MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 369

Out of the House of Slaves

A Covenant Deep Dive into Exodus 20:2 — *anokhi Yahweh Elohekha (I am Yahweh your Elohim)* — the Name, the Deliverance, and the Ground of the Whole Covenant

Is Exodus 20:2 a Commandment or the Ground of the Commandments, Why Does Yahweh Name Himself Before He Gives a Single Law, What Is the "House of Slaves," Who Is the "You" He Brought Out, Is His Law a New Bondage, and What Does the First Word Ask of the Covenant Believer Who Was Never in Egypt? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Jewish tradition counts **Exodus 20:2** as the first of the Ten Words. Maimonides counted it as the first positive command, to know that there is a God, while the earlier Halakhot Gedolot did not count it as a command at all. The Passover Haggadah opens its answer with ***"We were slaves to Pharaoh in Egypt"*** (**Deuteronomy 6:21**). This study reads the verse in its own Hebrew words first.	Most churches call **Exodus 20:2** the preface to the Ten Commandments. The Westminster Shorter Catechism teaches that because God is the Lord, our God, and Redeemer, we are bound to keep all His commandments. Many Christians also read Sinai as a covenant of bondage (Galatians 4:24–25). This study asks whether the Lawgiver of verse 2 is the One who brings into bondage or the One who brings out of it.	The Qur'an tells again and again how God delivered the Children of Israel from Pharaoh and then made His appointment with them at the mountain (Q. 20:80), and at the bush He says, ***"I am God; there is no god but Me, so serve Me"*** (Q. 20:14). The Torah gives the same order first, and gives the Name: ***"I am Yahweh your Elohim."***

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the ***Tanakh*** — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to one verse, **Exodus 20:2**, and to the claims made about it: whether it is a commandment or the ground of the commandments, why the Lawgiver names Himself and His deed before He gives a single law, what the ***"house of slaves"*** was, who the ***"you"*** is that He brought out, and whether His law is a new bondage. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations and their English meanings appear together in ***bold italic***; Hebrew letters are bold; Strong's numbers are plain. Scripture references are bold, anything in quotation marks is bold italic, and scripture is rendered in a literal working translation from the Hebrew. The Hebrew text is the Leningrad Codex (Westminster Leningrad Codex); every form and every occurrence count in this study was checked against it. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Rabbinic literature, the New Testament, the Qur'an, the ancient Greek and Latin translations, Christian catechisms, and later writers are cited as historical and comparative reference only, listed by

number (C-1, C-2, and so on) in the Comparative Texts table. The Written Tanakh governs all conclusions. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].

The lexicon cited is: BDB — Francis Brown, S. R. Driver, and Charles A. Briggs, ***A Hebrew and English Lexicon of the Old Testament*** (Oxford: Clarendon Press, 1906), the classic English-language Hebrew dictionary, built on the work of Gesenius. A lexicon is a witness, never the authority; in this study the Tanakh's own usage is gathered first and the lexicon is checked after it. Where BDB says less than a popular teaching claims, the reader is told so.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The verse and its repetition; Abram brought out of Ur; the Name; the house of slaves; the laws that give the deliverance as their reason; the generations bound to the covenant; the stranger who went up with Israel
Nevi'im (Prophets)	Joshua, Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Micah	The deliverance recited at Shechem and by the prophets; the covenant of release broken in Jeremiah's day; the second bringing out from all the lands
Ketuvim (Writings)	Psalms, 2 Chronicles	The Psalmist's echo of the first word; walking at liberty in His precepts; forgetting the El who saved

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

NO.	TEXT	WHAT IT RECORDS
C-1	Greek Septuagint, Exodus 20:2	Renders ***mibbeit avadim*** as ***ex oikou douleias (out of the house of slavery)***

NO.	TEXT	WHAT IT RECORDS
C-2	Latin Vulgate, Exodus 20:2	***Ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti, de domo servitutis*** — the Name replaced by ***Dominus (Lord)***
C-3	Mekhilta of Rabbi Ishmael, Bachodesh 5; Rashi on Exodus 20:2	The parable of the king who first built the wall, brought the water, and fought the battles, and only then asked to reign; the bringing out as the reason Israel should be subject to Him
C-4	Halakhot Gedolot; Maimonides, Sefer HaMitzvot, positive command 1, and Mishneh Torah, Foundations of the Torah 1:1–6; Nachmanides' glosses; Hasdai Crescas, Or Hashem	Whether **Exodus 20:2** is counted as a command: Maimonides counts it as the command to know that there is a God; the Halakhot Gedolot does not count it; Crescas objects that belief cannot be commanded
C-5	Judah HaLevi, Kuzari 1:25; Abraham ibn Ezra on Exodus 20:2	Why the first word names the One who brought Israel out of Egypt rather than the Creator of heaven and earth
C-6	Passover Haggadah	***"We were slaves to Pharaoh in Egypt"*** (from **Deuteronomy 6:21**) as the answer to the child's question
C-7	Westminster Shorter Catechism Q. 43–44; Catechism of the Catholic Church §§ 2057, 2061	The preface teaches that because God is the Lord, our God, and Redeemer, we are bound to keep His commandments; the Decalogue is to be understood first in the setting of the Exodus and within the covenant
C-8	New Testament: Acts 13:17; Galatians 4:24–25; 5:1; Hebrews 8:9	The Exodus recited; Sinai likened to Hagar and bondage; ***"stand fast in the liberty"***; the day He took them by the hand to bring them out (quoting **Jeremiah 31:32**)
C-9	Qur'an 2:49–50; 7:141; 7:157; 20:12–14; 20:80	Deliverance from Pharaoh's people; ***"I am God, no god but Me, so serve Me"***; deliverance and then the appointment at the mountain; a later prophet who lifts burdens and shackles

I. FRAMING THE QUESTION — THE WORD BEFORE THE WORDS

I-A. The Question as It Is Usually Asked

Ask a churchgoer to recite the Ten Commandments and he will usually begin with ***"You shall have no other gods before Me."*** Ask a Jewish child and she will usually begin a sentence earlier: ***"I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of slaves."*** The difference is not small.

One tradition hears the verse as a preface to the law; the other hears it as the first word of the law. Some read it as a command to believe that God exists. Others pass over it on their way to the commands. And many who hear it ask a plain question: what does a deliverance from Egypt more than three thousand years ago have to do with a man or woman who was never there?

This study asks five questions:

First: what do the Hebrew words of **Exodus 20:2** actually say, word by word?

Second: why does **Yahweh** name Himself and His deed before He gives a single law, and is the verse itself a commandment?

Third: what was the ***"house of slaves,"*** and what did the bringing out change — the master, or only the address?

