

# Deuteronomy 5:6

Authorized King James Version (KJV)

I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

## Analysis

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The self-identification formula 'I am the LORD thy God' establishes covenant relationship and divine authority. The redemptive basis 'which brought thee out of the land of Egypt, from the house of bondage' grounds all commandments in grace—God redeemed first, then gave law. This order is crucial to Reformed covenant theology: salvation precedes obedience, not vice versa. Law flows from relationship, not as means to establish it. The phrase 'house of bondage' (Hebrew 'beit avadim') emphasizes both slavery's horror and God's delivering power. Obedience is the grateful response of the redeemed, not the means of earning redemption.

## Historical Context

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Prefaces the Ten Commandments given at Sinai (Exodus 20:2) and here rehearsed at Moab circa 1406 BC. Egypt's 'house of bondage' involved 430 years of slavery (Exodus 12:40-41), intensifying to forced brick-making and infanticide before the Exodus. God's deliverance through plagues, Passover, and Red Sea crossing demonstrated His sovereign power and covenant faithfulness to Abraham's descendants. This redemptive act became Israel's foundational salvation event.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

## John 3:16 — God's love and salvation

### Study Questions

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1. How does God's self-revelation as Redeemer before giving commandments establish grace as the foundation of obedience?
2. In what ways does the Exodus typify Christian redemption from sin's bondage, grounding ethics in gospel gratitude?

### Interlinear Text

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אֲנִכִּי	יְהוָה	אֱלֹהֵי יְךָ	אֲשֶׁר	הוֹצֵאתָ יְךָ	מֵאֶרֶץ
H595	<b>I am the LORD</b>	<b>thy God</b>	H834	<b>which brought thee out</b>	<b>of the land</b>
	H3068	H430		H3318	H776

מִמִּצְרַיִם	מִבֵּית	עֲבָדָה יִם:
<b>of Egypt</b>	<b>from the house</b>	<b>of bondage</b>
H4714	H1004	H5650