

EP56 Revelation 6 verses 3-6

Seal 2 is Opened

Revelation 6:3-4

When He broke the second seal, I heard the second living creature now saying, "You are commanded to choose to now come {or appear}." And another, a red horse, went out; and to him who chooses to now be-sitting on it, it was granted to take peace from the earth, and that they would slay one another; and a great sword was given to him.

The Number 2

Given that according to the **Code** the number 2 is associated with "division" and "witness," we should find that the events of this horse and rider, in one-way-shape-or-form, bring about division and a witness.

The Flame Red Horse

As with the white horse, relying on the **Code** helps us with understanding this horse and rider and placing it within the context of time.

Once again, we are drawn not to the identity of the rider, but to its purpose. The entire focus is on the fact that this horse and rider are given a sword to **divide** and to remove peace from the earth, to set people against one another.

Removal of Peace

The second of the Four is even now saying "*You are commanded to choose to now come.*" Thus, this cry from one of the Four is not capped to a specific period-of-time or to a one-time ride. Rather, it is a continual cry for this horse and rider to continue to carry out its responsibility.¹ And unlike with the first horse and rider, this command is **NOT** uttered with a voice of thunder.

Digging into the **Code**, one of the names of God is **Yahweh Shalom**, which means **Yahweh** is peace. He is the God of peace as He is peace.² Perhaps, a part of this angel's duties is to systematically remove **Yahweh**—the One who is peace—from the earth creating a fertile field for unbridled violence amongst mankind.

Practically, as the name of God has been removed from our government institutions, our schools, our colleges, our workplaces, our homes, and even our recorded history, our world has become ever increasingly more violent. Without God **unifying** a people to an ethic of peace, men turn to their own devices to get what they want from whom they want, and violence is often their most effective means.

¹ "saying" is rendered in the *present active participle*; and the command to "Come" is rendered in the *present middle imperative*. This rider is being commanded to choose to now come.

² **Judges 6:24; Romans 15:33, 16:20; 2 Corinthians 13:11; Philippians 4:9; 1 Thessalonians 5:23; 2 Thessalonians 3:16; Hebrews 13:20**

This horse and rider have been released—they went forth; thus, they have been doing their job of removing peace from the earth. As such, the affairs of this horse and rider **are not tied to the tribulation period**; rather, it is an experience the world has known ever since this horse was released.³ Moreover, this rider is now and continually making the choice to be sitting on this horse.⁴ This speaks of an ongoing mission and of continual action. We will discover throughout the **Revelation** narrative that his job is not done until Jesus brings His eternal peace.

Blood & the Sword

In the Greek, this horse is colored **flame red** which is **Code** referring to the blood that will be spilt by its influence in the world. This rider had been given a “great” sword or more literally a “great” knife. This “sword” is not a large, long-blade sword. Its size is like the knives that were used by the priests to slaughter the sacrificial animals, or like a short sword (a “gladius”) that the Romans would use. The point being that it is an instrument of death intentioned for upfront close-and-personal combat.

This “great sword” is unlike the sharp two-edged sword or saber that comes forth from Jesus’ mouth or the sword that is used by the rider of the 4th horse. Those are more traditional long swords.

Ok, if it is not a big, large sword, then why is it referred to as a “great sword”? The greatness of this sword is not found in its size, but in its effectiveness. It is extremely efficient at what it does, and its impact is great and guaranteed.

In that light, this rider has the authority to take peace from the earth so that men would literally butcher, slaughter, and maim one another. To take peace is rendered in the *aorist active infinitive*. Thus, it is just what he does, he takes peace from mankind, it is part-and-parcel of his existence.

However, “they would slay” is rendered in the *future active indicative*, stating what will be, as a statement of fact or a consequence of the removal of peace. And the Greek word that is translated “slay” is the word used for victims of sacrifice and is quite different than the 6 other Greek words translated as to “kill”.⁵ In effect, this rider will cause people to sacrifice or butcher one another. This paints the picture of something very upfront, personal, and intense. And it is because of this violent impact, on a global scale (and not because of its size), that this sword is deemed to be so “great”.

