992 REVELATION. VI.   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 third seal, ‘I heard the third living-|4ad opened the third seal,   
 ichiv.7, being saying, Comet. And I saw, I heard the third beast   
 w and lo ka black’ horse ; and he that| say, Come and lo a black   
 sat on him having a balance in his|orse; and he that sat on   
 6 And I heard + as it were a   
 voice in the midst of the four living- him had a pair of balances   
 + So our hand. saying, tA measure of wheat in his hand, say, A measure   
 oldest for a ¢ penny, and three + measures a voice in the midst of the   
 t See of barley for a + penny ; and ' the oil | for a penny; and see thou   
 and the wine hurt thou not. of wheat for a penny, and   
 three measures of barley   
   
 7 And|4urt not the oit and the   
 wine. ? And when he had   
   
 seal, I heard the third living-being say- of Xerxes, assnmes this: “I find by eal-   
 ing, Come (sce above on ver. 1). And I culation,” he says, “supposing that each   
 saw, and behold a black horse (the colour consumed a cheenix a day and no more...”   
 is indicative of the mournful nature of the and similarly Thneydides, speaking of   
 eniployment of the rider: see below), and allowance made to the Lacedamonians in   
 he that sat on him having a balance (the Sphacteria while negotiations were going   
 symbol of scarcity, during which the bread on, A proverb also is mentioned, “ Don’t   
 is doled out by weight: see Ezek. iv. 16, sit upon a chenix,” meaning, “don’t confine   
 “They shall eat bread by weight, and with your provision to the current day, a chenix   
 care ;” and Levit. xxvi. 26, “ When I have being an allowance for the day.” Nothing   
 broken the staff of your bread, ten women can be more decisive than such proverbial   
 shall bake your bread in one oven, and nsage. The tendency of the voice is then   
 they shall deliver you your bread again to check or limit the agency of the rider   
 by weight; and ye shail eat, and not be on the black horse, and to provide that,   
 satisfied.” The meaning “yoke,” instead notwithstanding his errand of famine, sus-   
 of balance, is one which in'this connexion tenance shall not ntterly fail, With re-   
 cannot be justified. On the import, see gard to the three chomnixes of barley, the   
 in his And I heard as it cheaper and less profitable grain, it seems   
 ication must apparently be to have been rightly interpreted as taking   
 taken with the whole clanso—\* something in the other ease, of the workman who, out   
 like fa voice in the midst of the four living- of his denarius a day, has to maintain not   
 beings},” the uncertainty applying to the himself only, but his family also, cannot   
 situation, not to its being a voice, which it consequently afford the dearer wheaten   
 toas) a voice in the midst of the four liv- bread); and the oil and the wine do not   
 ing-beings (it is not specified, voi thou injure (not, “do thon not commit   
 but the point from which the voice comes injustice in the matter of the oil and the   
 is appropriate to its intent, which is to wine.” ‘The nsage of this book should   
 mitigate the woes of creation, represented have prevented such an interpretation : for   
 hy the four living-beings : see below), say- the verb here nsed with the acensative of   
 ing (Let there be) A cheenix (sce below) the material object hurt or injured is the   
 of wheat for a denarius, and three constant habit of our Writer: and in no   
 cheenixes of barley for a denarius (the case do we find the other constraction used   
 sense seems to he, Take care that there be by him, or indeed by any other writer to   
 thns much food for thus much price. ‘The my knowledge. Rinck gives another mean-   
 denarius was the ordinary soldier’s pay for ing, equally untenable, “waste not the oil   
 a day in the time of Tiberius [see note on and the wine,” seeing they are so costly.   
 Matt. xx. 2], and lias been usually and not ‘As regards the meaning, the spirit   
 unfairly assumed to he twice mentioned of the saying is as explained above: the   
 here as representing a day’s wages. The rider on the black horse, symbolizing Fa-   
 cheonix appears in like mauner to be taken mine, is limited in his desolating action by   
 for a day’s provision: for so it is used in the command given, that enough is to be   
 several of the numerous places cited by the reserved for sustenance. Whent, barley,   
 Commentators. Herodotus, in estimating oil, and wine, formed the ordinary sources of   
 the amount of consumed by the army nourishinent: sce Ps. civ, 14, 15. Sp that