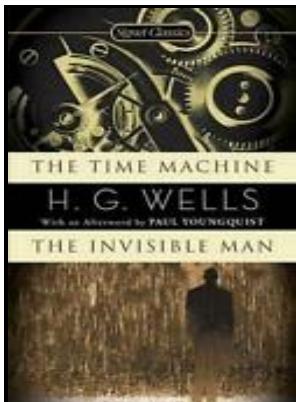


# Living stream - holy wells in historical context

**Boydell Press - The "Historical Arthur": The Truth of Monty Python and the Holy Grail**



Description: -

-  
England -- Religious life and customs.  
Holy wells -- England.  
Holy wells -- History.living stream - holy wells in historical context  
-living stream - holy wells in historical context  
Notes: Includes bibliographical references (p. 150-172) and indexes.  
This edition was published in 1995



Filesize: 31.55 MB

Tags: #The #Living #Stream

**The Living Stream: Holy Wells in Historical Context: Rattue, James: 9780851158488: me.stfw.info.cdn.cloudflare.net: Books**

Domitian was emperor from 81 to 96 C.

## River of Living Water. The Profound Spiritual Meaning

And their fruit will be good to eat and the leaves medicinal.

## River of Living Water. The Profound Spiritual Meaning

John directs the record of his visions to the seven churches in the province of Asia, which incorporated approximately the western third of Asia Minor.

## Returning the Book of Revelation to Its Historical Context

Make ye firm the enfeebled hands, and strengthen the tottering knees. Starting any other place would render a false start.

## Holy well

Plinius-Studien : IV : Die Naturauffassung in den Beschreibungen der Quelle am Lacus Larius 4,30 , des Clitumnus 8,8 und des Lacus Vadimo 8,20. There cometh a woman of Samaria to draw water.

## Books by Witness Lee from Living Stream Ministry

Even the knights are in less than shining armor, geared up in something far more likely to be around in the triple digits AD.

## The Living Stream

They add majesty and serenity as well as the practicality of. God would soon bring about a change, for another world was coming in which the

righteous would no longer be the alienated ones, but the rewarded ones. The evidence of the 616 number in the manuscript record at the very least allows for the possibility that in the understanding of some early Christian scribes, Nero was the implied figure.

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In a paper in the Living Spring Journal, Jeremy Harte distinguishes between early Anglo-Saxon 'holy wells' and those Christianised in the late Middle Ages, and argues 'apart from being venerated and being wet, they have little in common'; Harte has also stressed that limited evidence may mean scholars are considerably overestimating the number of holy wells which were active at any one time. However, in more modern times wells have been restored as an expression of interest in the past, sometimes from religious motives, but mostly as a statement of continuity with the history of a particular community. Corley, Bruce, Steve Lemke, and Grant Lovejoy.

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