

Singing Your Own Song: Leadership Lessons from the Crossing of the Reed Sea

Miriam, by Rabbi Rachel Barenblatt

My parents named me
 for the daughter of Amram
 and the Levite woman Yocheved:
 prophetess with a timbrel
 who cast her baby brother
 on the mercies of the Nile.

Our name means Bitter Waters
 like the salt-encrusted sea
 into which the Jordan flows.

Or perhaps Sea of Myrrh—
 that sticky precious resin
 scenting the anointing oil

which Moshe once used
 to consecrate the Mishkan,
 the place where Presence dwelled.

My namesake had a well
 which followed the Israelites
 in all their wandering,

a sweet spring in the desert
 bringing clarity to the heart
 of anyone who cupped their hands

and drank. Will I too
 be a wellspring of Torah,
 a source of living waters,

or will I stagnate here
 in this backwater town
 never hearing the voice of God?

Rabbi Rachel Barenblatt is a longtime blogger at [The Velveteen Rabbi](#) and a cofounder of [Bayit](#), a collective of clergy, liturgists, artists, and educators that develops and distributes online Judaism resources.

Nachshon, Who Led the Way – a poem by Jacqueline Jules

Trapped between the Red Sea
 and Pharaoh's army
 Nachshon listened while others
 bickered over who would go first.

He watched Moses cry and pray.

Then he stepped into the water.

I close my eyes
 and imagine Nachshon,
 moving forward with faith, despite
 being drenched to the chin.

Did he know the sea would split
 before it covered his head?

That Adonai would admonish Moses
 for offering prayer when action was needed?

When my moment on the shore has passed,
 will it be said I stepped into the water
 instead of standing back, waiting
 for someone else to go first?

*Jacqueline Jules is the author of *Manna in the Morning* (Kelsay Books, 2021) and *Itzhak Perlman's Broken String*. Visit www.jacquelinejules.com*

I. Miriam

1) Exodus 2:1 – 10

1) A certain man of the house of Levi went and married a Levite woman.2) The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months.
 3) When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile.
 4) *And his sister stationed herself at a distance, to learn what would befall him.*
 5) The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She saw the basket among the reeds and sent her slave girl to fetch it.
 6) When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."
 7) *Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?"*
 8) And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother.
 9) And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it.10) When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

שמות ב: א-י

א) וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי: (ב) וַתְּהַר הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים: (ג) וְלֹא־יָכְלָה עוֹד הַצְּפִינֹו וַתִּקְחֵהוּ לִפְתַּח־לֶחֶם תְּבַת גֹּמָא וַתַּחְמְרָהּ בַּחֲמֹר וּבְזָפֶת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בְּסוּף עֲלֻפֹת הַיָּאֵר: (ד) וַתַּצֵּב אֶחָתוֹ מֵרַחֵק לְדַעַה מִהַיַּעֲשֶׂה לוֹ: (ה) וַתֵּרָד בַּת־פַּרְעֹה לָרְחוּץ עַל־הַיָּאֵר וַנַּעֲרֹתֶיהָ הִלְכֹת עֲלֵיד הַיָּאֵר וַתֵּרָא אֶת־הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אֶמְתָּהּ וַתִּקְחֶהּ: (ו) וַתִּפְתַּח וַתֵּרָאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נֹעַר בֶּכֶה וַתִּחַמְלַם עָלָיו וַתֹּאמֶר מִי־לָדִי הָעִבְרִים זֶה: (ז) וַתֹּאמֶר אֶחָתוֹ אֶל־בַּת־פַּרְעֹה הַאֲלֹף וַקְּרָאתִי לָךְ אִשָּׁה מִיִּזְרָאֵל מִן־הָעִבְרִית וַתִּיַּקֵּן לָךְ אֶת־הַיֶּלֶד: (ח) וַתֹּאמְרָהּ בַּת־פַּרְעֹה לָכִי וַתֵּלֶד הָעֲלֻמָּה וַתִּקְרָא אֶת־אִם הַיֶּלֶד: (ט) וַתֹּאמֶר לָהּ בַת־פַּרְעֹה הִילִיכִי אֶת־הַיֶּלֶד הַזֶּה וְהִינִקְהוּ לִי וְאֲנִי אֶתֵּן אֶת־שְׂכָרְךָ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתִּנְיִקְהוּ: (י) וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מֵרַחֲמִים מְשִׁיתָהוּ:

