

b. Persons in the Vision:

- (1) the prophet and his angel
- (2) the woman , v. 7
- (3) two other women, v. 9

c. Suggested aspects of symbolical action

(1) v. 6, the ephah is a vessel container measuring about 29 quarts...slightly less than a bushel. The "their": of vs. 6 refers, I think, to those who are the guilty liars and stealers of the previous vision. This is one of the reasons why many scholars place these visions together. The symbolism is that this ephah is a substitute (or stand in) for all of those wicked persons described previously.

(2) v. 7...a talent of lead...a baser metal that symbolizes a woman who is "riding" in the ephah in the language of vs. 8. It is confusing wording but somehow the lead is both cover and content so far as the ephah is concerned. When "woman" is used symbolically the symbol is that of 1) a national organization of 2) a religious system. I suggest the latter is in view.

(3) The flying women of v. 9, --with wings like a stork--an unclean bird. It suggests that these are servants of uncleanness about to take the ephah some place. There is enough ambiguity in this connexion that it does not seem plain about the uncleanliness and its meaning and so we do not emphasize that unduly.

(4) v. 11...a "house" probably a worship site or temple. "In the land of Shinar" probably represents the primitive home of the pre-babel culture that was so displeasing to God and the center of the Babylonian city and worship system. The woman in her temple will be on her own base and the indication is that the people of Jerusalem will have nothing to do with her, it...or anything over there.

d. Notes on the Hebrew text:

5:5... watch for the many forms of $\begin{matrix} \text{N} & \text{S} & \text{T} \\ & & \text{T} \end{matrix}$.