

# Old Testament texts in pictural representation of Prophets

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**Abstract:**

*The presence of the Old Testament prophets in iconography becomes possible through the ecclesial recognition of their holy activity and writings attributed to them. In three areas of the cult, they are painted: on the arch of the altar surrounding the image of the Virgin, on the top of the iconostasis and in the church tower under the scene of the angelic servants. After the nineteenth century messages appeared on the prophets' phylactery, that they felt the need to unify the message and paint their faces.*

*The freedom of painters, assumed as a continuation of the Byzantine iconographic tradition, varies between elaborate scenes of the prophets or in scenes full of hieratic symbols. The same freedom is found in the preference for some prophets, from the long line mentioned in the Old Testament. Each of 18 prophets nominated in this study present a concis message, summarizing the monotheism in connection with eschatological interpretation of Christians. We note the Church's preoccupation to harmonize the hymnography with Christian iconography for the faithful who pre-taste the future glory here on earth.*

**Keywords:** *Old Testament, Prophets, picture, Church, Byzantine Hermeneia*

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## Introduction

The section of the icon-inscriptions, for the Prophet's Savior, in Hermeneia of Dionysius, states: "When you paint Christ among the prophets, (Semen 1995-1996: 83) use the text: "Whoever welcomes a prophet as a prophet will receive a prophet's reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person's reward" (Matt. 10, 41) (Costea 1992: 279).

The Hermeneia of Byzantine painting, in the typical iconographic painting of the tower church, (Stefanescu 1973: 185) for the vault of the tower, places in the third row after the painting of Jesus Christ the Pantocrator and of the angelic lines, the prophets (Braniste 1974: 739): "And underneath them do the prophets. And from the bottom of the

prophets, at the end of the tower, write this troparion: "The strengthening of those who hope in You, Lord, strengthens Your Church, which You have earned with Your blood" (Dionysius 1990: 23).

The iconographic representation of the prophets also has a reduced component at the highest level of the iconostasis (Dragomir 1982: 576). In the order proposed by Dionysius of Fourn Hermeneia, from left to right in the sense of the viewer, we have the following representations: Habakkuk, Nahum, Ezekiel, Isaiah, Moses, David, Solomon, Aaron, Jeremiah, Daniel, Jonah and Zechariah. Between David and Solomon is the central icon of Mary, Mother of the Lord, Oranta (Moise 1982: 420).

In this study we will follow the prophets represented in iconography in the historical chronology using the order adopted by the Old Testament translation of the Septuagint. The text inscribed in the iconographic message of the prophets will be displayed in NIV version of the Holy Scripture and in the Greek script (minuscule and capital letters, with the old greek eastern *sigma lunata*) (Melniciuc-Puica 2010: 11).

### **Moses**

In the line of the names of the ancestors of from the Tree of Jesse Representation, it's find in Dionysius of Fourn Hermeneia the section: "Other ancestors besides the genealogical ensemble" on "Moses the prophet, with a little beard, wearing a priest's dress and a mitra; "he is spoiling the two tables of the law." (Dionysius 1990: 28).

Prophet Moses is celebrated in the Orthodox Church on September 4th. The personality of Moses is predominant for the history of the Biblical people, starting from exodus by Egyptian bondage and entering the Promised Land. The teaching given by Moses placed its mark on almost all the books of the Old Testament. Religious mediator and military leader challenged by Jewish factions but defended by God's mighty hand, Moses lived more than 1500 years before the Savior Jesus Christ (Baba 1988: 30). His call takes place in the Sinai desert when he sees the bush burning and hearing the voice of the Lord (Felmy 1998: 10).

The first five books of Scripture are attributed to the Prophet Moses, and sequences of these were received by the New Testament, by the Jewish tradition and prolonged by the Church of Christ in hymnography and

iconography. The hymnographic presence is supported by the first two chants of Moses, among the nine recorded at the end of the book of Psalms of David: Exodus 15 and Deuteronomy 32 (Harl 2016: 81). The second text provides us through verse 43 the exhortation of worshiping God with the angels, as sons of God. The second segment of the verse reminds of vengeance, and this does not appear on the prophet Moise's phylactery. In the section of the Holy Prophets, the prophecies and some of their prophecies, from Erminia, the Byzantine painting of Dionysius of Fournā, Moses the prophet, mature with little beard, (Dionysius 1990: 28) says:

<b>Deut. 32, 43</b>
Rejoice, you nations, with his people, for he will avenge the blood of his servants; ... and make atonement for his land and people.
εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνήσατε αὐτῷ [πάντες υἱοὶ θεοῦ εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ] πάντες ἄγγελοι θεοῦ
<b>ΕΥΦΡΑΝΘΗΤΕ ΟΥΡΑΝΟΙ ΑΜΑ ΑΥΤΩ ΚΑΙ ΠΡΟΣΚΥΝΗΣΑΤΩΣΑΝ ΑΥΤΩ</b> [ΠΑΝΤΕΣ ΥΙΟΙ ΘΕΟΥ ΕΥΦΡΑΝΘΗΤΕ ΕΘΝΗ ΜΕΤΑ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΙΧΥΣΑΤΩΣΑΝ ΑΥΤΩ] ΠΑΝΤΕΣ ΑΓΓΕΛΟΙ ΘΕΟΥ

## David

King and Prophet David is celebrated in the Orthodox Church on Sunday after the Savior's Nativity. No special day on the calendar is given to the prophet-king to emphasize the dynastic line of Jesus, the Son of Joseph, in the continuation of the promises made by God to Abraham.

For the iconographic representation of Jesse's Tree, David is represented as "old, round-bearded," having the name "Jesse's Son" and "King and Prophet David."

