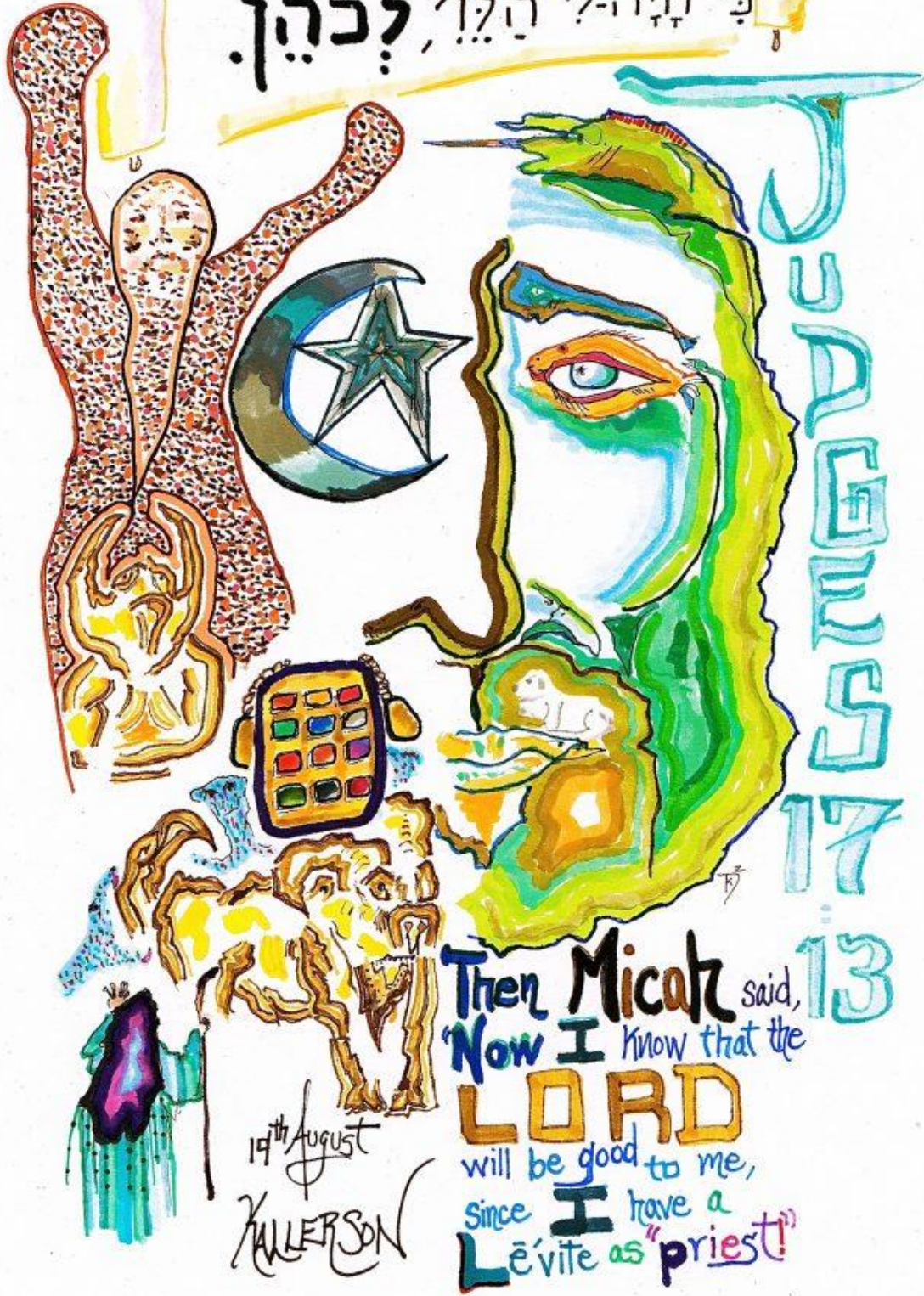


וַיֹּאמֶר מִיכָה--עֲתָה יָדַעְתִּי,
כִּי-יִיטֵיב לִי הָיְהוָה לִי:
כִּי הָיְהוָה-לִי הֵלֹךְ, לְכֹהֵן.