Fourth: who is the ***"you"*** that **Yahweh** brought out — one generation, one bloodline, or every generation that stands in the covenant?

Fifth: is the law that follows this verse a new bondage, as some teach, and what does the verse ask of the covenant believer now?

This study builds on earlier work in the Library and does not repeat it. **Doc 221** (***The Law Written and the Law Made***) showed that the Torah, unlike civil law, names its source before it gives its statutes. **Doc 368** (***Before My Face***) examined **Exodus 20:3** and touched verse 2 only as the ground of verse 3. **Docs 145** and **255** set out the Name; **Doc 312** (***My Son, My Firstborn***) examined **Exodus 4:22**, where Pharaoh is told to let **Yahweh**'s son go ***"that he may serve Me"***; **Doc 336** (***A Night of Watching***) examined the Passover night itself; **Doc 329** showed that one law governs the native and the stranger; and **Doc 354** showed that the Tanakh speaks of ten words but does not number them one by one. Section XII records the corrections found in that material while preparing this study.

I-B. The Verse in the Tanakh's Own Words

Here is the verse as it stands in the Leningrad Codex, the oldest complete Hebrew Bible:

אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

anokhi Yahweh Elohekha asher hotzetikha me'eretz Mitzrayim mibbeit avadim (I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of slaves)

"I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of slaves" **(Exodus 20:2)**

The verse is nine Hebrew words. It stands letter for letter again in **Deuteronomy 5:6**, where Moses repeats the Ten Words to the generation that would enter the land; a check of the Leningrad Codex for this study found no difference between the two. The verse has no command in it: no ***"you shall"*** and no ***"you shall not."*** It has a speaker (***"I"***), a Name (***"Yahweh"***), a relation (***"your Elohim"***), a deed (***"who brought you out"***), and two places left behind (***"the land of Egypt," "the house of slaves"***). Each of these is a claim that can be tested.

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

Every word in the table was checked against the pointed Hebrew of the Leningrad Codex for its form, and every occurrence count was taken from that text, not from a lexicon.

HEBREW TERM	STRONG'S	FORM IN 20:2 AND MEANING FROM USAGE	KEY TEXTS
***anokhi (I)*, אָנֹכִי**	H595	The long form of ***"I."*** 359 occurrences, beside 874 of the short form ***ani***. Both mean ***"I"***; the long form stands at the head of the Ten Words	**Exodus 20:2**; **Deuteronomy 5:6**; **Hosea 13:4**
***Yahweh*, יהוה**	H3068	The personal Name, given before any law; ***"this is My Name forever"***	**Exodus 3:15; 6:2–3**
***Elohekha (your Elohim)*, אֱלֹהֶיךָ**	H430	***Elohim*** with the suffix ***"your"*** in the singular: each person is addressed	**Exodus 20:2–17**; **Deuteronomy 5:6–21**

HEBREW TERM	STRONG'S	FORM IN 20:2 AND MEANING FROM USAGE	KEY TEXTS
asher (who, which), **אֲשֶׁר**	H834	The relative word that joins the Name to the deed	**Genesis 15:7**; **Leviticus 26:13**
hotzetikha (I brought you out), **הוֹצֵאתִיךָ**	H3318	***yatza (to go out)*** in the hiphil stem, perfect, first person, with ***"you"*** singular. The hiphil perfect ***"I brought out"*** occurs 21 times; in 17 of them **Yahweh** is bringing Abram out of Ur or Israel out of Egypt	**Genesis 15:7**; **Leviticus 25:42, 55; 26:13**
me'eretz Mitzrayim (out of the land of Egypt), **מֵאֶרֶץ מִצְרַיִם**	H776 + H4714	The place left behind	**Exodus 29:46**; **Numbers 15:41**
mibbeit avadim (out of the house of slaves), **מִבֵּית עֲבָדִים**	H1004 + H5650	***bayit (house, household)*** with ***avadim (slaves, servants)***. The phrase occurs 13 times, first at the Passover memorial (**Exodus 13:3**)	**Exodus 13:3, 14**; **Deuteronomy 7:8**; **Jeremiah 34:13**; **Micah 6:4**

Four observations govern what follows.

First: the long ***anokhi*** and the short ***ani*** both mean ***"I,"*** and BDB treats them as one word in two forms. Some teachers build a doctrine on the long form, as if ***anokhi*** were a special divine ***"I."*** The Tanakh does not support it: men and women use ***anokhi*** of themselves hundreds of times (**Genesis 25:32; 27:19**; **1 Samuel 1:15**). What can be said is narrower. The exact words ***anokhi Yahweh*** stand together in only 12 verses, and the clearest of them are echoes of Sinai: **Deuteronomy 5:6**, **Psalms 81:10 [Hebrew 81:11]**, **Hosea 12:9 [Hebrew 12:10]**, and **Hosea 13:4**. When the prophets wanted Israel to hear the mountain again, they used its first words.

Finding — that ***anokhi*** carries a meaning different from ***ani***: **Not in the text**.

Second: the ***"you"*** is singular three times — ***Elohekha (your Elohim)***, ***hotzetikha (brought you out)***, and in verse 3 ***lekha (to you)***. The whole people stood at the mountain, and each one was addressed. Section VII returns to this.

Third: ***hotzetikha*** is a hiphil form, and some teachers argue from the stem alone (***"hiphil, so it must mean caused to go out"***). The standing Hebrew Word-Meaning Rule forbids that argument; the meaning is taken from use. The use is plain: of the 21 places where a speaker says ***"I brought out,"*** 17 are **Yahweh** bringing His people out (**Genesis 15:7**; **Exodus 12:17; 20:2; 29:46**; **Leviticus 19:36;**

25:38, 42, 55; 26:13, 45; **Numbers 15:41**; **Deuteronomy 5:6**; **Joshua 24:5**; **1 Kings 8:16**; **2 Chronicles 6:5**; **Ezekiel 20:14, 22**).

The other four are Ezekiel bringing out his baggage (**Ezekiel 12:7**, twice), **Yahweh** drawing His sword (**Ezekiel 21:5 [Hebrew 21:10]**), and **Yahweh** sending out a curse (**Zechariah 5:4**). In Tanakh's own speech, ***"I brought you out"*** is nearly a title of **Yahweh**.

Fourth: the verse names two things left behind, not one: **a land** (***eretz***) and **a house** (***bayit***).

The land is where Israel was; the house is what Israel was in it. BDB gives ***bayit*** the senses of a dwelling, a household, and an establishment, and lists the phrase as ***"house of bondmen,"*** Egypt as a place of slaves. The Greek translators read it the same way (C-1). Section VI lets the 13 occurrences show what the phrase carries.