In the section of the Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fournā, the prophet and King David (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), represented as old man with withe beard, (Dionysius 1990: 27) says:

<b>Ps 103, 24 (LXX)</b>
How many are your works, Lord! In wisdom you made them all
ὡς ἐμεγαλόνθη τὰ ἔργα σου κύριε πάντα ἐν σοφίᾳ ἐποίησας ἐπληρώθη ἡ γῆ τῆς κτήσεώς σου
ΟC ΕΜΕΓΑΛΥΝΘΗ ΤΑ ΕΡΓΑ CΟΥ ΚΥΡΙΕ ΠΑΝΤΑ ΕΝ CΟΦΙΑ ΕΠΟΙΗCΑC ΕΠΛΗΡΩΘΗ Η ΓΗ ΤΗC ΚΤΗCΕΩC CΟΥ

King David's biblical portrait is particularly emphasized on the prophetic-didactic side, the text of the Psalms made up of divine inspiration being read and re-read in ecclesial divine worship. Of the 150 Psalms attributed to the Prophet-King, 73 confirms this over-title, both in Hebrew and in the Greek translation of the Septuagint (Gravgaard 1979: 36). The text of Ps. 103, 25 highlights the astonishment of the inspired man, in front of the Creator, for the wonderful order of things in the world. The Prophet's statement is an echo of meditation to the Creator's wise thought, reflected in material perfection. Not just some works are wonderful, but "all" those made by the Lord. The transition verse, which divides man's effort to work during the day, to the magnificence of divine creation on the earth and the waters, (Damian 2010: 197) becomes emblematic for the sensible, bearer of psaltery.

### Solomon

In the section of the ancestral saints of Byzantine Erminia there are 77 names of God's faithful Jews nominated in the genealogy of the Savior of Luke 3, 23-38. Based on this list of illustrious men, King David and King Solomon are included. For the iconographic representation of the Jesse Tree, Solomon is represented "young, beardless", having the name "the son of David" and "the king and the prophet Solomon."

In the section of the Prophets, the images and some of their prophecies in Erminia, the Byzantine painting of Dionysius of Fournia, the prophet and King Solomon (<http://whispersofanimmortalist.blogspot.com/2015/06/icons-of-prophets-2.html>), young and beardless, (Dionysius 1990: 28) says:

<b>Proverbs 9, 1</b>
Wisdom has built her house
ἡ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπῆρξεν στύλους ἑπτὰ
Η ΣΟΦΙΑ ΩΚΟΔΟΜΗΣΕΝ ΕΑΥΤΗ ΟΙΚΟΝ ΚΑΙ ΥΠΗΡΕΙΣΕΝ ΣΤΥΛΟΥΣ ΕΠΤΑ
<b>Proverbs 10, 31</b>
From the mouth of the righteous comes the fruit of wisdom
στόμα δικαίου ἀποστάζει σοφίαν γλῶσσα δὲ ἀδίκου ἐξολεῖται
ΣΤΟΜΑ ΔΙΚΑΙΟΥ ΑΠΟΤΑΖΕΙ ΣΟΦΙΑΝ ΓΛΩΣΣΑ ΔΕ ΑΔΙΚΟΥ ΕΞΟΛΕΙΤΑΙ

The wisdom that Solomon demanded and receiving it as a gift from God (3 Kings 3, 11-12) is highlighted in the iconographic text of Solomon, quoted in a text from the sapiential book Proverbs (Pavel 2002: 18).

The text of Proverbs 9, 1 compresses the work done by Solomon, the practical wisdom shown by the third king of Israel and the raise of the Temple in Jerusalem as the place of honor of the name of the Lord God (3 Kings 8). The text of Proverbs 10, 31 suggests the existence of wisdom from righteousness, which becomes confession. From the multitude of sapiential texts, the Church chose these inspirational verses, probably also under the Byzantine influence of Greek thought on "Sofia." In these verses, we are no longer amazed at the wise harmony of creation, but the weighted, somewhat impersonal assertion.

## Isaiah

Prophet Isaiah is celebrated in the Orthodox Church on May 9th.

The first prophet with a voluminous writing of the Old Testament is the prophet Isaiah. The message inspired by God through his choice includes 66 chapters. The Masoretic text is kept in a distinct scroll of the Nebiim section, and the Lord Jesus Christ in the synagogue of Nazareth performs the reading of Is. 61, 1-2a, to announce "the good year to the Lord" (Luke 4, 19-21). The inspired author lived in the days of the kings of Judah (740-701 BC), and at the age of about 20 years (Jinga 2010: 351) he became the subject of the divine calling in the temple (Isaiah 6, 1-6). The Prophet was called the "Old Testament Evangelist" for the clear words in which he reveals the birth, ministry, and passions of the Lord's Servant, Emanuel-Jesus Christ. The prophetic message of the book Isaiah was used

by New Testament authors in various ways: by direct citation, scriptural allusion or textual modeling (Melniciuc-Puica 2005: 196). The full use of biblical text is made by the Church, as an interpreter of Scripture, especially when it inserts the veterotestamental prophecy into groups of paremias, the hymnography of royal feasts and the iconographic message. From the vast Isaiah prophecy, Christian iconography emphasizes the eschatological valences through which the New Israel is characterized by faith and hope.

In the section of the Holy Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fourna, the long-bearded Isaiah the prophet (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), (Dionysius 1990: 28) says:

<b>Is. 1, 2</b>
Hear me, you heavens! Listen, earth! For the Lord has spoken:
ἀκούε οὐρανέ καὶ ἐνωτίζου γῆ ὅτι κύριος ἐλάλησεν υἱοὺς ἐγέννησα καὶ ὕψωσα αὐτοὶ δέ με ἠθέτησαν
ΑΚΟΥΕ ΟΥΡΑΝΕ ΚΑΙ ΕΝΩΤΙΖΟΥ ΓΗ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗCΕΝ ΥΙΟΥC ΕΓΕΝΝΗCΑ ΚΑΙ ΥΨΩCΑ ΑΥΤΟΙ ΔΕ ΜΕ ΗΘΕΤΗCΑΝ
<b>Is. 61, 10</b>
I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation...
ἀγαλλιᾶσθω ἡ ψυχὴ μου ἐπὶ τῷ κυρίῳ ἐνέδυσεν γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκέν μοι
ΑΓΑΛΛΙΑCΘΩ Η ΨΥΧΗ ΜΟΥ ΕΠΙ ΤΩ ΚΥΡΙΩ ΕΝΕΔΥCΕΝ ΓΑΡ ΜΕ ΙΜΑΤΙΟΝ CΩΤΗΡΙΟΥ ΚΑΙ ΧΙΤΩΝΑ ΕΥΦΡΟCΥΝΗC ΩC ΝΥΜΦΙΩ ΠΕΡΙΕΘΗΚΕΝ ΜΟΙ

The text in Is. 1, 2, contained in the proemion of the Old Testament writing, underlines the cosmic dimension of the divine message, which through the chosen people becomes verbal and spiritual witness. God, who is revealed, is above heaven and earth, stable in His will and decision, compared to wicked men.