Artwork by Douglas Kallerson

Judges 17:7-13 **(No King In Israel, Part II)**

The contents of the passage today, as they point to Christ, were as difficult for me to think through as any in recent memory. Analyzing and explaining the content of the verses only took until about 9:30 in the morning.

Once that was done, I needed to sort out what we are being told. At 10:54, I sent a message to Sergio, "I have no idea what Judges 17 is telling us." After sitting, rereading time and again, and praying the entire time, I sent another message at 2:31, "I think I got it. Had to pray to the Lord for over 3 hours."

What seems obvious now wasn't easy to come by. But a few moral lessons did show up along the way. Matthew Henry provides these words concerning the verses in this passage –

"Thus those who please themselves with their own delusions, if Providence unexpectedly bring any thing to their hands that further them in their evil way, are apt from thence to think that God is pleased with them."

It is a correct analysis and it fits well with a news headline on the same day this was typed. A U.S. House of Representatives member informed the public that she has pancreatic cancer. In her statement, like bookends, she said, "My adult life has been defined by my faith in God... By God's grace, I will be back at full strength soon."

For a person who has spent her entire political career doing anything but honoring God, she suddenly has a need to invoke his name. Providence, indeed, brought her many opportunities. And she has taken every one of them to further her work in the evil decisions she has made, all the while thinking that God must be pleased with her.

She is just one example of innumerable people throughout the ages who have treated God as a secondary weapon in their arsenal of iniquity. They will utter His name if it is convenient and beneficial to them, but He is far from their hearts.

Text Verse: *"Has a nation changed its gods,
Which are not gods?
But My people have changed their Glory
For what does not profit." Jeremiah 2:11*

Judges 17 is well reflected in the words of Jeremiah, even if Jeremiah is dealing with an individual and not the entire nation. The name of the Lord is mentioned twice by

Micah's mother and only once by Micah in this passage. And his selfish proclamation is only found in the last verse.

So how does this story point to Jesus? It seems hard to make any comparisons. And yet, Abarim insightfully did so –

“To give a hint to the literary complexity of this story: the Levite from Judah who was forced to hire himself to a wealthy Ephraimite is obviously a manifestation of the Suffering Servant of which Jesus is the most familiar. Then note how the Book of the formally unrelated prophet Micah deals with the same themes and even how Matthew weaves these into the gospel of Immanuel.” Abarim

Even if this priest is brought into the picture in order to do inappropriate things, things entirely unlike Jesus, the overall premise that Abarim speaks of is exactly right.

The whole story speaks of total apostasy mingled with nothing more than lip service to the Lord. And yet we can find Jesus in it. It begs us to each consider our own situation. Are we proclaiming Jesus outwardly and yet living as if He is only an afterthought? Or are we truly living with Him on our minds at all times?

Let us not be like the faithless representative from Texas who has spent her years enriching and exalting herself while paying mere lip service to the Lord. Now, while facing her time of crisis, who does she piously return to with the general word “God?”

It is the God who will not be mocked. We all have choices to make and will all stand before Him someday and give an account for our actions. This is a lesson that is on prominent display in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. A Levite, a Servant, a Father, a Son, and a Priest (vss. 7-13)

The narrative of Micah and his mother, as detailed in Judges 17:1-6 ended with the words, “In the days, the those, no king in Israel, man the straight in his eyes does” (CG). It is a time of lawlessness. Those words provide an explanation for the coming words...

⁷ Now there was a young man from Bethlehem in Judah,

vayhi naar mibeith lekhem y'hudah – “And is, servant, from Bethlehem Judah.” The word translated as servant, *naar*, comes from the verb *naar*, to shake. That, in turn, is identical to *naar*, to growl. Thus, one can think of the rustling of a lion's mane as he growls, shaking his head.

