

Esther 1:1 521 BC – this Ahasuerus is Darius I (the Great, Marathon, Hystaspis): dates are **Gregorian**

Esther 1:3 519 BC (vs. 2: Shushan is the winter palace)

Esther 1:5 518 BC

Esther 2:5-6 Mordecai = 597 BC Captivity with King Jeconiah (2 Ki. 24:10-16; Ezk. 1:2, 33:21, 40:1)

Esther 2:8 516 BC – cp. vv. 2:12 & 2:16: Darius’ first year is 515 BC & 1st Tebeth = 24 Dec.

Esther 2:12 516 BC – same logic as on 2:8 above

Esther 2:16 515 BC – year 7 of Darius the Great = 515 BC: 4 years after story began, cp. 1:3

Esther 2:18 early 514 BC as 1st Tebeth is 24 Dec. in verse 16

Esther 2:21 514 BC

Esther 3:7a 510 BC – year 12 of Darius the Great: 1st of Nisan is 6 April

Esther 3:7b 509 BC – as 1st Adar is 25 February and thus in the year after 3:7a above

Esther **3:12** 510 BC – the 13th of Nisan = 18 April – the **key** vs. for all below: see 3:7a for month

Esther 3:13 – a date for a future event (Friday March 3, 509 BC)

Esther 4:1 510 BC – Still 13 Nisan until verse 16 (see vs. 7a and vs. 12)

Esther 5:1 510 BC – Nisan 16, as it is 3 days after 4:16

Esther 6:1 510 BC – **Nisan 17**, cp. *tomorrow* 5:8 & 14: Jewish day began at sundown c. 6 PM!

Esther 6:4 510 BC – **Nisan 17** morning (cp. 5:14)

Esther 7:1 510 BC – Still Nisan 17 as first day banquet was the 16th (day 3, 5:1 and vs. 5:4)

Esther 8:1 510 BC – Still Nisan 17, which is Thursday, April 22

Esther 8:3 510 BC: vs.2 is month 1, Nisan 17 – vs. 3 is month 3 = Sivan 23 (June 27: see vs. 9)

Esther 8:13 509 BC – vs. 12 is month 12 = Adar (hence in 509 BC), which is March 8th

Esther 9:1 509 BC – vs. 9:1 is month 12 = Adar (hence in 509 BC) day 13, which is March 8th

Esther 9:18 509 BC – still month 12 = Adar (509 BC); day 13 is March 8th: 14 the 9th, 15 the 10th

Esther 9:19 509 BC – still month 12 = Adar (in 509 BC): day 14, which is March 9; cp. 9:18

Esther 9:30 509 BC – the letters in vv. 9:20-32 were written in 509 per 9:18-19, cp. 3:7 & 3:13

Esther 10:1 495 BC – Based only on the etymology of a Persian inscription found in some ancient ruins, today’s standard chronologies have Esther the wife of Xerxes I (485–464 BC). But history records it was Darius (521–486 BC) that laid a tribute upon the land, and upon the isles of the sea (see: Est. 10:1); thus, he is the king Ahasuerus in Esther –

not Xerxes I. The Xerxes translation seems decisive; however, it is of no force for the word “Xerxes” simply means “shah” (king), and thus could be applied to any king of Persia. Moreover, sound exegesis dictates that etymology never takes precedence over clear context. Were he Xerxes, why does the Book of Esther say nothing of his 480 BC defeat by Greece in his 6th year – because he is not Ahasuerus! Now Esther was brought into the king’s house in his 7th year (2:16). Were he Xerxes the search for the “fair young virgins” (2:2) would have begun in 480 (his 6th year) when he was in Shushan (2:12-16), yet these are the very years he was at war in Greece! Selah. (Jones, Floyd Nolen, Chronology of the Old Testament, 222 ed., pp. 200-205 and/or Ussher, 2003 ed., p. 134 for more proofs)

Now Jesus said the Old Testament was about Himself (Luke 24:27 & 44), and Est. 6:6-11 is such a “type.” The honoring of Mordecai – being arrayed with the king’s crown, his apparel, then placed on the royal horse led by his defeated foe – was Nisan 17 (first fruits day: always on Sunday the 17th, Lev. 23:1-11). This pictured that which our Lord would accomplish when He fulfilled, to the very day by His Nisan 17 Resurrection victory over death, the Feast of First Fruits (Luk. 24:21; 1 Cor. 15:20 & 23; Acts 2:24 and see graphic on page 275 of Final Passover Week and Passover on 276 in Jones’ Chronology).