The text in Is. 61, 10 reflects in words the prophetic joy of the soul. The "garment of salvation" represents, in the vision of the Church, the light coat with which the soul / guest joins the joy of the emperor's son wedding (Matt. 22, 11-13). In fact, the prophet is painted with a beautiful garment, wearing in the left hand the message written on the parchment unfolded

(Ciobanu 2007: 178), and the right hand indicates the sign of the Christ's blessing.

Along with these texts, church painters have used Messianic texts from Is. 7, 14, Is. 53, 4 and Is. 61, 1-2.

### **Jeremiah**

The prophet Jeremiah prophesied in the midst of the Jews, before they were brought to Babylon, then at the time of the siege of Jerusalem in 586. And after his deportation to Babylon, in a time span of 626-580 BC. As native of Anatot, a levitical city located in the vicinity of Jerusalem, the prophet receives a commandment not to marry (Jer. 16, 2) (Constantinescu 1973: 394).

Prophet Jeremiah is celebrated in the Orthodox Church on May 1.

Interpreting the text of the prophet, St. Jerome records: "He was sanctified from the womb of his mother (cf. Jer. 1, 5), and now he was not allowed to take his wife, because the bondage was almost" (St. Jerome 1983: 73).

Because the Jews considered him a precursor of evil, he suffered a great deal, including stoning in Egypt (Popa 2001: 99). From the extended mission and prophecy written in the Old Testament, the Christian Church has made more use of the texts of Lamentations, but has also given an extended interpretation to the prophecies quoted by the New Testament authors (Matt. 2, 18; 16, 13-14; 21, 13; Lk. 19, 41).

In the section of the Prophets, the prophecies and the (some of) their prophecies in the Erminia of Byzantine painting of Dionysius of Fournas, the prophet Jeremiah (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), the old beard, with the half-tall, (Dionysius 1990: 28) says, "The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." (Jer. 1, 4-5)

<b>Jer. 1, 4-5</b>
The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; [I appointed you as a prophet to the nations]."
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων 5. πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν ἐκ μήτρας ἡγίακά σε προφήτην εἰς ἔθνη τέθεικά σε
ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ 5. ΠΡΟ ΤΟΥ ΜΕ ΠΛΑΣΑΙ ΣΕ ΕΝ ΚΟΙΛΙΑ ΕΠΙΣΤΑΜΑΙ ΣΕ ΚΑΙ ΠΡΟ ΤΟΥ ΣΕ ΕΞΕΛΘΕΙΝ ΕΚ ΜΗΤΡΑΣ ΗΓΙΑΚΑ ΣΕ ΠΡΟΦΗΤΗΝ ΕΙΣ ΕΘΝΗ ΤΕΘΕΙΚΑ ΣΕ

Explaining the text that is now inscribed in the icon of the prophet, St. Irenaeus of Lyon (Irenaeus 1987: 543) and St. Ambrose of Milan confirm that "men are still before he is born" and "the prophet shows that in Jesus Christ there are two physis, the second was received by the Virgin Mary, but so that the Lord and our God Jesus Christ was not dispossessed of his divinity when he was born of the Virgin and took body of man" (St. Ambrose 1985: 48). A missionary interpretation of the text can be found in the expression of St. Apostle Paul of Gal. 1, 15: "... when the God Who chose me from the womb of my mother and called me by His grace ..."

### **Ezekiel**

Ezekiel was the son of a priest of the Zadok family, who served the Lord God during the Babylonian deportation in the land that was watered by the Kebar River. His mission extends over a period of 22 years (595-572 BC), with the primary purpose of keeping the Jews in the monotheist faith. The deportation of the Jews to Babylon, in Nabucodonosor time, facilitates religious syncretism and, implicitly, idolatry. Ezekiel, as a prophet sent by God, expresses the divine will through the introductory formula: "Thus saith the Lord." His priestly preparation, which he can not exert because of the destruction of the Temple of Jerusalem, manifests himself in the pastoral care of the deported Jews (Jinga 2010).

Recognize, through the message of chapter 34, that the Shepherd of Israel is God, and the religious and moral unity that the priests in this world are driving and guiding, is the preparation of the unity of faith and feeling that the Great Shepherd (1 Peter 2, 25) wishes (John 10, 1-16) (Melniciuc-Puică 2015: 130-131).



Prophet Ezekiel is celebrated in the Orthodox Church on July 21st.

In the section of the Holy Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fourná, the prophet Ezekiel (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), an old man with a sharp beard, (Dionysius 1990: 29) says:

<b>Ez. 34, 11</b>
For this is what the Sovereign Lord says: I myself will search for my sheep and look after them.
<b>διότι τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά</b>
<b>ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΚΖΗΤΗΣΩ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΕΠΙΣΚΕΨΟΜΑΙ ΑΥΤΑ</b>

The text depicted in iconography emphasizes the idea of unity of believers in obedience to God-the Shepherd, who takes care of them and searches them. The Christian iconography also cites texts from Ez. 1, 11 and 40, in the accounts of the visions of the majesty of the divine throne and the new temple.

### Daniel

Prophet Daniel is celebrated in the Orthodox Church on December 17th. (Jinga 2010: 464)

In the section of the Prophets, the prophecies and (some of) their prophecies in the Byzantine painting Hermeneia of Dionysius of Fourná, the prophet Daniel (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), a beardless young man, (Dionysius 1990: 29) says:

<b>Dan. 2, 44</b>
“... the God of heaven will set up a kingdom that will never be destroyed, ...
<b>ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην ἣτις ἔσται εἰς τοὺς αἰῶνας καὶ οὐ φθαρήσεται</b>
<b>Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΒΑΣΙΛΕΙΑΝ ΑΛΛΗΝ ΗΤΙΣ ΕΣΤΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΚΑΙ ΟΥ ΦΘΑΡΗΣΕΤΑΙ</b>
<b>Dan. 7, 9</b>
As I looked, thrones were set in place, and the Ancient of Days took his seat.
<b>ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν καὶ παλαιὸς ἡμερῶν ἐκάθητο</b>
<b>ΕΘΕΩΡΟΥΝ ΕΩΣ ΟΤΕ ΘΡΟΝΟΙ ΕΤΕΘΗCΑΝ ΚΑΙ ΠΑΛΑΙΟC ΗΜΕΡΩΝ ΕΚΑΘΗΤΟ</b>

Interpreting the dream of Nebuchadnezzar, in which "broken stone, not by hand" (Dan 2, 34) strikes "the face - τὴν εἰκόνα" (Dan. 2, 31) with gold head, the breast and arms of silver, the bellies, and the thighs of of bronze, and iron and clay legs, Daniel- Belteshazzar prophetically highlights the eternal kingdom of the God of heaven (Dan 2, 44).

