

**Chapter 1 : List of songs produced by Ester Dean - Wikipedia**

*Esther M. Alves, 69, entered into eternal rest on October 1, in Palo Alto. She was born on May 21, in Modesto to her loving parents Core and Minnie Maliepaard.*

Every girl in the kingdom to enter by order of the king," her cousin Mordecai explained. I know what a lovely person you are and I want to make sure you stay that way. For you, I will go cheerfully. There is one last thing you must promise me. The next morning, Esther packed her bags. She was happy that her cousin would be able to visit her quite often as he worked at the palace as a minor official. Esther carefully combed her long dark hair and gazed longingly out the window. Mordecai walked by, stopped and turned back. I prayed all last night that God would make the King choose someone else. Sometimes he forgot how young she still was. So you must ask for what God wants. I put my trust in You. Mordecai smiled and kissed Esther on the forehead, "That sounds perfect. And every night she prayed that God would help her do His will. Because of her gentle nature Esther became friends with him. Hegai placed Esther and her servants in the best room in the palace and brought her small gifts. Twelve months passed and it was time for Esther to go see the King. When they had reached the throne room, Esther took a deep breath and knelt before King Xerxes. She looked up at his smiling face and blushed slightly, which pleased him too. Beauty of the flesh and of the heart! You have cared for her well, and her beauty surpasses all others, inside and out. He missed Esther but was happy to be able to see her almost every day. He was saddened that she had to hide the fact that she was a Jew from the King. Mordecai shook his head. Perhaps we could bribe one of the servants. He flattened himself against the wall for fear of being seen and continued listening as they finalized their plot to kill King Xerxes in his sleep the following night. As soon as it was safe, Mordecai rushed to see Esther. Why in the world would they want to do something like that? You must warn the King right away," Mordecai urged. I will tell him immediately. Esther bowed and the King took her hand. Esther rose and said, "Terish and Bigthan are plotting to kill you, my lord. They plan to bribe your servant and kill you tomorrow night while you sleep. King Xerxes then called over several guards and told them what Esther had said. Meanwhile, Mordecai sat outside the palace gates watching the people run around, doing their various activities. Just then a loud trumpet was blown. Mordecai looked down the road to see several men carrying another man in a tall chair. It was Haman, a court official. Haman always made people bow to him, but Mordecai never did -- he bowed before God and no other. When Haman passed by him, Mordecai sat quietly, only looking at the ground. Soon he looked up again when he heard the other man pass by. He marched into the throne-room and bowed with a flourish. They are a bad example for your other subjects and must be dealt with before they begin to plot against you and cause discontent throughout the entire kingdom. Haman bowed low and said, "My Lord, they are the Jews. Perhaps it was these Jews who had turned Terish and Bigthan against him! Haman bowed and scurried quickly out of the room. When the news reached Mordecai, he tore his clothes, put on sackcloth, and went out into the city, wailing loudly. In every place to which the decree of the King came, there was great mourning among the Jews, with fasting, weeping and wailing. Many lay on sackcloth and ashes. Esther soon heard the mourning and crying outside the palace and sent two servants to find out what was wrong. When the servants came back, they had a message from Mordecai. Esther put her hands on her head and began pacing back and forth. If I go to his throne room without being asked to, it will be me who is put to death. Why else had she been chosen Queen? Do not eat or drink for three days. I too will fast and when it is done, I will go before the King, even though it may mean my death. But she pushed her hair out of her face and took a deep breath. The king looked up angrily. How dare they interrupt! He could see how scared she was and she seemed quite a bit paler than usual. Esther almost fainted with relief when she saw that the King would forgive her for her interruption. Esther swallowed and said in a rush, "My lord, if it please the King, would you and Haman come to a banquet I have prepared for you both today? Why the pretty young thing missed him! The King turned to his aides and said, "Tell Haman to hurry and get ready that he may do as Esther has said. King Xerxes knew Esther wanted to ask some sort of favor of him, so he asked her again what it was. I will give it to you, even if it means HALF my kingdom. Then I will tell you what it is that I want. When Haman returned home he was absolutely

