2. My strength and song is the Lord, and He has thrown into the sea.

This is my God, and He is become my salvation;

and I will glorify Him;
My father's God,
and I will exalt Him.

Rashi — אֵל חָיָיו וּנְפָעֲלוֹ
Him it is "whom I will exalt,
"The God of my father" (indicates)
that I am not the first (graced with)
Him holiness, i.e.,
I am not the first
to hallow him,
but the holiness has
been possessed and
has remained by
me,
and His divinity (has been) upon me
from the days of my fathers.

choseness relates to being the progeny of Abraham, and it is this aspect for
which we bless God for not having made us heathens. There is, however, an
additional aspect to our choseness, one that is reflected in the verses, "And
you shall be My own treasure from among all peoples ... and you shall be to
Me a kingdom of priests and a holy nation" (Exodus 19:5-6). This special
selection comes through the study of Torah. This "choseness" involves a
higher sanctification than is afforded through simple lineage.

for all the earth is Mine;
6. and you shall be
unto Me
a kingdom of
priests,
and a holy nation.
These are the words
which thou shalt speak
and brought you
unto Myself.
5. Now therefore,
if you will indeed
hearken to My voice,
and you will keep
My covenant,
then you shall be
mine own treasure
from among all the
peoples;
The term keter as applied to Torah was first introduced in *Avot Derav Nathan* 41:1:

Israel was crowned with three crowns: the Crown of priesthood (Keter Kehunah), the Crown of kingship (Keter Malkhut), and the Crown of Torah (Keter Torah).

The same type of elevation is implicit in *Keter Torah*. It does not merely signify gaining Torah knowledge. A person can acquire great breadth and depth in Torah without ever meriting the *Keter Torah*. *Keter Torah* is like anointing oil: it sanctifies and purifies the individual. *Keter Torah* signifies not only the wisdom and knowledge of Torah, but elevation and personal purification. *Talmud Torah* engenders a refinement of the personality. Depth of understanding replaces superficiality as the individual undergoes a total transformation.

This idea is echoed in *Eliyahu Rabboh*: When people enter a beit midrash full of sins, they leave purified.

23. For since I came to Pharaoh, to speak in Thy name, he hath dealt ill with this people; neither hast Thou delivered at all Thy people.

At that time Moshe sang....

Shemos 15:1

Moshe said, "I sinned with 'that time,' for I said, 'Since that time that I came to speak to Pharaoh, he has done evil to this people...’ [Shemos 5:23]. Therefore, with 'that time' I recite song."
 smear of blood

A

B

[Image 0x0 to 511x842]