Typically, *naar* signifies young men as they are often restless or active. However, at times it plainly indicates a person in a position of service –

“And the king called to Ziba, Saul’s servant [*naar*], and said to him, ‘I have given to your master’s son all that belonged to Saul and to all his house. ¹⁰You therefore, and your sons and your servants, shall work the land for him, and you shall bring in *the harvest*, that your master’s son may have food to eat. But Mephibosheth your master’s son shall eat bread at my table always.’ Now Ziba had fifteen sons and twenty servants.” 2 Samuel 9:9, 10

If Ziba had fifteen sons and twenty servants, he wasn’t a young man. Thus, the term is clearly being used in a technical sense as a servant. This would be like the Greek word *deacon*. It comes from *diá*, thoroughly, and *konis*, dust. He is one who thoroughly raises the dust as he scurries about.

It is of note that the root *naar* is used in relation to the dust in Isaiah 52 –

“Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.
²Shake [*naar*] yourself from the dust, arise;
Sit down, O Jerusalem!
Loose yourself from the bonds of your neck,
O captive daughter of Zion!” Isaiah 52:1, 2

The deacon raises the dust through activity and the servant shakes, as if removing the dust that might be raised during his time of activity.

A detailed explanation is given because of the complicated nature in the words of the next clause. He is from Bethlehem Judah. This is stated to distinguish it from another Bethlehem located in Zebulun as noted in Joshua 19:15.

Bethlehem means House of Bread (*lekhem*), but without the vowel pointing it is identical to the verb meaning war (*lakham*). Thus, it has a secondary meaning of House of War (Battle). The connection between the two terms is that in battle, those being killed are consumed like food.

Judah means Praise. Of him, it next says...

7 (con't) **of the family of Judah; he was a Levite,**

The words are debated, difficult to explain, and initiate some interesting thoughts that will be more fully looked into elsewhere: *mimishpakhath y'hudah v'hu levi* – “from family Judah. And he, Levite.”

The words “from family Judah” cause complications. He cannot be a Levite if he is from the family of Judah, not Levi, unless the word Levite is being applied in a technical sense. The tribe of Levi and those who descend from it had a job to perform which then became associated with the name.

So if someone else performed the Levitical duties, he could claim to be a Levite. This would be like saying, “he is a plumber,” even though he is not from the Plumber family. This explanation doesn't seem likely though, especially because we will be told more about him later.

Some look to the words as a further explanation, “He came from Bethlehem Judah ... which is of the family of Judah.” Why this repetition of Judah would somehow be necessary is hard to explain.

One possibility is that his mother was of the family of Judah, so he settled in Bethlehem because of his relationship to her, even though tribal ancestry (being a Levite) comes through the line of the father.

Another view is that his family settled in Bethlehem and he was then considered a member of the family in regard to civil matters.

As usual, there are those who claim the text is wrong and that the words are spurious. However, it is hard to see how such words could be erroneously entered into the text and not weeded out immediately. Thus, the words are original. They are specifically stated to give typology, regardless of which explanation just given (or another) is the correct one. Of him...

7 (con't) **and was staying there.**

v'hu gar sham – “and he sojourning there.” He is a servant from Bethlehem Judah, of the family of Judah (whatever that actually means), a Levite, and he was staying in Judah.

Here we have a person introduced who is believed to be the same person noted in Judges 18:30, Jonathan the son of Gershom, the son of Manasseh (Moses). This will be more carefully evaluated when we get there, but the words now, *v'hu gar sham*, “and he sojourning there,” are the same words that the name Gershom is derived from.

The name comes from *gur*, to sojourn, and *sham*, there. Thus, the name means Stranger There, Exile, Expelled. There is more to that name as we will see later. There is a connection being made between this verse and his name as recorded in verse 18:30. For now...

⁸The man departed from the city of Bethlehem in Judah to stay wherever he could find a place.

vayelekh ha'ish meha'ir mibeith lekhem y'hudah lagur baasher yimtsa – “And walks, the man, from the city, from Bethlehem Judah, to sojourn in which finding.” He is looking for a place to live and work.

Here the word *ish*, man, is used. However Judges 18 will again speak of the *naar*, servant, as just used in verse 17:7. Because of this, Cambridge says that these cannot be the same person. They conclude, therefore, that this is not the same young man just mentioned in the previous verse. The ongoing narrative does not bear this out.