fuming. He paced back and forth, complaining bitterly about the nerve of Mordecai the Jew. How dare he not show Haman more respect. That night, the King could not sleep. He called to his servants to bring him the history book telling of the most important events of his reign. As the servants read to the King, he noticed the item about how Mordecai had saved his life, for he had been the one to tell him about the plot through Esther. When the King saw Haman, he immediately asked, "Haman, what should be done to the man I want to honor? Now hurry and take these robes of mine, get my personal horse and do as you have said to Mordecai the Jew that sits at my gate. Do not fail to do ONE thing of all that you have said! His wife and his friends could do nothing to comfort him. Haman met the King at the palace, and, together, they headed for the second banquet with Esther the Queen. What is your request? Whatever it is, I will give it to you, even if you desire half my kingdom," the King repeated when everyone had settled. We face death soon. I and all my people are to be killed; every one of us must die. Now Haman turned white as a ghost with fright. The King got up from his seat and stormed out of the room into the palace garden. As soon as the King went out the door, Haman quickly left his seat and went over to Queen Esther, begging for his life desperately. He knew the King was ready to have him slain for the evil he had planned to carry out on the Jews. By the time the King returned, Haman had thrown himself upon the Queen, begging for mercy. Seeing this, the King yelled and servants came running to hold Haman back from the Queen. The King sat back at the table and nodded. He was hung on the gallows he had built for Mordecai. Peace was restored to the kingdom. Esther and her people were safe because Esther was willing to go before the King, even if it cost her her life.

**Chapter 2 : Esther Maureen Kelly, Soprano for Operas and Concerts**

*Research genealogy for Esther M Brunsell of Michigan, USA, as well as other members of the Brunsell family, on Ancestry.*

A Story of Heroism "But that which is edifying is so only because it already conforms This strange phenomenon was discerned, and corrected, very early. Already the Septuagint, the Targumim, and the apocryphal Book of Esther inserted one or more of the names of God into the text. He rejected the allusion to the name of God in Esther 4: One of the clearer explanations is that of Yehezkel Kaufmann, adopted by Hacham: Maimonides, summarizing rabbinic teaching, lists seven names of God: Maimonides formulates rabbinic thought in noting that the Tetragrammaton is the proper name of God; it has no meaning as a noun. It is also the term used to describe God when God appears to non-Jewish prophets. Adding these two most common names of God together, the simple statistic emerges: Neither of the two most common names of God occurs either in Esther or in Song of Songs, though at least one or the other appears in every other book of the Bible. There are two additional words that could be construed as names of God: This accounts, in part, for the rabbinic opinion that the name of God does occur in Song of Songs. Accordingly, the Targum renders Song 2: If it is one word, then, one must translate it as "a great fire"; if it is read as two words, one must translate it as "fire of Yah [God]. The Minhat Shai ad loc and C. Ginsburg, The Massorah, [19] note that the main massoretic manuscripts of the Bible differ on how to read this word, with Ben Asher reading it as one word because the taf has a sheva and the hey does not have a mapik. Ibn Ezra opts for the two-word reading and renders, "a fire of God. When I consulted other male colleagues with a traditional Jewish education, they too were skeptical. Yet, the facts are as Weems says: None of the seven names of God appears in Song of Songs. Why did I not know that the name of God does not appear in Song of Songs? Why did Hacham, an otherwise impeccable biblical scholar, not know it? Why did my Jewish male friends and colleagues not know it? More importantly, why does the rabbinic tradition to which we are heir -- an otherwise very learned and text-conscious tradition -- not actively teach that neither of the two most common names of God appears in Song of Songs although the tradition does actively teach that neither of the two most common names of God appears in the Book of Esther? The Targum understood the text of Song of Songs symbolically. The Mishna also discussed the status of Song of Songs, ending with the dictum of Akiva: While listing the names of God and various substitutes which are considered so holy that they may not be erased, the Talmud comments: The earliest rabbinic traditions, then, clearly understood Song of Songs as a love poem between God and the Jewish people, not as an erotic description of human love; they, therefore, deemed it holy, surrounded it with ritual protective behavior, and read the name of God back into the text. Rashi largely ignored the "simple" meaning and claimed that Song of Songs was written under the influence of the holy spirit and is a love song between God and the Jewish people in which the people is portrayed as a widow yearning for her husband. Contemporary orthodox commentators have followed the strict sense of this tradition; hence, the statement by Scherman: Our Sages and the commentators did not doubt for an instant that the only simple meaning is the allegorical one When the commentators say that your bosom[s] refer[s] to Moses and Aaron, they are not departing from the simple literal meaning of the phrase in the least. Song of Songs uses words in their ultimate connotations. Following this path, one can respond that the rabbinic tradition and I did not know that the name of God does not occur in Song of Songs because it did not admit that Song of Songs is what it is -- a collection of sexually explicit love poems. For the tradition, the simple meaning is the allegorical meaning, as Scherman represents. The deepseated reluctance to use the Divine name, which finds expression in the Third Commandment Ex. In this reticence with regard to the use of the Divine name, particularly in the context of sensual love, as well as in its pervasive delicacy of expression Song reveals itself as authentically within the Jewish tradition. Their objection to the status of Song of Songs is precisely because it is what it is: In debating the sacredness of Song of Songs, they acknowledged its status legitimate, to some, and "illegitimate," to others as a plain, non-allegorized text. Making every "Solomon" a name of God valorized the allegorical approach even as it reflected and embodied it; so did the verse-by-verse midrash of the earlier and later rabbinic sources.

