

The Prophetess (Daughters Of The Promised Land Book

Hannah (biblical figure)

for the Church of St. Mary the Virgin in Ambleside, Great Britain. Smith, Eileen, Jill, "A Passionate Hope: Hannah's Story, Daughters of the Promised Land"

Hannah (; Hebrew: חַנָּה *ḥannah* "favor, grace") is one of the wives of Elkanah mentioned in the First Book of Samuel. According to the Hebrew Bible she was the mother of Samuel.

Books of Kings

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The Book of Kings (Hebrew: ספר מלכים, *Səfer Məlḵim*) is a book in the Hebrew Bible, found as two books (1–2 Kings) in the Old Testament of the Christian Bible. It concludes the Deuteronomistic history, a history of ancient Israel also including the books of Joshua, Judges, and Samuel.

Biblical commentators believe the Books of Kings mixes legends, folktales, miracle stories and "fictional constructions" in with the annals for the purpose of providing a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and to provide a foundation for a return from Babylonian exile. The two books of Kings present a history of ancient Israel and Judah, from the death of King David to the release of Jehoiachin from imprisonment in Babylon—a period of some 400 years (c. 960 – c. 560 BC). Scholars tend to treat the books as consisting of a first edition from the late 7th century BC and of a second and final edition from the mid-6th century BC.

List of women in the Bible

The following is a list of women found in the Hebrew and Christian Bibles. List of minor biblical figures List of names for the biblical nameless Female

The following is a list of women found in the Hebrew and Christian Bibles.

Rahab

ISBN 978 0 8007 2034 6; Book 1 in Smith's "Daughters of the Promised Land" series. Wolf, Joan. This Scarlet Cord: The Love Story of Rahab (2012), ISBN 1595548777

Rahab (; Hebrew: רָחָב) was a Canaanite prostitute from Jericho during the Israelite conquest of Canaan. In the Book of Joshua of the Hebrew Bible, she is accredited with aiding the Israelites by hiding two spies who had been sent by Joshua to scout the city before the Israelite assault. Her actions led to the fall of Jericho, during which Israelite fighters killed every Canaanite inhabitant of the city, excluding Rahab and her family.

In the New Testament, she is lauded both as an example of a saint who lived by faith, and as someone "considered righteous" for her good works. According to biblical research, the narrative's author intended that she did not contribute to the fall of Jericho, but instead saved herself and her loved ones from certain death.

The King James Version renders the name as Rachab after the spelling in Koine Greek, which differs from the spelling for Rahab in the Epistle of James and the Epistle to the Hebrews. Most modern Bible translations

render it as Rahab, ignoring the distinction.

Public Universal Friend

ISBN 978-0-8014-5413-4. Wisbey, Herbert A. Jr. (2009) [1964]. Pioneer Prophetess: Jemima Wilkinson, the Public Universal Friend. Cornell University Press. ISBN 978-0-8014-7551-1

The Public Universal Friend (born Jemima Wilkinson; November 29, 1752 – July 1, 1819) was an American preacher born in Cumberland, Rhode Island, to Quaker parents. After suffering a severe illness in 1776, the Friend claimed to have died and been reanimated as a genderless evangelist named the Public Universal Friend, and afterward shunned both birth name and all pronouns. In androgynous clothes, the Friend preached throughout the northeastern United States, attracting many followers who became the Society of Universal Friends.

The Friend's theology was broadly similar to that of most Quakers. The Friend stressed free will, opposed slavery, and supported sexual abstinence. The most committed members of the Society of Universal Friends were a group of unmarried women who took leading roles in their households and community. In the 1790s, members of the Society acquired land in Western New York where they formed the town of Jerusalem near Penn Yan, New York. The Society of Universal Friends ceased to exist by the 1860s. Some writers have portrayed the Friend as a woman, and either a manipulative fraudster, or a pioneer for women's rights, while

others, such as scholar Scott Larson, have viewed the Friend as transgender or non-binary and a figure in trans history.