Rather, the term *naar* is being used in the sense of a servant, which may help explain the unusual wording of the previous verse. Thus, the words of verse 7 probably contain a parenthesis which then explains his technical relation to Judah –

“And is, servant (from Bethlehem Judah) from family Judah. And he, Levite.” As a Levite, he ministered to the family of Judah. This is a suitable resolution to the otherwise complicated words.

As the previous sermon ended with the thought that there was no king and everyone did what was right in his own eyes, this would include a neglect of the Levites. Such was the case at other times as well –

“I also realized that the portions for the Levites had not been given *them*; for each of the Levites and the singers who did the work had gone back to his field.”

-Nehemiah 13:10

The Levites were not given a tribal land inheritance in Israel. They were attached to tribes, given cities to dwell in, and they were to minister to the people of the tribes of Israel. This young Levite might have been neglected in Judah, and he decided to find some other place where he could live and minister. And so he walked...

^{8 (con't)} Then he came to the mountains of Ephraim, to the house of Micah, as he journeyed.

vayavo har ephrayim ad beith mikhah laasoth darko – “And comes Mount Ephraim until house Micah, to make his way.” Here is the uniting of the previous narrative with the

account of the Levite. This Levite, looking for a new place to do his shaking, came to Mount Ephraim and eventually wound up at Micah's house.

⁹ And Micah said to him, "Where do you come from?"

So he said to him, "I *am* a Levite from Bethlehem in Judah, and I am on my way to find *a place* to stay."

vayomer lo mikhah meayin tavo vayomer elav levi anokhi mibeith lekhem y'hudah v'anokhi holekh lagur baasher emtsa – "And says to him, Micah, 'From whence come.' And says unto him, Levite, 'I from Bethlehem Judah, and I walking to sojourn in which find.'"

Nothing is said about how the Levite wound up here. Micah appears to live on a main road. As will be evidenced later. The Levite may have simply stopped there as he traveled.

Or, he may have heard that Micah had a house with a shrine. Therefore, he went there in hopes of employment. If the latter, it would perfectly explain the next words...

¹⁰ Micah said to him, "Dwell with me, and be a father and a priest to me,

vayomer lo mikhah sh'vah imadi vehyeh li l'av u-l'kohen – "And says to him, Micah, 'Dwell with me and be to me to father and to priest.'" Here we have the word *av*, father, being used as an honorific title and in an ecclesiastical sense, just as it is used today. Some denominations use the term father when referring to their priest. This is seen several times elsewhere for spiritual leaders –

"Then it shall be in that day,
That I will call My servant Eliakim the son of Hilkiyah;
²¹ I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.
He shall be a father to the inhabitants of Jerusalem
And to the house of Judah." Isaiah 22:20, 21

Micah is saying that the Levite will be the spiritual head of the house. He will be the one to seek out God's will, favor, mediation, and atonement as needed...

¹⁰ (con't) and I will give you ten *shekels* of silver per year, a suit of clothes, and your sustenance."

v'anokhi eten l'kha asereth keseph layamim v'erekh b'gadim u-mikhyathekha – "and I give to you ten silver to the days, and arrangement garments, and your sustenance." It

is not a lot of money but would equate to only a few dollars “to the days,” meaning in a year of days. However, with an arrangement of clothing, and his food and lodging, it would be what a Levite might expect, having no land inheritance of his own.

10 (con’t) So the Levite went in.

Rather: *vayelekh ha’levi* – “And walks, the Levite.” What this seems to imply is that the Levite continued on, considering the proposition while looking for a better opportunity elsewhere. However, he eventually accepts the offer...

11 Then the Levite was content to dwell with the man;

vayoel ha’levi lasheveth eth ha’ish – “And determines, the Levite, to dwell with the man.” The word is *yaal*, to yield, be willing, etc. He considered his options and determined that this was the best avenue open to him. Therefore, he dwelt with Micah. Ironically, it next says...

