

# The Enemy will be Given into the Hands of a Woman; Who Knows if This is Why You Are Queen

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*Dedicated by Simmi and Brian Kleinberg in honour of our parents, Howard and Nancy Kleinberg and Moishe and Rochelle Rosenblum, who continue to inspire and guide us with their wisdom, experience and love! May they continue to do so ad meah vesrim, B"EH! We pay tribute to and thank our teachers and mentors, Rabbi Mordechai Torczyner and Rabbi Jonathan Ziring, for their dedication to us and our community! Yashar Kochachem!*

## 1. שופטים פרק ט

(נג) ויבא אבימלך עדהמגדל וילחם בו ויגש עדפתח המגדל לשרפו באש: (נג) ותשלף אשה אחת פלח רכב עלראש אבימלך ותרוץ אתגלגלתו: (נד) ויקרא מהרה אלהנערה נשא כליו ויאמר לו שלף חרבך ומותתני פןיאמרו לי אשה הרגתהו וידקרהו נערו וימת:

(52) Abimelech pressed forward to the tower and attacked it. He approached the door of the tower to set it on fire. (53) But a woman dropped an upper millstone on Abimelech's head and cracked his skull. (54) He immediately cried out to his attendant, his arms-bearer, "Draw your dagger and finish me off, that they may not say of me, 'A woman killed him!'" So his attendant stabbed him, and he died.

## 2. שופטים פרק ד, ו-ט

(ו) ותשלח ותקרא לברק בןאבינעם מקדש נפתלי ותאמר אליו הלא צנה! יקנך אלהי ישראל לך ומשכת' בתר תבור ולקחת עמך עשרת אלפים איש מבני נפתלי ומבני זבלון: (ז) ומשכתי אליך אלנחל קישון אתסיסרא שרצבא גבין ואתרכבו ואתהמונו ונתתיהו בידך: (ח) ויאמר אליה ברק אמתלכי עמי והלכתי ואסלא תלכי עמי לא אלק: (ט) ותאמר הלק אלק עמך אפס כל לא תהיה תפארתך עלהדרך אשר אתה הולך כי ביד אשה ימפר יקנך אתסיסרא ותקם דבורה ותלך עםברק קדשה:

(6) She summoned Barak son of Abinoam, of Kedesh in Naphtali, and said to him, "The LORD, the G-d of Israel, has commanded: Go, march up to Mount Tabor, and take with you ten thousand men of Naphtali and Zebulun. (7) And I will draw Sisera, Jabin's army commander, with his chariots and his troops, toward you up to the Wadi Kishon; and I will deliver him into your hands." (8) But Barak said to her, "If you will go with me, I will go; if not, I will not go." (9) "Very well, I will go with you," she answered. "However, there will be no glory for you in the course you are taking, for then the LORD will deliver Sisera into the hands of a woman." So Deborah went with Barak to Kedesh.

## 3. שופטים פרק ד, יח-כב

(יח) ותצא יעל לקראת סיסרא ותאמר אליו סוה אדני סוה אלי אלתירא ויסר אליה האהלה ותכסהו בשמיכה: (יט) ויאמר אליה השקינינא מעטמים כי צמאתי ותפתח אתנאוד החלב ותשקהו ותכסהו: (כ) ויאמר אליה עמד פתח האהל והיה אסאיש גבוא ושאלך ויאמר הישרפה איש ואמרת אין: (כא) ותקח יעל אשתחבר אתיתד האהל ותשם אתהמקבת בידה ותבוא אליו בלאט ותתקע אתהיתד ברקתו ותצנח בארץ והוא נרדם ויעף וימת: (כב) והנה ברק רגף אתסיסרא ותצא יעל לקראתו ותאמר לו לך ואראך אתהאיש אשר אתה מבקש ויבא אליה והנה סיסרא נפל מת והיתד ברקתו:

(18) Jael came out to greet Sisera and said to him, "Come in, my lord, come in here, do not be afraid." So he entered her tent, and she covered him with a blanket. (19) He said to her, "Please let me have some water; I am thirsty." She opened a skin of milk and gave him some to drink; and she covered him again. (20) He said to her, "Stand at the entrance of the tent. If anybody comes and asks you if there is anybody here, say 'No.'" (21) Then Jael wife of Heber took a tent pin and grasped the mallet. When he was fast asleep from exhaustion, she approached him stealthily and drove the pin through his temple till it went down to the ground. Thus he died. (22) Now Barak appeared in pursuit of Sisera. Jael went out to greet him and said, "Come, I will show you the man you are looking for." He went inside with her, and there Sisera was lying dead, with the pin in his temple.

## 4. שופטים פרק ה, ו-ז

(ו) בימי שמגר בוענת בימי יעל חדלו ארחות והלכי נתיבות ילכו ארחות עקלקלות: (ז) חדלו פרזון בישראל חדלו עד שקמת' דבורה שקמתי אם בישראל:

(6) In the days of Shamgar son of Anath, In the days of Jael, caravans ceased, And wayfarers went By roundabout paths. (7) Deliverance ceased, Ceased in Israel, Till you arose, O Deborah, Arose, O mother, in Israel!