What we have experienced at the hand of this horse and rider is global violence and hate—**division** at its epitome. Peace is a world fiction. It is spoken of often, but peace is like a cloud that quickly evaporates before it can bring the rain. It has been said that in the past 3,400 years, there have only been 268 years of “global” peace or time without a major war. These 268 years represents only 5% of the 5,000 years of recorded history.⁶

This terrible statistic, however, is only a measure of war. The removal of peace extends to all other manner and means of violence that occurs in our homes, neighborhoods, towns, villages, cities, states, provinces, countries, etc., whether motivated by greed, avarice, jealousy, covetousness, revenge, racial prejudice, or class prejudice, and it extends beyond slaughter to sexual violence, family violence, school violence, and-on-and-on it goes. And this has occurred all throughout time.

³ “went out” is rendered in the *aorist active indicative*

⁴ “sitting” is rendered in the *present middle participle*

⁵ “*sphazo*” – to butcher, slaughter, or maim

⁶ What Every Person Should Know About War, by Chris Hedges, July 6, 2003

Throughout the years, the **Red Horse** has even successfully divided “believers” into so many factions that they too have violently opposed one another. Yes, even those who identify as Christians have been themselves a witness to this rider’s removal of peace and the effectiveness of his great sword.

Perhaps, that is why the language of sacrifice is used instead of the other words translated as “to kill,” because the people of God have sacrificed one another thinking they are doing a service for God believing they are honoring Him. But they present to the world a witness of death and division. For example, the number of deaths through the reformation-era from rival factions is staggering, as well as the subsequent expulsion of Jews and Muslims from Christian lands during the days of the Inquisitions. Again, the numbers are staggering.

And this will even get worse as we venture towards the **End Times**. Jesus said, *“Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.”*⁷ *“They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. These things they will do because they have not known the Father or Me.”*⁸ *“Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.”*⁹ Yes, those who believe they worship God will divide and kill those who truly worship God. This will be quite the witness of division to the world.

The Number 2 Revisited

Wherever peace has been removed, there will be division. Peace is obtained through unity, but when unity is set asunder, men and women will literally slay or butcher one another; it is what they do. And through their violence they present a witness to the world of division.

Fiction Alert

FICTION ALERT

Had Went Out

Before we move to the 3rd and 4th horseman, it is important to identify a key marker that sets apart the white horse and the red horse and their riders from the other two (the black horse and ashen horse). Collectively, they have all been referred to in both religious and secular media and literature as the “**4-Horsemen of the Apocalypse**.” They are infamous! According to long-standing **fiction**, it is believed that with the beginning of their “rides” the Tribulation (or the “Apocalypse”) is ushered into our world.

Yet, keeping in mind that the Spirit is very exacting and precise, and nothing is random or arbitrary that He chooses to reveal to us, we find that it is only the white horse and the red horse that have been sent out on a ride. We are specifically told that they “*had gone forth*” or “*had went out*” (being rendered in the

⁷ **Matthew 24:9**

⁸ **John 16:2**

⁹ **Matthew 10:21-22**

aorist active indicative, indicating something that had been done, not something that will be done. And they are very active. The white horse is even now conquering, and the red horse even now takes peace from the earth, it is what he does by means of his existence.¹⁰ And we are not waiting for them to ride, they have already gone forth.

Oddly, we will find that the black horse and the ashen horse are **NOT** even sent out on a ride, they do not go forth and they are not sent out. There is no reference to these horses having gone forth. It seems that most people and teachers tend to miss this little detail.

The implication however is staggering, and it goes against all the fictional narratives. Why would the Spirit specifically tell us that the first 2 horses “*had gone forth*” but not the next 2 horses? Was this a slip, an oops? Of course not!

We will find out that the black horse and the ashen horse’s very existence impact our world. They do not need to be sent out because either they have either always been out riding or their “angelic” influence is so great that they do not even need to “ride”. Yet, their impact on this world and in our lives will become even more pronounced when the 3rd and 4th seal is opened. Their impact is unlike anything you might have imagined or likely have been taught.

Seal 3 is Opened

Revelation 6:5-6

When He broke the third seal, I heard the third living creature now saying, "You are commanded to choose to now come {or appear}." I looked, and beheld, a black horse; and he who now chooses to be sitting on it is now having a beam in his hand. And I heard something like a voice in the center of the four living creatures now saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage {or be unjust} to the oil and the wine.

The Number 3

According to the **Code** the number 3 is associated with “perfection,” the number of the trinity—the only one who is perfect: **Yahweh**. Therefore, we should find that the events of this horse and rider, in one-way-shape-or-form, address that which is perfect.