11 (con’t) and the young man became like one of his sons to him.

vayhi ha’naar lo k’akhad mibanav – “And is, the servant, to him according to one from his sons.” In verse 5, Micah had ordained one of his sons to be his priest. In verse 10, Micah promised the Levite he would be a father to him. Now, as his father, the Levite is like one of his sons –

5. The man Micah ... consecrated one of his sons, who became his priest.

10. Dwell with me, and be a father and a priest to me.

11. Then the Levite ... became like one of his sons to him.

Even though he is a servant, an attendant, he is also like a son in the family of Micah...

12 So Micah consecrated the Levite, and the young man became his priest, and lived in the house of Micah.

vaymale mikhah eth yad ha’levi vayhi lo ha’naar l’kohen vayhi b’vieth mikhah – “And fills, Micah, hand the Levite. And is to him, the servant, to priest. And is in house Micah.” To fill the hand signifies to consecrate. This was explained in verse 5. Upon his consecration, he attends in Micah’s house as a priest.

Because of the events that have now come to pass...

13 (fin) Then Micah said, “Now I know that the Lord will be good to me, since I have a Levite as priest!”

vayomer mikhah atah yadati ki yetiv Yehovah li ki hayah li ha'levi l'khothen – “And says, Micah, ‘Now I knew that Yehovah does good to me, for have to me the Levite to priest.’” Being fully ignorant of the law, including all of his violations of it in the thirteen verses of this chapter, he assumes that having a Levite will bring him blessing and prosperity.

However, this is an additional violation of the law. Levites were not to perform the duties of a priest. An exception to this, due to the surrounding situation, is noted in 2 Chronicles 29:34 –

“But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the *other* priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests.”

In fact, this is exactly the type of situation that brought about the wrath of the Lord against Korah while in the wilderness –

“Then Moses said to Korah, ‘Hear now, you sons of Levi: ⁹ *Is it* a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the Lord, and to stand before the congregation to serve them; ¹⁰ and that He has brought you near *to Himself*, you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also? ¹¹ Therefore you and all your company *are* gathered together against the Lord. And what *is* Aaron that you complain against him?’”

-Numbers 16:8-11

The entire passage has been wrought with apostasy.

*Now I know that the Lord will be good to me
Because I have all of these things:
I have idols, garments, and a priest, you see
I shall see what each of these things brings*

*This idol thingy is like the Lord, whoo hoo!
And so is this one, can't you see
This thingy is like the Lord too
Good things for sure will be coming to me*

*And this is what it is all about
It's about how the Lord will be good to me
We can be certain of this, no doubt
I have idols, and garments, and a priest, you see*

II. Keep Yourselves From Idols

Judges 17 was about as hard to decipher as a super-enigma machine. A lot of contemplation was needed, but a lot of prayer was needed even more. This is because there are times when pictures of Christ don't seem possible.

The corruption of the people and the troubling events that take place make it difficult to see the glory of who Jesus is and what He has done. But sometimes a contrast reveals more than a direct comparison. This is how it is in this passage.

The narrative is in Canaan, and thus, it refers typologically to events after the coming of Christ. As was noted, the events occur chronologically early in the narrative of Judges, even though they are recorded towards the end of the book.

Verse 1 noted that the story is in Mount Ephraim. The mount has consistently been seen as synonymous with a large but centralized group of people. Ephraim has consistently pictured the work of Christ, Twice Fruitful, signifying His work as effective for saving both Jews and Gentiles. Its second meaning, Ashes, speaks of His afflictions that have made salvation possible.

The man's name is first given in verses 1 & 4 as Micayehu, Who *is* Like Yehovah. It refers to the church, those who bear the image of the Lord as in Colossians 3 –

“Do not lie to one another, since you have put off the old man with his deeds, ¹⁰and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, ¹¹where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.” Colossians 3:9-11

In verse 2, the narrative focuses on the eleven hundred of silver that was taken from his mother. Silver signifies redemption. Eleven hundred points to an entire period of a completed cycle (10) marked by disorder, disorganization, imperfection, and disintegration (11).

It is a good description of the church age. Even if its people are perfected in Christ and redeemed, they are still a completely imperfect group of people that form a body that could easily be thought of as a basket case.