## 5. שופטים פרק ה, כח-ל

בעד החלון נשקפה ותיבב אם סיסרא בעד האשנב מדוע בשש רכבו לבוא מדוע אחרו פעמי מרכבותיו: חכמות שרותיה תענינה איהיא תשיב אמריה לה: הלא יחלקו שלל רחם רחמתיים לראש גבר שלל צבעים לסיסרא שלל צבעים רקמה צבע רקמתים לצוארי שלל:

(28) Through the window peered Sisera's mother, Behind the lattice she whined: "Why is his chariot so long in coming? Why so late the clatter of his wheels?" (29) The wisest of her ladies give answer; She, too, replies to

herself: (30) “They must be dividing the spoil they have found: A damsel or two for each man, Spoil of dyed cloths for Sisera, Spoil of embroidered cloths, A couple of embroidered cloths Round every neck as spoil.”

## 6. אסתר פרק א, יב-כ

(יב) וְתִמְאַן הַמֶּלֶכָה וְשִׁתִּי לְבוֹא בְדַבַּר הַמֶּלֶךְ אֲשֶׁר בִּיד הַסְּרִיסִים וַיִּקְצַף הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעָרָה בּוֹ: (יג) וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יְדַעֵי הָעֵתִים כִּי כֹן דַּבַּר הַמֶּלֶךְ לִפְנֵי כָל־יְדַעֵי דָת וְדִין: (יד) וְהַקֹּרֵב אֵלָיו כָּרְשֵׁנָא שִׁתְרֵא אֲדַמְתָּא תַרְשִׁישׁ מֶרֶס מֶרְסָנָא מְמוּכָן שְׁבַעֲתֵי שָׂרִין פֶּרַס וּמְדֵי רַאִי לִפְנֵי הַמֶּלֶךְ הַיִּשְׁבָּיִם רַאשֵׁנָה בַמְּלָכוּת: (טו) כְּדַת מַה־לַּעֲשׂוֹת בַּמֶּלֶכָה וְשִׁתִּי עַל־אֲשֶׁר לֹא־עֲשִׂתָּהּ אֶת־מֶאֱמַר הַמֶּלֶךְ אַחֲשֻׁרוּשׁ בִּיד הַסְּרִיסִים: (טז) וַיֹּאמֶר מוֹמְכֵן מְמוּכָן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֹתָהּ וְשִׁתִּי הַמֶּלֶכָה כִּי עַל־כָּל־הַעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ: (יז) כִּי־צָא דְבַר־הַמֶּלֶכָה עַל־כָּל־הַנְּשִׂיִם לְהַבְּזוֹת בְּעִלְיָהֶן בְּעִינֵיהֶן בְּאֶמְרֵם הַמֶּלֶךְ אַחֲשֻׁרוּשׁ אָמַר לְהַבִּיא אֶת־וְשִׁתִּי הַמֶּלֶכָה לִפְנֵי וְלֹא־בָּאָה: (יח) וְהַיּוֹם הַזֶּה תֵּאמְרָנָהּ שָׂרוֹת פֶּרְסִימְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָה לְכָל שָׂרֵי הַמֶּלֶךְ וְכָדִי בָזִיוֹן וְקִצְף: (יט) אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מְלָכוּת מִלִּפְנֵי וַיִּכְתַּב בְּדַתִּי פֶרְסִימְדֵי וְלֹא יַעֲבֹר אֲשֶׁר לֹא־תָבוֹא וְשִׁתִּי לִפְנֵי הַמֶּלֶךְ אַחֲשֻׁרוּשׁ וּמְלָכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעֲיוֹתָהּ הַטּוֹבָה מִמֶּנָּה: (כ) וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־עָשָׂה בְּכָל־מְלָכוּתוֹ כִּי רָבָה הָיָא וְכָל־הַנְּשִׂיִם יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד־קִטּוֹ:

(12) But Queen Vashti refused to come at the king's command conveyed by the eunuchs. The king was greatly incensed, and his fury burned within him. (13) Then the king consulted the sages learned in procedure. (For it was the royal practice [to turn] to all who were versed in law and precedent. (14) His closest advisers were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven ministers of Persia and Media who had access to the royal presence and occupied the first place in the kingdom.) (15) “What,” [he asked,] “shall be done, according to law, to Queen Vashti for failing to obey the command of King Ahasuerus conveyed by the eunuchs?” (16) Thereupon Memucan declared in the presence of the king and the ministers: “Queen Vashti has committed an offense not only against Your Majesty but also against all the officials and against all the peoples in all the provinces of King Ahasuerus. (17) For the queen's behavior will make all wives despise their husbands, as they reflect that King Ahasuerus himself ordered Queen Vashti to be brought before him, but she would not come. (18) This very day the ladies of Persia and Media, who have heard of the queen's behavior, will cite it to all Your Majesty's officials, and there will be no end of scorn and provocation! (19) “If it please Your Majesty, let a royal edict be issued by you, and let it be written into the laws of Persia and Media, so that it cannot be abrogated, that Vashti shall never enter the presence of King Ahasuerus. And let Your Majesty bestow her royal state upon another who is more worthy than she. (20) Then will the judgment executed by Your Majesty resound throughout your realm, vast though it is; and all wives will treat their husbands with respect, high and low alike.”