Fiction Alert

FICTION ALERT

A Black Horse

Most teachers and scholars conclude that the black horse and its rider are holding a pair of scales in

¹⁰ “take peace” is rendered in the *aorist active infinitive*

its hand and therefore this image speaks of a global famine that will occur during the **End Times**, during the Tribulation.

The line of reasoning goes that the image of the black horse is very ominous, mournful, and must speak of suffering. The rider holds a beam, which could be interpreted to be the center beam on a scale, and so they presume he holds an entire scale. And since a denarius is equivalent to a full day's wage, and they assert a quart of wheat is basically a daily ration for food, they promote that this speaks of a vast scarcity of resources.

Moreover, since they errantly tie the red horse to the **End Times**, not realizing that he has already been sent out, they conclude that after people slay one another in great numbers that there will naturally be a famine, since there are less people to work the fields. And finally, the **fiction** purports that the rich will be protected from such difficulty, hence the image of oil and wine—a commodity they say that only the rich can afford.

With that said, this passage has been taught this way for so long it is hard to not fall into the bias thinking and conclude that this image is dealing with a scarcity of resources. However, sticking to the **Code** and taking a deep dive into the **Codex**, we will discover that this image speaks of something vastly different than that which has been imaged for us through the fictional narrative.

The images (black, the beam or rod, wheat, barley, oil, wine, the denarius, and a day's wage) have a depth of meaning throughout the **Codex** and therefore they cannot just be washed over by a simple declaration that this speaks of a global famine that does not impact the rich of the world.

Ironically, this black horse and rider has **ABSOLUTELY NOTHING** to do with the scarcity of resources nor with the rich being protected from famine.

Analysis: Key Facts

Rider

First, Unlike the other horses, there is no indication that this horse and rider went out into the world to do anything, it just is. One of the Four is even now saying, "You are commanded to choose to now come {or appear}," and this is a command for the rider to now choose to come and suddenly John sees the horse and rider.¹¹

Oddly, unlike with the white and the red horse and rider, we are just shown an image, but we are not given any sort of "action" associated with this image except for the instruction to not harm or to not do injustice to the oil and the wine. That is the only action associated with this horse and rider.

Black

Second, black is a color associated with darkness and mourning since the darkness absorbs light and does not reflect any back. We know that God is light,¹² therefore, this color speaks of the absence of God. This type of darkness is found in the Abyss, the prison of darkness set aside for demons.¹³ Similarly, those who called on the name of **Yahweh**, but did not now and continually believe, will be cast into the outer

¹¹ "saying" is rendered in the *present active participle*, "come" is rendered in the *present middle imperative*

¹² **1 John 1:5; Psalm 104:2**

¹³ **2 Peter 2:4; Revelation 9:1-11**

darkness, where there is no light, where the presence of God is absent.¹⁴

Moreover, before receiving the light of Christianity, the gentiles were sitting in **darkness** in the land of shadow and death.¹⁵ And even the religious system of Israel was consumed by darkness, for the light shines in the darkness and the darkness did not comprehend it.¹⁶ And Jesus said, “*the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light and does not come to the Light for fear that his deeds will be exposed.*”¹⁷

**THE COLOR BLACK, AS A PICTURE OF DARKNESS, CAN BE UNDERSTOOD AS THIS
WORLD'S SYSTEM (INCLUDING ALL ITS RELIGIOUS SYSTEMS) THAT HATES THE LIGHT.**

It's Happening Now

Third, the *present* tense is used quite extensively in this passage. As with the white and the red horses, we know that this horse is “impacting our world” even now, and every moment of our now.

And even though one might argue that the use of language might permit the switch to the *present* tense without demanding a switch in time, it is odd from a pattern perspective that the Spirit required John to use the *past* tense for what he heard and saw and then suddenly switched to the *present* tense to explain what he heard and saw. **Most translators must have also thought it was odd too because they traditionally, and errantly, translate the entire passage in the past tense:** “and he who *sat* on it *had* a pair of scales in his hand.”

The Spirit is intentional in all these little details (remember, with the Spirit even the smallest letter or stroke is deliberate),¹⁸ thus, He had John intentionally switch and utilize the *present* tense instead of remaining with the *past* tense.¹⁹ And this is **Code** that is intended to help us understand that this horse and rider are having an impact even now, and we are not waiting for this to happen during the **End Times**.

