

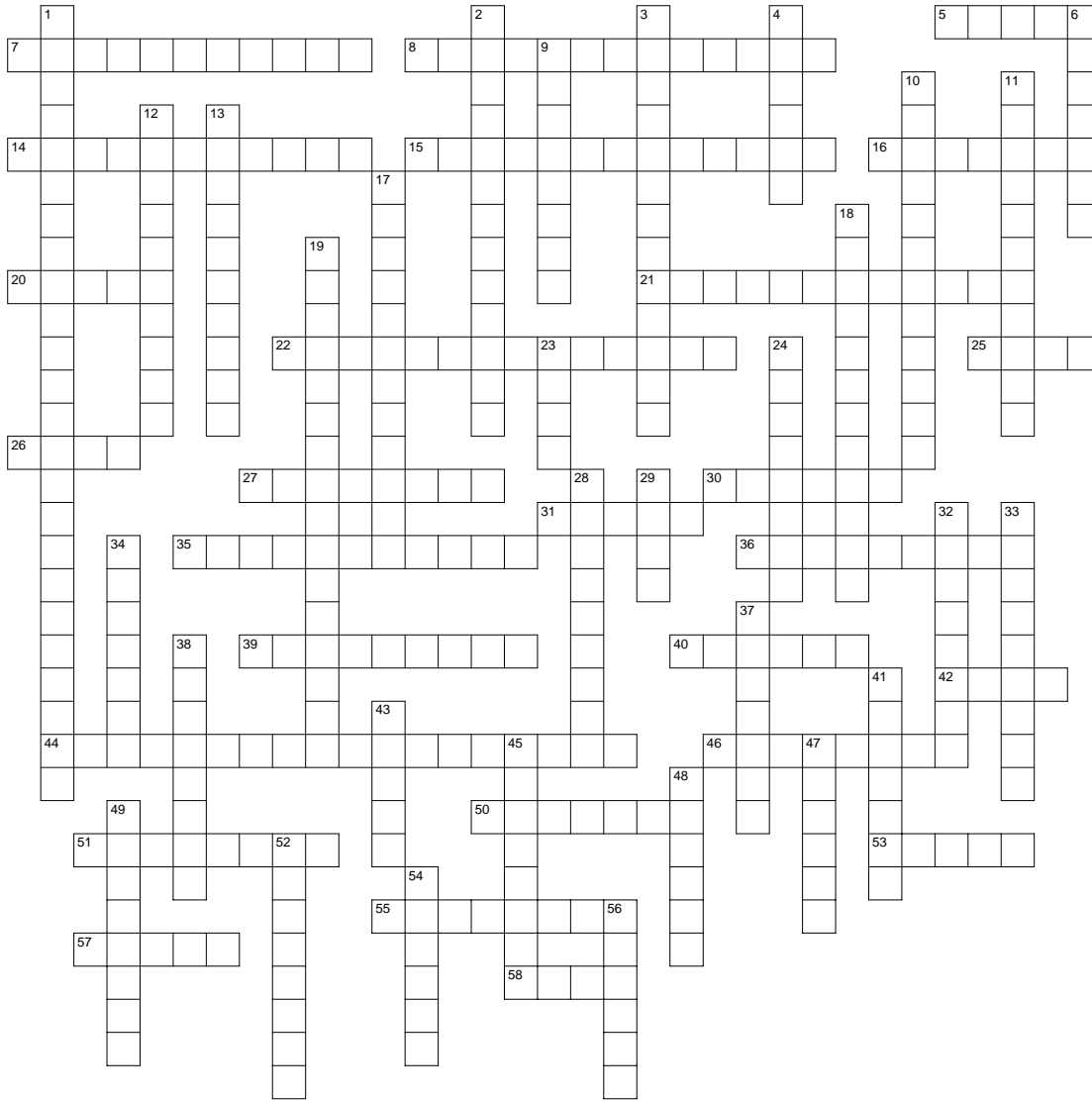
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# The Major Prophets



