

# Judges 17:9

Authorized King James Version (KJV)

And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

## Analysis

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**And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.** This exchange reveals both parties' spiritual condition. Micah's question "Whence comest thou?" (me'ayin tavo) is surface-level curiosity, not theological inquiry. He doesn't ask about the man's relationship with God, his fitness for ministry, or his understanding of Torah—only his origin and availability. The Levite's response—"I am a Levite of Beth-lehem-judah"—identifies his tribal lineage but reveals his compromised state by adding "I go to sojourn where I may find a place" (anokhi holek lagur ba'asher emtsa).

The Levite's self-description emphasizes his availability for hire rather than his sacred calling. A faithful Levite would have said, "I serve the Lord at His tabernacle" or "I teach Israel God's law." Instead, his identity has shifted from servant of Yahweh to religious professional seeking employment. From a Reformed perspective, this illustrates how quickly spiritual office can be reduced to mere occupation when divorced from genuine calling and accountability. The Westminster Confession (31.2) emphasizes the importance of church courts and accountability structures—this Levite, operating independently, became vulnerable to corruption.

## Historical Context

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The Levite's self-identification as "of Beth-lehem-judah" while being a Levite indicates he lived among Judah's territory, likely in one of the Levitical cities assigned within Judah's borders (Joshua 21:13-19). However, his statement "I go to sojourn where I may find a place" reveals he had abandoned his assigned post. The verb "sojourn" (gar) indicates temporary residence, suggesting he had no permanent commitment—precisely the opposite of what Levitical service required.

This encounter between Micah and the Levite represents a transaction rather than a theological discussion. Neither asks about the other's spiritual condition, understanding of Torah, or relationship with Yahweh. This pragmatic, consumer-oriented approach to ministry foreshadows modern problems where churches hire staff based on skills and personality rather than theological soundness and genuine calling. The subsequent narrative shows the disastrous results of this arrangement.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How do we sometimes evaluate ministers based on credentials and availability rather than theological soundness and genuine calling?
2. What does the Levite's self-description teach about the danger of viewing ministry as a profession rather than a sacred calling?
3. How does the absence of theological inquiry in this exchange warn us about pragmatic approaches to hiring church staff?