The son admits taking the silver and his mother pronounces a blessing of the Lord on him. In verse 3, he is said to return the silver to his mother. She then says that she dedicated the silver to the Lord for her son to make a carved image and a molded image, meaning idols.

At that declaration, he says, “And now, I return it to you.” Verse 4 confirms that he returned it. Upon receiving it, she took two hundred of silver and had it fashioned into her idols. Two hundred is the number of insufficiency.

Despite silver signifying redemption, its weight and purpose mean that it is insufficient to do what it is intended to do. Also in verse 4, it said that the smelting guy made the images. Then they were put in the house of Micayehu, Who *is* Like Yehovah.

Immediately after that, in verse 5, the man’s name is changed from Micayehu to Micah. It no longer refers to Who *is* like Yehovah, but Who *is* Like This. Even if the person, represented by Micah, is supposedly in the church of the Lord, he is not like the Lord. As Jeremiah says –

“Everyone is dull-hearted, without knowledge;
Every metalsmith is put to shame by an image;
For his molded image *is* falsehood,
And *there is* no breath in them.
¹⁵ They *are* futile, a work of errors;
In the time of their punishment they shall perish.
¹⁶ The Portion of Jacob *is* not like them,
For He *is* the Maker of all *things*,
And Israel *is* the tribe of His inheritance;
The Lord of hosts *is* His name.” Jeremiah 10:14-16

Micah made a house of gods, an ephod and teraphim. It is a marvelous depiction of the Roman Catholic Church and many other sects and denominations. They may claim they serve in the House of God, but it is really a house of gods.

The note about consecrating one of Micah’s sons to be his priest fits perfectly with the thought of the Roman Catholic Church because they have priests who supposedly mediate to God for them. Other large (un)orthodox denominations have similar structures.

Verse 6 noted that there was no king in Israel in those days. This is a true statement. Israel has no king during the church age, even if they have remained as a people. Likewise, there is no king apart from Jesus in the church, which is a part of the commonwealth of Israel, but He is not a king in the sense of active rulership over the churches that comprise His church. He is the King of Israel, but not currently the King in Israel.

Instead, each church essentially does what is right in its own eyes. If they follow the word, this is great. If not, it isn’t, but it is up to the people to do what they want, attend

where they want, and so forth. There is no mandated structure that is meticulously ruled over by a single authoritative king.

Verse 7 introduces the *naar*, the servant, from Bethlehem Judah. What we have here is a picture of Jesus Christ in every sense, even if it is not necessarily a picture of Him to those who welcome Him in. In other words, the apostate church naturally proclaims to be a church under Christ.

No matter how many idols clutter up the house of God, the church falls under the broad category of belonging to Jesus. Even Mormons and Jehovah's Witnesses supposedly confess Jesus. Hence, they fall under the broad category of being Christian.

The word *naar* is never directly equated to Jesus in a notable comparison in any Old Testament passage, but at least two times it is used when referring to Him in prophecy –

“For before the Child [*ha'naar*] shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.” Isaiah 7:16

“When Israel *was* a child [*naar*], I loved him,
And out of Egypt I called My son. Hosea 11:1

Matthew 1 cites both Isaiah 7:14 and the second half of Hosea 11:1. As those refer to Jesus, then these Old Testament references do also.

Being from Bethlehem (House of Bread) in Judah (Praise) is a reference to Jesus. Being of the family of Judah is a reference to Jesus. And, as was seen in many previous passages concerning the Levites (Attached), they anticipate Jesus as the Firstborn because they replaced the firstborn males of Israel. It is He who is Attached to God as the Firstborn of God.

Verse 8 says that the Levite departed from Bethlehem in Judah. It is fitting of Jesus who is from heaven. This Levite who is so much like Jesus in every way came to Mount Ephraim, to the house of Micah (Who *is* Like This).

In verse 9, the man was queried by Micah, and he provided the details of who he was, where he was from, and what he was looking for. Micah (Who *is* Like This) asked him in verse 10 to dwell with him and be a father and a priest to him. It is what any apostate church that claims to be a Christian church would do.