III. "I AM YAHWEH YOUR ELOHIM" — THE NAME BEFORE THE LAW

III-A. The Pattern Begins with Abram

Exodus 20:2 is not the first time **Yahweh** introduced Himself this way. When He made His covenant with Abram, He began with almost the same words:

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ

"I am Yahweh who brought you out of Ur of the Chaldeans, to give you this land to inherit it" (**Genesis 15:7**)

The two sentences match word for word in their frame: ***"I am Yahweh ... who brought you out ... from."*** The covenant with Abram opens with a Name and a bringing out, and the covenant with Abram's children at Sinai opens the same way.

Before the burning bush He named Himself again to Moses and joined the Name to the same promise: ***"I am Yahweh, and I will bring you out from under the burdens of Egypt ... and I will take you to Me for a people, and I will be to you for Elohim"*** (**Exodus 6:6–7**).

At Sinai the future ***"I will bring you out"*** of **Exodus 6:6** has become the past ***"I brought you out"*** of **Exodus 20:2**. What He promised, He did; and having done it, He spoke the covenant.

Finding — Yahweh introduces Himself by His Name and by His deed before He lays any covenant obligation on His people. Corroborated (**Genesis 15:7**; **Exodus 6:6–7**; **Exodus 20:2**; **Deuteronomy 5:6**).

III-B. A Name, Not a Title

The second word of the verse is the Name. **Yahweh** told Moses, ***"this is My Name forever, and this is My memorial to all generations"*** (**Exodus 3:15**), and He gave it again before the plagues (**Exodus 6:2–3**). At Sinai He spoke it before the first law.

The Psalmist and the prophets repeat it in the same place: ***"I am Yahweh your Elohim, who brought you up out of the land of Egypt"*** (**Psalms 81:10 [Hebrew 81:11]**); ***"I am Yahweh your Elohim from the land of Egypt"*** (**Hosea 12:9 [Hebrew 12:10]**; **13:4**).

Most English Bibles print ***"I am the LORD your God,"*** following the Greek and Latin (C-2), and so the first thing the reader sees at Sinai is a title where the Name stood. **Docs 145** and **255** have set out the Name and the custom of withholding it, and that work is not repeated here.

The point for this verse is simple: the One who speaks the Ten Words does not speak as a nameless power. He introduces Himself, as one person introduces himself to another before he makes a covenant with him.

Finding — the first word of the Ten Words gives the personal Name of the Lawgiver. Corroborated (**Exodus 3:15; 20:2**; **Deuteronomy 5:6**; **Psalms 81:10**; **Hosea 13:4**).

III-C. Why the Exodus and Not the Creation?

A medieval Jewish writer asked a fair question (C-5): why does the first word not say ***"I am Yahweh, who made heaven and earth"***? The Tanakh itself gives the answer.

The Exodus was the deed Israel had seen with their own eyes. ***"You yourselves have seen what I did to Egypt, and how I bore you on eagles' wings and brought you to Myself"*** (**Exodus 19:4**). ***"You yourselves have seen that I spoke with you from heaven"*** (**Exodus 20:22**).

Moses put it plainly: ***"To you it was shown, that you might know that Yahweh, He is Elohim; there is none else besides Him"*** (**Deuteronomy 4:35**).

The covenant does not begin with a claim the hearers had to take on another's word. It begins with a deed they witnessed.

The Creation is not set aside. In the same chapter the Sabbath is grounded in it: ***"for in six days Yahweh made the heavens and the earth"*** (**Exodus 20:11**).

When Moses repeats the Ten Words, he grounds the same Sabbath in the Exodus: ***"remember that you were a slave in the land of Egypt, and Yahweh your Elohim brought you out from there"*** (**Deuteronomy 5:15**).

The Maker of the world and the Deliverer from Egypt are one **Elohim**, and the covenant names both deeds.

Finding — the first word appeals to a deliverance its hearers witnessed, and the covenant joins it to the Creation, not in place of it. Corroborated (Exodus 19:4; 20:2, 11, 22; Deuteronomy 4:32–35; 5:15).

IV. IS EXODUS 20:2 A COMMANDMENT?

IV-A. The Traditions Divide

Jewish tradition counts Exodus 20:2 as the first of the Ten Words. Maimonides went further and counted it as the first positive command of the Torah: to know that there is a God (C-4). Not every Jewish authority agreed. The Halakhot Gedolot, earlier than Maimonides, did not count it as a command at all, and Hasdai Crescas later argued that belief cannot be commanded, since a command already assumes that the One commanding is believed (C-4). Most Christian traditions call the verse the preface or prologue to the commandments (C-7).

The question is therefore old and honest: is verse 2 a command, or the ground the commands stand on?

IV-B. What the Text Itself Calls These Words

The Tanakh never calls them *"ten commandments."* It calls them ***aseret ha-devarim (the ten words)*** **(Exodus 34:28; Deuteronomy 4:13; 10:4)**. A ***davar (word)*** can be a command, a promise, or a declaration. And the verse itself has no command form: no imperative, no ***"you shall,"*** no ***"you shall not."***

It is a statement of who is speaking and what He has done. So both traditions can say something true. The verse is truly the first of the ten words, as Jewish tradition holds; and it is truly a declaration rather than a command, as the Christian prologue reading holds.

The duty to know **Yahweh** is commanded, but in other verses. ***"Know therefore this day, and lay it to your heart, that Yahweh, He is Elohim"*** **(Deuteronomy 4:39)**. ***"Know therefore that Yahweh your Elohim, He is Elohim, the faithful El, who keeps covenant and kindness"*** **(Deuteronomy 7:9)**.

Both use the same command, ***ve-yadata (and you shall know)***. And the prophet joins that knowing to the words of Sinai: ***"I am Yahweh your Elohim from the land of Egypt, and you shall know***

no Elohim but Me" **(Hosea 13:4)**. Notice what is to be known. It is not merely that a mighty one exists. It is who He is, by Name, and what He has done.

Finding — Exodus 20:2 is a declaration that grounds the commandments; it is not itself in the form of a command. Corroborated (Exodus 20:2; Deuteronomy 5:6; Exodus 34:28; Deuteronomy 4:13).

Finding — the duty to know Yahweh by Name and deed is commanded. Corroborated (Deuteronomy 4:39; 7:9; Hosea 13:4; Jeremiah 9:24 [Hebrew 9:23]).

Finding — that the first word is only a command to believe that a god exists: Not in the text. The knowledge the Tanakh asks for is knowledge of a Person who has acted.

V. "WHO BROUGHT YOU OUT" — DELIVERANCE BEFORE OBLIGATION

V-A. The Order of the Covenant

The order of Exodus 19–20 is the order of every covenant Yahweh makes.