2) Exodus Rabbah 1:22 (C. 5th C Israel)

"And his sister stood back" - Why did Miriam stand back?
 Rabbi Amram said in the name of Rav: "Because Miriam had prophesied: 'In the future, my mother will give birth to a son who will save Israel'. **When Moshe was born, the whole house was filled with light; her father rose and kissed her on the head.** He said to her: 'My daughter! Your prophecy has come to pass' - as it is written [Exodus 15:20]: 'And Miriam the prophetess, sister of Aharon, took up the timbrel.' [Why was she called] 'Sister of Aharon,' and not 'sister of Moshe'?! **Because when she issued her prophecy, she was [only] the sister of Aharon - Moshe had not been born yet.** When she cast him into the Nile, her mother rose and struck her on the head. She said: 'My daughter! What has become of your prophecy?!' This is why it is written 'his sister stood back etc.': in order to know would become of her prophecy.
And our Rabbis taught: This entire verse speaks [not of Miriam, but] of the Holy Spirit. 'And she stood...' refers to 'The LORD came and stood...' [I Samuel 3:10]; '[His] sister' refers to 'Say to Wisdom: "You are my sister"' [Proverbs 7:4]. 'Back' refers to 'The Lord appeared to me from far back' [Jeremiah 31:3]. 'In order to know what would happen to him' refers to 'For the LORD is a God of knowledge.' [I Samuel 2:3]".

שמות רבה א: כב

וַתַּצֵּב אֶחָתוֹ מֵרַחֵק, לָמָּה עֲמְדָה מֵרַחֵק מֵרַחֵק, אָמַר רַבִּי עֲמַרְם בְּשֵׁם רַב לְפִי שְׁהִיְתָה מֵרַחֵק מֵתִנְבְּאוֹת וְאוֹמְרֵת עֵתִידָה אֲמִי שְׁתֵּלֶד בֶּן שְׁיֹשִׁיעַ אֶת־יִשְׂרָאֵל, כִּי־וַיִּנְוֹלַד מֹשֶׁה נִתְמַלֵּא כָּל הַבַּיִת אוֹרָה, עֲמַד אָבִיהָ וַנִּשְׁקָהּ עַל רֹאשָׁהּ, אָמַר לָהּ בְּתִי נִתְקַיְמָה נְבוֹאָתְךָ, הִיִּינוּ דְכָתִיב (שמות טו, כ): וַתִּקַּח מֵרַחֵק הַנְּבִיאָה אַחֹת אֶהְרֹן וְאֶת־הַתֵּף, אַחֹת אֶהְרֹן וְלֹא אַחֹת מֹשֶׁה, אֲלֵא שְׂאֵמְרָה נְבוֹאָה זוּ כְּשֶׁהִיא אַחֹת אֶהְרֹן וְעַד־כֵּן לֹא נוֹלַד מֹשֶׁה, וְכִי־וַיִּשְׁהַטִּילוּהוּ לַיָּאֵר, עֲמְדָה אִמָּה וְטָפְחָהּ לָהּ עַל רֹאשָׁהּ, אָמְרָה לָהּ בְּתִי וְהִיכֵן נְבוֹאָתְךָ, וְהִיִּינוּ דְכָתִיב: וַתַּצֵּב אֶחָתוֹ מֵרַחֵק וְגוֹי. לְדַעַת מַה יְהִי בְּסוּף נְבִיאוּתָהּ. וְרַבֵּנּוּ אָמְרִין כָּל הַפְּסוּק הַזֶּה עַל שֵׁם רוּחַ הַקֹּדֶשׁ נֹאמֶר, וַתַּצֵּב, עַל שֵׁם (שמואל א ג, י): וְנִבְאָה ה' וַיִּתְצֵב. אַחֹתוֹ, עַל שֵׁם (משלי ז, ד): אָמַר לַחֲכָמָה אַחֲתִי אֶת. מֵרַחֵק, עַל שֵׁם (ירמיה לא, ב): מֵרַחֵק ה' נִרְאָה לִי. לְדַעַת מַה יַּעֲשֶׂה לוֹ, עַל שֵׁם (שמואל א ב, ג): כִּי אֵל דַּעוֹת ה' וְכֹל הַעֲנִין.