References to the Friend tend to avoid any pronouns altogether, instead using "the Friend".

Matthew the Apostle

proclaimed that Jesus was the promised Messiah. In the Babylonian Talmud (Sanhedrin 43a), "Mattai" is one of five disciples of "Jeshu";. Early Church Fathers

Matthew the Apostle was one of the twelve apostles of Jesus. According to Christian traditions, he was also one of the four Evangelists as author of the Gospel of Matthew, and thus is also known as Matthew the Evangelist.

The claim of his gospel authorship is rejected by most modern biblical scholars, though the "traditional authorship still has its defenders." The New Testament records that as a disciple, he followed Jesus. Church Fathers, such as Irenaeus and Clement of Alexandria, relate that Matthew preached the gospel in Judea before going to other countries.

Ancient Bohemian Legends

Přemysl, Krok's Daughters, Bohemian Arrival and Golem of Prague. The book has three parts: Ancient Bohemian Legends, Legends of the Christian era and

Ancient Bohemian legends (Czech: Staré pověsti české) is a book by Alois Jirásek written in 1894. It describes events from Czech history based on folk literature and some historical facts. The model was based on Chronicle of Hájek, Cosmas Chronicle of Bohemia and Chronicle of Dalimil, other old Czech chronicles and many other sources were also used. It includes legends such as Maidens' War, Libuše and Přemysl, Krok's Daughters, Bohemian Arrival and Golem of Prague. The book has three parts: Ancient Bohemian Legends, Legends of the Christian era and From ancient prophecies.

Iliad

Ukrainka wrote the dramatic poem "Cassandra" in 1901–1907 based on the Iliad. It describes the story of Cassandra, a prophetess. "The fall of Troy" (1911)

The Iliad (; Ancient Greek: Ἰλιάς, romanized: Iliás, [i.li.ás]; lit. '[a poem] about Ilion (Troy)') is one of two major ancient Greek epic poems attributed to Homer. It is one of the oldest extant works of literature still widely read by modern audiences. As with the Odyssey, the poem is divided into 24 books and was written in dactylic hexameter. It contains 15,693 lines in its most widely accepted version. The Iliad is often regarded as the first substantial piece of European literature and is a central part of the Epic Cycle.

Set towards the end of the Trojan War, a ten-year siege of the city of Troy by a coalition of Mycenaean Greek states, the poem depicts significant events in the war's final weeks. In particular, it traces the anger (????) of Achilles, a celebrated warrior, from a fierce quarrel between him and King Agamemnon, to the death of the Trojan prince Hector. The narrative moves between wide battleground scenes and more personal interactions.

The Iliad and the Odyssey were likely composed in Homeric Greek, a literary mixture of Ionic Greek and other dialects, around the late 8th or early 7th century BC. Homer's authorship was infrequently questioned in antiquity, although the poem's composition has been extensively debated in contemporary scholarship, involving debates such as whether the Iliad and the Odyssey were composed independently, and whether they survived via an oral or also written tradition. The poem was performed by professional reciters of Homer known as rhapsodes at Greek festivals such as the Panathenaia.

Critical themes in the poem include kleos (glory), pride, fate, and wrath. Despite being predominantly known for its tragic and serious themes, the poem also contains instances of comedy and laughter. The poem is frequently described as a "heroic" epic, centred around issues such as war, violence, and the heroic code. It contains detailed descriptions of ancient warfare, including battle tactics and equipment. However, it also explores the social and domestic side of ancient culture in scenes behind the walls of Troy and in the Greek camp. Additionally, the Olympian gods play a major role in the poem, aiding their favoured warriors on the battlefield and intervening in personal disputes. Their anthropomorphic characterisation in the poem humanised them for Ancient Greek audiences, giving a concrete sense of their cultural and religious tradition. In terms of formal style, the poem's formulae, use of similes, and epithets are often explored by scholars.