However this, too, implies a conscious effort by the authorities to interpret Song of Songs into theological acceptability, an effort intended to facilitate its reading by the religious community. This, in turn, implies its logically prior status as a plain, non-allegorized text. Willy nilly, the text was, and is, read on two levels: Put differently, even those sages, who for theological purposes read the allegorical meaning of Song of Songs as the simple meaning, were caught up in the process of "performative reading," that is, they were doing a "simultaneous translation" of the simple into the allegorical meaning. While asserting only the latter as meaning-ful on dogmatic grounds, they must have recognized the former on some cognitive level. One can read "breasts" and understand "Moses and Aaron," but not before understanding "breasts" and then "translating" into the allegory. The contemporary non-orthodox Jewish approach poses even more difficult questions: Silence is either reverent or protective. The fact that the name of God is absent from an explicitly sexual document should be enough to alert modern readers that something is amiss. The fact that the name of God is absent from a document dealing with the physical love between man and woman, a topic long taboo in modern society, should be enough to warn us that contemporary analysis is hiding something. With no prior religious commitment to the allegorical reading, what interpretive stance accounts for blindness to a simple lexical fact? A second look at the sources is indicated. The story, briefly, is that Saul had given his daughter, Michal, to David as a wife. Saul, subsequently, took her from David and gave her to Palti ben Layish. When David became king, he reclaimed Michal from Palti, whose name had been changed to Paltiel, i. The roots of this tradition are found in three forms: Three men swore their sexual appetites [to abstinence] and were saved from sexual sin: Joseph, as it is written, "And he refused [the advances of the wife of Potiphar]" Gen. And in the end, his name is Paltiel Joseph, Boaz, and Paltiel resisted their sexual impulses, even using an oath to do so. For Joseph to have spent several hours, for Boaz to have spent a whole night, and for Palti to have spent several years in situations of great sexual temptation and to have resisted is highly praiseworthy. In connection with Abraham, it says And just as the righteous swear their appetites not to act, so the wicked swear their appetites to act Retention of seed is an expression of individuation and personal strength only in an unremittingly masculine worldview. Furthermore, an integral part of this mastery-heroism is denial -- denial of the power of sexuality, refusal of the overwhelming desire for woman. To deny woman is to master appetite; or more properly: He, then, said to her, "Give me a little water" and she opened a skin of milk and gave him to drink. His appetite burned within him, blazing for sexual activity. What did she do? She came to him on the sly and struck the tent-peg into his temple [so that he died] and "she covered him with a blanket" [ibid. What does "with a blanket" mean? It is written with a sin [the Hebrew letter for "s" which looks like the Hebrew letter for "sh"]. She is not fleeing sexual temptation; she is avoiding rape. The murder she commits, in this midrashic version of the story, is as much an act of self-defense as it is a political-military act. The sexual roles have been reversed. Rabbi Nahman bar Yitshak said: Sarah, Rebecca, Rachel, and Leah Reflecting in the light of the rabbinic definition of sexual heroism, one must, then, note that the tradition in which I and my male colleagues were educated is very much a part of the patriarchal worldview which defined and exalted sexual abstinence and denial as a form of heroism, as the texts show. This, in turn, yields the insight that the tradition did not -- indeed could not -- "see" that the name of God is absent in Song of Songs, even though it "saw" that fact in connection with the Book of Esther where the sexual valences are much weaker. Rather, the tradition denied the sexuality of Song of Songs and interpreted the book as an allegory. It denied the deep need to re-pen e is-trate the womb and interpreted the book as an allegory of the love of God and the people or, in certain circles, of the love of the pious soul and God. In its modern form, the tradition has even gone so far as to deny that there exists a simple, physical meaning in the text while, in its secular form, it has gone so far as not to "see" the facts at all, or to offer lame excuses. Where God is not, is as much a function of the reader as it is of the text. As Boyarin has noted, " It is one of the accomplishments of feminist criticism to have raised these questions.