This kingdom is identified by St. Afraat Syrian (St. Afraat 1976: 347) and St. Cyril of Jerusalem as "the kingdom of the Messiah, which will mark the end of the reign of this world." (Sf. Chiril al Ierusalimului 1943: 290) The emphasis of prophecy is centered on the words: "the God of heaven," which is powerful and eternal, (Constantinescu 1973:527-530) compared to the "face" of the fragile and changing creation.

The second text indicated by Byzantine painting Hermeneia indicates the prophet Daniel's vision of the four symbol beasts in the final dispute with The Old One, whose garment "was white as snow, and the hair of His head clean as wool; His throne, fires of fire; his wheels, burning fire" (Dan. 7, 14. comp. Rev. 1, 14) (Valcea 1996: 36). The prophetic and allegorical dimension of the struggle was represented in Orthodox iconography by the rendering of the Father's image in the non-canonical form of a white-haired old man sitting on the throne of judgment. A few more verses, Dan. 7, 13-14 mentions someone as "the Son of Man," to whom the Old One gives him "dominion, glory, and kingdom." There is thus a verbal connection between the two texts (Husarciuc 2005: 144) of the prophet Daniel: the everlasting kingdom "which the Church has identified in her saving work.

## **Hosea**

The name of the prophet means He saved, Hosea being "Beer's son". The Prophetic Mission received it "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah, and in the days of Jeroboam the son of Jehoash king of Israel." In the second half of the 8th century he prophesied only in the Northern Kingdom, (Jinga 2010: 139) being contemporary with the prophets Amos, Micah and Isaiah. The idolatry of the northern kingdom is harshly criticized by the image of Gomer's marriage, as an example of Israel unfaithfulness to the true God. (Chirila 1999: 114) The eleven chapters of his prophecy contain many warnings, but the value of the text is re-affirmed by explicit quotations or newtestamental allegations.

(Pentiuc 2001: 142). Of the 17 quotations found in the New Testament, Hosea remains current through the text, "I desire mercy, not sacrifice" (Hos. 6, 6), which is repeated by Christ the Savior at Matt. 9, 13 and Matt. 12, 7. The Prophet Hosea is celebrated on October 17th.

In the section of the Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Hosea, the old-man with round beard, (Dionysius 1990: 29) says:

<b>Hos. 6, 6</b>
For I desire mercy, not sacrifice
ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὀλοκαυτώματα
ΕΛΕΟΣ ΘΕΛΩ ΚΑΙ ΟΥ ΘΥΣΙΑΝ ΚΑΙ ΕΠΙΓΝΩΣΙΝ ΘΕΟΥ Η ΟΛΟΚΑΥΤΩΜΑΤΑ
<b>Hos. 13, 14</b>
Where, O death, are your plagues? Where, O grave, is your destruction?
ποῦ ἡ δίκη σου θάνατε ποῦ τὸ κέντρον σου ἤδη παράκλησις κέκρυπται ἀπὸ ὀφθαλμῶν μου
ΠΟΥ Η ΔΙΚΗ ΣΟΥ ΘΑΝΑΤΕ ΠΟΥ ΤΟ ΚΕΝΤΡΟΝ ΣΟΥ ΑΔΗ ΠΑΡΑΚΛΗΣΙΣ ΚΕΚΡΥΠΤΑΙ ΑΠΟ ΟΦΘΑΛΜΩΝ ΜΟΥ

This final quotation from the prophet Hosea, mentioned in 1 Cor. 15, 55 is magistral developed by St. John Chrysostom in the Word of the Holy Easter night (Sf. Ioan Gura de Aur 2015: 24-25). Since the iconographic representation are belongs to the Church, (Ciobanu 2012: 32) the emphasis of the teaching of God's mercy, along with the act of salvation as a deliverance from death, (Neaga 1989: 32) has obvious pedagogical valences.

### Amos

Prophet Amos is celebrated in the Orthodox Church on June 15th.

The work of the shepherd from Tecoa, as a divine messenger, is developed in the kingdom of Israel, (Basarab 1979: 397) at the time of King Jeroboam II (787-747 BC). Because of economic prosperity, Jews have multiplied lawlessness and sins toward God, reaching idolatry and social injustice. Since the prophets and religious leaders have been removed from the royal entourage, this shepherd is mandated to announce divine judgment (Semen 1998: 93) to those who commit transgression. In the

section of the Holy Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournna, the prophet Amos, as old man with round beard, (Dionysius 1990: 28) says:

<b>Amos 5, 18</b>
Woe to you who long for the day of the Lord! <i>Why do you long for the day of the Lord?</i> That day will be darkness, not light.
οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου ἵνα τί αὐτὴ ὑμῖν ἡ ἡμέρα τοῦ κυρίου καὶ αὐτὴ ἐστὶν σκότος καὶ οὐ φῶς
ΟΥΑΙ ΟΙ ΕΠΙΘΥΜΟΥΝΤΕΣ ΤΗΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΙΝΑ ΤΙ ΑΥΤΗ ΥΜΙΝ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ ΣΚΟΤΟΣ ΚΑΙ ΟΥ ΦΩΣ

Amos remembers the Day of Judgment, (Semen 1978: 155) which is not just the day of glory, that is, "the day of the Lord". The message in Amos 5, 18 is preceded and followed by many "vows" for the injustices of Israel (Jinga 2010: 117). If in David's Psalm 33 (LXX) there are good deeds in a compendium of counsel, here in the negative form is shown the injustice done. The end of chapter 5 recalls the king's iniquity, "the idols that you have made" (Amos 5, 26), viewed as the maximum of Israel's malice. The text of Amos is reproduced by Archdeacon Stephen (Melniciuc-Puica 2005: 159) in his speech to the Sanhedrin (Acts 7, 42-43), with substantial changes.

### Micah

Micah's prophetic activity unfolds in the 8th century BC in the days of Iotam, Ahaz, and Hezekiah of the Southern Kingdom. The text of his prophecy is contained in seven chapters, condemning idolatry and proclaiming the hope of those who faithfully follow God. (Cornitescu 1985: 610).

The Prophet is celebrated on August 14th, the day before the Assumption of the Virgin.