<p>3) Exodus 15: 1-3, 20-21</p> <p>1) Then Moses and the Israelites sang this song to God. They said: I will sing to God, for God has triumphed gloriously; Horse and driver have drowned in the sea.</p> <p>2) The Lord is my strength and might; God has become my deliverance. This is my God and I will enshrine God; The God of my parent, and I will exalt God.</p> <p>3) God the Warrior—'ה is God's name!</p> <p>---</p> <p>20) Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels.</p> <p>21) And Miriam chanted for them: Sing to the Lord, for God has triumphed gloriously; Horse and driver God has hurled into the sea.</p>	<p>שמות טו:א-ג, כ-כא</p> <p>אָז יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל אֶת־ הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה סוֹס וְרֹכֵבוֹ רָמָה בַּיָּם: עָזִי וְזִמְרֹתַי לַיהוָה לִישׁוּעָה זֶה אֱלֹהֵי וְאֵנֹהוּ אֱלֹהֵי אָבִי וְאֶרְמָמְנֶהוּ:</p> <p>---</p> <p>וַתִּקַּח מִרְיָם הַנְּבִיאָה אַחֹת אֶהֱרֹן אֶת־תִּמְבֵּל בְּיָדָהּ וַתֵּצְאוּ כָּל־הַנְּשִׂימֹת אֶחָדָה בְּתַפִּים וּבַמְחֹלֹת: וַתִּזְעַן לָהֶם מִרְיָם שִׁירוֹ לַיהוָה כִּי־ גָּאָה גָּאָה סוֹס וְרֹכֵבוֹ רָמָה בַּיָּם</p>
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<p>4) Mekhilta DeRabbi Yishmael, Tractate Shirah 10:16-17 (C. 5th C Israel)</p> <p>"A timbrel in her hand": From where did they have timbrels and dance (instruments) in the desert? Being righteous and knowing for certain that the Holy Blessed One would perform miracles and mighty acts for them when they left Egypt, they prepared timbrels and (dance) instruments for themselves. (Ibid. 21)</p> <p>"And Miriam answered to them: Sing to the God, for God is exalted (over all the) exalted: horse and its rider God cast into the sea": Scripture teaches us that just as Moses chanted the song to the men, so did Miriam chant song to the women</p>	<p>מכילתא דרבי ישמעאל, מסכתא דשירה</p> <p>י"ט"ז-י"ח</p> <p>את התוף בידה, וכי מנין היו להם לישראל תופים ומחולות במדבר אלא הצדיקים היו מובטחים ויודעים שהקב"ה עושה להם נסים וגבורות עת שיוצאין ממצרים והתקינו להם תופים ומחולות.</p> <p>ותען להם מרים שירו לה' כי גאה גאה סוס ורוכבו רמה בים, מגיד הכתוב כשם שאמר משה שירה לאנשים כך אמרה מרים שירה לנשים שנאמר שירו לה' וגו'.</p>
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II. Nachshon

<p>5) Exodus 14:10-22</p> <p>10) As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to God. 11) And they said to Moses, "Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt?"</p> <p>12) Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness?'"</p> <p>13) But Moses said to the people, "Have no fear! Stand by and witness the deliverance which God will work for you today; for the Egyptians whom you see today you will never see again.</p> <p>14) will battle for you; you hold your peace!"</p> <p>15) Then God said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward. 16) And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. 17) And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots, and his riders. 18)</p>	<p>שמות יד: י-כב</p> <p>וּפְרָעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־ עֵינֵיהֶם וַהֲנִיחַ מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ יְהוָה: וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמַּבְלִי אֵינִי קָבְרִים בְּמִצְרַיִם לְקַחְתֶּנּוּ לְמוֹת בְּמִדְבָּר מֵהָאֵת עֲשִׂיתָ לָנוּ לְהוֹצִיאֵנוּ מִמִּצְרַיִם: הֲלֹא־זֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־ מִצְרַיִם כִּי טוֹב לָנוּ עֲבַד אֶת־מִצְרַיִם מִמֹּתֶנּוּ בְּמִדְבָּר: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאוּ הַתִּיַצְבוּ וַרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לָרְאוֹתֶם עוֹד עַד־עוֹלָם: יְהוָה יִלָּחֵם לָכֶם וְאַתֶּם תַּחַרְשׁוּן: {פ} וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלַי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסְעוּ: וְאַתָּה הָרֵם אֶת־מִסְפָּדְךָ וְנִטְהַר אֶת־יָדְךָ עַל־ הַיָּם וּבִקְעָהוּ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֵּשָׁה:</p>
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Let the Egyptians know that I am God, when I gain glory through Pharaoh, his chariots, and his riders."