1. The latter prophets share his cyclical view of the nature of history.
2. There are three of them.
3. Isaiah 40-55
4. Jeremiah supported this king's efforts to reform Judahite religious practices.
5. A Seraphim uses this to purify Isaiah's mouth so that he can proclaim the word of the Lord (NAB translation).
6. Name used, especially in Isaiah, for the poor and powerless Jews left behind during the exiles.
7. This Assyrian king penned Hezekiah into Jerusalem "like a bird in a cage."
8. This prophet's full name as found in his book.
9. To turn your back on God or abandon previously held beliefs about him.
10. Ezekiel 37 may be the origin of the Jewish idea that this would happen on the day of the Lord.
11. Isaiah 1-39
12. Found in parts of chapters 11-20, Jeremiah directs these against Yahweh.
13. He was exiled with Ezekiel, and many put their hopes in him for the restoration of Judah.
14. In chapter 31 Jeremiah envisions this, and Luke sees Jesus as the person who offers it to Israel.
15. Isaiah calls him "messiah," the only gentile in the Old Testament given that title.
16. Amos, Hosea, Isaiah, and Micah all wrote when this empire dominated the Middle East.
17. These are found in Isaiah 40-55 and they depict a nameless person who suffers for the sake of others.
18. Prophetic expression for the expectation that Yahweh would appear in the future to judge the just and wicked.
19. Phrase used in the latter prophets to refer to the poor and oppressed.
20. The earliest prophet to use the Isaiah's and Jeremiah's metaphor of Israel as bride/harlot.
21. Jeremiah wrote a letter to Jewish captives in Babylon claiming the exile would last this long.
22. Isaiah 40:3-5 is quoted in reference to him in the New Testament.
23. He formed an alliance with Assyria, despite Isaiah's warning.
24. Known as the "weeping prophet."
25. In his vision, Ezekiel saw Yahweh hear and not in the temple in Jerusalem.
26. When she died, Ezekiel did not shed a tear, symbolizing Yahweh's resolve with Israel.
27. Jeremiah disagreed with this more optimistic prophet, who thought that Babylon's domination of Judah would end in two years.
28. In his vision, Ezekiel saw Yahweh hear and not in the temple in Jerusalem.
29. Jeremiah placed this on his back to symbolize the burden Babylon would place upon Judah.
30. Like Jesus, Jeremiah refers to this as a "den of thieves."
31. Ezekiel envisions that only priests descended from him will be allowed to serve in the temple when Judah is restored.
32. Is 5:1-7 uses this as a symbol for the nation of Israel.
33. Deutero-Isaiah portrays the return from the Babylonian exile as this.
34. Josiah was slain here by the Egyptian Pharaoh Necco.
35. Isaiah 56-66
36. Many of the Latter Prophets consider this less important than social justice.
37. Means "one who speaks for God."
38. Means "God is with us."
39. The book of Jeremiah was probably based on scrolls written after this king burned the first copies of the prophet's warnings against him.
40. The Hebrew word for "young woman" in Isaiah's Immanuel prophecy was translated into the Greek word for this.
41. He was taken to Babylon during the first deportation in 598/7 BC.
42. Probably the earliest written of the Latter Prophets.
43. Like him, Jeremiah initially resisted Yahweh's call, claiming he was not a gifted speaker.
44. Name given to Isaiah 24-27.
45. Jeremiah belonged to a priestly family from this small town.
46. In Ezekiel 34, Yahweh is portrayed as one of these, as is Jesus in the Gospel of John.
47. According to chapter 20, this priest beat and imprisoned Jeremiah in response to the prophet's preaching.
48. Ezekiel ate one of these, symbolizing his acceptance of the word of God.
49. Deutero-Isaiah suggests that through the example of Israel's atonement even they will come to acknowledge God.
50. Jeremiah pits the demands of the Mosaic covenant against the promises of this one.
51. It's likely that Isaiah's Immanuel prophecy first applied to him.
52. Jeremiah was probably descended from this priest, who was banished from the temple by Solomon.
53. Jeremiah fled here (and eventually died here) after the assassination of Gedaliah in 582.
54. Before being deported, this was probably Ezekiel's profession.
55. In Ezekiel 37, the prophet sees a vision of a valley filled with these.
56. Ezekiel envisioned one of these appearing when Judah is restored, running from the temple to the Dead Sea.
57. A contemporary of the prophet Isaiah.
58. Ezekiel stitched some of this into his garment to symbolize the remnant.