

A Nation Is Born By Rav Avigdor Miller Quotes

[1:1] It is noteworthy that never in the Sacred Writings do we encounter anyone named after Abraham, Isaac or Jacob. No one afterward bore the name of Moshe.

[1:7] "For the sake of the righteous women, Israel was redeemed from Egypt" (Sotah 11B).

1:10. LEST HE INCREASE. This is said not only as the fear that Pharaoh expressed, but it expresses the fear of the nations in every generation: "In every generation they arise against us to destroy us" (Haggadah Shel Pesach). This fear was the motivation for the decrees of Pharaoh... Here we see an illustration of the principal that "Whenever a virtuous undertaking is begun, the Evil Inclination begins taking steps to oppose it" (R. Yisrael Salanter).

[1:20] Nothing is as valuable to Hashem as much as the people of Israel, and those that are responsible for the increase of the numbers of Israel are most beloved by Hashem.

2:12. AND HE TURNED HERE AND THERE AND HE SAW THAT THERE WAS NO MAN. These words declare that Moshe did not lose control over himself and impetuously strike the Egyptian. He calmly turned on all sides to survey the entire vicinity. When he struck the taskmaster, he did so out of deliberate judgment; for although the taskmaster was obliged to induce the Hebrew to perform labor, he had added his own wickedness to the burdens of the laborer and had beaten him mercilessly in order to slay him. Moshe rescued the Hebrew's life by slaying the taskmaster.

[2:14] But this man used Moshe's deed as a reproach, and he even hinted that he would inform the authorities against Moshe... WHO SET YOU AS A MAN AN OFFICER AND A JUDGE? This verse is very important. It is an example of the opposition which Moshe was destined to encounter throughout his life. The sons of Israel were not a docile herd but were contentious and argumentative. They therefore served as the best witnesses for all generations that followed, for when these stubborn men accepted the Torah, it was thus demonstrated that these events were true without the remotest possibility of doubt.

[2:23] Nowhere does the Torah directly praise the children of Israel. If anything, only rebuke and criticism are expressed. Moshe is almost never reported as uttering any praise, because the

system of Torah was to urge constantly for more and more perfection. “The way of Life is by rebukes of instruction” (Mishle 6:23), and this way was followed by all the prophets. The sole encomium can be found in the words of Korach: “For all the congregation, all of them, are holy; and Hashem is in their midst” (Bamidbar 16:3), and in the glowing praise of Israel expressed in the words of Bileam (ibid. 23:10, 24:5).

[4:3] The author of Chovos Halvovos in his preface debated whether he should write that book because he feared that he was motivated by the Evil Inclination of seeking glory, but he concluded that the urge to desist was actually the real Evil Inclination.

[4:22] This is a recurring phenomenon in the history of men: that which is most important is most ignored or opposed. The supremacy of Israel in G-d’s esteem has always been impossible for the nations to accept, but it is made even more impossible by means of the huge campaign of vilification. Instead of the supremacy of Israel, the nations consider Israel the worst. But in view of the fact that this statement is in the Torah, we understand that it chiefly is intended for Israel to know. Whether or not the nations hear this message, every Israelite must hear it and gain the knowledge that Israel is Hashem’s first-born son.

[8:22] The negation of idolatry is a positive command: “But you shall break down their altars and you shall shatter their pillars” (34:13). This certainly is required to be done ideologically: “Know what to reply to the Epikoros” (Avos 2:14) to refute and demonstrate the emptiness of all the false ideologies of the religions and the evolutionists and Marxists and hedonists. The slaughter of the Pesach-lamb was a bold confrontation and public ridicule of the sacred practices of the nations.

[12:36] Despite their right to take the wealth of Egypt, yet the sons of Israel dealt politely and “borrowed.” “One should never utter an unseemly expression” (Pesachim 3A)

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