**Chapter 3 : Esther M. Depue Obituary - Visitation & Funeral Information**

*Esther was a member of St. Barnabas Catholic Church and Ladies Sodality. She enjoyed quilting, sewing, watching the St. Louis Cardinals, and visiting with her friends. Most of all, Esther enjoyed spending time with her family, especially her grandchildren.*

When I lived in Paris, a lot of people would speak to me in English! I work for a website called Farfetch , a luxury e-tailer that works with independent boutiques. The goal is to ultimately appear effortless. People are constantly searching for the life-changing thing that will suppress the need for everything else. I do try to take really good care of my skin though. I wash my face in the shower with Neutrogena Visibly Clear 2 in 1. I use Naked Shower Gel [ed note: I try not to slip and die in the process. I mix my own tinted moisturizer in a tiny jam jar. To make it moisturizing and dewy I add the same oil I use at night, also my own blend. My makeup comes off easier at night now that I cleanse with oil. I use micellar water on lazy nights. I used to think my under eye circles were so bad, now I just let them be. Concealer is like a bad boyfriendâ€”after some time apart, you stop needing it and you become stronger. Our collective eyebrow obsession has gone too far. I see girls drawing these dark caterpillars and I just want to scrub their face! I fill mine lightly with taupe eye shadow. The trick is to actually pick it a shade lighter than your actual hairs and brush them upwards with clear mascara. For contouring, I use Guerlain Terracotta in their lightest shade. If I go out at night I like to add things to my face. I also use Lady Danger to distract from my face when hungover. Diva, Mehr, Taupe, and Ruby Woo are all in my kit, too. I wash my hair every three to four days with Naked Mild Shampoo [ed note: It smells like neroli, very medicinal. Then I re-wash with Neutrogena T-Gel â€”not sexy but it keeps my scalp in check because I have dermatitis. I finish with Davines Love Conditioner , recommended by my guardian angel of a colorist who got my blue-green hair back to normal. You only need the tiniest amount and it air dries perfectly. It was the ultimate transgression, being a girl with boobs, lipstick, and a boyish scent. Both girls and boys found it sexy. Enter here to win!

**Chapter 4 : colorist - color grading online by Esther Tejada**

*Esther M. Schindler passed away Thursday, September 20, in Lexington Court Care Center surrounded by her family. She was born July 26, to parents Lewis & Helen (Moon) Deems in Ontario, Ohio.*

