

What's wrong with idolatry?



Astarte (<http://www.english.imjnet>) 1

1. The rule: Exodus 20:1-15

א וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר. }
o}}

1 And Elokim spoke all these words, saying: **{S}**

ב אֲנִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם }
מִבֵּית עַבְדִּים: לֹא-יְהִי לְךָ אֱלֹהִים אֲחֵרִים, עַל-פְּנֵי

2 I am Adonai your elohim, who brought you out of the land of Egypt, out of the house of bondage [avadim=slaves, worshippers]. You shall have no other elohim before me [al-panai=in my face].

ג לֹא-תַעֲשֶׂה לְךָ פֶסֶל, וְכֹל-תְמוּנָה, אֲשֶׁר בְּשָׁמַיִם }
מִמַּעַל, וְאֲשֶׁר בָּאָרֶץ מִתַּחַת--וְאֲשֶׁר בַּיָּם, מִתַּחַת }
לְאָרֶץ.

3 You shall not make for yourself a graven image (pesel), nor any likeness (tmunah), of anything in heaven above, or in the earth beneath, or in the water under the earth;

ד לֹא-תִשְׁתַּחֲוֶה לָהֶם, וְלֹא תַעֲבֹדֵם: כִּי אֲנִי יְהוָה }
אֱלֹהֶיךָ, אֵל קַנָּא--פֹּקֵד עֲוֹן אָבוֹת עַל-בְּנֵי עַל- }
שְׁלֹשִׁים וְעַל-רִבְעִים, לְשֹׂנְאֵי.

4 you shall not bow down unto them, nor serve [avod—see v. 2] them; for I Adonai your Elokim am a jealous god [or I am Jealous God El Kaneh], visiting the iniquity of the fathers on the children to the third and fourth generation, that hate me;

ה וַעֲשֵׂה חֶסֶד, לְאֲלֹפִים--לְאֵהָבִי, וּלְשֹׂמְרֵי מִצְוֹתַי. }
o}}

5 and making mercy to the thousands of them that love me and keep my commandments. **{S}**

ו לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ, לְשׁוּא: כִּי לֹא }
{יִנְקֶה יְהוָה, אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׁוּא. }
פ

6 You shall not take the name of Adonai your Elokim in vain; for Adonai will not hold guiltless [yinakeh=clean, note the pun on kaneh=jealous] him that takes His name in vain. **{P}**

ז זְכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ }
ז

7 Remember the sabbath day, to keep it holy.

2. Rule: Leviticus 26:1

א לֹא-תַעֲשׂוּ לָכֶם אֱלִילִים, וּפְסֹל וּמִצְבֵּה לֹא-תִקְיִמוּ }
א

1 Do not make yourselves idols [alilim=little gods], graven image or a pillar shall you raise up;

לְכֶם, וְאַבֵּן מִשְׁכֵּית לֹא תִתְּנוּ בְּאַרְצְכֶם, לְהִשְׁתַּחֲוֹת
עֲלֶיהָ: כִּי אֲנִי יְהוָה, אֱלֹהֵיכֶם.

do not put a carved stone in your land to bow
down to it; for I am Adonai your Elokim.

3. Epistemology: Psalms 115:4 - 115:84

א לא לָנוּ יְהוָה, לֹא-לָנוּ: כִּי-לְשִׁמְךָ, תֵּן כְּבוֹד--עַל- א
חֲסָדְךָ, עַל-אֲמֻנָתְךָ.