In the section of the Holy Prophets, the prophecies and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournna, Micah the prophet, a young man with a mustache, (Dionysius 1990: 29) says:

<b>Micah 4, 6</b>
“In that day,” declares the Lord, “I will gather the lame; I will assemble the exiles and those I have brought to grief.
ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος συνάξω τὴν συντετριμμένην καὶ τὴν ἐξωσμένην εἰσδέξομαι καὶ οὐς ἀπώσάμην
EN TH HMEPA EKEINH LEGEI KYRIOC CYNAXΩ THN CYNTETRIMMENHN KAI THN EXΩCMENHN EICΔΕΞΟΜΑΙ ΚΑΙ ΟΥC ΑΠΩCΑΜΗΝ
<b>Micah 5, 4</b>
He will stand and shepherd his flock in the strength of the Lord.
καὶ στήσεται καὶ ὄψεται καὶ ποιμανεῖ τὸ ποίμνιον αὐτοῦ ἐν ἰσχύι κυρίου καὶ ἐν τῇ δόξῃ τοῦ ὀνόματος κυρίου τοῦ θεοῦ αὐτῶν ὑπάρξουσιν διότι νῦν μεγαλυνθήσεται ἕως ἄκρων τῆς γῆς
ΚΑΙ CΤΗCΕΤΑΙ ΚΑΙ ΟΨΕΤΑΙ ΚΑΙ ΠΟΙΜΑΝΕΙ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ ΕΝ ΙCΧΥΙ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΤΗ ΔΟΞΗ ΤΟΥ ΟΝΟΜΑΤΟC ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΥΠΑΡΞΟΥCΙΝ ΔΙΟΤΙ ΝΥΝ ΜΕΓΑΛΥΝΘΗCΕΤΑΙ ΕΩC ΑΚΡΩΝ ΤΗC ΓΗC

## Joel

The text of Joel's prophecy in the Old Testament used by the Holy Church includes four chapters. Prophet Joel is celebrated in the Orthodox Church on October 19th. From sinaxar and from the writings of modern theologians, we find out that he carried out his activity before the demolition of the Temple in Jerusalem, but after Israel split into two kingdoms. (Jinga 2010: 61-62). The strong message of Joel's prophecy is centered on God, who in His goodness manifests patience to the people, waiting for His acknowledgment as the Deliverance of the chosen people. The text depicted in the phylactery of the prophet Joel emphasizes the Judaic dimension of the Creator at the end of the world. This is where the tension of the eschatological expectation has evolved, which will end for Jews in the Valley of Jehoshaphat.

In the section of the Holy Prophets, the images and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Joel (<http://whispersofanimmortalist.blogspot.com/2015/06/icons-of-prophets-2.html>), with the black beard split in two, (Dionysius 1990: 29) says:

<b>Joel 3, 16</b>
The Lord will roar from Zion and thunder from Jerusalem;
ὁ δὲ κύριος ἐκ Σιὼν ἀνακεκράξεται καὶ ἐξ Ἱερουσαλὴμ δώσει φωνὴν αὐτοῦ
Ο ΔΕ ΚΥΡΙΟΣ ΕΚ ΣΙΩΝ ΑΝΑΚΕΚΡΑΞΕΤΑΙ ΚΑΙ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΔΩΣΕΙ ΦΩΝΗΝ ΑΥΤΟΥ
<b>Joel 3, 2</b>
I will gather all nations and bring them down to the Valley of Jehoshaphat.
καὶ συνάξω πάντα τὰ ἔθνη καὶ κατάξω αὐτὰ εἰς τὴν κοιλάδα Ἰωσαφατ καὶ διακριθήσομαι πρὸς αὐτοὺς ἐκεῖ ὑπὲρ τοῦ λαοῦ μου καὶ τῆς κληρονομίας μου Ἰσραὴλ
ΚΑΙ ΣΥΝΑΞΩ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΚΑΤΑΞΩ ΑΥΤΑ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΙΩΣΑΦΑΤ ΚΑΙ ΔΙΑΚΡΙΘΗΣΟΜΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΕΚΕΙ ΥΠΕΡ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΜΟΥ ΙΣΡΑΗΛ

### Obadiah

The Prophet Avdie, known by the Hebrew name Obadiah or "Servant of God" prophesied in the kingdom of Judah (Neaga 1960: 745). In the only 23 verses, written in a poetic form, he writes harsh warnings to the Edom people who cherish the city of Jerusalem. According to the sinaxarion of the Orthodox Church, he would have lived in King Ahab's time (3 Kings 18, 3), making use of the wrong prophet's identification, (Jinga 2010: 93-94) based on the words: "Obadiah was a God very fearful man." The Prophet Obadiah is celebrated on November 19th.

In the section of the Holy Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournas, Obadiah the prophet, half gray, (Dionysius 1990: 29) says:

<b>Obadiah 1, 8</b>
"In that day," declares the Lord, "will I not destroy the wise men of Edom, those of understanding in the mountains of Esau?"
ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ἀπολωὶ σοφοὺς ἐκ τῆς Ἰδουμαίας καὶ σύνεσιν ἐξ ὄρους Ἡσαυ
ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΠΟΛΩ ΣΟΦΟΥΣ ΕΚ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΣΥΝΕCΙΝ ΕΞ ΟΡΟΥC ΗCΑΥ
<b>Obadiah 1, 15</b>
"... As you have done, it will be done to you; your deeds will return upon your own head".

<p>διότι ἐγγύς ἡμέρα κυρίου ἐπὶ πάντα τὰ ἔθνη ὃν τρόπον ἐποίησας οὕτως ἔσται σοι τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλὴν σου</p> <p>ΔΙΟΤΙ ΕΓΓΥΣ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΣ ΟΥΤΩΣ ΕΣΤΑΙ ΣΟΙ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΣΟΥ ΑΝΤΑΠΟΔΟΘΗΣΕΤΑΙ ΕΙΣ ΚΕΦΑΛΗΝ ΣΟΥ</p>
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The sense of quote in Obadiah 1, 8 emphasizes the suffering of a people for the conceit of the "wise men" in Esau's mountain, the suffering announced by the prophet as coming "from the Lord". We have, as in Amos, an eschatological sense of prophecy through the emphasis on the "day" that is "that day" or "the day of the Lord." The second text (Obadiah 1, 15) identifies the intense relationship between the people of the South Kingdom (Judah and Benjamin) with the Edom in an allegorical parallel that exploits the history of Patriarch Jacob in the relationship with his brother Esau. (Melniciuc-Puica 2009: 108). The deed of the person who does not have the blessing of God will be punished with justice. The withdrawal of the people of Judah from the invaders who have conquered Jerusalem, because it is made difficult by this people seated to the southeast by the Dead Sea, will be rewarded by a victorious return favored by the Lord.

