

Exod 10:1

Then the Lord said to Moses, “Go to Pharaoh.” וַיֹּאמֶר יְיָ-תְהִי אֶל-מִשֶׁה בֹּא אֶל-פַּרְעֹה

Ex. 6:11

“Go and tell Pharaoh king of Egypt to let the Israelites depart from his land.”

Ex. 7:26

the Lord said to Moses, “Go to Pharaoh and say to him, ‘Thus says the Lord: Let My people go that they may worship Me.

Ex. 9:1

The Lord said to Moses, “Go to Pharaoh and say to him, ‘Thus says the Lord, the God of the Hebrews: Let My people go to worship Me.

Deut. 1:7

Start out and make your way to the hill country of the Amorites and to all their neighbors

פָּנוּ וְסַעַדוּ לְכֶם וּבֹאוּ תֵרַת הָאֲמֹרִי וְאֶל-כָּל-שִׁכְנֵיהֶם

Nahum Sarna, Exodus, JPS Torah Commentary (introduction to 7:14-11:10)

The present narrative is a sophisticated and symmetric literary structure with a pattern of three groups each comprising three plagues. The climactic tenth plague possesses a character all its own. The first two afflictions in each triad are forewarned; the last always strikes suddenly, unannounced. Furthermore, in the case of the first, fourth, and seventh plagues Pharaoh is informed in the morning and Moses is told to “station” himself before the king, whereas in the second of each series Moses is told to “come in before Pharaoh,” that is, to confront him in the palace. Finally, in the first triad of plagues it is always Aaron who is the effective agent; in the third, it is always Moses. [See Abarbanel’s comment to 7:26.]

HALOT

בוא (2550 x): MHb. (meaning “to enter through” superseded by כנס nif.)

qal:—1. to enter; —2. to come (to); —4. the coming of God; —5. misc. [—3. is missing ...]

DCH

בוא 2565.10.393.6 vb. come

Usu. come, but oft. appar. go, even go away (e.g. Jg 6₁₉)

Judg. 6:19

So Gideon went in and prepared a kid, and [baked] unleavened bread from an ephah of flour.

בא אל

Ezek. 10:1 Step inside the wheelwork

“Have sex with ...” – Gen 30:3, 38:8, 2 Sam 16:21

“Come to/along with me ...” – Gen 45:18; 2 Kgs 10:6; Jer 41:6

“Go, and come to ...” – 1 Kgs 1:13; Isa 22:15; Ezek 3:4, 3:11

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<http://www.nebraskapress.unl.edu/product/Commentators-Bible-Exodus.675297.aspx>

Frank Polak, “Verbs of Motion in Biblical Hebrew: Lexical Shifts and Syntactic Structure”

1. SOME NOTES ON SEMANTICS AND SYNTAX OF MOTION VERBS

a. ‘To Go,’ ‘to Come,’ and Orientation

Fillmore’s primary analysis of the semantics of ‘to come’ and ‘to go’ is based on the opposition of the movement away from the speaker (‘to go’), and the motion toward the speaker (‘to come’), or to the addressee, or to the place where the speaker is to position himself at a future point in time (the time of arrival). In the field of caused motion this opposition is paralleled by the contrast between ‘to take’ and ‘to bring.’ In a more generalized account, the speaker functions as *origin* (or *source*) of the movement, the way to be traversed is the *path*, and the position at the end of the path is the *goal* of the movement. When origin or goal are marked by the semantic content of the verb used, this verb is *oriented*; when not, it is *neutral* with regard to orientation.

...

It is to be granted that the preference for orientation towards the deictic center often serves as an expression of the central position of the king, the royal residence, the kingdom, the priests or the Temple. But an explanation along these lines is not always feasible. The king is not at the center of orientation when he is urged to set out for war:

כִּי אַם-בְּנֵי אֶתְּהָ עֲשֵׂה תִנְק לְפָנֶיחָמָה

But go by yourself and do it; take courage for battle, [else]
God will make you fall before the enemy (2 Chr 25:8).

...

In the Abraham tales הלך is more frequent than בוא; in some sections of the Jacob tales בוא is more frequent, but this is not the general picture. In the Joseph tale בוא is heavily preponderant.

...

From a semantic point of view, corpus A differs from corpus C in its striking preference for oriented verbs, בוא, יצא, and הביא, as against the more open system in corpus C, in which nonoriented verbs, such as הלך and לקח, are no less important than the oriented verb, בוא, and in which יצא does not stand out by its frequency.

https://www.academia.edu/10829228/Verbs_of_Motion_in_Biblical_Hebrew_Lexical_Shifts_and_Syntactic_Structure

[Corpus A: “Achaemenid period, consisting of narratives that by their very content are undoubtedly related to the late Babylonian or the Persian era (or its aftermath)”]

[Corpus B: “narratives originating, by their very content or their relation to Deuteronomy, to the late Judean monarchy, i.e., 7th to early 6th century and including the inception of the Babylonian period; the narratives include 1 Kings 3–16; 2 Kings 11–25; Jeremiah Vita, and most of Joshua;”]

[Corpus C: “texts that are not explicitly related to these periods but which from a sociolinguistic and sociocultural point of view seem to originate in the period from the 10th to mid-8th century BCE, including the main stock of the patriarchal narratives (Genesis 12–50), the Samuel-Saul-David complex (1 Samuel 1:1–1 Kings 2:46), and the Elijah-Elisha cycle”]

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