1 Not to us, Adonai, not to us, but to your name
give glory, because of/for your mercy and your
faithfulness.

ב לָמָּה, יֹאמְרוּ הַגּוֹיִם: אִי־הוּא, אֱלֹהֵיהֶם ב

2 Why should the nations say: 'Where is their
God?'

ג וְאֱלֹהֵינוּ בַּשָּׁמַיִם-- כֹּל אֲשֶׁר-חָפֵץ עָשָׂה ג

3 Indeed, our God is in the heavens; whatever he
desired, he did.

ד עֲצֻבֵיהֶם, כֶּסֶף וְזָהָב; מַעֲשֵׂהָ, יְדֵי אָדָם ד

4 Their idols are silver and gold, the work of
men's hands.

ה פִּה-לָהֶם, וְלֹא יְדַבְּרוּ; עֵינַיִם לָהֶם, וְלֹא יִרְאוּ ה

5 They have mouths, but they do not speak t; they
have eyes, but they do not see;

ו אַזְנַיִם לָהֶם, וְלֹא יִשְׁמְעוּ; אֵף לָהֶם, וְלֹא יִרְחוּ ו

6 They have ears, but they do not hear; they have
noses, but they do not smell;

ז יְדֵיהֶם, וְלֹא יִמִּישׁוּ--רַגְלֵיהֶם, וְלֹא יֵהַלְכוּ; לֹא- ז
יְהִי, בְּגֵרוֹנָם.

7 They have hands, but they do not lift up them;
they have feet, but they do not walk; they do not
vocalize in their throat.

ח כְּמוֹהֶם, יִהְיוּ עֹשֵׂיהֶם-- כֹּל אֲשֶׁר-בִּטַח בָּהֶם ח

8 They who make them shall be like them --
everyone who relies on them.

ט יִשְׂרָאֵל, בִּטַח בִּיהוָה; עֲזָרָם וּמִגְנָם הוּא ט

9 Israel, rely on Adonai; He is their help and their
shield.

י בֵּית אַהֲרֹן, בִּטְחוּ בִיהוָה; עֲזָרָם וּמִגְנָם הוּא י

10 House of Aaron, rely on Adonai; He is their
help and their shield.

יא יִרְאֵי יְהוָה, בִּטְחוּ בִיהוָה; עֲזָרָם וּמִגְנָם הוּא יא

11 Adonai-fearers, rely on Adonai; He is their
help and their shield.

יב יְהוָה, זָכְרָנוּ יְבָרֵךְ יב
יְבָרֵךְ, אֶת-בֵּית יִשְׂרָאֵל; יְבָרֵךְ, אֶת-בֵּית אַהֲרֹן

12 Adonai has remembered up, He will bless--
{N}
He will bless the house of Israel; He will bless the
house of Aaron.

יג יְבָרֵךְ, יִרְאֵי יְהוָה-- הַקְטָנִים, עִם-הַגְּדֹלִים יג

13 He will bless them the Adonai-fearers, from
the small to the great.

יד יִסֹּף יְהוָה עֲלֵיכֶם; וְעַל בְּנֵיכֶם יד

14 Adonai will increase you, you and your
children.

טו בְּרוּכִים אַתֶּם, לַיהוָה-- עֲשֵׂה, שָׁמַיִם וָאָרֶץ

15 Blessed be you to Adonai, maker of heavens and earth.

טז הַשָּׁמַיִם שָׁמַיִם, לַיהוָה; וְהָאָרֶץ, נָתַן לְבְנֵי-אָדָם.

16 The heavens are the heavens for Adonai; and the earth he gave to the children of Adam.

יז לֹא הַמֵּתִים, יְהַלְלוּ-יָהּ; וְלֹא, כָּל-יֹרְדֵי דוּמָה יז

17 The dead do not praise Yah, nor do the descenders into silence;

יח וְאַנְחֵנוּ, נְבָרַךְ יָהּ-- מֵעַתָּה וְעַד-עוֹלָם יח הַלְלוּ-יָהּ.

18 But we will bless Yah from now and forever. {N} Praise-Yah.

4. Epistemology: Maimonides, Code, Laws Pertaining to the Torah, Ch 1, as quoted by Yeshayahu Leibowitz, Judaism, Human Values and the Jewish State at 67

The end (telos, goal) of the truth is nothing but to know it to be the truth.