First He acts: ***"You yourselves have seen what I did to Egypt, and how I bore you on eagles' wings."*** Then He asks: ***"Now therefore, if you will truly hear My voice and keep My covenant, you shall be My treasure among all peoples"*** **(Exodus 19:4–5)**.

First the bringing out, then the *"you shall."* Israel was not told to keep the Sabbath in order to be freed from Egypt. They were freed from Egypt, and then told to keep the Sabbath.

Moses gives the reason for the deliverance itself, and it is not Israel's merit:

"Yahweh did not set His love on you nor choose you because you were more numerous than any people … but because Yahweh loved you, and because He would keep the oath which He swore to your fathers, Yahweh brought you out with a strong hand and redeemed you from the house of slaves" **(Deuteronomy 7:7–8)**.

And when a child asks what the laws mean, the father is not told to begin with the laws.

He is told to begin with the slavery: ***"We were slaves to Pharaoh in Egypt, and Yahweh brought us out of Egypt with a strong hand"*** **(Deuteronomy 6:20–21)**. Only after the story come the statutes, given ***"for our good always"*** **(Deuteronomy 6:24)**.

A rabbinic parable makes the same point (C-3): a king who came to a province first built its wall, brought in its water, and fought its battles, and only then asked the people whether he might reign over them. The parable is comparison only, but the order it teaches is the order of the text.

Finding — the commandments were given to a people already delivered; obedience is the answer to the rescue, not the price of it. Corroborated (Exodus 19:4–5; 20:2; Deuteronomy 6:20–25; 7:7–8).

Finding — that Israel earned the deliverance by keeping the law: Not in the text.

V-B. The Deliverance as the Reason for the Laws

Again and again, the Torah gives the words of **Exodus 20:2** as the stated reason for a particular law. The pattern is not one verse; it runs through the whole covenant. The table gathers the clearest cases.

LAW	THE REASON GIVEN	TEXT
Just balances, just weights, a just measure	***"I am Yahweh your Elohim, who brought you out of the land of Egypt"***	**Leviticus 19:36**
Be holy	***"For I am Yahweh who brought you up out of the land of Egypt, to be your Elohim"***	**Leviticus 11:45**
No interest or increase from a poor brother	***"I am Yahweh your Elohim, who brought you out of the land of Egypt"***	**Leviticus 25:35–38**
A poor brother not sold as a slave, not ruled with rigor	***"For they are My servants, whom I brought out of the land of Egypt"***	**Leviticus 25:39–43, 55**
The fringes on the garment, to remember and do the commandments	***"I am Yahweh your Elohim, who brought you out of the land of Egypt, to be your Elohim"***	**Numbers 15:38–41**
The Sabbath rest, for your servants as well as you	***"Remember that you were a slave in the land of Egypt"***	**Deuteronomy 5:14–15**
The Hebrew servant released in the seventh year, sent away with gifts	***"Remember that you were a slave ... and Yahweh your Elohim redeemed you"***	**Deuteronomy 15:12–15**
Rejoicing at the Feast of Weeks with servant, stranger, orphan, and widow	***"Remember that you were a slave in Egypt"***	**Deuteronomy 16:11–12**

LAW	THE REASON GIVEN	TEXT
Justice for the stranger and the orphan; the widow's garment not taken; the gleanings left	***"Remember that you were a slave in Egypt, and Yahweh your Elohim redeemed you"***	**Deuteronomy 24:17–22**
The stranger not wronged or oppressed, but loved	***"For you were strangers in the land of Egypt"***	**Exodus 22:21 [Hebrew 22:20]; 23:9**; **Deuteronomy 10:19**

Look at what these laws have in common. Almost none of them is a ritual. They are laws of honest trade, mercy to the poor, rest for workers, release for servants, and justice for the stranger, the orphan, and the widow. The people who had been slaves were to be the people who would not treat others as Egypt had treated them. The deliverance was not only something done for Israel; it was to become a way of life in Israel.

Finding — the deliverance from Egypt is the stated reason for the covenant's laws of justice, mercy, rest, and release. Corroborated (Leviticus 19:36; 25:38, 42, 55; Numbers 15:41; Deuteronomy 5:15; 15:15; 16:12; 24:18, 22).

V-C. The Danger of Forgetting

Because the whole covenant rests on this deed, the Torah warns that the greatest danger is not open rebellion but quiet forgetting, and that it comes in times of plenty.

"When you have eaten and are full, then beware lest you forget Yahweh, who brought you out of the land of Egypt, out of the house of slaves" **(Deuteronomy 6:11–12**; compare **8:11–14)**.

The prophets record that the warning came true. In the days of the judges a prophet was sent with the words of **Exodus 20:2 —** ***"I brought you up from Egypt and brought you out of the house of slaves"***

— and with the charge, ***"but you have not obeyed My voice"*** **(Judges 6:8–10)**. ***"***

They forgot El their savior, who had done great things in Egypt" **(Psalms 106:21)**.

"They did not say, Where is Yahweh, who brought us up out of the land of Egypt?" **(Jeremiah 2:6)**.

Finding — forgetting the deliverance is named as the root of turning from the covenant. Corroborated (Deuteronomy 6:12; 8:14; Judges 6:8–10; Psalms 106:21; Jeremiah 2:6).

VI. "THE HOUSE OF SLAVES" — FROM WHOSE SERVICE TO WHOSE

VI-A. Thirteen Witnesses to One Phrase

The phrase ***beit avadim (house of slaves)*** stands 13 times in the Tanakh: **Exodus 13:3, 14; 20:2**; **Deuteronomy 5:6; 6:12; 7:8; 8:14; 13:5 [Hebrew 13:6]; 13:10 [Hebrew 13:11]**; **Joshua 24:17**; **Judges 6:8**; **Jeremiah 34:13**; and **Micah 6:4**.

It is never used of any place but Egypt. It first appears at the Passover memorial, before Sinai: ***"Remember this day, in which you came out from Egypt, out of the house of slaves, for by strength of hand Yahweh brought you out from this place"*** (**Exodus 13:3**).

It appears again in the father's answer to his son (**Exodus 13:14**). By the time it is spoken from the mountain, Israel had already been taught to say it at their own tables.

The verbs joined to it, tell the story. **Yahweh** ***brought out*** from it (**Exodus 20:2**), ***brought up*** from it (**Joshua 24:17**), and ***redeemed*** from it, using ***padah (to ransom, redeem)*** (**Deuteronomy 7:8; 13:5**; **Micah 6:4**).