19) The messenger of God, who had been going ahead of the Israelite army, now moved, and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them,

20) and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night.

21) Then Moses held out his arm over the sea and God drove back the sea with a strong east wind all that night and turned the sea into dry ground. 22) The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left.

וְאֵיךְ הִנְי מַחֲזֵק אֶת־לֵב מִצְרַיִם וְיָבֹאוּ
 אַחֲרֵיהֶם וְאֶכְפְּדָה בַּפָּרְעָה וּבְכָל־חֵילוֹ
 בְּרַכְבוֹ וּבַפָּרָשָׁיו:
 וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בְּהַכְפֹּדִי
 בַּפָּרְעָה בְּרַכְבוֹ וּבַפָּרָשָׁיו:
 וַיִּסַּע מִלֶּאֱדָה הָאֱלֹהִים הַחֲלֹדָד לִפְנֵי מַחֲנֵה
 יִשְׂרָאֵל וַיִּלְךְ מֵאַחֲרֵיהֶם וַיִּסַּע עִמּוּד הָעָנָן
 מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם:
 וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה
 יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֲשֵׁךְ וַיָּאֵר אֶת־
 הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה:
 וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ
 יְהוָה אֶת־הַיָּם בְּרוּחַ קָדִים עֶזְרָה כָּל־
 הַלַּיְלָה וַיִּשַׁם אֶת־הַיָּם לְחֹרֵבָה וַיִּבְקְעוּ
 הַמַּיִם:
 וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בַּתּוֹךְ הַיָּם בַּיַּבֶּשֶׁה
 וְהַמַּיִם לָהֶם חוֹמָה מִיְּמִינָם וּמִשְׂמָאלָם:

7) Babylonian Talmud Tractate Sotah 36b – 37a (C. 6th C Babylonia)

§ **What** was the incident where **Judah** sanctified God’s name in public?

As it is taught in a *baraita* that **Rabbi Meir would say: When the Jewish people stood at the Red Sea, the tribes were arguing with one another. This one was saying: I am going into the sea first, and that one was saying: I am going into the sea first. Then, in jumped the tribe of Benjamin and descended into the sea first, as it is stated: “There is Benjamin, the youngest, ruling them [rodem]”** (Psalms 68:28). **Do not read** it as: **“Ruling them [rodem]”**; rather, read it as: **Descending [red]** into the sea [yam]. **And the princes of the tribe of Judah were stoning them [rogmim otam]** for plunging in first and not in the proper order, **as it is stated** in the continuation of the verse: **“The princes of Judah, their council [rigmatam]”** (Psalms 68:28).

Therefore, Benjamin the righteous was privileged to serve as host to the Divine Presence of the Almighty, as the Temple was built in the territory of Benjamin, **as it is stated** in Moses’ blessing for the tribe of Benjamin: **“The beloved of the Lord shall dwell in safety by Him; He covers him all the day, and God rests between his shoulders”** (Deuteronomy 33:12).