5. Lishma: Maimonides, Guide III 51, p 62 as quoted by Yeshayahu Leibowitz, Judaism, Human Values and the Jewish State at 67

Know that all practices of worship, such as reading the Torah and performing the other mitzvot, have only one end: training you to occupy yourself with His commandments rather than matters pertaining to this world; you should act as if you were occupied with Him and not with that which is other than Him.

6. Justice: Psalms 82:1 - 82:8

א מִזְמוֹר, לְאָסָף א אֱלֹהִים, נָצַב בְּעֵדֶת-אֵל; בְּקִרְבַּ אֱלֹהִים יִשְׁפֹּט

1 A Psalm of Asaph. {N} Elokim stands [nitzav: root also means governs] in the congregation of El; in the midst of the judges [elohim=gods, God, judges], He judges [shofet]:

ב עַד-מַתִּי תִשְׁפֹּטוּ-עוֹל; וּפְנֵי רָשָׁעִים, תִּשְׂאוּ-ב סֵלָה.

2 'How long will you judge unjustly, and lift up the faces of the wicked? Selah

ג שִׁפְטוּ-דַל וְיָתוֹם; עֲנֵי וְרַשׁ הַצְּדִיקוּ ג

3 Judge the weak and orphan; vindicate the poor and the destitute.

ד פִּלְטוּ-דַל וְאֶבְיוֹן; מִיַּד רָשָׁעִים הַצִּילוּ ד

4 Rescue the weak and needy; rescue them from the hand of the wicked.

ה לֹא יִדְעוּ, וְלֹא יִבִּינּוּ-- בְּחֹשֶׁכַּהּ יִתְהַלְכוּ ה יְמוּטוּ, כָּל-מוֹסְדֵי אָרֶץ.

5 They know not, they do not understand; they walk in darkness; {N} all the foundations of the earth are moved.

ו אָנִי-אֶמַרְתִּי, אֱלֹהִים אַתֶּם; וּבְנֵי עֲלִיוֹן כָּלְכֶם ו

6 I said: you are elohim [=gods, judges], and all of

you are children of the Most High.

אַכֵּן, כְּאַדָּם תָּמוּתוֹן; וְכַאֲחַד הַשָּׂרִים תִּפְלוּ ז

7 Therefore, you shall die like Adam [or mankind], and fall like one of the princes.'

קוּמָה אֱלֹהִים, שִׁפְטָה הָאָרֶץ: כִּי-אַתָּה תִּנְחַל, ח
בְּכָל-הַגּוֹיִם.

8 Arise, Elohim, judge the earth; for You shall inherit all the nations. {P}

7. Holiness: Leibowitz at 85 ; reprinted in I Walzer at 79

The election of the people of Israel (“and God has avouched you” Deut. 26:18 is identical with the assumption of the yoke of the Kingdom of Heaven by the people of Israel (“you have avouched” Deut 26:17).

Accordingly, the uniqueness of the Jewish people – the “holiness” of Israel – is not something that was given to the people as an abiding and enduring possession, but is rather a *demand*, an assignment and a task with which they are charged – a goal towards which they are to strive eternally, without any guarantee of ever attaining it. The question is not “Did God bestow holiness upon the Jewish people?” but rather “Is the Jewish people striving towards holiness by assuming the yoke of Torah and Mitzvot?”

This view has been strongly opposed by many who were incapable of such lofty faith. The first ... was Korach, who declared that “All the congregation are holy” (Num. 16:3), implying that ... Israel is essentially a holy nation. The holiness of the Jewish People is not, however a reality but rather an end or goal.... Holiness is dependent on doing “all my commandments” – a condition that clashes with human nature. “Let one gird up strength to rise in the morning to the service of his Creator” (Shulkan Aruch) One cannot say simply, “man should rise in the morning to the service of his Creator,” for it may well be that man is incapable of attaining the goal of serving God. ... The Judaism of Moses is arduous. ... The Judaism of Korach is very comforting.