Traditionally, Esther is usually dated to the third or fourth century B. However, critical scholarship dates it to the second century. A singular characteristic of the book is that it does not mention God. This, together with its militant nationalistic outlook caused its inclusion in both the Jewish and Christian Bibles problematic. Jewish editors of Greek Septuagint translation included numerous verses demonstrating the religious piety of both Esther and Mordecai. Roman Catholic and Orthodox versions included these additions as canonical, while they are not included in the Hebrew Bible and most Protestant versions. Debate over historicity The historical accuracy of the Book of Esther is disputed. For the last years, critical scholars have seen the Esther as a work of fiction, while traditionalists argue in favor of the story being historical. As early as the eighteenth century, the lack of clear corroboration of the details of the story with what was known of Persian history from classical sources led scholars to doubt that the book was historically accurate. It was argued that the form of the story "with its Cinderella -like plot" seems closer to that of a romance than a work of history, and that many of the events depicted therein are implausible and unlikely. Mordecai and Esther, by Aert de Gelder, c. From the late nineteenth century onwards, scholars explored the theory that the story is not only a myth related to the festival of Purim, but may have been related to older Mesopotamian legends. Although this view is not widely held by the religious scholars today, it remains well known. It is explored in depth in the works of Theodore Gaster. Traditionalists argue that Esther derives from real history. They argue that because the feast of Purim is integral to Jewish history, there is strong reason to believe this story is indeed based upon a true, though obscure, historical event. Others have argued for different identifications, particularly noting traditions referring to Ahasuerus as "Artaxerxes" in Greek. In , Jacob Hoschander wrote *The Book of Esther in the Light of History*, in which he posited that the events of the book occurred during the reign of Artaxerxes II Mnemon, in the context of a struggle between adherents of the basically monotheistic Zoroastrianism and those who wanted to bring back the Magian worship of Mithra and Anahita. This reading is related to the allegorical reading of the Song of Solomon and to the theme of the Bride of God, which in Jewish tradition manifests as the Shekinah. Additions to Esther account for six appended chapters in the Latin Vulgate version of the text and later editions based on the Vulgate. These additions were originally interspersed in the Greek Septuagint version. They were recognized by Saint Jerome as additions not present in the Hebrew text, and he placed them at the end of his Latin translation as chapters The extra chapters include several prayers to God, as well as other additions and differences. The Septuagint version noticeably calls Haman a Macedonian where the Hebrew text describes him as an Agagite, implying he was descended from the Amalekite leader Agag. Persian king, probably Xerxes I Esther readies herself to meet the king: The canonicity of the Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint. Rabbinical authorities rejected the Septuagint, opting for the version retained in the Masoretic text of the Hebrew Bible. Martin Luther was a vocal Reformation-era critic of the work, considering even the original Hebrew version to be of very doubtful value. The Council of Trent , representing the summation of the Roman Catholic Counter-Reformation , declared the entire book, both Hebrew text and Greek additions, to be canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text is taken from a Greek addition, including the prayer of Mordecai. The additions are specifically considered as scriptural in the Thirty-Nine Articles of the Church of England. Based on the origin of the Septuagint in the Jewish community of Alexandria , scholars suggest that the Additions to Esther are the work of an Egyptian Jew, writing around B. Modern Roman Catholic scholars usually recognize the Greek additions having been written later than the original. Some modern Catholic English Bibles restore the Septuagint order and indicate with footnotes that the additions do not appear in the Hebrew text. It presumes that Ahasuerus is the historical Xerxes I. Event Ahasuerus ascends the throne of Persia B.

**Chapter 5 : Deuteronomy Commentary by Esther M. Menn - Working Preacher - Preaching This Week (RC**

*MOUNT VERNON* " Esther M. Nielson, 89, of Mount Vernon, passed away on Saturday, July 28, , at Brookdale of Mount Vernon. The Dowds-Snyder Funeral Home of Mount Vernon is honored to serve the.

Avoid the Chiropractor with these Fancy Knitting Maneuvers Are you sacrificing your physical health to crank out knits? Are you tired, sore, or just plain struggling? These five, fancy maneuvers will spare your shoulders a trip to the chiropractor, and will basically make you the coolest cat on the block"which brings me to the first maneuver. My personal favorite, The Cool Cat. This diddy was taught to me by my mentor, Sachi. You need to doo daaaaa CAT! Much like a feline, the goal here is to be as cuddly as possible with that post. Really dig your shoulders in there. The next pose is a classic. It keeps you from slumping and tensing up. It keeps you balanced and upright, is very good for posture"and it brings you back to a simpler time with a peaceful mind. You might just be in need of something more dynamic, something more powerful and concentrated. You might be one of the rare few who practice the sacred art of The Power Stance. Are you willing to carry on its legacy? Those are the three major maneuvers passed down by my mentor, Sachi, and adapted for my comfort. Feel free to mix them up, match them, altar them and invent your own"but before you go grab your needles, wait. There are two more maneuvers, exercises designed to recover those muscles and build up strength. Begin by squeezing your hands together tightly. Then stretch them out as wide as you can. Stretch those tired tendons. La Mallet requires a little more prepping and more technique on your part, but, you guys Place the mallet in your hand and lightly, ever so lightly, slowly, let your wrist hang forward and then, just as slowly, pull it back up. For best results, repeat this process 50 times every day. There is another technique. I considered keeping it to myself, for mastering it was a grueling process. It is difficult and it will push you to extremes you thought not possible. I present to you, ladies, The Worm: This is the technique of techniques. I hope you enjoy rubbing your backs against posts and locking in your power stances.