### Jonah

The name Jonah, which translates as a dove, is present in the set of prophets surrounding Pantocrator in the iconography of the central tower of a church. Being one of the prophets of small writers with a prophecy spread over four chapters, its importance is amplified by the words of the Savior in Matt. 12, 39-41: "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here".

As the New Testament text typologically accentuates the wonder of three days in the belly of the big fish (Hebr. dag gadol) as a prefiguration of the burial and resurrection of the Lord Jesus Christ, his words are not

reproduced in his prophecy, but the wonderful works of God are amplified. The rabbinical tradition identifies him with the son of the Shunem women resurrected by the prophet Elisha (cf. 4 Kings 4), who then preached to the Nineveh citizens (4 Kings 5, 1), having the mission of anointing King Jehu in Israel (cf 4 Kings 9, 1-10). Originally from Gat-Chefer (4 Kings 14, 25), during the reign of Jeroboam II (about 793-753 BC) he was given the mandate to return the inhabitants of Nineveh to repentance. Eschewing from the prophetic duty with which he was invested, ends by delivering from the "stomach of the putty" after three days, not before engraving a hymn of praise to God the Creator (Jonah 2, 3-10). The Church, in the re-reading process of Old Testament Scripture, emphasizes the relationship between the Savior's words and the prefigurative event of the resurrection. (Ieronim 1986: 93) The first known representation of Jonah as an affirmation of faith in the resurrection is reported in the catacombs of Saints Marcellin and Peter (3rd century AD), the painting lacking a title or a clarifying text. (Cooper 2009: 148) The development of ecclesiastical hymnography led to the development of iconography, the troparion of the sixth singing of the typical canon, recalling its name and its request: "out of blame bring me out." (Harl 2016: 81-82)

Prophet Jonah is celebrated on September 21st.

In the section of the Holy Prophets, the prophecies and (some of) their prophecies in Erminia of Byzantine painting by Dionysius of Fournia, the prophet Jonah (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), an old man with baldness and a round beard, (Dionysius 1990: 29) says:

<b>Jonah 2, 3</b>
"In my distress I called to the Lord, and he answered me".
<i>καὶ εἶπεν ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου καὶ εἰσήκουσέν μου ἐκ κοιλίας ἄδου κραυγῆς μου ἤκουσας φωνῆς μου</i>
<b>ΚΑΙ ΕΙΠΕΝ ΕΒΟΗCΑ ΕΝ ΘΛΙΨΕΙ ΜΟΥ ΠΡΟC ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΜΟΥ ΚΑΙ ΕΙCΗΚΟΥCΕΝ ΜΟΥ ΕΚ ΚΟΙΛΙΑC ΑΔΟΥ ΚΡΑΥΓΗC ΜΟΥ ΗΚΟΥCΑC ΦΩΝΗC ΜΟΥ</b>

The first part of the verse identifies the dialogue proposed by the prophet in the hope of deliverance from corruption and the hardening of disobedience (Neaga 1995: 39). The chant of the second chapter was



introduced early in Christian prefigurative readings, as can be seen from the Codex Alexandrinus and the patristic writings of Origen and St. Nicetas of Remesiana. (Harl 2016: 196).

The iconographic representations in which the prophet Jonah is painted emphasised either the moment of release from the belly of the fish - naked or clothed - but with almost always the rotulus with readable hymnographic text, or placed under the shady plant near Nineveh. The prophet is not represented in the Mother of God cycle, although it often appears in the line of prophets on the frieze of the iconostasis.

### Habakkuk

Prophet from the Kingdom of Judah, with cultic activity as stated by the words of "Greater Singers, with Harpsichord Songs" (Hab. 3, 19), Habakkuk becomes witness to the destruction of Jerusalem (587 BC) and to the Babylonian slavery. He who has seen the majesty of the Temple remains faithful to the prophetic call and to the refuge of Ishmael's territories, caring through the divine will of Daniel the prophet who is in the lion's pit of the city of Babylon (Bel and the Dragon 1. 40). Prophet Habakkuk is celebrated in the Orthodox Church on December 2.

In the section of the Prophets, the images and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, Habakkuk the prophet (<http://whispersofanimmortalist.blogspot.com/2015/06/icons-of-prophets-2.html>), a young man without a beard, (Dionysius 1990: 29) says:

<b>Habakkuk 3, 2</b>
Lord, I have heard of your fame; I stand in awe of your deeds, Lord. Repeat them in our day, in our time make them known; in wrath remember mercy.
κύριε εισακήκοα τὴν ἀκοὴν σου καὶ ἐφοβήθην κατενόησα τὰ ἔργα σου καὶ ἐξέστην ἐν μέσῳ δύο ζώων γνωσθήσῃ ἐν τῷ ἐγγίξειν τὰ ἔτη ἐπιγνωσθήσῃ ἐν τῷ παρῆναι τὸν καιρὸν ἀναδειχθήσῃ ἐν τῷ παραχθῆναι τὴν ψυχὴν μου ἐν ὀργῇ ἐλέους μνησθήσῃ
KYRIE EICAKHKOA THN AKOHN COY KAI EFOBHTHON KATENOHCA TA ERGA COY KAI EECTHN EN MECΩ ΔΥΟ ΖΩΩΝ ΓΝΩCΘΗCΗ EN ΤΩ ΕΓΓΙΖΕΙΝ ΤΑ ΕΤΗ ΕΠΙΓΝΩCΘΗCΗ EN ΤΩ ΠΑΡΕΙΝΑΙ ΤΟΝ ΚΑΙΡΟΝ ΑΝΑΔΕΙΧΘΗCΗ EN ΤΩ ΤΑΡΑΧΘΗΝΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ EN ΟΡΓΗ ΕΛΕΟΥC ΜΝΗCΘΗCΗ

The third chapter of the prophecy of Habakkuk contains a hymn of glory to God. The division into sequences (Hebr. Sela has the meaning of "stopping") of prophetic praise is used by Christian hymnography by placing the text of verse 2 in the fourth troparion of the Matinal Canon, and by Christian iconography by the message on the prophet's phylactery. Those "commemorations" mentioned by the text are wonderful works of the Lord, prolonged from this life in the future life, and "hearing" is interpreted by St. Simeon the New Theologian (Jinga 2010: 441) as ways of knowing the "iconony of salvation and teaching" through the Son of God.

