 8, יִיְּבִינָנָה יִיְּבִינָנֶת “That I may not destroy the whole.” This is a case of partial negation, or, possibly, of negation of universal affirmation.

2. In construct state with a definite noun, and following the verb. Only Lev. xxvi. 15, יִיְּבִינָנָה יִיְּבִינָנֶת “[And if ye shall despise my statutes, and if your soul abhor my judgments] so that ye will not do all my commandments.” Negation of universal affirmation.

3. In construct state with an indefinite noun, and following the verb. Only Jer. xv. 24, יִיְּבִינָנָה יִיְּבִינָנֶת “To do no work therein.” Universal negation.

II. As indirect object, in construct state with a definite noun, following the verb and its object. Only Jer. xxxv. 8, יִיְּבִינָנָה יִיְּבִינָנֶת יִיְּבִינָנֶת “Not to drink wine all our days.” Universal negation.
The Use of לֹא With Negative Particles.

Only one example: Isa. xxxii. 20, "And none of the cords thereof shall be broken." Universal negation.

Only one example: Deut. xxviii. 55, "Because nothing is left to him." Universal negation.

Only Gen. ii. 5, but here twice: "And no shrub of the field was yet in the earth, and no herb of the field had yet sprung up." Universal negation.

Conclusions.

1. It is not correct to regard every negation in which לֹא occurs as either a strictly universal or a strictly partial one. There is a third kind of negation to which, in default of a better term, has been given the name, "negation of universal affirmation." Of the passages thus designated some may be called universal negations, and others, partial negations; for the line of distinction between this third kind and the two others is not sharply defined. Nevertheless, it is a real and legitimate distinction. It is true, that, in point of fact, every negative proposition must be either universal or partial; or, to put the matter more accurately, that which is denied of the subject is untrue either of the whole or of the part of the subject. But, as a matter of affirmation, the alternative is not so rigid. If a man should affirm that modern republicanism has all grown out of the discovery of the art of printing, another man might reply that it has not all grown out of that discovery; and this denial, thus stated, leaves us in doubt whether he believes that none, or simply not all, has had this origin; for a universal affirmation is equally denied by a partial or a universal negation. We recognize this ambiguity, when, in order to express a universal negation unmistakably, we do not say, "All A is not B," but, "No A is B." As we have seen, there are several clear cases of this sort of negation in the Old Testament. Respecting them the following points may be noted: (a) They all occur in sentences in which לֹא is connected with a definite noun, or (what is equivalent) is defined by a relative clause. (b) They occur chiefly in sentences in which לֹא is connected with the accusative following the verb. (c) In the class of sentences just named the negation of universal affirmation
"predominates over the other two kinds of negation. (d) Yet there is no form of expression in which נ with ל may not express a universal negation. The conclusion must be that in many cases nothing but the connection, or (in the spoken language) the tone of the voice, can certainly indicate the nature of the negation.

2. This last remark may be applied especially to the instances of partial negation that occur. Two of the clearest cases are 1 Kings xi. 13 and Num. xxiii. 13 (B. I. 2. a). Yet, so far as the construction is concerned, there are seven other sentences precisely like these, in which, however, the negation is universal. Yet even here we may notice that נ with the noun or pronoun is in an emphatic position, so as to invite such an emphasis as to the ear might easily make a distinction between a partial and a universal negation. Give to נ in Num. xxiii. 18 the circumflex accent, and the negation is partial; give it the falling slide, and the negation is total. These two are the only unmistakable instances (with one exception to be noticed soon) of partial negations in sentences in which נ is found with נ. Some of the cases of negation of universal affirmation closely border upon these; as e.g. 2 Chron. xxix. 34 and Num. xi. 14 (B. I. 2. c). In connection with נ, however, though the whole number of examples is comparatively small, yet we find three cases (and perhaps four) of partial negation. But here, too, we fail to discern anything in the order of the words, or in their construction, which determines the distinction between the two kinds of negation. Josh. vii. 3 and Ps. ciii. 2 are just alike in respect of construction, but differ in the quality of the negation.

3. It is, however, quite clear that, in general, those grammarians are in the right who assert that there is a difference between the cases in which נ is made definite and those in which it is not. Yet even this proposition is to be limited on both sides. (a) While the cases of partial negation, or of negation of universal affirmation, are almost wholly to be found in the sentences in which נ is made definite, yet the majority even of these sentences are clear instances of universal negation. (b) There is one case of partial negation in a sentence in which נ is indefinite, viz. Lev. xvi. 2 (נ with נ B. II. 2).

