"Who brought you out of Ur of the Chaldees" is parallel to the phrase "who brought you out of Egypt." Interestingly, the phrase is formulated in the singular in both Exodus and Deuteronomy. This is because God makes a separate covenant with every Jew individually. Abraham was one person, so the plural form could not have been used in his case. Later, however, when six hundred thousand Jews stood at the foot of the mountain and shouted Na'oseh ve-nishma (Ex. 24:7), God made a covenant not with the community, not with the crowd, but with each of those Jews separately, just as He had with Abraham centuries before.
Even when they are in their lands of their enemies, I will not
decry them. I will not have contempt for them. I will not
exterminate them. G-d declares, “Even when they suffer, it
was never My intention to suspend the covenant and to cancel
all My promises to them.”

Chazal comment:

The phrase lakh la etc. refers to the day of the
Babylonians, at which time I provided them with Daniel. The
phrase lakh la refers to the days of the Persians, at which
time I provided them with Mordechai and Esther. The other
phrase of lakh la refers to the days of the Greeks, at which
time I provided them with the Hasmoneans. The phrase lakh
la refers to the days of the Persians, at which time I
provided them with Rabbi Judah, the Prince.
The universal moral code consists of only seven principles; the Jewish moral code consists of six hundred and thirteen Commandments. The difference, however, is more fundamental than this. From the metaphysical viewpoint, there is a difference between the universal relationship and the single relationship. Within creation, G-d is the ruler, G-d is the master, G-d is the law maker, G-d is the architect, G-d is the king. Man surrenders to G-d. Within the covenental community, G-d is not only the ruler, law and creator, but also teacher, comrade, friend and counselor.

Chazal commented on the Passuk of וַיָּעַלוּ הַנַּעֲרֵי מִצְרָיִם, that it can be read:

I have gone out with you from the land of Egypt.

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The Ten Commandments with the Trop or Constellation Notes Used by the Reader for the Public Torah Reading on the Sabbath and on Shabbat (see page 108).

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