### Zephaniah

Prophet in the Kingdom of Judah, contemporary with Habakkuk, motivated King Josiah to observe the law and purify the Temple cult (Jinga 2010: 356). His prophecy, in three chapters, is synthesized by iconography by the reference in Zeph. 1, 14 to the "day of the Lord" as the day of the final judgment, terrifying. The eschatological dimension to which the prophet refers indirectly is a constant warning to be trained before the final judgment. The chosen prophetic segment does not emphasize an ethnic supremacy, especially emphasizing divine power, manifested more intensely on the final day of this world (Neaga 1966: 588).

Prophet Zephaniah is celebrated in the Orthodox Church on December 3.

In the section of the Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fourna, the prophet Zephaniah (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), an old man with a white and short beard, (Dionysius 1990: 29) says:

<b>Zeph. 1, 14</b>
The great day of the Lord is near- near and coming quickly.
ὅτι ἐγγὺς ἡ ἡμέρα κυρίου ἡ μεγάλη ἐγγὺς καὶ ταχεῖα σφόδρα φωνὴ ἡμέρας κυρίου πικρὰ καὶ σκληρὰ τέτακται δυνατὴ
<b>ΟΤΙ ΕΓΓΥΣ Η ΗΜΕΡΑ ΚΥΡΙΟΥ Η ΜΕΓΑΛΗ ΕΓΓΥΣ ΚΑΙ ΤΑΧΕΙΑ ΣΦΟΔΡΑ ΦΩΝΗ ΗΜΕΡΑΣ ΚΥΡΙΟΥ ΠΙΚΡΑ ΚΑΙ ΣΚΛΗΡΑ ΤΕΤΑΚΤΑΙ ΔΥΝΑΤΗ</b>
<b>Zeph. 3, 8</b>

Therefore wait for me," declares the Lord, "for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them - all my fierce anger.

διὰ τοῦτο ὑπόμεινόν με λέγει κύριος εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ

ΔΙΑ ΤΟΥΤΟ ΥΠΟΜΕΙΝΟΝ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙΣ ΗΜΕΡΑΝ ΑΝΑΚΤΑΞΕΩΣ ΜΟΥ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΔΙΟΤΙ ΤΟ ΚΡΙΜΑ ΜΟΥ ΕΙΣ ΣΥΝΑΓΩΓΑΣ ΕΘΝΩΝ ΤΟΥ ΕΙΣΔΕΞΑΣΘΑΙ ΒΑΣΙΛΕΙΣ ΤΟΥ ΕΚΧΕΑΙ ΕΠ' ΑΥΤΟΥΣ ΠΑΣΑΝ ΟΡΓΗΝ ΘΥΜΟΥ ΜΟΥ ΔΙΟΤΙ ΕΝ ΠΥΡΙ ΖΗΛΟΥΣ ΜΟΥ ΚΑΤΑΝΑΛΩΘΗCΕΤΑΙ ΠΑΣΑ Η ΓΗ

### Haggai

The return from Babylonian captivity in 538 BC meant for the Jews a moment of enthusiasm and recognition that God have changing the sorrow in joy, freedom of bondage and invading hearts in peaceful sympathy. Prophetic activity of Haggai is recorded in the book Ezra (5, 1-2, 6, 14-15) and the David Psalms 146 and 148. (Jinga 2010: 634-636). The two chapters of the book of the prophet Haggai emphasize the importance of building the house of the Lord in Jerusalem, with mobilizing accents to the hesitant contemporaries.

Prophet Haggai is celebrated in the Orthodox Church on December 16th.

In the section of the Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Haggai, half-gray, with a round beard without hair on his chin (Dionysius 1990: 29) says:

#### Haggai 1, 7-8

This is what the Lord Almighty says: "Give careful thought to your ways. <sup>8</sup> Go up into the mountains and bring down timber and build my house, so that I may take pleasure in it and be honored," says the Lord.

τάδε λέγει κύριος παντοκράτωρ θέσθε τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν 8. ἀνάβητε ἐπὶ τὸ ὄρος καὶ κόψατε ξύλα καὶ οἰκοδομήσατε τὸν οἶκον καὶ εὐδοκήσω ἐν αὐτῷ καὶ ἐνδοξασθήσομαι εἶπεν κύριος

ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕCΘΕ ΤΑC ΚΑΡΔΙΑC ΥΜΩΝ ΕΙC ΤΑC ΟΔΟΥC ΥΜΩΝ 8. ΑΝΑΒΗΤΕ ΕΠΙ ΤΟ ΟΡΟC ΚΑΙ ΚΟΨΑΤΕ ΞΥΛΑ ΚΑΙ ΟΙΚΟΔΟΜΗCΑΤΕ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΥΔΟΚΗCΩ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝΔΟΞΑCΘΗCΟΜΑΙ ΕΙΠΕΝ ΚΥΡΙΟC

The iconographic representation suggests the age of the prophet through the lack of beard hair and the visual expression of interculturality acquired in Babylon. We have here, through the interpretation of the Church, the emphasis on the concrete deed, accomplished through doxological thanks to the Almighty Lord. (Sf. Ioan Gura de Aur 1980: 323).

The second text quoted in the prophet Haggai phylactery is "‘The glory of this present house will be greater than the glory of the former house,’ says the Lord Almighty. ‘And in this place I will grant peace,’ declares the Lord Almighty." (Haggai 2, 9) The second segment of verse 9 is an identification of the temple in Jerusalem, whose glory "be greater than the first ‘with’ the place where [the Lord] will dwell in peace." We also have here an ecclesial interpretation, based on the texts of John 4, 19-23 and Acts 6, 13-14, where Christ the Savior and Archdeacon Stephen assert that He who establishes peace does not bring it to a geographic point but in the hearts of men.