**Chapter 6 : GLOE-NewWebsite**

*About James H. Esther, M.D. James Esther, MD, is board-certified in Internal Medicine and Rheumatology. He earned his medical degree at Northwestern University School of Medicine, completed his residency at University of North Carolina Hospitals and his fellowship at University of Missouri Hospitals and Clinics.*

Two, remember that we are all in the same boat. Six, build your future on high ground. The snails were on board with the cheetahs. Ten, remember the ark was built by amateurs, the Titanic by professionals. There are 4 major lessons we learn from the book of Esther: God has a plan for your life. Satan has a plan for your life. You have a choice. God has the answer. The Northern Kingdom of Israel was carried into captivity by Assyria followed by Southern Kingdom - Judah which was carried into captivity by the Babylonians. In fact, God had in mind a much larger plan of salvation than just bringing the Jews back to their homeland, you see, God planned all along that a savior would be born in Bethlehem to a Jewish family, and that that child would grow up to be the savior of the world. In order for Jesus to be born to a Jewish family in Bethlehem, God had to release the Jews from their captivity and bring them back to their homeland. The account of Esther begins in B. King Xerxes was throwing a big party that lasted 6 months. His kingdom was expansive – ranging from India to Northern Africa, and he was entertaining all the VIPs from the provinces that he ruled. The Queen refused and this caused King Xerxes to burn with anger. The King banished her from his presence forever and that was that until sometime later he began to miss her. His palace officials were quick to offer a solution – a beauty contest. They would round up the most beautiful and desirable virgins in his kingdom and he could have his pick of a new Queen. Well, for some reason that idea really appealed to the king, so he told them to get on it right away. Her parents died when she was young and her cousin, a Jewish noble named Mordecai from the tribe of Benjamin raised her like his own daughter. As the Miss Persia talent search progressed, Esther was selected as one of the contestants because of her beauty. She was pampered, given special food and beauty treatments – she had a complete makeover. When her time came to be considered by the King – he was so impressed with her that he made her the Queen. Mordecai, however told her to keep her identity as a Jewess concealed, and so she did. Queen Esther must have helped Mordecai get a job at the palace, because the Bible tells us that while on duty at the palace he uncovered a plot to assassinate the King. Mordecai told Queen Esther who in turn informed the King and the assassins were caught and hung. The incident was quickly forgotten. God was setting in motion the plan of salvation for the Jews and he was using an unknown, virgin, Jewish girl to make it happen.

Chapter 7 : Esther M. Hilbert Online Obituary | Oakcrest Funeral Services

*View the profiles of people named Esther M Silva. Join Facebook to connect with Esther M Silva and others you may know. Facebook gives people the power.*