The false prophet of **Deuteronomy 13** is condemned because he ***"spoke rebellion against Yahweh your Elohim, who brought you out of the land of Egypt and redeemed you from the house of slaves"*** (**Deuteronomy 13:5 [Hebrew 13:6]**).

To lead Israel away from Yahweh is to lead them back toward the house they were ransomed from.

VI-B. A Change of Master, Not the End of Service

Here the Tanakh says something many readers miss. The word ***avadim*** in ***"house of avadim"*** is the same word **Yahweh** uses of Israel after the Exodus:

כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם

"For to Me the children of Israel are servants; they are My servants whom I brought out of the land of Egypt: I am Yahweh your Elohim" (**Leviticus 25:55**)

Israel was not brought out of service into no service. They were brought out of Pharaoh's service into Yahweh's.

That was the demand from the first day: ***"Let My son go, that he may serve Me"*** (**Exodus 4:23**); ***"Let My people go, that they may serve Me in the wilderness"*** (**Exodus 7:16**). The same verb, ***avad (to serve, to work)***, describes both.

But the two services are not alike. In Egypt they served ***be-farekh (with rigor, harshly)*** (**Exodus 1:13–14**). Of **Yahweh**'s servants the Torah says, ***"You shall not rule over him with rigor (be-farekh), but you shall fear your Elohim"*** (**Leviticus 25:43**; compare **25:46, 53**). The word ***perekh (rigor)*** is used only six times in the Tanakh: twice for Egypt's cruelty, three times forbidding Israel to repeat it, and once in **Ezekiel 34:4** against the shepherds who ruled the flock ***"with force and with rigor."***

The Master who brought Israel out of the house of slaves forbade them to build one.

Finding — the Exodus moved Israel from the service of Pharaoh to the service of **Yahweh**; it did not make them masters of themselves. **Corroborated** (**Exodus 4:23; 7:16**; **Leviticus 25:42, 55**).

Finding — the covenant forbids the harsh rule of Egypt within Israel. **Corroborated** (**Exodus 1:13–14**; **Leviticus 25:43, 46, 53**; **Ezekiel 34:4**).

VI-C. When Judah Rebuilt the House of Slaves

The plainest witness that **Exodus 20:2** carries a duty comes from the last days of Judah. King Zedekiah made a covenant with the people of Jerusalem to proclaim liberty, and every man let his Hebrew servant go free. Then they took them back and brought them again into subjection (**Jeremiah 34:8–11**). **Yahweh**'s answer through Jeremiah quotes the words of Sinai:

כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי כָּרַתִּי בְרִית אֶת אֲבוֹתֵיכֶם בְּיוֹם הוֹצִאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר

"Thus says Yahweh, the Elohim of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of slaves, saying, At the end of seven years let every man set free his brother, a Hebrew" (**Jeremiah 34:13–14**)

The covenant made on the day of the bringing out included the law of release (**Deuteronomy 15:12**). Those who had been brought out of the house of slaves had rebuilt it in Jerusalem.

And the judgment answered the sin word for word: ***"You have not listened to Me to proclaim liberty, every man to his brother … behold, I proclaim liberty to you, says Yahweh — to the sword, to the plague, and to the famine"*** (**Jeremiah 34:17**).

The Torah's wider wall against bondage stands with it: the man who steals a man and sells him is put to death (**Exodus 21:16**; **Deuteronomy 24:7**), and the slave who escapes to Israel is not handed back to

his master (**Deuteronomy 23:15–16 [Hebrew 23:16–17]**). The Library's slavery studies (**Docs 194** and **222–226**) apply these laws to the slave trades of history.

Finding — the deliverance from the house of slaves binds those delivered not to enslave their brothers, and breaking that duty was judged as breaking the covenant. Corroborated (Jeremiah 34:8–22; Deuteronomy 15:12–15; Leviticus 25:39–43; Exodus 21:16).

VII. WHO IS THE "YOU"? — EVERY GENERATION AT THE MOUNTAIN

VII-A. One Person at a Time

As noted in Section II, **Exodus 20:2** speaks in the singular: ***"your Elohim," "brought you out."*** Hundreds of thousands stood at the foot of the mountain, and **Yahweh** spoke to each as one. No one was delivered as a face in a crowd, and no one could leave the covenant to the crowd.

VII-B. The Generation That Was Not There

Most of the people who heard Moses repeat the Ten Words in **Deuteronomy 5** had been children at Sinai or not yet born; the men of war who left Egypt had died in the wilderness (**Deuteronomy 2:14**). Yet Moses said to them:

"Yahweh did not make this covenant with our fathers, but with us, we who are all of us here alive today" **(Deuteronomy 5:3)**

And he went further, to those not yet born: ***"Not with you alone do I make this covenant and this oath, but with him who stands here with us today before Yahweh our Elohim, and also with him who is not here with us today"*** **(Deuteronomy 29:14–15 [Hebrew 29:13–14])**.

The Passover law teaches each father to speak in the first person: ***"It is because of what Yahweh did for me when I came out of Egypt"*** **(Exodus 13:8)**.

So the answer to the question ***"what does Egypt have to do with me?"*** is written in the Torah itself. Every generation in the covenant is spoken to as the generation that was brought out.

Finding — Exodus 20:2 addresses every generation in the covenant, not only those who left Egypt. Corroborated (Deuteronomy 5:3; 29:14–15; Exodus 13:8; Deuteronomy 6:20–21).

VII-C. The Stranger Who Went Up With Them

The ***"you"*** of **Exodus 20:2** was never a matter of bloodline alone. ***"A mixed multitude also went up with them"*** **(Exodus 12:38)**, and the Passover law that same night opened the feast to the stranger

who joined himself to Israel: ***"One law shall be for the native and for the stranger who sojourns among you"*** (**Exodus 12:48–49**; **Numbers 15:15–16**, see **Doc 329**).

The prophets keep the door open: ***"the sons of the foreigner who join themselves to Yahweh, to serve Him and to love the Name of Yahweh ... I will bring them to My holy mountain"*** (**Isaiah 56:6–7**).

The deliverance from Egypt is not a racial claim (see **Doc 307**); it is a covenant claim, and the covenant is open to whoever will take hold of it.

Finding — those who joined Israel went out with them and stood under the same covenant and the same law. Corroborated (**Exodus 12:38, 48–49**; **Numbers 15:15–16**; **Isaiah 56:6–7**).

VIII. THE PATTERN CONTINUES — THE SECOND BRINGING OUT

The prophets did not treat the Exodus as finished history. They treated it as a pattern **Yahweh** would repeat on a larger scale. Jeremiah says the very oath of Israel will change:

"Therefore, behold, the days come, says Yahweh, that it shall no more be said, As Yahweh lives, who brought up the children of Israel out of the land of Egypt; but, As Yahweh lives, who brought up the children of Israel from the land of the north and from all the lands where He had driven them" (**Jeremiah 16:14–15**; repeated in **23:7–8**)

Isaiah describes a highway for the remnant ***"as there was for Israel in the day that he came up out of the land of Egypt"*** (**Isaiah 11:16**).