Saint Peter

regarding the authority of his successors. According to Catholic teaching, Jesus promised Peter a special position in the Church. In the New Testament, the name

Saint Peter (born Shimon Bar Yonah; 1 BC – AD 64/68), also known as Peter the Apostle, Simon Peter, Simeon, Simon, or Cephas, was one of the Twelve Apostles of Jesus and one of the first leaders of the early Christian Church. He appears repeatedly and prominently in all four New Testament gospels, as well as the Acts of the Apostles. Catholic and Orthodox tradition treats Peter as the first bishop of Rome – or pope – and also as the first bishop of Antioch.

Peter's leadership of the early believers is estimated to have spanned from AD 30 or 33 to his death; these dates suggest that he could have been the longest-reigning pope, for anywhere from 31 to 38 years; however, this has never been verified. According to Christian tradition, Peter was crucified in Rome under Emperor Nero.

The ancient Christian churches all venerate Peter as a major saint and the founder of the Church of Antioch and the Church of Rome, but they differ in their attitudes regarding the authority of his successors. According to Catholic teaching, Jesus promised Peter a special position in the Church. In the New Testament, the name "Simon Peter" is found 19 times. He is the brother of Andrew, and they both were fishermen. The Gospel of Mark, in particular, is traditionally thought to show the influence of Peter's preaching and eyewitness memories. He is also mentioned, under either the name Peter or Cephas, in Paul's First Letter to the

Corinthians and the Epistle to the Galatians. The New Testament also includes two general epistles, First Peter and Second Peter, which are traditionally attributed to him, but modern scholarship generally rejects the Petrine authorship of both.

Irenaeus (c. 130 – c. 202 AD) explains the Apostle Peter, his See, and his successors in book III of *Adversus Haereses* (Against Heresies). In the book, Irenaeus wrote that Peter and Paul founded and organised the Church in Rome.

Sources suggest that, at first, the terms *episcopos* and *presbyteros* were used interchangeably, with the consensus among scholars being that, by the turn of the 1st and 2nd centuries, local congregations were led by bishops and presbyters, whose duties of office overlapped or were indistinguishable from one another. Protestant and secular historians generally agree that there was probably "no single 'monarchical' bishop in Rome before the middle of the 2nd century ... and likely later". Outside of the New Testament, several apocryphal books were later attributed to him, in particular the Acts of Peter, Gospel of Peter, the Preaching of Peter, Apocalypse of Peter, and Judgment of Peter, although scholars believe these works to be pseudepigrapha.

Jeremiah

spanned the reigns of five kings of Judah: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. The prophetess Huldah was a relative and contemporary of Jeremiah

Jeremiah (c. 650 – c. 570 BC), also called Jeremias, was one of the major prophets of the Hebrew Bible. According to Jewish tradition, Jeremiah authored the book that bears his name, the Books of Kings, and the Book of Lamentations, with the assistance and under the editorship of Baruch ben Neriah, his scribe and disciple.

According to the narrative of the Book of Jeremiah, the prophet emerged as a significant figure in the Kingdom of Judah in the late 7th and early 6th centuries BC. Born into a priestly lineage, Jeremiah reluctantly accepted his call to prophethood, embarking on a tumultuous ministry more than five decades long. His life was marked by opposition, imprisonment, and personal struggles, according to Jeremiah 32 and 37. Central to Jeremiah's message were prophecies of impending divine judgment, forewarning of the nation's idolatry, social injustices, and moral decay. According to the Bible, he prophesied the siege of Jerusalem and Babylonian captivity as consequences for disobedience. Jeremiah's teachings encompassed lamentations, oracles, and symbolic acts, emphasising the urgency of repentance and the restoration of a covenant relationship with God.

Jeremiah is an essential figure in both Judaism and Christianity. His words are read in synagogues as part of the haftara and he is quoted in the New Testament. Islam also regards Jeremiah as a prophet and his narrative is recounted in Islamic tradition.

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