... (p216): The state [of Israel], as such has no religious value. No state ever had.

8. Husband/Father: Jeremiah 3:19-20

וְאֶתְּנֶן-לָךְ, וְאֶנְכִּי אֶמְרָתִי, אִיךָ אֲשִׁיתֶךָ בְּבָנִים יִט
אָבִי, אֶרְץ חֲמֻדָּה, נְחֻלַּת צְבִי צְבָאוֹת גּוֹיִם; וְאֶמַּר
תִּקְרָאוּ- (תִּקְרָאִי-) לִי, וּמֵאֲחֵרִי, לֹא תִשׁוּבוּ
(תִּשׁוּבִי).

19 But I said: 'How would I put thee among the sons, and give thee a pleasant land, the goodliest heritage of the nations!' And I said: 'Thou shalt call Me, My father; and shalt not turn away from following Me.'

אֲכֹן בְּגִדָה אִשָּׁה, מִרְעוּהָ; כִּן בְּגִדְתֶם בֵּי בַיִת כ
יִשְׂרָאֵל, נְאֻם-יְהוָה.

20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the LORD.

9. Whoring: Numbers 15:37-41

וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר לֵךְ

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם, לְדֵרֹתָם; וְנָתַנּוּ עַל-צִיצִית הַכַּנָּף, פֶּתִיל תְּכֵלֶת.

וְהָיָה לָכֶם, לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם לֵט אֶת-כָּל-מִצְוֹת יְהוָה, וְעָשִׂיתֶם אֹתָם; וְלֹא-תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים, אַחֲרֵיהֶם.

לְמַעַן תִּזְכְּרוּ, וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי; וְהֵייתֶם מְקֹדְשִׁים, לֵאלֹהֵיכֶם.

אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם, לֵאלֹהִים: אֲנִי, יְהוָה {אֱלֹהֵיכֶם}. {פ}

10. Whoring: Exodus 34:15

שָׁמַר-לָךְ--אֶת אֲשֶׁר אֲנֹכִי, מְצַוֶּה הַיּוֹם; הִנְנִי יֹאֵרְשׁ מִפְּנֵיךָ, אֶת-הָאֱמֹרִי וְהַכְּנַעֲנִי, וְהַחִתִּי וְהַפְּרִזִּי, וְהַחִוִּי וְהַיְבוּסִי.

הִשְׁמַר לָךְ, פֶּן-תִּכְרַת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ, יִבְרָךְ אֶתְּךָ, בָּא עֲלֵיךָ: פֶּן-יִהְיֶה לְמוֹקֵשׁ, בְּקִרְבְּךָ.

כִּי אֶת-מִזְבְּחֹתָם תִּתְּצוּ, וְאֶת-מִצְבְּתָם יִגְדְּשׁוּ, וְאֶת-אֲשֵׁרֵי, תִכְרַתוּן.

כִּי יְהוָה קַנָּא: כִּי לֹא תִשָּׁתַחֲוהוּ, לְאֵל אֲחֵר יִדְּשׁוּ, אֵל קַנָּא הוּא.

פֶּן-תִּכְרַת בְּרִית, לְיוֹשְׁבֵי הָאָרֶץ; וְזָנּוּ אַחֲרַי טוֹ אֱלֹהֵיהֶם, וְזָבְחוּ לֵאלֹהֵיהֶם, וְקָרָא לָךְ, וְאָכַלְתָּ מִזְבְּחֹם.

וְלָקַחְתָּ מִבָּנוֹתֵי, לְבָנוֹת; וְזָנּוּ בְּנֹתַי, אַחֲרַי טז אֱלֹהֵיהֶן, וְהִזְנוּ אֶת-בְּנֵיךָ, אַחֲרַי אֱלֹהֵיהֶן.

