

Exodus 21:1-2

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמֹר לִפְנֵיהֶם: כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבְשִׁבְעַת יֵצֵא לְחֻפְשֵׁי חָנָם:

These are the rules that you shall set before them: When you acquire a Hebrew slave, he shall serve six years; in the seventh year he shall go free, without payment.

Rashi Exodus 21:2

כי תקנה. מיד בית דין שמכרוהו בגנבתו, כמו שנאמר אם אין לו ונמכר בגנבתו, או אינו אלא במוכר עצמו מפני דחקו, אבל מכרוהו בית דין לא יצא בשש? קשה הוא אומר וכי ימוך אחיך עמך ונמכר לך (ויקרא כ"ה) הרי מוכר עצמו מפני דחקו אמור, ומה אני מקיים כי תקנה? בנמכר בבית דין:

IF THOU BUYEST [AN HEBREW SERVANT] — This means an Hebrew servant whom thou hast bought from the hand of the court which sold him for a theft which he had committed, as it is said, (Exodus 22:2) “if he (the thief) have nothing, then shall he be sold for his theft”. Or perhaps this is not so, but Scripture is referring to the case of one who sells himself as a servant on account of his destitution, whilst he who has been sold by the court for his theft shall not go free at the end of six years! This assumption is erroneous, for when Scripture states, (Leviticus 25:39, 40) “and if thy brother that dwelleth by thee be waxen poor, and he sells himself unto thee ... [he shall serve thee unto the year of jubilee]”, it is plain that in this passage there is mentioned the case of one who sells himself on account of his destitution. How then must I explain כי תקנה in this verse? Obviously as referring to him who was sold by the court (Mekhilta d'Rabbi Yishmael 21:2:1).

Leviticus 25:41

וְיָצָא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֲחֻזַּת אֲבוֹתָיו יָשׁוּב:

Then he and his children with him shall be free of your authority; he shall go back to his family and return to his ancestral holding.—

Kiddushin 22a

ת"ר (ויקרא כה, מא) ויצא מעמך הוא ובניו עמו א"ר שמעון אם הוא נמכר בניו ובנותיו מי נמכרים מכאן שרבו חייב במזונות בניו כיוצא בדבר אתה אומר אם בעל אשה הוא ויצאה אשתו עמו א"ר שמעון אם הוא נמכר אשתו מי נמכרה מכאן שרבו חייב במזונות אשתו

The Sages taught with regard to a verse that deals with the emancipation of a slave: “Then he shall go out from you, he and his children with him” (Leviticus 25:41). Rabbi Shimon said: This verse is puzzling, as, if he is sold, are his sons and daughters sold? Rather, from here it is derived that his master is obligated to provide sustenance for his children, and when the slave is emancipated his sons are released as well. You say something similar with regard to the verse: “If he is married then his wife shall

go out with him” (Exodus 21:3). Rabbi Shimon said: If he is sold, is his wife sold? Rather, from here it is derived that his master is obligated to provide sustenance for his wife.

Kiddushin 20a

שלא תהא אתה אוכל פת נקיה והוא אוכל פת קיבר אתה שותה יין ישן והוא שותה יין חדש אתה ישן על גבי מוכים והוא ישן על גבי התבן מכאן אמרו כל הקונה עבד עברי כקונה אדון לעצמו

The baraita continues: This means that there shall not be a situation in which you eat fine bread and he eats inferior bread [kibbar], bread from coarse flour mixed with bran, which is low quality. There shall not be a situation in which you drink aged wine and he drinks inferior new wine. There shall not be a situation in which you sleep comfortably on bedding made from soft sheets and he sleeps on straw. From here the Sages stated: Anyone who acquires a Hebrew slave is considered like one who acquires a master for himself, because he must be careful that the slave’s living conditions are equal to his own.

Exodus 7:16

ואמרת אליו יהוה אלהי העברים שלחני אליך לאמר שלח את עמי ויעבדוני במדבר והנה לא שמעת עד כה:

And say to him, ‘The LORD, the God of the Hebrews, sent me to you to say, “Let My people go that they may worship Me in the wilderness.” But you have paid no heed until now.

Exodus 3:12

ויאמר כִּי־אֶהְיֶה עִמָּךְ וְנֹהַרְלֶךָ הָאֵוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה:

And He said, “I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.”

Rambam Mishne Torah Laws of Idolatry 1:3

...והיה הדבר הולך ומתגבר בבני יעקב ובנלויים עליהם ונעשית בעולם אמה שהיא יודעת את ה'. עד שארכו הימים לישראל במצרים וחרו ללמד מעשיהן ולעבד פוכבים כמוותן חוץ משבט לוי שעמד במצות אבות. ומעולם לא עבד שבט לוי עבודת פוכבים. וכמעט קט היה העקר ששתל אברהם נעקר וחרוין בני יעקב לטעות העולם ותעיוותן. ומאבת ה' אותנו ומשמרו את השבועה לאברהם אבינו עשה משה רבנו רבן של כל הנביאים ושלחו. כיון שנתנבא משה רבנו ובחר ה' ישראל לנחלה הקתירן במצות והודיעם דרך עבודתו ומה יהיה משפט עבודת פוכבים וכל הטועים אחריה:

...So did the movement advance intensely among the sons of Jacob and their followers that the world saw a God-knowing nation called into existence, until Israel spent a long time in Egypt, when they turned to be instructed in their practice and to worship the stars as they did, save only the tribe of Levi, which remained faithful to their ancestral charge; for the tribe of Levi at no time worshiped stars. Verily, in but a short space of time, the root which Abraham had planted would have been uprooted, and the sons of Jacob would have turned to the universal error and wandering; save because of the Lord's love for us, and because He observes the oath of covenant with Abraham our father, He appointed Moses our Master lord of all prophets, and made him His messenger. After Moses our Master was endowed with prophecy and the Lord chose Israel as an inheritance, He crowned them with commandments, and made known to them the way to serve Him, and what will be the judgment rendered against idolatry and all its erring devotees.

Shemot 24:7

ויקח ספר הבְּרִית ויקרא באזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע:

Then he took the record of the covenant and read it aloud to the people. And they said, "All that the LORD has spoken we will faithfully do!"