

**This is a naïve perspective, from the PaleoHebrew AlephBeit's  
conceptual point of view of each individual letters, of the famous  
Biblical story of Moses & the Burning Bush.**

(This is not a grammatically correct exercise)

3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. Here we start with the first letter, א ALEPH , meaning HEAD OF AN OX, and portrays the concept of a PLAN, an idea. So what's the plan here? what's the idea? We will find out along the way, but it seems that the mountain plays a part in the plan.

2 And the angel of Yahuah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. This is the second letter, ב BEIT meaning a HOUSE, and it can also portray the concept of a corps, an entity, even a people, a nation. Here a body, an object appeared. Something lively and burning, but not consuming! It probably looked alive, surreal! This bush is obviously the host of something wonderful!

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. The ג GIMEL is a CAMEL, and carries the idea of transportation, even that of a FOOT. Moshe lengthened his way to investigate. He made a detour to figure out. That's how wonderful that sighting was!!

4 And when Yahuah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. The ד DALET is a DOOR and carries the idea of CHOICE, also that of the heart, because choices come from the heart. When Yahuah saw that Moshe turned to see, He chose to call him. When Moshe heard his name twice, he chose to give a reply. Simply.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Behold the letter ה HEY means BEHOLD, and holds the concept of light, even that of revelation. There is something here to pay attention, to be cautious about: there seem to be

a double meaning in this verse, as if there was a scandal with the sandals, making his feet to act treacherously, if we may say. We need, as a suggestion, to pay a closer look, to shed light at the deeper meaning of some of the words in some of these verses!

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Now the **𐤅**VAW which is a NAIL, or a hook, establishing a connection. The connection here is the God of your father!

And Moses hid his face; for he was afraid to look upon God. And the **𐤆**ZAYIN meaning to arm; also to adorn. The idea of CUT OFF is carried by this letter. So Moshe cut off his sight, or adorned his eyes for to be unable to see.

7 And Yahuah said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Here we have the **𐤇**HhET which hold the concept of a WALL, also that of a fence: from a tiny cell to a huge castle, from a minuscule lot to a wide and spacious piece of land. And here we meet the case: Yahuah's people is afflicted in a country that's not their own. So He's going to take them out from that country and bring them into another country to give it to them. From being a stranger in a **𐤇** filled with affliction, to being an owner in a **𐤇** flowing with milk and honey!

11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. The **𐤈**TET. Tet is a MARK and can be a token, something reMARKable: as if Yahuah would say, «Mark my words Moshe, upon this mountain you will serve

Me!» And here we have a hint about the whole plan **א**. Also the Hebrew word translated 'token' has also this for meaning: sign, signal, symbol, miracle, to consent, to signal, and it is a letter (of the AlephBeit).

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Yahuah The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Obviously the **י** YOD, yes the famous Yod, which letter, by itself, can be identified as The Creator's Name: because the idea it holds is that of a working hand, like that of a craftman; and the Hebrew word Yod means HAND.

16 Go, and gather the elders of Israel together, and say unto them, Yahuah The God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. 18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Yahuah The God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to Yahuah our God. 19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Here is the **כ** KAPH meaning a PALM. «You will fill your palms (of the hands) with the spoils from the Egyptians!» Also the word spelled KAPH-PEY-HEY means to subdue, to force, to compel; and it seems, at this point, that it is as if **אֵיכָז** will have made, by His hand, so that the Egyptians will force the Hebrews people to just

leave at once.

4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, Yahuah hath not appeared unto thee. 2 And Yahuah said unto him, What *is* that in thine hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And Yahuah said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5 That they may believe that Yahuah the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. Ah! The ל LAMED literally means the ROD of the teacher. So a rod, a stick, a lamed, it's pretty much the same thing! The concepts of 'guidance' and of 'authority' are Lamed.

6 And Yahuah said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. There the letter מ MEM is WATER. Mem brings to thought the secret place of a mother's womb, like something inside, hidden.....And the letter נ NUN which is the fish that jumps out of water (its environment); or a bird coming out of its shell; even a butterfly that comes out of its cocoon (metamorphosis). Both these letters, מ & נ's concepts go hand in hand, since the first is the hidden environment, and the last is what comes out of that it.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*. We have here the earth as the כּ SAMEK, which means a SUPPORT, a pivot: like a Menorah, or candelier, used as a support for oil to be transformed into light; and like a Shofar, or trumpet, used as a support for wind/breath to be transformed into sound; now here earth is the support used upon which the poured water will be transformed into blood.

10 And Moses said unto Yahuah, O my Lord, I *am* not eloquent, neither heretofore, nor since thou

hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue. See!?! The  AYIN? Truly Ayin is an EYE, with the idea of observing, discerning, making conclusion. So, have you not yet noticed that Moshe has hard time expressing himself?

11 And Yahuah said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I Yahuah? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. Pfff! The  PEY. Is Pey the mouth? Yep! That's right, it means MOUTH!!! And it hold the concept of fellowship, confession, prayer, singing, even feasting, and we can add also inspiration.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send. 14 And the anger of Yahuah was kindled against Moses, The  TZADEY!?! The form of this letter in the ancient Hebrew is that of a FISH HOOK;  had hooked Moshe, and it seems here that he was trying to find his way 'off the hook'. Adding the next letter Quph to the word Tzadey, becoming TzadiQ, and now meaning to be just, to be righteous; this is the idea that  portrays.

and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs. The  QUPH means EYE OF A NEEDLE. It carries the idea of a long reach, so Yahuah is reaching out to Aharon to serve as Moshe's spokesman. At the same time, Quph can be connected with the idea of hope, which is a long reach in time, in the future. So Moshe's hope is met, with that other man: yet they'll work as a team, and what a nice thing will that be with his own brother!!

18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. The  RESH means HEAD, chief. Exaltation is a Resh concept. Here, for

that matter, the exaltation of Freedom. «You're free to go!»

19 And Yahuah said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. The **W** SHIN is a TOOTH, and holds the idea of eating, therefore of consumption, like that of FIRE. These 'men are dead' meaning their life is consumed...

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21 And Yahuah said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith Yahuah, Israel *is* my son, *even* my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn. Finally the **X** TAW, the SIGN. The Hebrew word translated 'wonders' has also this for meaning: miracle, sign, proof, and demonstration. Now all these wonders put together make one BIG sign of redemption, a demonstration for our generation, of that miracle we call The Exodus!!! And today we find proofs of that wonderful event.....

To conclude, let's go back to **X**, to the Mountain, the Horeb, even mount Sinai. (in the land of Midian, called Jebel el Lawz which is the 'mountain of almonds', and near by, Jebel Maqla, which is the 'burnt mountain') This location is definitely a proof that The Creator, **אֱלֹהִים**, happen to have left SIGNS, litteral **X**s, of His dealings with the Hebrew people right there, like He had PLANned.