4. It follows that the implication in Gesenius’s statement is very misleading. While a truth underlies it, yet it would in fact be more accurate to stop with the general assertion, that נ with נ denotes a universal negation.
5. It follows also that Ewald's statement is inaccurate. E.g. in 1 Sam. xiv. 24 (A. I. 1. b), בָּנָיָּהּ can mean nothing but "all the people," "the whole of the people." But here it is not asserted (as Noldius strangely affirms) that not all the people tasted food, but that none of them did so. So in Ps. xliii. 18 (B. I. 1. b), ובנ therein evidently means "the whole"; otherwise the article has no force. Or does Ewald mean to affirm that we may distinguish between "all the people" and "the whole people"? between "the whole" and "all of it"? But this is idle, or else the distinction between omnis and totus simply involves a begging of the question; i.e. when we know that the negation is partial, we say that בָּנ means totus; otherwise we say that it means omnis. If Balak (Num. xxiii. 18) had wished to say, "Thou shalt see none of them," how else could he have expressed himself? And yet would not בָּנ, in either case, of itself properly mean "the whole of them"?

6. Reasoning a priori, we might have anticipated that a partial negation in Hebrew would be most naturally and unmistakably expressed by placing בָּנ immediately before בָּנ, so that בָּנ rather than the verb should be modified by it. Thus in English if we say, "Not all rich men are happy," we express a partial negation much more unequivocally than if we say, "All rich men are not happy." But there are no genuine instances of this position of the words in Hebrew. There are two passages, however, which at first sight seem to be such; but in each case the construction is elliptical. In 1 Kings xi. 39 (B. II. 1. a, iii) בָּנ immediately precedes בָּנ, and the negation is partial. This lends apparent confirmation to the hypothesis just stated. But in Ps. cvi. 17 (A. I. 2. b) we find a similar case, in which the negation is universal. The passage reads: נִרְגָּל אֶת הַדַּקְרָיִם יִהְיֶשׁ אֶת הַדַּקְרָיִם "Not the dead praise Jehovah, and not all descendents [i.e. none who descend] into silence." Hardly any stress can be laid on the fact that in this sentence the noun is indefinite, whereas in 1 Kings xi. 39 the article is used. For evidently the phrase נִרְגָּל is equivalent to "all those who descend." These passages, therefore, furnish no support to the hypothesis in question. Yet, curiously enough, the hypothesis is confirmed by the closely analogous construction of בָּנ with בָּנ. The same general rule holds respecting this case as respecting בָּנ connected with בָּנ. Ordinarily the negative with בָּנ (generally בָּכִים), means "never." In twenty-seven passages in which they are used together there is no doubt that this is the case. They are Ex.
604. THE USB OF !!» WITH BBGA.TIVB PA.RTlCLES.

[July.

Judg. ii. 1; 1 Sam. iii. 14 (מָר = נֶב); xx. 15; 2 Sam. xii. 10; Isa. xiv. 20; xxxv. 2; xl. 17; lxiii. 19; Jer. xxxvi. 39 (40); xxxvi. 6; Ezek. xxvi. 21; xxvii. 36; xxviii. 19; Joel ii. 2, 26, 27; Ps. xv. 5; xxx. 7 (6); xxxi. 2 (1); lv. 23 (22); lix. 1; civ. 5 (ךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָ�); xl. 15; 2 Sam. iii. 10; Isa. xiv. 20; xxv. 2; xlv. 17; lxvi. 19; Jer. xxxi. 39 (40); xxxv. 6; Ezek. xxvi. 21; xxvii. 36; xxviii. 19; Joel ii. 2, 26, 27; Ps. xv. 5; xxx. 7 (6); xxxi. 2 (1); lv. 23 (22); lix. 1; civ. 5 (ךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָךָ�); cxii. 6; cxix. 93; Prov. x. 80; Eccl. ix. 6.

In these passages נֶב, for the most part, precedes the verb, and follows it; in none of them does it immediately precede the verb. But there are four other passages in which נֶב immediately precedes the verb, and in all these the negation is partial = "not forever." They are Isa. lvii. 16; Ps. ciii. 9; Prov. xxvii. 24; Job vii. 16. There remain only three other examples of this combination; they belong, so far as the position of the words is concerned, to the same class with the twenty-seven; and as to one of them (Gen. vi. 3), there is nothing in the context to require us to render נֶב ... נֶב here otherwise than "never." "My spirit will never hold sway in man," is the rendering most consonant with usage, and one which suits the connection. Jer. iii. 12 reads, נֶב וְנַפְתִּף נֶב "I will not keep [anger] forever." Here the negation seems to be partial; but it may be taken as a reply to the question in verse 5, "Will he keep anger forever?" That is, it may be taken as a case of negation of universal affirmation. Lam. iii. 31 is the only other passage; and this seems to be a clear case of partial negation.—But the fact remains that, except in elliptical constructions, there are no examples of נֶב immediately preceded and qualified by נֶב. And accordingly we are obliged to conclude that the Hebrew language exhibits no specific method of expressing a partial negation by the combination of negatives with נֶב.

