

### **Parshas Beshalach –The Wisdom of Jewish Song:**

1. **Midrash Shmos Rabbah 23; 4:** “She opens her mouth with wisdom, and a lesson of kindness is on her tongue,” From the day that G-d created the world until the Jewish people stood at the sea, we never found any person sing a song to G-d, besides the Jewish people. G-d created First Man, and he did not sing a song. He saved Avraham from the fiery furnace and the kings, and he did not sing a song...once the Jewish people entered the sea and it split for them, they immediately sang a song before G-d... G-d said, “ For these I have been waiting!”
2. **Talmud Sanhedrin 94a:** G-d wanted to make Chezkihah the Messianic King and Sancheirev the war of Gog and Magog. Said the attribute of justice to G-d, “Almighty, if you did not make King David, who said many songs and praises before you, the Messianic King; Chezkihah, who you did many miracles for him and he did not sing a song before you, will you make him the Messianic King?”
3. **Midrash Shmos Rabbah 23; 3:** Moshe said to Hashem; “In the area which I sinned before you, I will now praise you... I know that I sinned before You with the word ‘Az’, when I said, ‘From then [Mai Az] that I came to Pharaoh,’ now that you have drowned him in the sea, I will praise you with the word ‘Az’, as it says ‘Az Yashir Moshe’ – ‘Then Moshe sang.’”
4. **Midrash Shmos Rabbah 21; 5:** What is the meaning of, “And Pharaoh approached?” Rather, he brought the Jewish people close to the Teshuva, which they did. .... Pharaoh’s approach to the Jewish people was better than one hundred prayers and fasts. Why? Once the Jewish people saw them chasing after them, they were greatly afraid, and raised their eyes heavenly ward, did Teshuva, and prayed...Why did G-d do this to them? Because He lusted for their prayers. This is analogous to a king who was traveling on the road and heard a princess crying out to him, “Please save me from the hand of these thieves!”...At that moment G-d said, “For this reason I wanted to hear your voices.”
5. **Shmos 20; 21:** Wherever I permit my name to be mentioned I shall come to you and bless you.
6. **Psalm 118:** From the straights I called upon you G-d, G-d answered me with expansiveness...They encircle me, they also surround me; in the name of Hashem I cut them down!..I thank you for you have answered me [caused me to suffer] and became my salvation.
7. **Shmos 14; 2:** Speak to the Children of Israel and let them turn back and encamp before ‘Pi – Hachiros’.
8. **Rashi:** This is ‘Pisom.’ And at this point it is called, ‘Pi- Hachiros’ because the Israelites had become free men.
9. **Song of Songs 2; 14:** O my dove, you are in the clefts of the rock, in the covert of the cliff, Let me see your countenance, let me hear your voice, because your voice is pleasant and your countenance is beautiful.
10. **Midrash Tehillim 114:** “The sea saw and fled,’ what did it sea? The casket of Yosef went down in the sea. G-d said, “ Let it run from the one who ran,” as it said, ‘And he ran and went outside.’ So too the sea should run away before you.”
11. **Midrash Shmos Rabbah 21; 7:** When the Jewish people were leaving Egypt, The angel Samael prosecuted against them. This is analogous to a shepherd who was trying to cross his flock over a river, while a wolf was attacking. He tossed him a fat lamb saying, “ Let him deal with this one. Meanwhile I will cross the flock and then come back for this one.” Similarly, Samael was prosecuting the Jews saying, ‘ until know they were worshipping idols and now you are going to split the sea for them?” What did G-d do? He gave Job over to him saying, “ Let him bother with him, while I cross the Jews through the sea. Then I will save Job.”
12. **Shmos 13; 17:** It happened when Pharaoh sent out the people that G-d did not lead them by the way of the Land of the Philistines, because it was near, for G-d said, “perhaps the people will reconsider when they see a war, and they will return to Egypt.”