

# Esther 9:16

Authorized King James Version (KJV)

But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

## Analysis

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**But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,** Throughout the provinces (outside Shushan), Jews defended themselves, killing 75,000 enemies. The large number demonstrates both the extent of antisemitism (75,000 attackers despite knowledge Jews had imperial authorization) and the comprehensive Jewish victory. The repeated phrase "but they laid not their hands on the prey" (third occurrence: v. 10, 15, 16) emphasizes that Jewish motive was survival, not enrichment. This restraint distinguished righteous defense from greedy violence. The phrase "had rest from their enemies" echoes conquest language (Joshua 21:44; 23:1), connecting this deliverance to Israel's earlier redemptive history.

## Historical Context

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The 75,000 casualties throughout the provinces, combined with 800 in Shushan (v. 6, 15), totaled 75,800 enemies killed. These numbers indicate both widespread attacks on Jews and decisive Jewish victory. That 75,000 Persians attacked despite knowing Jews had royal authorization demonstrates deep-seated antisemitism and greed (hoping to plunder Jewish property despite the risk). The Jews' consistent

refusal of plunder distinguished them from attackers and demonstrated righteousness. Historical precedent shows that civil conflicts in multi-ethnic empires could create enormous casualties. The rest from enemies fulfilled the promise that God would give His people rest from threats (Deuteronomy 12:10; Joshua 1:13).

## **Related Passages**

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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## **Study Questions**

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1. How does the consistent refusal of plunder despite legal authorization demonstrate that righteousness requires purity of motive and restraint in victory?
2. What does the 'rest from enemies' language teach about how God fulfills His covenant promises of protection across generations?

## Interlinear Text

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וְשָׂא ר	הַיְּהוּדִים	בְּמִדֵּינֵי וְתֵּשֶׁבֶת	הַמֶּלֶךְ		
But the other	Jews	provinces	that were in the king's		
H7605	H3064	H834	H4082	H4428	
וַיִּקְהָלוּ	וַיִּשְׁתָּמְדוּ	עַל	בְּפָשָׁם	וְנָח	
gathered themselves together	and stood		for their lives	and had rest	
H6950	H5975	H5921	H5315	H5118	
מֵאֵיבֵיהֶם	וַיִּהְרֹג	בְּשֵׁי נֶאֱמָרֵיהֶם	חֲמִשָּׁה	וְשִׁבְעֵי	אֶלְפֵי
from their enemies	and slew	of their foes	and five	seventy	thousand
H341	H2026	H8130	H2568	H7657	H505
וְעַל בְּנֵי הַ	לֹא	שָׁלַח וְ	אֶת	יָדָם:	
on the prey		but they laid		not their hands	
H961	H3808	H7971	H853	H3027	

## Additional Cross-References

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**Esther 8:11** (Kingdom): Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

**Esther 9:2** (Kingdom): The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.