

Micah 6:4

Authorized King James Version (KJV)

For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

Analysis

For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

God's defense begins with the Exodus—Israel's foundational redemptive event. "I brought thee up" (העלתיך, he'elitikha) uses עלה (alah), meaning to ascend, go up—geographically from Egypt and spiritually from bondage to freedom. God personally acted as Redeemer, not through intermediaries but direct intervention.

"Redeemed thee out of the house of servants" (פָּדִיתָךְ מִבֵּית עֲבָדִים) employs פָּדָח (padah), meaning ransom, redeem by paying a price. "House of servants/slaves" (בֵּית עֲבָדִים) recalls Egypt's brutal slavery (Exodus 1:13-14). God redeemed Israel at tremendous cost—plague judgments, Passover lamb's blood, parting the Red Sea, destroying Pharaoh's army. This wasn't casual rescue but costly redemption.

"I sent before thee Moses, Aaron, and Miriam" (וְאֶשְׁלַח לְפָנֶיךָ אֶת-מֹשֶׁה אַהֲרֹן וּמִרְיָם) identifies three leaders God provided: Moses (prophet/deliverer), Aaron (high priest), and Miriam (prophetess). The triad represents prophetic, priestly, and worship leadership. God didn't abandon Israel after redemption but provided guidance. Miriam's inclusion (rare in such lists) honors her role leading women in worship (Exodus 15:20-21) and underscores God's comprehensive provision for His people's needs.

Historical Context

The Exodus narrative (Exodus 1-15) forms Israel's core identity—they are "the people whom God brought up out of Egypt" (Exodus 32:1, 7-8). Every generation was to retell this story (Exodus 12:26-27; Deuteronomy 6:20-25), ensuring remembrance of God's grace. The Passover annually commemorated redemption from slavery.

Yet by Micah's time (8th century BC), Israel had forgotten. They offered sacrifices (v. 6-7) but ignored justice and mercy (v. 8). They treated God's covenant as burdensome ritual rather than grateful response to redemption. This pattern repeats: redeemed people grow complacent, forgetting grace's costliness. The New Testament applies Exodus typology to Christ's redemption: we were slaves to sin (John 8:34; Romans 6:17-20), redeemed by Christ's blood (1 Peter 1:18-19; Ephesians 1:7), and brought from darkness to light (1 Peter 2:9; Colossians 1:13).

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does remembering your redemption from sin's slavery (through Christ's costly sacrifice) guard against ingratitude and complacency?
2. What leaders has God provided for your spiritual formation and growth, and how do you honor their service?
3. How does Israel's forgetfulness of the Exodus warn against taking salvation for granted?

Interlinear Text

וְמִבְּ יְתָ	מִצְבֵּחַ	מִאָרֶץ	הַעֲלָתָה	יְבָ	כ
H3588	For I brought thee up	out of the land	of Egypt	thee out of the house	
	H5927	H776	H4714	H1004	
אֶבֶר	מֹשֶׁה	אֶת	לִפְנֵי	יְהָ	יְבָ
of servants	and redeemed	and I sent	before	thee Moses	Aaron
H5650	H6299	H7971	H6440	H4872	H175
וּמִרְיָם					
and Miriam					
H4813					

Additional Cross-References

Exodus 12:51 (References Egypt): And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Deuteronomy 7:8 (Redemption): But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Jeremiah 32:21 (References Egypt): And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

Exodus 20:2 (References Egypt): I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Amos 2:10 (References Egypt): Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

Numbers 12:1 (References Moses): And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 Samuel 7:23 (Redemption): And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

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