Micah hears **Yahweh** promise, ***"As in the days of your coming out of the land of Egypt I will show him wonders"*** (**Micah 7:15**).

Hosea says Israel will answer ***"as in the day she came up out of the land of Egypt"*** (**Hosea 2:14–15 [Hebrew 2:16–17]**).

The formula of Exodus 20:2 is enlarged, not cancelled. The One who brought out of one land will bring out of all of them.

The same prophets join that second bringing out to the same covenant.

Ezekiel says that Yahweh will bring His people out from the peoples and enter into judgment with them as He did in the wilderness of Egypt, purging the rebels before they enter the land (**Ezekiel 20:34–38**).

Moses had said it first: the gathering follows the return of the heart (**Deuteronomy 30:1–5**). For that reason this study does not tie the second bringing out to any modern state, army, or political movement (see **Doc 259**).

The Tanakh joins it to repentance and covenant faithfulness, not to a flag.

Finding — the prophets foretell a second bringing out on the pattern of the first, joined to return and covenant faithfulness. **Corroborated (Jeremiah 16:14–15; 23:7–8**; **Isaiah 11:11–16**; **Micah 7:15**; **Ezekiel 20:34–38**; **Deuteronomy 30:1–5**).

Finding — that any modern political event is that fulfillment: **Not in the text**.

IX. IS THE LAW A NEW HOUSE OF BONDAGE?

Much Christian teaching has read Sinai as bondage. Paul likened the covenant from Mount Sinai to Hagar, ***"bearing children for slavery,"*** and urged believers not to be ***"entangled again with a yoke of bondage"*** (C-8).

Islam's own scripture describes a later prophet who lifts from the People of the Book ***"their burden and the shackles that were upon them"*** (Q. 7:157, C-9).

And within Judaism, the prophets themselves warned against commandments of men learned by rote (**Isaiah 29:13**), which later rabbinic fences can become (see **Doc 332**).

So the question must be put to the text: is the law that follows Exodus 20:2 a new house of slaves?

The verse answers before the question is asked. The One who gives the law introduces Himself as the One who ended the bondage. The covenant's own closing blessing says the same:

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים וָאֶשְׁבֹּר מֹטֹת עֻלְּכֶם וָאוֹלֶךְ אֶתְכֶם קוֹמְמִיּוּת

"I am Yahweh your Elohim, who brought you out of the land of Egypt, from being their slaves; and I broke the bars of your yoke and made you walk upright" (**Leviticus 26:13**)

The yoke was Egypt's; **Yahweh** broke it.

The Psalmist who loved the law most says, ***"I will walk at liberty, for I have sought Your precepts"*** (**Psalms 119:45**),

and ***"I will run the way of Your commandments, for You enlarge my heart"*** (**Psalms 119:32**).

"The law of Yahweh is perfect, restoring the soul … the precepts of Yahweh are right, rejoicing the heart" **(Psalms 19:7–8 [Hebrew 19:8–9])**.

Moses said the commandment was ***"not too hard for you, nor far off"*** **(Deuteronomy 30:11**; see **Doc 333)**, and given ***"for your good"*** **(Deuteronomy 10:13)**.

In the Tanakh, the bondage was Egypt, and the return to bondage was the turning away from the law — Judah taking back its freed servants **(Jeremiah 34)**, Israel going back after the gods of Egypt **(Ezekiel 20:7–8)**.

Finding — the law given at Sinai is given by the One who broke the yoke of slavery, and the Tanakh calls walking in it liberty. Corroborated (Exodus 20:2; **Leviticus 26:13**; **Psalms 19:7–8; 119:32, 45**; **Deuteronomy 10:13; 30:11)**.

Finding — that the covenant law is itself a house of bondage: **Not in the text.** This verdict is applied evenly. A teaching that adds burdens **Yahweh** did not command falls under **Deuteronomy 4:2** and **Isaiah 29:13**, whichever tradition adds them; a teaching that calls the commands themselves the burden falls under **Exodus 20:2** and **Leviticus 26:13**.

X. WHAT EXODUS 20:2 ASKS OF THE COVENANT BELIEVER NOW

No covenant believer today was led through the Sea. But the Torah has already said that the verse is spoken to him (Section VII). It asks seven things now.

#	PRACTICE	WHAT IT MEANS NOW	WITNESSES
I	Know Him by Name and deed	Learn and call on the Name of the One who brought His people out, and know what He has done, not only that a god exists	**Exodus 3:15; 20:2**; **Deuteronomy 7:9**
II	Remember	Keep the deliverance before you: at the Sabbath, at the feasts, at the table	**Exodus 13:3**; **Deuteronomy 5:15; 16:12**
III	Obey as the answer, not the price	Keep the commandments because He delivered, not to purchase deliverance	**Exodus 19:4–5**; **Deuteronomy 6:20–25; 7:7–8**

#	PRACTICE	WHAT IT MEANS NOW	WITNESSES
IV	Do not rebuild the house of slaves	Do not rule over any man with rigor; pay the worker his wage; do not hold a brother in bondage	**Leviticus 25:39–43**; **Jeremiah 34:13–17**; **Deuteronomy 24:14–15**
V	Love the stranger	Treat the stranger, the orphan, and the widow as one who knows what Egypt was	**Exodus 22:21 [Hebrew 22:20]; 23:9**; **Deuteronomy 10:19**
VI	Teach it at home	When your child asks what the laws mean, begin with the deliverance	**Exodus 13:8, 14**; **Deuteronomy 6:20–21**
VII	Beware of plenty	Watch most carefully when you are full and comfortable, lest you forget who brought you out	**Deuteronomy 6:10–12; 8:11–14**; **Psalms 106:21**

XI. THREE-RELIGION AUDIT — HOW EACH TRADITION READS EXODUS 20:2

The table sets the three traditions against Tanakh's findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
How the verse is read	The first of the Ten Words. Maimonides counts it as the command to know that there is a God; the Halakhot Gedolot does not count it; Crescas holds belief cannot be commanded (C-4). Rashi, from the Mekhilta, reads the bringing out as the reason Israel should be subject to Him (C-3).	The preface or prologue to the Ten Commandments. The Westminster Shorter Catechism: because God is the Lord, our God, and Redeemer, we are bound to keep His commandments. The Catholic Catechism: the Decalogue is first understood in the setting of the Exodus (C-7).	The verse is not in the Qur'an, but its substance is: God delivered the Children of Israel from Pharaoh (Q. 2:49–50; 7:141), then made His appointment with them at the mountain (Q. 20:80); at the bush He says, ***"I am God; no god but Me"*** (Q. 20:14) (C-9).

