

Micah 2:9

Authorized King James Version (KJV)

The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

Analysis

The women of my people have ye cast out from their pleasant houses (נָשִׁים) nashim, women—specifically widows or vulnerable women— are (גָּרְשׁ, garash, cast out/driven away/expelled) from (בֵּית, beit) בֵּית תְּעֻגָּה, houses of their delight/pleasure). These were family homes providing security. Driving out widows violated explicit law protecting the vulnerable (Exodus 22:22-24; Deuteronomy 24:17; Isaiah 1:17).

From their children have ye taken away my glory for ever (מֵעַל עַלְלִיַּם תְּקַחְתָּ) me-al olaleiha tiqchu hadari le-olam). עַלְלִיּם (olalim, young children) describes the most innocent and defenseless. Taking God's (hadari, glory/splendor) לְעוֹלָם (le-olam, forever) means robbing children of dignity, heritage, future—possibly through debt slavery. God's "glory" includes the image of God in humans (Genesis 1:26-27), covenant identity, and dignified existence. Oppressors defaced God's glory by degrading vulnerable children.

This verse highlights oppression's worst dimension: targeting the utterly defenseless—widows and orphans. James 1:27 defines "**pure religion**" as visiting "**the fatherless and widows in their affliction.**" Jesus condemned scribes who "**devour widows' houses**" (Mark 12:40). God declares Himself "**a father of the fatherless, and a judge of the widows**" (Psalm 68:5). Oppressing them invites His fierce judgment: "**My wrath shall wax hot, and I will kill you with the**

sword; and your wives shall be widows, and your children fatherless" (Exodus 22:24). Measure-for-measure justice: widow-makers become widows.

Historical Context

Ancient Near Eastern societies were patriarchal; women without male protection (widows, divorced women) were economically vulnerable. God's law specifically protected widows, orphans, and foreigners—the three most vulnerable groups (Deuteronomy 10:18, 14:29, 24:17-21, 27:19). Yet Israel's elite exploited rather than protected them, foreclosing on homes, demanding children as debt slaves, and stripping away dignity and inheritance.

Nehemiah later confronted similar oppression when Jews enslaved fellow Jews' children for debt (Nehemiah 5:1-13). Job defended himself by declaring: "**If I have lifted up my hand against the fatherless... then let mine arm fall from my shoulder blade**" (Job 31:21-22). The early church prioritized widow care (Acts 6:1; 1 Timothy 5:3-16). God's consistent concern for the vulnerable demonstrates His character and covenant priorities. Societies are judged by how they treat their most defenseless members (Matthew 25:31-46).

Related Passages

Romans 2:1 — Judging others

Matthew 25:31 — Final judgment

Study Questions

1. How does targeting widows and children—the most defenseless—expose the depths of Israel's moral corruption?
2. What does God's claim that oppressors took 'my glory' from children teach about how exploitation defaces the divine image in humans?
3. In what ways should concern for vulnerable populations (refugees, orphans, trafficking victims) mark Christian communities and individual believers?

Interlinear Text

מַעַל	תִּשְׁאַלְתָּ	יְהֹוָה	מִבֵּית	רְשָׁאָתְךָ	עַמִּי	נִשְׁאָל
The women	of my people	have ye cast out	houses	from their pleasant		
H802	H5971	H1644	H1004	H8588		
עַלְלָל יְהֹוָה	תִּקְרַב אֵלָי	בְּדָרְךָ	לְעוֹלָמָם:			
from their children	have ye taken away	my glory	for ever			
H5768	H3947	H1926	H5769			

Additional Cross-References

Ezekiel 39:21 (Glory): And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

Habakkuk 2:14 (Glory): For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

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