The Present Tense

The third of the Four is saying (not “was” saying) to this horse and rider commanding them to **now** choose to come {or appear}.²⁰

- The rider is **now** choosing to be sitting on this specific horse.²¹
- This rider **now** is holding a beam in his hand.²²

¹⁴ **Matthew 8:12, 22:13, 25:30**

¹⁵ **Matthew 4:15-16**

¹⁶ **John 1:5**

¹⁷ **John 3:19-21**

¹⁸ **Matthew 5:18**

¹⁹ Note: in this instance, “opened,” “heard” (used 2x), and “looked” or “beheld” the *past* tense is understood because they key verbs are rendered in the *aorist active indicative*

²⁰ “saying” is rendered in the *present active participle*; “come” is rendered in the *present middle imperative*

²¹ “sat” is rendered in the *present active participle*

²² “had a pair of scales” is rendered in the *present active participle*

- The voice in the midst of the Four is **now** saying.²³

THIS IS CLEARLY NOT AN EVENT LIMITED TO THE END TIMES, AS NOTHING IN HERE IS FORWARD LOOKING, BUT EVERYTHING IS HAPPENING IN THE PRESENT OR THE PAST

The Beam

Fourth, despite what is translated in our Bibles, the Greek **DOES NOT** say that he holds a pair of scales in his hand. That is an insertion based on a presupposition and it is **NOT** true to the original language. He literally holds a “**beam**” or a **rod**. Furthermore, the noun is singular and not plural. Thus, there is no legitimate way to translate it as a “pair” of balances, scales, or any multiple of anything. He just holds a **singular** beam.

The rider is even **now** holding a **beam** or rod. The original Greek word speaks of a beam that is used to couple or join things, and the most prolific use of the word is for a yoke (a beam) that connects animals in joint servitude. This word can be stretched to apply to a rod which connects the measurement of a commodity with the associated price, and therefore be understood to be the balance beam of a scale (not the whole scale, just the balance beam). However, sticking with its most prolific use, this rod or beam would be connecting the wheat and the barley in an inescapable association of joint servitude with their respective value or worth.

The Measurement

Fifth, the **measurement** associates a day’s wage with a certain measurement of food for both the wheat and barley. To presume this is a picture of global famine and scarcity draws upon a modern day understanding of wages and food prices, which is far different than what the original audience would have thought.

The **Codex** gives us a different understanding. For instance, in **2 Kings**, we have the story of the invasion of the Aramean army into Israel. The Arameans built a siege around Samaria; as a result, there was a great famine in Samaria. The famine was so bad that the people resorted to cannibalism. The prophet Elisha showed up and promised food. He said to the people, “*Tomorrow about this time a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.*” Literally, in the Hebrew, 1 seah (approximately 6 liters) of choice flour will cost 1 shekel. Those who heard this prophecy were flabbergasted and did not believe it could happen even if **Yahweh** opened the windows of heaven.

Of course, it happened just as Elisha prophesied and the people of Samaria were ecstatic at the sudden abundance of food and considered it a blessing from God and their very salvation.²⁴ In this instance, the measurement of 1 seah for 1 shekel was more than enough food for each person, it was an abundant provision.

In the times of John, an ancient shekel was worth approximately 2.96 denarius. Thus, using the seah as the standard, it would convert to approximately 6.66 dry quarts for 1 shekel. That is a little over 2

²³ “saying” is rendered in the *present active participle*

²⁴ **2 Kings 6:24-33, 7:1-19**

quarts for a denarius (approximately 9 cups of flower). In standard baking, it takes 5.5 cups of flower to make 2 exceptionally large loafs of bread, which would provide far more than a single day's meal, and with this calculation we are talking about 3 loaves of bread, this is not a starvation or famine type measurement, but an abundance.

Sixth, working a full day for a denarius was a fair wage and not oppressive subjecting laborers to a life of scarcity. In **Matthew**, Jesus told a parable about the Kingdom of Heaven. He related it to a landowner who went out to hire workers for his field and agreed with them that he would pay them 1 denarius for a full day of labor. He hired people at the start of the day, middle of the day, and at the end of the day and paid them all according to the same agreement. This story had nothing to do with the adequacy of the wage associated with a day's effort, as everyone thought the deal was good and went to work. The story had to deal with justice, since the landowner chose to pay those who went to work late in the day the same amount as those who worked all day.²⁵

Again, there is nothing in this story that speaks to scarcity and famine in association with 1 denarius for a days' worth of work. It is a fair wage for a full day of labor.