### **Zechariah**

Contemporary with the prophet Haggai, Zechariah is the ferment that urges the Jews returned to Jerusalem from Babylonian deportation to build the Temple of the Lord. The Book of Zechariah contains visions of the new Temple, which will be filled with glory. Throughout the 14 chapters, there are references to the holy mountain value (Zech. 8, 3 - text that will accompany the icon of the prophet Hosea) Zion, where your "king" (Zech. 9, 9) rejoice and the Shepherd (Zech. 10, 3, 13, 7) beaten, innocent (cf. Zech. 12, 10) but bought with "the price of the potter" (Zech 11, 12-13). (Cornitescu 1985: 611). Son of Berechiah and grandson of Ido, from priestly priesthood, the Prophet Zechariah is celebrated on February 8th. Sometimes it is painted with a long beard, causing a distortion of the Byzantine Hermeneia provisions, or a confusion with the father of the Forerunner John.

In the section of the Holy Prophets, the prophecies and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fourn, Zechariah the prophet (Baba 2003: 83), a young man without a beard, (Dionysius 1990: 29) says:

**Zech. 8, 7**

This is what the Lord Almighty says: "I will save my people from the countries of the east and the west".

τάδε λέγει κύριος παντοκράτωρ ἰδοὺ ἐγὼ ἀνασώζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν

ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ἸΔΟΥ ΕΓΩ ΑΝΑΘΩΖΩ ΤΟΝ ΛΑΟΝ ΜΟΥ ΑΠΟ ΓΗΣ ΑΝΑΤΟΛΩΝ ΚΑΙ ΑΠΟ ΓΗΣ ΔΥΣΜΩΝ

Although rich in Messianic references, the prophet Zechariah has written on the phylactery a text that testifies to divine omnipotence, which will turn Israel out of foreign places. The ecclesial meaning of the text extends the calling and deliverance of the Lord from the level of a nation to the level of a new people, the New Israel of the faithful (cf. Luke 2, 32 as the prayer "Now He is giving His liberty" ... from the Christian service of the evening confirm.

**Malachi**

In the chronological order, the prophet Malachi is the last writer of the Old Testament inspired by the Holy Spirit, the rabbinical tradition stating that from him to the prophet John the Baptist this way of knowing the divine will among the chosen people has been removed. His message, in three chapters, addresses to the Jews returned from Babylonian exile (538 BC) is to revive cultic life and moral order. Prophet Malachi is celebrated in the Orthodox Church on January 3.

In the section of the Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, Malachi the prophet, with grey-haired and round beard, (Dionysius 1990: 29) says:

**Mal. 1, 11**

**My name will be great among the nations, from where the sun rises to where it sets.** In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says the Lord Almighty.

διότι ἀπ' ἀνατολῶν ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου καὶ θυσία καθαρὰ διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν λέγει κύριος παντοκράτωρ

ΔΙΟΤΙ ΑΠ'ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΕΩΣ ΔΥΣΜΩΝ ΤΟ ΟΝΟΜΑ ΜΟΥ ΔΕΛΘΕΑΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕCΙΝ ΚΑΙ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΘΥΜΙΑΜΑ ΠΡΟΣΑΓΕΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΘΥCΙΑ ΚΑΘΑΡΑ ΔΙΟΤΙ ΜΕΓΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΤΟΙC ΕΘΝΕCΙΝ ΛΕΓΕΙ ΚΥΡΙΟC ΠΑΝΤΟΚΡΑΤΩΡ
<b>Mal. 3, 19 // Mal. 4, 1</b>
Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire," says the Lord Almighty. "Not a root or a branch will be left to them.
διότι ἰδοὺ ἡμέρα κυρίου ἔρχεται καιομένη ὡς κλίβανος καὶ φλέξει αὐτούς καὶ ἔσονται πάντες οἱ ἀλλογενεῖς καὶ πάντες οἱ ποιοῦντες ἄνομα καλάμη καὶ ἀνάψει αὐτούς ἡ ἡμέρα ἡ ἐρχομένη λέγει κύριος παντοκράτωρ καὶ οὐ μὴ ὑπολειφθῆ ἕξ αὐτῶν ρίζα οὐδὲ κλῆμα
ΔΙΟΤΙ ΙΔΟΥ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΡΧΕΤΑΙ ΚΑΙΟΜΕΝΗ ΩC ΚΑΙΒΑΝΟC ΚΑΙ ΦΛΕΞΕΙ ΑΥΤΟΥC ΚΑΙ ΕCΟΝΤΑΙ ΠΑΝΤΕC ΟΙ ΑΛΛΟΓΕΝΕΙC ΚΑΙ ΠΑΝΤΕC ΟΙ ΠΟΙΟΥΝΤΕC ΑΝΟΜΑ ΚΑΛΑΜΗ ΚΑΙ ΑΝΑΨΕΙ ΑΥΤΟΥC Η ΗΜΕΡΑ Η ΕΡΧΟΜΕΝΗ ΛΕΓΕΙ ΚΥΡΙΟC ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΟΥ ΜΗ ΥΠΟΛΕΙΦΘΗ ΕΞ ΑΥΤΩΝ ΡΙΖΑ ΟΥΔΕ ΚΛΗΜΑ

There are no temporal and space limitations with God. Divine omnipotence is proclaimed by Mal. 1, 11, as a statement from God. The Hebrew distinction between the "people" (am) and "nations" (goim) is harmonized by the Greek ethnos, in the plural, since those who praise become doxology "God's people." (Aurel 1997: 73).

The second text, with which Malachi is present in church iconography, uses the image of divine judgment through a devastating fire. The Christian seeing will quickly make connection with the text of 1 Cor. 3, 13-15, where everyone's work will be "cleared" by fire. (Spidlik, Rupnik 2002: 11-12). Also, the text of 2 Peter 3, 10.12 extends the meaning of the word "transgression" to "the work of every one" as an extension of the ecclesial interpretation of the Holy Scripture.

### **Concluding remarks**

At the beginning of Christianity, the pictorial art was conceiving a good teacher amongst illiterate. Today we have many people who can read, but became ignorant to evangelical message. In the Christian tradition, the Old Testament was constantly interpreted as the type or prefiguration of the New Testament events.

The biblical text which the prophets wear to the faithful is meant to preserve the tension between "already" and not yet "identified in the eschatology of the Church as the interpenetration between this time and eternity, between the holy saints and the saints glorified in the kingdom of God.

Barnabas' Epistle states: The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them". (Barnabas V.1) Continuing this assertion, Father Staniloae associates the icon with the exegesis. He says: "The Byzantine icon is a solidarity with the beginnings of the patristic exegesis of Holy Scripture. The icon makes it plain in the picture and simultaneously what exegeses and the patristic preaching sinks to say in words and in succession". (Stăniloae 1975: 8).

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