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I Am the LORD Your God, Who Brought You Out of the Land of Slavery 20: 1-2

As **the people** stood at the foot of **Mount Sinai**, **God** spoke to **them** and provided **the Torah** for **them**. **And God spoke all these words** to angels **(Acts 7:53; Galatians 3:19; Hebrews 2:2)**, who gave it to **Moses (Exodus 20:1).** When compared with Suzerainty Treaties, **the Torah** would have a preamble and a historical introduction. **The preamble** of **I am ADONAI your God (20:2a)** is brief and to the point. And it is also recorded in **Deuteronomy 1:1-4**, and **Joshua 24:1-2a**. It was **His Torah** and it originated with **Him**. And since **God** is truth, **His word** is truth. **The main thing about your Word is that it's true; and all your just rulings last forever (Psalm 119:160 CJB).** By employing the preamble in this way, **God** demonstrates **His** sovereignty and kingship over **His** people.

The phrase: Who brought you out of Egypt, out of the land of slavery (Exodus 20:2b), which is almost as brief as the preamble, is a condensed summary of God's mighty acts in the past and serves as the historical introduction that follows. It is also detailed in Deuteronomy 1:5 and 4:43, and Joshua 24:2b-13. Thus, the Ten Commandments flow easily from both the preamble and the historical introduction. It was like God was saying to the Israelites, *"On the basis of who I am, and what I have done for you,*

here is what you are to do for Me."

Therefore, the Ten Commandments begin with the character of **God**. Before **He** tells us one commandment, **He** tells us: **I am ADONAI your God, who brought you out of Egypt, out of the land of slavery.** For us today, when **the LORD** establishes **His** place in our lives that means **He** has the right to demand that we will worship and love **Him** alone because of what **He** has done for us on the cross.