אֱלֹהֵי מִסְכָּה, לֹא תַעֲשֶׂה-לָךְ יז

37 And the LORD spoke unto Moses, saying:

38 'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which you go whoring;

40 that ye may remember and do all My commandments, and be holy unto your God.

41 I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.' {P}

11 Observe thou that which I am commanding thee this day; behold, I am driving out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest they be for a snare in the midst of thee.

13 But ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim.

14 For thou shalt bow down to no other god; for the LORD, whose name is Jealous, is a jealous God;

15 lest thou make a covenant with the inhabitants of the land, and they go whoring after their gods, and do sacrifice unto their gods, and they call thee, and thou eat of their sacrifice;

16 and thou take of their daughters unto thy sons, and their daughters go astray after their gods, and make thy sons go astray after their gods.

17 Thou shalt make thee no molten gods.

11. Whoring: Hosea 4:12

זָנוּת וַיִּין וְתִירוֹשׁ, יִקַּח-לֵב יֵא

עָמִי בְעֵצוֹ יִשְׁאַל, וּמִקְלוֹ יִגִּיד לוֹ: כִּי רוּחַ זָנוּנִים יֵב
הִתְעָה, וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם

עַל-רָאשֵׁי הַהָרִים יִזְבְּחוּ, וְעַל-הַגְּבְעוֹת יִקְטְרוּ, יֵג
עַל-כֵּן, תִּזְנֶינָה; תַּחַת אֱלוֹן וְלִבְנֵה וְאֵלֶּה, כִּי טוֹב צִלָּה
בְּנוֹתֵיכֶם, וְכֹלֹתֵיכֶם, תִּנְאַפְנָה

וְעַל-כֹּלֹתֵיכֶם, לֹא-אֶפְקֹד עַל-בְּנוֹתֵיכֶם כִּי תִזְנֶינָה יֵד
וְעַם-הַקְּדוֹשׁוֹת, כִּי תִנְאַפְנָה--כִּי-הֵם עִם-הַזָּנוּת יִפְרְדוּ
יִזְבְּחוּ; וְעַם לֹא-יָבִין, יִלְבֹּט

וְאֵל-; אִם-זָנָה אֶתְּהָ יִשְׂרָאֵל, אֵל-יֶאֱשֶׁם יְהוּדָה טו
וְאֵל-תִּשְׁבְּעוּ, חִי-, תִּבְאוּ הַגִּלְגָּל, וְאֵל-תַּעֲלוּ בֵּית אֲוֹן
יְהוָה

כִּי כִפְרָה סָרְרָה, סָרַר יִשְׂרָאֵל; עֲתָה יִרְעֵם יְהוָה, טז
כִּכְבֹּשׁ בְּמִרְחָב

11 Harlotry, wine, and new wine take away the heart.

12 My people ask counsel at their stock, and their staff declareth unto them; for the spirit of harlotry hath caused them to err, and they have gone astray from under their God.

13 They sacrifice upon the tops of the mountains, and offer upon the hills, under oaks and poplars and terebinths, because the shadow thereof is good; therefore your daughters commit harlotry, and your daughters-in-law commit adultery.

14 I will not punish your daughters when they commit harlotry, nor your daughters-in-law when they commit adultery; for they themselves consort with lewd women, and they sacrifice with harlots; and the people that is without understanding is distraught.

15 Though thou, Israel, play the harlot, yet let not Judah become guilty; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear: 'As the LORD liveth.'

16 For Israel is stubborn like a stubborn heifer; now shall the LORD feed them as a lamb in a large place?

12. Sovereignty: I Samuel 8 (The Curse of Samuel)

וַיְהִי, כַּאֲשֶׁר זָקֵן שָׁמוּאֵל; וַיִּשָּׂם אֶת-בְּנָיו שְׁפָטִים, א
לְיִשְׂרָאֵל

וַיְהִי שֵׁם-בְּנוֹ הַבְּכוֹר יוֹאֵל, וְשֵׁם מְשֻׁנְהוֹ אַבִּיָּה-- ב
שְׁפָטִים, בְּבֵאֵר שֶׁבַע

וְלֹא-הֵלְכוּ בְּנָיו בְּדַרְכּוֹ, וַיִּטּוּ אַחֲרֵי הַבָּצֵעַ; וַיִּקְחוּ- ג
{שֹׁחַד--וַיִּטּוּ, מִשְׁפָּט.

