**seal, I heard the third living-being saying,  
Come** (see above on ver. 1). **And I  
saw, and behold a black horse** (the colour  
is indicative of the mournful nature of the  
employment of the rider: see below), **and  
he that sat on him having a balance** (the  
symbol of scarcity, during which the bread  
is doled out by weight: see Ezek. iv. 16,  
*“They shall eat bread* **by weight**, *and with  
care;*” and Levit. xxvi. 26, “*When I have  
broken the staff of your bread, ten women  
shall bake your bread in one oven, and  
they shall* **deliver you your bread again  
by weight;** *and ye shall eat, and not be  
satisfied.*” The meaning *“yoke,”* instead  
of **balance**, is one which in this connexion  
cannot be justified. On the import, see  
below) **in his hand. {6} And I heard as it**  
**were** (this qualification must apparently be  
taken with the whole clause—“something  
like [a voice in the midst of the four living-  
beings],” the uncertainty applying to the  
*situation*, not to its being a voice, which it  
*was*) **a voice in the midst of the four liv-  
ing-beings** (it is not specified, *whose* voice:  
but the point from which the voice comes  
is appropriate to its intent, which is to  
mitigate the woes of creation, represented  
by the four living-beings : see below), **saying**(Let there be) **A chœnix** (see below)  
**of wheat for a denarius, and three  
chœnixes of barley for a denarius** (the  
sense seems to be, Take care that there be  
thus much food for thus much price. The  
denarius was the ordinary soldier’s pay for  
a day in the time of Tiberius [see note on  
Matt. xx. 2], and lias been usually and not  
unfairly assumed to be twice mentioned  
here as representing a day’s wages. The  
chœnix appears in like manner to be taken  
for a day’s provision: for so it is used in  
several of the numerous places cited by the  
Commentators. Herodotus, in estimating  
the amount of food consumed by the army  
of Xerxes, assumes this: “I find by calculation,”  
he says, “supposing that each  
consumed a chœnix a day and no more....”  
and similarly Thucydides, speaking of  
allowance made to the Lacedæmonians in  
Sphacteria while negotiations were going  
on. A proverb also is mentioned, “Don’t  
sit upon a chœnix,” meaning, “don’t confine  
your provision to the current day, a chœnix  
being an allowance for the day.” Nothing  
can be more decisive than such proverbial  
usage. The tendency of the voice is then  
to check or limit the agency of the rider  
on the black horse, and to provide that,  
notwithstanding his errand of famine, sustenance  
shall not utterly fail. With regard  
to the three chœnixes of barley, the  
cheaper and less profitable grain, it seems  
to have been rightly interpreted as taking  
in the other case, of the workman who, out  
of his denarius a day, has to maintain not  
himself only, but his family also, and cannot  
consequently afford the dearer wheaten  
bread); **and the oil and the wine do not  
thou injure** (not, “do thou not commit  
injustice in the matter of the oil and the  
wine.” The usage of this book should  
have prevented such an interpretation: for  
the verb here used with the accusative of  
the material object hurt or injured is the  
constant habit of our Writer: and in no  
case do we find the other construction used  
by him, or indeed by any other writer to  
my knowledge. Rinck gives another meaning,  
equally untenable, “*waste* not the oil  
and the wine,” seeing they are so costly.

As regards the meaning, the spirit  
of the saying is as explained above: the  
rider on the black horse, symbolizing Famine,  
is limited in his desolating action by  
the command given, that enough is to be  
reserved for sustenance. Wheat, barley,  
oil, and wine, formed the ordinary sources of  
nourishment: see Ps. civ. 14, 15. So that