Rabbi Yehuda said to Rabbi Meir: **That is not how the incident** took place. **Rather, this tribe said: I am not going into the sea first, and that tribe said: I am not going into the sea first.** Then, in **jumped** the prince of Judah, **Nahshon ben Amminadab, and descended into the sea first,** accompanied by his entire tribe, **as it is stated: “Ephraim surrounds Me with lies and the house of Israel with deceit, and Judah is yet wayward toward God [rad im El]”** (Hosea 12:1), which is interpreted homiletically as: **And Judah descended [rad] with God [im El]. And in this regard, the tradition, i.e., the Writings, explicates Nahshon’s prayer at that moment: “Save me, God; for the waters are come in even unto the soul. I am sunk in deep mire, where there is**

תלמוד בבלי מסכת סוטה לו: -לז:

יהודה מאי היא? דתנינא, היה רבי מאיר אומר: כשעמדו ישראל על הים היו שבטים מנצחים זה עם זה, זה אומר: אני יורד תחילה לים, וזה אומר: אני יורד תחילה לים, קפץ שבטו של בנימין וירד לים תחילה, שנאמר: "שם בנימין צעיר רדם", אל תקרי "רדם" אלא "רד ים". והיו שרי יהודה רוגמים אותם, שנאמר: "שרי יהודה רגמתם". לפיכך זכה בנימין הצדיק ונעשה אושפיזן לגבורה, שנאמר: "ובין כתפיו שכר".

אמר לו רבי יהודה: לא כך היה מעשה, אלא זה אומר: אין אני יורד תחילה לים, וזה אומר: אין אני יורד תחילה לים, קפץ נחשון בן עמינדב וירד לים תחילה, שנאמר: "סבבני בכחש אפרים ובמרמה בית ישראל ויהודה עד רד עם אל". ועליו מפרש בקבלה: "הושיעני אלהים כי באו מים עד נפש... טבעתי ביון מצולה ואין מעמד וגו'", "אל תשטפני שבלת מים ואל תבלעני מצולה וגו'".

<p>no standing...let not the water flood overwhelm me, neither let the deep swallow me up” (Psalms 69:2–3, 16). At that time, Moses was prolonging his prayer. The Holy Blessed One, said to him: My beloved ones are drowning in the sea and you prolong your prayer to me? Moses said before God: Master of the Universe, but what can I do? God said to him: “Speak to the children of Israel that they go forward. And you, lift up your rod and stretch out your hand” (Exodus 14:15–16). For this reason, because Nahshon and the tribe of Judah went into the sea first, the tribe of Judah merited to govern Israel, as it is stated: “Judah became God’s sanctuary, Israel God’s dominion. The sea saw it and fled” (Psalms 114:2–3). The <i>baraita</i> interprets the verses in this manner: What is the reason that Judah became His sanctuary and Israel came under His dominion? It is because “the sea saw it and fled.”</p>	<p>בְּאוֹתָהּ שָׁעָה הָיָה מַשָּׁה מֵאֲרִיזָה בְּתַפְלָה, אָמַר לוֹ הַקְדוּשׁ בְּרוּךְ הוּא: יְדִידֵי טוֹבְעִים בַּיָּם וְאַתָּה מֵאֲרִיזָה בְּתַפְלָה לִפְנֵי? אָמַר לִפְנֵיו: רַבּוֹנוּ שֶׁל עוֹלָם! וּמָה בְּיָדִי לַעֲשׂוֹת? אָמַר לוֹ: "דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסְעוּ. וְאַתָּה הָרַם אֶת מִטְעָן וְנִטָּה אֶת יְדָדִךָ וְגו'". לִפְיָדָה, זָכָה יְהוּדָה לַעֲשׂוֹת מִמְשָׁלָה בְּיִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הֲיִתָּה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְשָׁלוֹתֵינוּ", מָה טַעַם "הֲיִתָּה יְהוּדָה לְקִדְשׁוֹ וְיִשְׂרָאֵל מִמְשָׁלוֹתֵינוּ" — מִשּׁוּם ד'הֵימָּה רָאָה וְיָנַס".</p>
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<p>8) Exodus 6:23 (23) Aaron took to wife Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.</p>	<p>שמות ו' כ"ג (כג) וַיִּקַּח אֶהָרֹן אֶת־אֵלִישֶׁבַע בַּת־עַמִּינָדָב אַחֹת נַחֲשׁוֹן לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־נָדָב וְאֶת־ אֲבִיהוּא אֶת־אֵלְעָזָר וְאֶת־אִיתָמָר:</p>
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<p>9) Numbers 7:12 (12) The one who presented his offering on the first day was Nahshon son of Amminadab of the tribe of Judah.</p>	<p>במדבר ז' י"ב (יב) וַיְהִי הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת־קֶרְבָּנוֹ נַחֲשׁוֹן בְּרַעַמִּינָדָב לְמִטָּה יְהוּדָה:</p>
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<p>10) Numbers 10:14 (14) the first standard to set out, troop by troop, was the division of Judah. In command of its troops was Nahshon son of Amminadab;</p>	<p>במדבר י' י"ד (יד) וַיִּסָּע דָּגֵל מַחֲנֵה בְנֵי־יְהוּדָה בְּרִאשׁוֹנָה לְצַבָּאתָם וְעַל־צַבָּאוֹ נַחֲשׁוֹן בֶּרֶךְ־ עַמִּינָדָב:</p>
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<p>11) Ruth 4:18-22 (18) This is the line of Perez: Perez begot Hezron, (19) Hezron begot Ram, Ram begot Ammi-nadab, (20) Amminadab begot Nahshon, Nahshon begot Salmon, (21) Salmon begot Boaz, Boaz begot Obed, (22) Obed begot Jesse, and Jesse begot David.</p>	<p>רות ד' י"ח-כ"ב (יח) וְאֵלֶּה תּוֹלְדוֹת פְּרָצַי פְּרָצַי הוֹלִיד אֶת־חֶצְרוֹן: (יט) וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב: (כ) וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־ שַׁלְמוֹן: (כא) וְשַׁלְמוֹן הוֹלִיד אֶת־בְּעֻזָּה וּבְעֻזָּה הוֹלִיד אֶת־עוֹבֵד: (כב) וְעוֹבֵד הוֹלִיד אֶת־יֵשׁוּי וְיֵשׁוּי הוֹלִיד אֶת־ דָּוִד:</p>
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III. You