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant strength	Keeps the deliverance at the center of memory: the Haggadah's ***"We were slaves"*** (C-6) follows **Deuteronomy 6:21** and **Exodus 13:8**, and teaches each generation to speak as one brought out.	The Catechisms keep the Tanakh's order: deliverance first, obedience as the answer (**Exodus 19:4–5**; **Deuteronomy 7:7–8**).	Keeps the same order of deliverance and then covenant at the mountain, and joins God's self-naming to the call to serve Him alone, as **Exodus 20:2–3** does.
Covenant departure	Reading the first word as a command to believe in a god's existence narrows it; the Tanakh commands knowledge of the Named One who acted (**Deuteronomy 4:39; 7:9**). Withholding the Name the verse gives stands against **Exodus 3:15** (see **Doc 255**).	Reading Sinai as a covenant of bondage (C-8) reverses **Exodus 20:2** and **Leviticus 26:13**, where the Lawgiver is the One who broke the yoke. Printing ***"the LORD"*** hides the Name that begins the Ten Words.	Does not transmit the Name **Yahweh** that the verse gives. Describing the Torah's commands as burdens and shackles (Q. 7:157) stands against **Psalms 19:7–8** and **119:45**.
Covenant witness	The Passover table, kept for millennia, is a living witness to **Exodus 13:3, 8, 14**.	The Catechisms' confession that redemption binds to obedience agrees with **Leviticus 25:55**: ***"they are My servants whom I brought out."***	The repeated Qur'anic remembrance of the deliverance agrees in substance with **Deuteronomy 5:15** and **16:12**: ***"remember that you were a slave."***

XII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

Under the standing Corrections Rule (October 2, 2026), the following points in earlier Library material were found while preparing this study. Each correction marked ***"made"*** has also been entered in the affected Google Doc so that the website copy can be replaced.

Correction 1 — Doc 221, Section I-A (made). The sentence read ***"Torah names its own source in its very first commandment,"*** and the same paragraph says that **Exodus 20:2–3** ***"opens not with a rule but with an identity claim."*** The two statements disagreed, since verse 2 is not in the

form of a command (Section IV of this study). The sentence now reads: ***"Torah names its own source in the opening words of the Ten Words, before its first commandment."***

Correction 2 — Doc 221, website (made). The two contact lines carried the old website, ***miqdashbethel.org***. Both now read ***miqdashbethel.ai***.

Correction 3 — The Commandments of the Torah, No. 18 (made). The entry gave **Deuteronomy 4:39** as the command to know that **Yahweh** is **Elohim**. Under the listing's own second rule, every place where a commandment is written is listed. **Deuteronomy 7:9** gives the same command with the same verb, ***ve-yadata (and you shall know)***. The entry now reads: ***"(Exodus 20:2; Deuteronomy 4:39; 5:6; 7:9). Note: Exodus 20:2 and Deuteronomy 5:6 state who He is; the command to know it is Deuteronomy 4:39 and 7:9 (see Doc 369)."***

Verified, no change needed — Doc 368. The occurrence counts given in **Doc 368** were checked again against the Leningrad Codex for this study: ***acher (other)*** 166 times, ***elohim acherim (other gods)*** 63 times, and ***qanna (jealous)*** six times in five verses. All three are correct.

Still open from Doc 368 — Hebrew brackets in Exodus 20. The Commandments of the Torah listing still gives bracketed Hebrew numbers for the commands of **Exodus 20:14–17** and **20:23–26**. A second check for this study confirms what **Doc 368** found: in the Leningrad Codex, Exodus 20 has 26 verses numbered as in English, and **Deuteronomy 5:6** stands letter for letter with **Exodus 20:2**. This item awaits Elder Kepha's decision as before.

XIII. SEVEN COVENANT DECLARATIONS ON EXODUS 20:2

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	**Yahweh** names Himself and His deed before He lays any law on His people; the covenant begins with who He is and what He has done.	**Genesis 15:7**; **Exodus 6:6–7; 20:2**
II	The first of the ten words is a declaration that grounds the commandments; the duty it grounds is to know **Yahweh** by Name and deed.	**Exodus 34:28**; **Deuteronomy 4:39; 7:9**; **Hosea 13:4**

#	COVENANT DECLARATION	BASIS
III	The deliverance came first and the commandments followed; obedience is the answer to the rescue, never its price.	**Exodus 19:4–5**; **Deuteronomy 6:20–25; 7:7–8**
IV	The Exodus moved Israel from Pharaoh's service into **Yahweh**'s; His people are His servants, and no one may rule them with Egypt's rigor.	**Leviticus 25:42–43, 55**; **Exodus 4:23**
V	Those brought out of the house of slaves may not rebuild it; the laws of release, justice, and mercy are the deliverance lived out.	**Jeremiah 34:13–17**; **Deuteronomy 15:15; 24:18**
VI	The ***"you"*** of the first word is every generation in the covenant, and every stranger who joins it.	**Deuteronomy 5:3; 29:14–15**; **Exodus 12:38, 49**
VII	The law given by the One who broke the yoke is not a new bondage; walking in it is liberty.	**Leviticus 26:13**; **Psalms 119:45**; **Deuteronomy 30:11**

XIV. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question about **Exodus 20:2** there is usually a personal one: ***"What does this have to do with me?"***

The Tanakh answers with five words of its own.

First: He spoke to you. The verse says ***"your Elohim"*** and ***"brought you out,"*** in the singular, and Moses told a generation that was not at the mountain, ***"not with our fathers, but with us"*** (**Deuteronomy 5:3**). The first word is addressed to whoever reads it in the covenant.

Second: He acted before He asked. Before a single ***"you shall"*** He said ***"I brought you out"*** (**Exodus 20:2**). Whatever your house of slaves has been, the covenant begins with a deliverance, not a demand.

Third: know His Name. He did not introduce Himself as a nameless power. ***"This is My Name forever"*** (**Exodus 3:15**). To the Jewish reader: the first word of the Ten Words is the Name; speak it. To the Christian reader: the One who gave the law is the One who broke the yoke (**Leviticus 26:13**); the law is not your bondage. To the Muslim reader: the deliverance from Pharaoh that you remember was given by the One whose Name is **Yahweh**, and He gave it first at Sinai.

Fourth: do not build what He tore down. Those He freed may not enslave. Pay the worker, release the bound, love the stranger, for ***"you were strangers in the land of Egypt"*** (**Exodus 23:9**; **Jeremiah 34:13–17**).

