

# ICONS AND THE NAME OF GOD

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### **Icon - Wikipedia**

In Orthodox theology both the icon and the name of God transmit divine energies, theophanies, or revelations that imprint God's image within us. In Icons and the.

### **Allah, islam, muslim, name of god, religion, simbol icon**

Sergius Bulgakov. Icons and the Name of God. Translated by Boris Jakim. Grand Rapids, Michigan: Eerdmans, , pp. £/\$ paper.

## Vox Nova At The Library: Icons And The Name of God | Henry Karlson

Just like the icon of Christ Pantokrator, icons of the Son of God with His Hey can you please give me the name of who painted this icon or.

The Icon represents the teaching about the "image of actions" of God in man and in Logos-Name of God, as a "heart" of Shekhina-Glory of God (the symbol is.

2 – The Name of God, as an energy of God's essence, is inseparable from the essence itself and is therefore God Himself. 3 – The Name of God is God Himself.

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Coptic icons have their origin in the Hellenistic art of Egyptian Late Antiquity, as exemplified by the Fayum mummy portraits. From Wikipedia, the free encyclopedia. Icons and the Name of God.

It was sometime before the earliest examples of the long-haired, bearded face. Cretan painting was heavily patronized both by Catholics of Venetian territories and by Eastern Orthodox. By using this site, you agree to the Terms of Use and Privacy Policy. Paul Valliere -- Butler University "Inspired by the Orthodox understanding of the Incarnation, Bulgakov's comprehensive vision of the Word made flesh is on full display here, thanks not only to the great theologian himself but also to his gifted and tireless translator, Boris Jakim. Hopethis helps, rather than confuses. Similarly, Christ wearing blue over red symbolizes Jesus, as truly divine red taking on human flesh blue in the Incarnation.