Barley & Wheat

Seventh, we must look to the **Code** to understand this reference to the **barley** and the **wheat** as these are images which communicate a message. Both images require a deep dive into the festivals of Israel to derive our understanding (the festivals of which are also **Code** and a picture deep in meaning). In addition, God said that the Promised Land was abundant with wheat and barley.²⁶ These two images are always joined or yoked together (hence, the "**beam**").

- **Barley**: Barley is one of the lowest quality of grains and most often was used to feed the horses, mules, and other beasts of burden.²⁷ However, it was the **first** crop of the year bearing fruit between March and April, and was the grain used in the feast of unleavened bread. Hence, this grain was an important part of the **Passover** celebration and was the first fruits offered to **Yahweh**. In fact, on the 2nd day of Passover, there was the celebration of the cutting of the grain and waiving of the grain. Once this was done, people were free to eat grain.²⁸
- **Wheat**: The wheat was traditionally harvested between May and June. And 50-days after the offering of the barley, they were to offer up a new grain offering to **Yahweh**, which was the first fruits of the wheat offering. This occurred during the celebration of Shavuot, celebrating the giving of the Torah on Mount Sinai.²⁹ This celebration, however, was subsequently hijacked, so-to-speak, by the Holy Spirit on the day of **Pentecost**, where the image of the wheat is given a uniquely "Christian" identity.³⁰

From an imagery perspective, **Barley** would be associated with the Jews. In fact, we are given a very direct association in the book of **Judges** where Gideon and his troops were prophetically imaged as barley

²⁵ **Matthew 20:1-16**

²⁶ **Deuteronomy 8:7-10**

²⁷ **1 Kings 4:28**

²⁸ **Leviticus 23:9-14; Numbers 28:16-25**

²⁹ **Leviticus 23:15-21; Numbers 28:26-31**

³⁰ See **Matthew 3:11-12, 13:24-30, 36-43; Luke 3:17**

loaves.³¹ Moreover, **Passover** is a symbol of God drawing His people, the Jews, those He loves and chose out of the nations of the world to be His own, to be set free from slavery and bondage so they can live as the people of God.³²

Whereas **Pentecost**, Shavuot, became the celebration of when God set His living Torah, His living word, in the hearts and souls of people. It is on this day that He brought forth the church, or the Way, a.k.a. Christianity.³³ It is from this celebration that God poured out His Spirit upon believers and they were empowered to be witnesses in Jerusalem, Judea, Samaria, and the remotest parts of the earth.³⁴ And as we know, this has largely been an outpouring of grace to the gentiles and not the Jews. The Jew will have their day and return to **Yahweh**, but for now God has blinded their minds as the Spirit has been poured out on the gentiles.³⁵

Linking of Jews & Christians

Eighth, the **beam** has inextricably linked the Jews (barley) and those in Christianity (wheat) in one-way-shape-or-form all throughout the past 2,000 years. The black—the darkness—has yoked them together as the enemy has targeted Jew and Christian alike in its various global and regional persecutions. Jews (the barley) are already hated in far too many places of the world, and Jesus told us that His Chosen ones (the Wheat) would also be hated by all because of His name.³⁶

Statement on Value & Worth

Ninth, this image is a measurement of **Value** and **Worth** and not of scarcity or global famine. In effect, the **black**, the darkness which rules this world system, has valued those in Christianity (speaking in a metaphor) as essentially day laborers, expendable, replaceable, and not worth a permanent position in the household, and has valued those of Judaism at a third of what they have valued those in Christianity. The Jews really take it in the shorts, so-to-speak, in practically every generation (as barley is one of the lowest quality grains and worth less than the wheat).

Even when so-called “Christianity” was the rage throughout Europe, “Christianity” was just a mask that was placed over a violent, prejudicial, and hateful political system that oppressed and persecuted the Jews. That was not Christianity at all. And those believers who were trying to live like actual Christians were also persecuted for not joining in with the hate, prejudice, and violence toward the Jew as was expected of them. Jews and believers have been yoked throughout the generations.