## 7. אסתר פרק ד, הי-ז

(ז) וַיִּגְדְּלוּ מְרַדְכֵי אֶת כָּל־אֲשֶׁר קָרְהוּ וְאֵת פְּרִשֶׁת הַכֶּסֶף אֲשֶׁר אָמַר הַמֶּן לְשָׂקוֹל עַל־גִּנְזֵי הַמֶּלֶךְ בִּיהוּדִים לְאַבְדָּם: (ח) וְאֶת־פְּתִשְׁגָן כְּתָב־הַדָּת אֲשֶׁר־נָתַן בְּשׁוֹשָׁן לְהַשְׁמִיד־נִתָּן לוֹ לְהַרְאוֹת אֶת־אֶסְתֵּר וְלַהֲגִיד לָהּ וּלְצַוּוֹת עֲלֶיהָ לְבוֹא אֶל־הַמֶּלֶךְ לְהַתְּחַנְּנָלוּ וּלְבַקֵּשׁ מִלִּפְנֵי עַל־עַמָּה: (ט) וַיְבוֹא הַתָּב וַיִּגְדֵּל לְאֶסְתֵּר אֶת דְּבָרֵי מְרַדְכֵי: (י) וַתֹּאמֶר אֶסְתֵּר לְהִתְּדָ וּתְצַוָּהוּ אֶל־מְרַדְכֵי: (יא) כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יְבוֹא־אֶל־הַמֶּלֶךְ אֶל־הַחֲצַר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהַמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיטְלוּ הַמֶּלֶךְ אֶת שְׂרָבִיט הַזֶּהָב וְחִנָּה וְאֲנִי לֹא נִקְרָאתִי לְבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם: (יב) וַיִּגְדּוּ לְמְרַדְכֵי אֶת דְּבָרֵי אֶסְתֵּר: פ (יג) וַיֹּאמֶר מְרַדְכֵי לְהַשִּׁיב אֶל־אֶסְתֵּר אֶת־הַמֶּלֶךְ אֶת־שְׂרָבִיט הַזֶּהָב וְחִנָּה וְאֲנִי בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים: (יד) כִּי אִם־הִחַרַּשׁ תַּחֲרִישִׁי בְּעַת הַזֹּאת יָרוּחַ וְהִצְלָה יַעֲמֹד לַיהוּדִים מִמְּקוֹם אַחֵר וְאֵת וּבֵית־אָבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם־לַעַת כְּזֹאת הִגַּעַת לְמְלָכוּת: (טו) וַתֹּאמֶר אֶסְתֵּר לְהַשִּׁיב אֶל־מְרַדְכֵי: (טז) לָךְ כְּנֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוֹשָׁן וְצוּמוּ עָלַי וְאַל־תֹּאכְלוּ וְאַל־תִּשְׁתּוּ שְׁלֹשַׁת יָמִים לְיִלָּה וְיִום גַּם־אֲנִי וְנַעֲרָתִי אֲצוּם כֵּן וּבְכֵן אֲבֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כִדְתָּ וְכֹאֲשֶׁר אֲבַדְתִּי אֲבַדְתִּי: (יז) וַיַּעֲבֵר מְרַדְכֵי וַיַּעַשׂ כְּכָל־אֲשֶׁר־צִוְּתָהּ עָלָיו אֶסְתֵּר: ס

(7) and Mordecai told him all that had happened to him, and all about the money that Haman had offered to pay into the royal treasury for the destruction of the Jews. (8) He also gave him the written text of the law that had been proclaimed in Shushan for their destruction. [He bade him] show it to Esther and inform her, and charge her to go to the king and to appeal to him and to plead with him for her people. (9) When Hathach came and delivered Mordecai's message to Esther, (10) Esther told Hathach to take back to Mordecai the following reply: (11) “All the king's courtiers and the people of the king's provinces know that if any person, man or woman, enters the king's presence in the inner court without having been summoned, there is but one law for him—that he be put to death. Only if the king extends the golden scepter to him may he live. Now I have not been summoned to visit the king for the last thirty days.” (12) When Mordecai was told what Esther had said, (13) Mordecai had this message delivered to Esther: “Do not imagine that you, of all the Jews, will escape with your life by being in the king's palace. (14) On the contrary, if you keep silent in this crisis, relief and deliverance will come to the Jews from another quarter, while you and your father's house will perish. And who knows, perhaps you have attained to royal position for just such a crisis.” (15) Then Esther sent back this answer to Mordecai: (16) “Go, assemble all the Jews who live in Shushan, and fast in my behalf; do not eat or drink for three days, night or day. I and my maidens will observe the same fast. Then I shall go to the king, though it is contrary to the law; and if I am to perish, I shall perish!” (17) So Mordecai went about [the city] and did just as Esther had commanded him.