

**This is a naïve perspective, from the PaleoHebrew AlephBeit's
conceptual point of view of each individual letters, of the famous
Biblical story of The Crossing of the Red Sea, from Exodus 14:1-18.**

(This is not a grammatically correct exercise)

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. א Aleph is a plan, an idea; and by the sea seems to be where it's at!

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. ב Beit is a house: Pharaoh is Egypt, therefore Egypt is the house

4 And I will harden Pharaoh's heart, that he shall follow after them; ג Gimel is a camel and has the idea of a foot, even motion: Yah's making will set a motion and I will be **honoured** upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. ד Dalet is a door: and that door is at such a place, by the sea, where Yah commanded Israel to camp, for the Egyptians, when they will come, to enter in, that they may know Yah, which is why that door is set.

And they did so.

5 And it was told the king of Egypt that the people fled: ה Hey 'Behold' o' king! what is going on with the Israelites!

and the heart of Pharaoh and of his servants was turned against the people, ו Uaw the nail that establishes: now their hearts were definitely set against Yah's people. and they said, Why have we done this, that we have let Israel go from serving us? ז Zayin is a weapon and has the idea of cutting off. 'This' word is spelled in Hebrew Zayin-Aleph-Taw just for the record. So, what is this that the Egyptians have done, to cut off Israel from being at their service?

6 And he made ready his chariot, and took his people with him: 7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. ח Hhet is a fence: and here it seems that Pharaoh has fenced in, with him, all that he can.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: ט Tet is something remarkable: obviously something 'remarkable' happens to Pharaoh, so that, even after these 10 'plagues', his heart still resists and chases after Israel! and the children of Israel went out with an high hand. י Yod is the 'hand', literally!

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. כ Kaph is a palm, and as a suffix it means to you, or yours. And here it is as if the Israelites, which were told to return and camp there by the sea, were given to the Egyptians, like 'Here, they're yours'.

10 And when Pharaoh drew nigh, ל Lamed is the staff of authority that Pharaoh used by drawing near those who were his slaves.

the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: מ Mem is water, and carries the idea of 'the hidden', 'within'; and here, that fear is felt

within the Israelites.

and the children of Israel cried out unto the LORD. 11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? ⚡ **Nun** holds the idea of 'life' like that of an offspring; and here the Israelites wanted to carry on their life in Egypt, and not die in the wilderness.

wherefore hast thou dealt thus with us, to carry us forth out of Egypt? ⚡ **Samek** is a support or a pivot; and here the children of Israel ask Moshe what is his support to have them pivot out of Egypt!

12 *Is not this the word* that we did tell thee in Egypt, 👁 **Ayin** is an eye; and here they ask Moshe to see, meaning recall, what they told him back in Egypt saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness. 🗨 **Pey** is a mouth; and that's what we've heard them say....

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14 The LORD shall fight for you, and ye shall hold your peace. 🏹 **Tzade**'s idea is that of righteousness, and to not fear and to trust in Yah is simply a righteous thing to do.

15 And the LORD said unto Moses, Wherefore criest thou unto me? 🗨 **Qoof** for this instance is the question mark!?! Go back to ▼!!

speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. 🏹 **Resh** is the head; and here Yah is telling Moshe, 'Be the head of the event: do what thou hast to do!!'

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: 🗡 **Shin** is a tooth that consume like a fire; and here Yah has lit a fire in the Egyptians' hearts so to keep chasing after the Israelites

and I will get me **honour** upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I *am* the LORD, when I have gotten me **honour** upon Pharaoh, upon his chariots, and upon his horsemen. ✂ **Taw** is a sign of what the initial plan, or idea, was. HONOUR to Yah is even what man was created for, even to the praise of the glory of His grace. And how can they give Him honour at the end, if they have not gotten to know Him?