

Deut. 17:2

If there is found among you, in one of the settlements that the LORD your God is giving you, a man or woman who has affronted the LORD your God and transgressed His covenant — 3 turning to the worship of other gods and bowing down to them, to the sun or the moon or any of the heavenly host, something I never commanded — 4 and you have been informed or have learned of it, then you shall make a thorough inquiry. If it is true, the fact is established, that abhorrent thing was perpetrated in Israel, 5 you shall take the man or the woman who did that wicked thing out to the public place, and you shall stone them, man or woman, to death. — 6 A person shall be put to death only on the testimony of two or more witnesses; he must not be put to death on the testimony of a single witness. — 7 Let the hands of the witnesses be the first against him to put him to death, and the hands of the rest of the people thereafter. Thus you will sweep out evil from your midst.

Deut. 13:6

As for that prophet or dream-diviner, he shall be put to death [יִמָּוֵת]; for he urged disloyalty to the LORD your God ... Deut. 13:10 but take his life [תִּהְיֶה רִגְלְךָ]. Let your hand be the first against him to put him to death [לְיָמֵיךָ], and the hand of the rest of the people thereafter. 11 Stone him to death [יָמָוֶת], for he sought to make you stray from the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

Deut. 19:11

If, however, a person who is the enemy of another lies in wait for him and sets upon him and strikes him a fatal blow [יָמָוֶת] and then flees to one of these towns, 12 the elders of his town shall have him brought back from there and shall hand him over to the blood-avenger to be put to death [יָמָוֶת].

מָוֶת יָמָוֶת occurs 30 times in the Bible (sometimes in the plural)

once in Genesis (26:11)

8 times in Exodus (6 times in the Covenant Code, plus 31:14 and 15)

12 times in Leviticus (9 times in Leviticus 20, plus 24:16, 24:17, 27:29)

6 times in Numbers (5 times in Numbers 35, plus 15:35)

Jud 21:5, 2 Kgs 14:6, Ezek 18:13

Joüon-Muraoka, *A Grammar of Biblical Hebrew*, 123d-e

The usual nominal use of the inf. absolute, and the one which is peculiar to it, is that of an **accusative** of the internal object. This linguistic process allows Hebrew to express certain emphatic nuances in a subtle way. It is only from the context that the nuance added by the infinitive can be deduced in each case. Usually the emphasis does not bear on the verbal action itself, but on a modality, which is thus strengthened. [123e] The main cases of **prepositive inf. abs.** are the following: 1) **Affirmation:** Gn 2.17 תָּמוּתָּ מָוֶת *you shall surely die*.

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