וַיִּתְקַבְּצוּ, כָּל זְקֵנֵי יִשְׂרָאֵל; וַיָּבֹאוּ אֶל-שָׁמוּאֵל, ד
הַרְמָתָה

וַיֹּאמְרוּ אֵלָיו, הִנֵּה אַתָּה זָקֵנָה, וּבְנֶיךָ, לֹא הֵלְכוּ ה

1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel; and the name of his second, Abijah; they were judges in Beer-sheba.

3 And his sons did not walk in his ways but twisted after gain; they accepted bribes and they twisted justice. {P}

4 Then all the elders of Israel assembled and came to Samuel at Ramah,

5 and said to him, "You have aged, and your sons

בְּדַרְכֵיךָ; עֲתָה, שִׁימָה-לָנוּ מֶלֶךְ לְשִׁפְטֵנוּ--כְּכֹל-
הַגּוֹיִם.

וַתִּנְהַלְנוּ, וַיִּרַע הַדָּבָר, בְּעֵינֵי שְׁמוּאֵל, כְּאִשֶּׁר אָמְרוּ: וְ
{אֵל-יְהוָה. } פ, מֶלֶךְ לְשִׁפְטֵנוּ; וַיִּתְפַּלֵּל שְׁמוּאֵל

וַיֹּאמֶר יְהוָה, אֵל-שְׁמוּאֵל, שְׁמַע בְּקוֹל הָעָם, לְכֹל ז'
אִשֶּׁר-יֹאמְרוּ אֵלַיךָ: כִּי לֹא אֶתְּךָ מָאָסוּ, כִּי-אֶתִי
מָאָסוּ מִמֶּלֶךְ עֲלֵיהֶם.

כְּכֹל-הַמַּעֲשִׂים אֲשֶׁר-עָשׂוּ, מִיּוֹם הָעֲלִיתִי אוֹתָם ח'
מִמִּצְרַיִם וְעַד-הַיּוֹם הַזֶּה, וַיַּעֲזֹבֵנִי, וַיַּעֲבֹדוּ אֱלֹהִים
אֲחֵרִים--כֵּן הָמָּה עֹשִׂים, גַּם-לְךָ

וְעַתָּה, שְׁמַע בְּקוֹלָם: אָה, כִּי-הֵעֵד תַּעֲדִיד בָּהֶם ט'
{וְהִגַּדְתָּ לָהֶם, מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם. } ס

וַיֹּאמֶר שְׁמוּאֵל, אֵת כָּל-דְּבָרֵי יְהוָה, אֵל-הָעָם, י'
{הַשְּׂאֵלִים מֵאִתּוֹ מֶלֶךְ. } ס

do not walk in your ways. Now give us a king to
judge us like all the peoples.”

6 Their words were evil in Samuel's eyes, when
they said give us a king to judge us, and Samuel
prayed to Adonai. {P}

7 . And Adonai said to Samuel, “Listen to the
voice of the people, to everything that they say to
you, for they have not rejected you, but rather it
is I that they have rejected as their king.

8 Just like all their doings that they have done,
since the day that I brought them up out of Egypt
and until today, they have abandoned Me, and
served other gods, so too, they do to you.

9 Now, listen to their voice; but you shall sure
bear witness before them and tell them “*mishpat
ha-melekh*” (the law/practices of the king) who
will rule over them. {S}

10 Samuel reported the words of the Lord to the
people who were asking him for a king. {S}