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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 what **He** has done for us on the cross.