Oil & Wine

Tenth, in contrast to the presumption that the **oil** and the **wine** reflect riches and the wealthy, oil and wine were quite common during John’s days and were a staple of life in the Mediterranean region; they were commodities and not privileges of the wealthy.

Oil was used for cooking, medicine, lubrication in machinery, and so on, and wine (mixed with water) was the standard beverage at meals. For example, beginning with Augustus Caesar, the city of Rome

³¹ **Judges 7:13-14**

³² **Deuteronomy 7:7-11**

³³ **See Acts 2**

³⁴ **Acts 1:6-8**

³⁵ **See Romans 9-11; see also John 12:40; Isaiah 6:10**

³⁶ **Matthew 24:9**

provided bread, oil, and wine to its urban population as part of its community food program. So, again, oil and wine were not just luxuries of the wealthy, but were common necessities considered to be a part of everyday life for a Roman citizen.

Possibly the most accurate Biblical and historical understanding, especially considering the conversion of Gentiles to Christ and the ultimate fulfillment of New Testament prophecy regarding the redemption of Jews who give their hearts to Jesus, is understanding the **oil and wine as an image depicting the outpouring of the Holy Spirit to both Jews and Gentiles**.³⁷

In the Old Testament, oil is the primary symbol used for the Holy Spirit. For example, when the prophet-judge Samuel anointed David with oil to be the new king of Israel, the next statement is that *“the Spirit of the Lord came mightily upon David from that day forward.”*³⁸ The use of anointing oil, as a metaphor for being set apart by the Spirit, is clear in the ritual of anointing priests, prophets, and kings. This was imaged for us when **Yahweh**, speaking of His Son said, *“God your God has anointed you with the oil of gladness above your companions.”*³⁹

In a messianic passage in *Isaiah*, it says, *“The Spirit of the Lord God is upon me, because **Yahweh** has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of **Yahweh**.”*⁴⁰ The gospel of **Luke** says this was fulfilled in Jesus.⁴¹ In fact, the word “messiah” literally means one who is anointed with oil.

Whereas in the New Testament, we often see wine imaged as the Holy Spirit. For example, when Jesus changed water into wine, the parable of the wine skins, the use of oil and wine for healing.⁴²

Thus, this picture of the oil and the wine images Jewish and Gentile believers who are now and continually filled with the Holy Spirit and are walking by faith, which does not, by the way, apply to those in “Christianity” in general. After all, we know from the parable of the 10 virgins that 5 of them let their oil run out. Although they were virgins and waiting for the bridegroom to come and had once been apportioned their own personal supply of oil, they were not permitted entry into the marriage supper. They were left behind because they had no oil remaining when the bridegroom appeared.⁴³ We also know that there will be many who call on the name of the Lord and do all sorts of amazing deeds in His name, but are not now overcoming the darkness, as Jesus addressed in the letters to the Churches. And they will be cast out, for He, Jesus, will declare that He never knew them.⁴⁴

With that said, the voice from among the Four requests that this horse and rider provide special care for those Jewish and Gentile believers who walk in the Spirit of God—those filled with **oil** and **wine**.

Do Not Harm

Eleventh. The Greek word translated as “damage” or “hurt” is rooted in the notion of injustice. Thus,

³⁷ See **Romans 11:5-6, 17-36**

³⁸ **1 Samuel 16:13**

³⁹ **Hebrews 1:9**

⁴⁰ **Isaiah 61:1-2**

⁴¹ **Luke 4:18**. See also **Acts 10:38**

⁴² **John 2:1-11; Matthew 9:17; Mark 2:22; Luke 5:37-39, 10:34**

⁴³ **Matthew 25:1-13**

⁴⁴ **Matthew 7:21-23**

a voice from among or amidst the Four, presumably the one who is sitting on the throne, is now saying to the darkness, to the world's system, "do not be **unjust** to the oil and the wine."⁴⁵ That was not just a one-time statement, but one that is intended to ensure that this horse and rider gives some level of special allowance to the oil and the wine.

This is a hard point to get our heads wrapped around given the difficulties true believers face in this world, but **Yahweh** has always promised a certain level of protection for those who fear Him, for those who walk by faith, for those who are **now** found "in" Him—in an abiding relationship in the Spirit. Yes, He provides a measure of protection for those who are now overcoming.