Micah offered silver, clothes, and sustenance to the Levite. What does Jesus do? He offers us redemption, garments of righteousness, and sustenance – exactly the opposite of what occurs here. Jesus does the offering to His people, not the other way around.

To understand this, think of the Jehovah's Witnesses. Or better, the Church of Christ. They say you must be baptized and it must be in one of their churches. Instead of Jesus offering salvation to the flock, they offer their (supposed) salvation to Jesus. It is essentially what the Roman Catholic Church does as well.

After that, the Levite walks, a strange set of words that seem to make no sense. The Levite considers whether he will accept. In verse 11, the Levite determined to dwell with Micah, and he became like one of his sons to him.

If Micah already had a son who was his priest, then it means that this Levite is just another priest to him, even if he is in a different category. This typifies churches where Jesus is just another way of getting through to God.

In verse 12, Micah consecrated the Levite and the servant became his priest, "And is in house Micah." Who *is* Like This has a representation of Jesus in his church, even if it isn't the Jesus he really needs. With that feeling of satisfaction, the narrative ended with, "Now I knew that Yehovah does good to me, for have to me the Levite to priest."

Micah is hoping to get good out of the Lord because he has his supposed priest along with his idols and vestments. But he, and the churches he reflects, will find out that what he wants and what he will get are not the same thing.

When I typed about the congresswoman I mentioned as we opened, I could only feel pity for her. Hideko has gone through cancer. Regardless of how you treat it, there is no simple way to get through it.

There is a difference though. Hideko has faithfully trusted Jesus each step of the way and has taken this as a part of what He has allowed in her life. And it has been a life of faithfully following Jesus for many years.

However, since I originally typed this, the congresswoman died. She now will face the Lord on whatever her relationship was with Him. As far as I know, she never committed her life to Him. And if not, her end will not be a good one.

Regardless of her, the God people suddenly reach out to in their distress is often forgotten in their victory over the affliction. This can even be to the point where they double down in their sin, thinking they have been so blessed in order to continue the wayward life they were previously leading, as if this was God's way of demonstrating this to them.

Each of us needs to consider how we are appealing to Him and in what circumstances we are doing so. And so, let us do so every day. Think about your relationship with Him and how you can honor Him more each day.

Talk to Him like you would talk to any friend you are walking with. Think of Him as you think of your sweetest friendship, and be sure that your conversations are not just lip service in hopes of getting something out of Him. Instead, let your words return good things to Him.

Our God is great and deserving of all our praise, glory, and adoration. Be sure to give it to Him in whopping doses every day.

Closing Verse: *“But our God is in heaven;*

He does whatever He pleases.

⁴ Their idols are silver and gold,

The work of men’s hands.

⁵ They have mouths, but they do not speak;

Eyes they have, but they do not see;

⁶ They have ears, but they do not hear;

Noses they have, but they do not smell;

⁷ They have hands, but they do not handle;

Feet they have, but they do not walk;

Nor do they mutter through their throat.

⁸ Those who make them are like them;

So is everyone who trusts in them.” Psalm 115:3-8

Next Week: Judges 18:1-20 *Dan is looking for an inheritance – so I tell and so you will see...* (No King In Israel, Part III) (50th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

No King In Israel, Part II

Now there was a young man
From Bethlehem in Judah, that is where
Of the family of Judah; he was a Levite
And was staying there

The man departed from the city of Bethlehem in Judah
To stay wherever he could find a place

Then he came to the mountains of Ephraim
To the house of Micah, as he journeyed, coming to Micah's space

And Micah said to him
"Where do you come from, I pray?
So he said to him, "I am a Levite from Bethlehem in Judah
And I am on my way to find a place to stay

Micah said to him, "Dwell with me
And be a father and a priest to me (when can you begin?)
And I will give you ten shekels of silver per year, a suit of clothes
And your sustenance." So the Levite went in

Then the Levite was content to dwell with the man
And the young man became like one of his sons to him
------(but later we'll see he is a louse)
So Micah consecrated the Levite
And the young man became his priest, and lived in Micah's house

Then Micah said
"Now I know that the LORD will be good to me
Since I have a Levite as priest!"
Not a clear thinker, as you can see

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...