The secret is that the universe exists to serve your whims. Obviously many cool, affluent and gullible people like to believe stuff like this. Hicks is really into the quantum woo routine. She is all about the observer effect allowing people to define their own reality using their feelings. All of this of course is coming to her through her magical channeling of dead people, or aliens , or whatever the vogue term is. All this would be much cooler if she at least changed her voice when she spoke as the alien. Maybe take a puff of helium and then do Abraham? You are here in this body because you chose to be here. The basis of your life is Freedom ; the purpose of your life is Joy. You are a creator; you create with your every thought. Anything that you can imagine is yours to be or do or have. You are choosing your creations as you are choosing your thoughts. The Universe adores you; for it knows your broadest intentions. Relax into your natural well-being. You are a creator of thoughtways on your unique path of joy. Actions to be taken and money to be exchanged are by-products of your focus on joy. You may appropriately depart your body without illness or pain. You cannot die; you are Everlasting Life. All the elements of feel-good gibberish are here. The basic theme is that the Universe has a consciousness and "adores" everyone this provides easy "meaning" to existence and confers cosmic significance to individuals ; that people can create anything they want just by thinking about it no effort required to reach whatever dream you may have ; and that people are immortal no need to fear death. Also, notice the use of "you" to add that extra personal touch. Publications[ edit ] The main publisher for all this drivel is Hay House , a notorious publishing firm that thumps all the latest self-help gurus from the bland and "mostly harmless" motivational speakers to the truly insane psychology woo quacks like Esther and Jerry Hicks. Here is an excerpt: Sara and Seth both looked up with surprise. This is highlighted beautifully by the conflict between Esther Hicks and the director of the film *The Secret*. The film is a reality hit job, pushing the idea that the law of attraction can help people manifest whatever they want "€" from cars to making their brain tumor disappear. It was when Oprah decided to feature *The Secret* on her show that it went mainstream and became a cash-cow. Naturally the Hicks got absolutely everything they wanted and that proved their teachings are correct! It worked out badly for Hicks, the conflict eventually ended up with Byrne editing out every appearance of Esther and Jerry Hicks in the movie, creating some seriously disjointed flow. Wannabe followers[ edit ] To be sure, where there is one making money hand over fist, others will indeed follow. Not unlike radical Evangelical Christians , this tribe of folks need not even have a personal Jesus , all that is required is the thought! Reach into the stream of money up above and you will find all the millions you seek. One such set of wannabes is the World Legacy Project or "Solutions". This outfit of scammers and schemers set up camp telling the world they can do just about anything from cure cancer to become uber-wealthy just like Bill Gates! After a quick look into the backgrounds of the people involved, we were left wondering why they had not just wished themselves out of everything from fraud, criminal theft, and jail time. It seems like if you want something bad enough you could just wish it into being! Who gets to take turns being ruler of the world then? The book attracted no professional reviews at all, and 10 five-star Amazon reader reviews of which two were very obviously by friends of the author. A flop, in other words.

Chapter 8 : Esther Welli Obituary - luka, Kansas - [www.nxgvision.com](http://www.nxgvision.com)

*eu tenho nojo de TODOS vcs que votaram nele. todos. sem exceção. não me importa se vc é meu "amigo", colega, se são simpáticos; vamos, qualquer nível de relacionamento que já tivemos.*

Esther Persian Queen Esther B. Married to King Ahasuerus after he divorced the former queen for disobedience, Esther would intercede on behalf of the Jewish people of the kingdom and prevent their annihilation. Her story is recounted in the Bible in the Book of Esther. Esther was born around B. The myrtle tree was native to Babylonia, but Jewish exiles who returned to Jerusalem took the tree with them, and it became a symbol of the nation of Israel. The name Esther itself means star and happiness. Esther was the daughter of Abihail, of the tribe of Benjamin. It is believed she adopted the Persian name Esther when she entered the Persian court harem when she was a young girl. Actually, as with many figures from the Bible, there is now some scholarly controversy about whether Queen Esther really did indeed exist. Some scholars now believe that her story, recounted in the Book of Esther in the Bible, is actually a "historic fiction" with no basis in fact, and that it was intended as an allegory designed to teach essential truths. Much has been made of the similarities between the Jewish festival of Purim, which commemorates the rescue of the Jews by Esther and her adopted father Mordechai, and a Persian festival that celebrates the god Marduk and the female Ishtar and their victory over their rivals. It has been suggested that "Esther" and "Mordechai" are Hebrew forms of the names "Ishtar" and "Marduk. The story of Esther involves someone from the humblest of origins, a Jewish exile, who rises to become a queen. More importantly, in her royal position, she is able to save her people from a genocide designed by a scheming court figure. Mordecai raised her as his daughter, and they became residents of Susa Shushan, which was formerly the capital of Elam. But in their time, it was one of several Persian capitals and was located about miles east of Babylon, 75 miles east of the Tigris River, and miles north of the Persian Gulf. After the Babylonian empire was itself conquered by the Persians under Cyrus the Great, the exiled tribes were allowed to return to Jerusalem. Became Queen of Persia In B. Previously, she was a member of the harem of the Persian king Ahasuerus, who was also known as King Xerxes. But when the former queen, Vashti, fell into disfavor with her husband, Ahasuerus, the king chose Esther to be his wife and queen. There is speculation as to the exact nature of this refusal. According to one translation of events, she refused to appear at the banquet "wearing her royal crown. The event was attended by people from one hundred twenty-seven provinces of Persia, a kingdom that stretched from India to Ethiopia. According to historians, the lengthy banquet had eventually turned into a prolonged drunken revelry, and the king himself was intoxicated with wine at the time he made his request. King Ahasuerus has been described as a sensualist who enjoyed drinking and other forms of debauchery. In addition, it was said that he ruled with no great wisdom, even though he reigned over what was the greatest empire of its time. She risked death with her refusal, but the king only banished her, using this as an example to all wives living in his empire. Further, he sent an edict throughout his kingdom that gave male subjects the right to rule over their wives in all matters. Ahasuerus now sought a replacement queen and wife among the beautiful young virgins of his kingdom. He ordered the most attractive maidens to be brought before him. One of these included Esther. At the time, Esther was only fourteen years old, but she possessed remarkable beauty as well as charm and precocious tact. As his first bit of counsel, he told her to conceal the fact that she was Jewish. It has been suggested that Mordecai served as a gatekeeper, and this position enabled him to stay in continual communication with Esther. Mordecai revealed this information to Esther, who then told the king about the plot. Saved the Jews from Slaughter In B. Shortly after Esther became the queen, Haman the Agagite, the prime minister of Persia and a favorite of the king, obtained a royal decree that authorized the slaughter of all of the Jewish people living within the borders of the Persian Empire. In addition, the decree called for the confiscation of all of their property. This decree was obtained through a cunning deception that, at its core, was essentially an act of revenge on the part of Haman against Mordecai. Haman regarded Mordecai as an upstart who did not show him the proper respect. When Haman was named prime minister, the king had issued a general order that all were to bow to him. However, Mordecai constantly refused to prostrate himself before Haman at the palace