Fifth: walk upright. He broke the bars of your yoke ***"and made you walk upright"*** (**Leviticus 26:13**). ***"I will walk at liberty, for I have sought Your precepts"*** (**Psalms 119:45**).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 15:7	I am **Yahweh** who brought you out of Ur	II; III-A; XIII
Genesis 25:32; 27:19	Anokhi used by men of themselves	II
Exodus 1:13–14	Egypt's rigor (perekh)	VI-B
Exodus 3:15	This is My Name forever	II; III-B; X; XI; XIV
Exodus 4:23; 7:16	Let My son, My people, go that they may serve Me	VI-B; XIII
Exodus 6:2–3, 6–7	I am **Yahweh**; I will bring you out; I will be to you for **Elohim**	II; III-A; III-B; XIII
Exodus 12:17	I brought your hosts out	II
Exodus 12:38, 48–49	The mixed multitude; one law for native and stranger	VII-C; XIII
Exodus 13:3, 8, 14	Remember the day; because of what **Yahweh** did for me; the son's question	II; VI-A; VII-B; X; XI
Exodus 19:4–5	Eagles' wings; now therefore if you will hear	III-C; V-A; X; XI; XIII
Exodus 20:2	I am **Yahweh** your **Elohim** who brought you out	Throughout
Exodus 20:3	No other gods before My face	II; XI
Exodus 20:11	In six days **Yahweh** made the heavens and the earth	III-C

REFERENCE	SUBJECT	SECTION
Exodus 20:22	You have seen that I spoke from heaven	III-C
Exodus 21:16	He who steals a man	VI-C
Exodus 22:21 [Hebrew 22:20]; 23:9	Do not wrong the stranger	V-B; X; XIV
Exodus 29:46	I brought them out to dwell among them	II
Exodus 34:28	The ten words	IV-B; XIII
Leviticus 11:45	Be holy, for I brought you up	V-B
Leviticus 19:36	Just weights; I brought you out	II; V-B
Leviticus 25:35–55	No interest; not sold as slaves; not ruled with rigor; My servants	II; V-B; VI-B; X; XI; XIII
Leviticus 26:13, 45	I broke the bars of your yoke and made you walk upright	II; IX; XI; XIII; XIV; Closing
Numbers 15:15–16, 38–41	One law; the fringes; I brought you out	II; V-B; VII-C
Deuteronomy 2:14	The men of war died in the wilderness	VII-B
Deuteronomy 4:2	Do not add to the word	IX
Deuteronomy 4:13; 10:4	The ten words	IV-B
Deuteronomy 4:32–35, 39	To you it was shown; know therefore this day	III-C; IV-B; XI; XIII
Deuteronomy 5:3, 6, 14–15	Not with our fathers; the first word repeated; the Sabbath and the slave	I-B; III-C; V-B; VII-B; X; XIII; XIV
Deuteronomy 6:10–12, 20–25	Beware lest you forget; we were slaves to Pharaoh	V-A; V-C; VI-A; X; XI
Deuteronomy 7:7–9	Redeemed from the house of slaves; know that He is **Elohim**	IV-B; V-A; VI-A; X; XI; XIII
Deuteronomy 8:11–14	Lest your heart be lifted up and you forget	V-C; VI-A; X
Deuteronomy 10:13, 19	For your good; love the stranger	V-B; IX; X

REFERENCE	SUBJECT	SECTION
Deuteronomy 13:5 [Hebrew 13:6]; 13:10 [Hebrew 13:11]	Rebellion against the One who redeemed you	VI-A
Deuteronomy 15:12–15	Release in the seventh year; remember you were a slave	V-B; VI-C; XIII
Deuteronomy 16:11–12	Rejoice with the servant; remember	V-B; X; XI
Deuteronomy 19:15	Two or three witnesses	Opening; I-B; XIII
Deuteronomy 23:15–16 [Hebrew 23:16–17]	The escaped slave not handed back	VI-C
Deuteronomy 24:7, 14–22	Man-stealing; the worker's wage; justice for the stranger and widow	V-B; VI-C; X; XIII
Deuteronomy 29:14–15 [Hebrew 29:13–14]	With him who is not here today	VII-B; XIII
Deuteronomy 30:1–5, 11	The gathering after return; not too hard for you	VIII; IX; XIII
Joshua 24:5, 17	I brought you out; who brought us up from the house of slaves	II; VI-A
Judges 6:8–10	The prophet recites the first word	V-C; VI-A
1 Samuel 1:15	Anokhi used by Hannah	II
1 Kings 8:16; 2 Chronicles 6:5	Since the day I brought My people out	II
Isaiah 11:11–16	A highway as in the day he came up from Egypt	VIII
Isaiah 29:13	Commandments of men learned by rote	IX
Isaiah 56:6–7	The foreigner who joins himself to **Yahweh**	VII-C
Jeremiah 2:6	Where is **Yahweh** who brought us up?	V-C
Jeremiah 9:24 [Hebrew 9:23]	That he understands and knows Me	IV-B
Jeremiah 16:14–15; 23:7–8	No more "who brought up from Egypt"	VIII

REFERENCE	SUBJECT	SECTION
Jeremiah 34:8–22	The covenant of release broken	II; VI-A; VI-C; X; XIII; XIV
Ezekiel 12:7; 21:5 [Hebrew 21:10]	Other uses of "I brought out"	II
Ezekiel 20:7–8, 14, 22, 34–38	The idols of Egypt; I brought them out; the second exodus judgment	II; VIII; IX
Ezekiel 34:4	With force and with rigor	VI-B
Hosea 2:14–15 [Hebrew 2:16–17]	As in the day she came up from Egypt	VIII
Hosea 12:9 [Hebrew 12:10]; 13:4	I am **Yahweh** your **Elohim** from the land of Egypt	II; III-B; IV-B; XIII
Micah 6:4	I redeemed you from the house of slaves	II; VI-A
Micah 7:15	As in the days of your coming out	VIII
Zechariah 5:4	I will bring out the curse	II
Psalms 19:7–8 [Hebrew 19:8–9]	The law of **Yahweh** is perfect	IX; XI
Psalms 81:10 [Hebrew 81:11]	I am **Yahweh** your **Elohim** who brought you up	II; III-B
Psalms 106:21	They forgot El their savior	V-C; X
Psalms 119:32, 45	I will walk at liberty	IX; XI; XIII; XIV

"I am Yahweh your Elohim, who brought you out of the land of Egypt, from being their slaves; and I broke the bars of your yoke and made you walk upright."

Leviticus 26:13 — The Written Covenant of Yahweh