12) Midrash Pirkei DeRebbe Eliezer 42:5 (C. 9th C Babylonia)

Rabbi Eliezer said: On the day when God said, "Let the waters be gathered together" (Gen. 1:9), on that very day were the waters congealed, and they were made into twelve valleys, corresponding to the twelve tribes, and they were made into walls of water between each path, and (the people) could see one another, and they saw the Holy Blessed One, walking before them, but the heels of God's feet they did not see, as it is said, "Your way was in the sea, and thy paths in the great waters, and thy footsteps were not known" (Ps. 77:20).

פרקי דרבי אליעזר מב:ה

ר' אליעזר אומר, ביום שאמ' הב"ה יקוו המים בו ביום נקפאו המים ונעשו שנים עשר חלקים כנגד שנים עשר שבטים ועשו חומות מים בין שביל לשביל והיו רואין אלו את אלו וראו הב"ה מהלך לפניהם ועקבות רגליו לא ראו שני בים דרכך ושבילך במים ראו.

13) Sefat Emet, Leviticus, Passover 31:6
(Rabbi Yehudah Aryeh Leib Alter, 19th C Poland)

Who split the the Sea of Reeds into sections (Psalms 136:13) - There is an interpretation that the Sea was split into twelve sections, one for each tribe.

And why does this matter? This is simply to teach us, that each tribe was worthy of having the sea split because of it! And not only this, but every single person from the Jewish people was worthy of having the sea split for him. That is why it is written: You who drove back the sea with Your might (Psalms 74:13) – it means you cut the sea up into tiny pieces. Every Jew had a portion in the splitting of the sea. And that is why the Jewish people were blessed by the sand of the sea, that every person has a part of the heavens, the earth, and the sea.

שפת אמת ויקרא פסח לא:ו

איתא לגזור ים סוף לגורים שנגזר ליי"ב גזירים לכל שבט דרך אחר. ומאי נ"מ בזה. רק להודיע שכל שבט כדאי לגזור הים בשבילו. ולא זו בלבד רק כל איש ישראל ראוי לקרוע הים בשבילו. לכן כי פוררת בעזך ים משמע לפירורין. לכל איש ישראל הי' חלק בקיי"ס. ובניי נתברכו כחול הים שיש לכל אחד חלק בשמים ובארץ ובים.