However, with "*damage*" being rendered in the *subjunctive*, this is not a command, and it is not an absolute, as the *subjunctive* indicates a level of uncertainty. In other words, the oil and the wine will not be bullet-proof from the problems, trials, and persecutions which the darkness throws at them, but they will be preserved, they will be protected, they will overcome because the darkness can only do to them what **Yahweh Adonai** directs. And if **Yahweh Adonai** directs such things, we know it is an expression of His great love as He is using the persecution to bring forth gold refined in fire. Still, even with the fire, there is protection.

Isaiah 43:1-5

But now, thus says **Yahweh**, your Creator, O Jacob, And He who formed you, O Israel {referring to the Israel of God—those who bet their lives on His name}, "Do not fear, for I have redeemed you; I have called you by name; **you are Mine!** When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you. For I am **Yahweh** your God, the Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place. **Since you are precious in My sight, since you are honored and I love you,** I will give other men in your place and other peoples in exchange for your life. Do not fear, for I am with you...

Thus, this statement, "*do not harm the oil and wine*" affirms that there is no random act of cruelty that occurs to the oil and the wine, and there are no rogue spiritual agents (not even Satan), but only intentional acts occurring by specific direction that is administered by the angelic who all report to their Master **Yahweh Sabaoth**.⁴⁶

For example, we see this portrayed in **Revelation 11** where two witnesses (hint, the **oil** and the **wine**), are given supernatural protection until their appointed time of testimony is completed, and then they are slaughtered.

By the way, the scriptures referring to God's sheltering and protecting those who are fearing Him and who are now overcoming are far too numerous to address, but by way of example here are a couple.

⁴⁵ "saying" is rendered in the *present active participle*

⁴⁶ See **Job 1** and **2** where Satan must get permission and instruction to come against **Yahweh's** servant Job, and **Yahweh** sets limits around what Satan can do.

Psalms 33:18-22

Behold, the eye of **Yahweh** is on those who fear Him, on those who hope for His lovingkindness, to deliver their soul from death and to keep them alive in famine. Our soul waits for **Yahweh**; He is our help and our shield. For our heart rejoices in Him, because we trust in His holy name. Let Your lovingkindness, O **Yahweh**, be upon us, according as we have hoped in You.

Psalms 27:5-6

For in the day of trouble He will conceal me in His tabernacle; in the secret place of His tent He will hide me; He will lift me up on a rock. And now my head will be lifted up above my enemies around me, and I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to **Yahweh**.

Psalms 37:23-25

The steps of a man are established by **Yahweh**, and He delights in his way. When he falls, he will not be hurled headlong, because **Yahweh** is the One who holds his hand. I have been young and now I am old, yet I have not seen the righteous forsaken or his descendants begging bread.

Sticking to the **Code** and the **Codex**, we get a far different understanding than the urban **fiction** associated with this black horse and its rider. Remember, this is happening even now. And it speaks of the overall value and worth which the darkness attributes to the Jew and the Christian who have been inextricably linked in “servitude” so-to-speak, to **Yahweh**.

Furthermore, there is a promise for some level of protection and just treatment to those Jews and Gentiles who are now abiding in the Spirit of God.

The Number 3 Revisited

Given that according to the **Code**, the number 3 is associated with “perfection,” we should find that the events of this horse and rider, in one-way-shape-or-form, address that which is perfect. Not surprisingly, we see the perfect, the divine, all over this passage. The festivals of **Passover** and **Pentecost** are linked to Jesus and His perfect work on the cross, and the pouring out His Spirit on His people, both Jew and Gentile. In addition, the oil and wine, bearing the image of the Holy Spirit, speaks also of the Perfect One, as the Holy Spirit of God lives in and through His chosen ones empowering them for life and godliness.⁴⁷

By the way, these 2 festivals (which occur sequentially) point us to the 3rd Jewish festival and that is the Feast of **Trumpets**. This festival is symbolic for the rapture of the church, which occurs one week before the **Day of Atonement**, or the Day of deep mourning where unbelief is judged by God.

In other words, the rapture occurs right before God brings His wrath on the people of this world to judge them for all their hate against Him and their rebellion to Him.

⁴⁷ See **Hebrews 10:14; Colossians 1:22; Ephesians 1:4, 5:27; Revelation 14:5**