gate. After Haman found out that Mordecai was Jewish, he designed a plot to have all Jews in the Persian kingdom killed. Obviously, the Jews were greatly distressed by the decree, and Mordecai turned to Esther for help. Esther then planned to appeal to the king on behalf of the Jews, but this would require that she reveal to her husband the king that she, too, was Jewish. In doing so, she placed her own life at great risk. But before she made her request, she waited for three days and spent the time in fasting and prayer. The king eventually accepted her invitation and all went well, so Esther asked her guests to join her again the following night. On the night of the second banquet, the king told Esther that he would grant whatever she would ask. Esther then revealed all to the king: The king was enraged and he stormed away from her. Haman was pleading to the queen for her mercy, but the king misinterpreted the actions as an attempt at seduction. Earlier, Haman had built a gallows that he intended to use to hang Mordecai. Now, the king ordered that Haman be executed, along with his ten sons, on the very same gallows. After Haman was executed, the king chose Mordecai to fill the empty position. However, reversing the decree regarding the slaughter of the Jews would be complicated. Esther reminded the king that the decree for the massacre was still in effect. But Ahasuerus informed her that a royal edict could not be revoked, according to Persian royal custom. To get around this, Esther convinced the king to give the Jews all of the weapons and military authority they would need in order to defend themselves against the slaughter. Mordecai was then authorized to write a counterâ€”edict that would allow the Jews to arm and defend themselves. This counterâ€”edict was addressed to all of the governors in the Persian kingdom, and it informed them that the Jews had been authorized to defend themselves against their persecutors and to kill all those who would attack them. On the day of slaughter appointed by the original decree, the Jews were allowed to fight for their lives, and they proved to be worthy warriors. Many of the Jewish males had already served in the Persian army and they benefited from their military training. The fighting lasted two days and took place in Susa, where the Jews exacted a bloody revenge on their enemies. To commemorate their deliverance, the Jews established the twoâ€”day festival of Purim, which is still observed to this day. The festival begins on the very day that Haman had marked for the slaughter of the Jewish people.

Woman of Deep Faith Esther, as depicted in the Bible, was a pious woman who demonstrated great faith, resolve, mercy, and courage combined with reasonable caution. To her adopted father, Mordecai, she was a dutiful daughter who was obedient to his wishes and heedful to his counsels. Esther reigned as the queen of Persia for a period of about 13 years. It is believed that her life extended into the reign of her stepson, Artaxerxes. Online "Esther," Catholic Encyclopedia, [http:](http://) Cite this article Pick a style below, and copy the text for your bibliography.