7. For convenience of reference we append a list of the passages, arranged in the order in which they occur in the Hebrew Bible, with an indication of the place where they are to be found in the foregoing classification. The abbreviation "p.n." stands for "partial negation"; "n.a." for "negation of universal affirmation." Passages not designated by either of these are instances of universal negation. It will be seen that, of the whole three hundred and twenty-six, there are only six unequivocal cases of partial negation, with a few others that may be so regarded. There are twenty-four cases of negation of universal affirmation, with a few others that may be so regarded. It must be said, however, in regard to some passages in which נֶב is connected with the indirect object, that it is somewhat difficult to determine whether they may be
properly included in the list. Such passages as Job xii. 9 and Hosea vii. 10 might perhaps as well have been omitted.

Deuteronomy.

xxv. 20. B. II. 2. b. ili.

1 Kings.

xx. 31. B. II. 2. b. ili.

xxiii. 13 (n. a.), B. I. 1. a.

xxii. 32 (n. a.), B. II. 1. a. iii.

xxix. 20 (n.), B. II. 1. a. iii.

xxv. 6, B. II. 1. a. iii.

xxi. 18 (n.), B. II. 2. b. ili.

xxii. 25, B. II. 2. b. ili.

xxi. 17, B. I. 5. a.

Vol. XXXI. No. 123.

505
THE USE OF הָיָּה WITH NEGATIVE PARTICLES. [July,

1 Esd. II. 2. b.
iv. 12, A. I. 1. b.

Lamentations.
li. 2 (n.a.?), B. I. 2. b.
iv. 12, A. I. 1. b.

Ecclesiastes.
ii. 10, B. I. 4. a.
ii. 10, B. II. 5. c.
iv. 26, B. II. 6. b.

Daniel.
ii. 10, A. I. 2. a.
iv. 10, B. II. 5. c.
i. 5. (18), A. I. 1. a.
i. 5, B. I. 2. a.
n. 6, B. I. 3. b.
n. 16 (15), A. I. 2. a.
n. 24 (23), A. I. 2. a.
nii. 1. 2. a.
ii. 10, A. I. 2. b.

Zephaniah.
i. 11, B. II. 2. b. II.

Psalms.
xiv. 4, B. I. 1. b.
xxxv. 3, A. I. 1. a.
xxxv. 11, (10), B. I. 3. b.
xxxiv. 33 (22), A. I. 1. b.
xix. 12 (17), B. I. 1. b.
xix. 6 (5), A. I. 2. b.
xxiv. 3, B. II. 2. b.
xxv. 38 (n.a.), B. I. 2. b.
exxv. 17, A. I. 2. b.
exxiv. 2, A. I. 2. b.
exxiv. 21, B. II. 2. c. II.

Proverbs.
i. 19, A. I. 1. a.
iii. 15, A. I. 1. a.
vi. 29, A. I. 1. b.
vi. 30, B. II. 2. b. I.
vi. 31, B. II. 2. a.
xx. 1, A. I. 2. a.
xxx. 30, B. II. 2. a. II.
xxxv. 12, B. II. 1. a. III.

Job.
i. 22, B. II. 2. b.
ii. 10, B. II. 2. b.
xxii. 9, B. II. 2. b.
xxxv. 12, B. I. 2. a.
xxxiv. 27, B. I. 2. a.
xxvii. 24, B. I. 2. b.
xlix. 18, B. II. 2. b.

With הָיָּה.

Gen. xi. 17, B. II. 1. a.
Ex. xxxiv. 3, B. II. 1. a.
Lev. xi. 45, B. II. 1. b.
xvi. 2 (p.n.), B. II. 2. b.
xxviii. 23, B. II. 1. a.
Num. xvi. 26, B. I. 8.
Josh. viii. 8 (n.a.), B. I. 1.
Judg. xiii. 4, B. I. 2. b.
xvii. 7, B. I. 2.
xxxvii. 14, B. I. 2. a.

Notes.—Gen. iii. 1 (B. I. 2. b.), inasmuch as הָיָּה is not the direct object of הָיָּה, might perhaps more appropriately be classed under the division B. II. 2. b. ii. Similarly, Num. xvi. 26 (ַּּּּּּ with הָיָּה B. I. 3.) might be put under B. II. But the verbs here have no other object, are practically transitive, and may be regarded as directly governing the nouns with which the prepositions are joined.