All four are *judgments* upon the earth: the  
beating down of earthly power, the breaking  
up of earthly peace, the exhausting of  
earthly wealth, the destruction of earthly  
life. Nor is this analogy disturbed, when  
we come to enquire, *who is the rider* on  
this white horse. We must not, in reply,  
on the one hand, too hastily introduce the  
Person of our Lord Himself, or on the  
other, be startled at the objection that we  
shall be paralleling Him, or one closely resembling  
Him, with the far different forms  
which follow. Doubtless, the resemblance  
to the rider in ch. xix. 11 ff. is very close,  
and is intended to be very close. The difference  
however is considerable. There,  
He is set forth as *present* in His triumph,  
followed by the hosts of heaven : here, He is  
working, in bodily absence, and the rider is  
not Himself, but only a symbol of His victorious  
power, the embodiment of His advancing  
kingdom as regards that side of its  
progress where it breaks down earthly  
power, and makes the kingdom of the world  
to be the kingdom of our Lord and His  
Christ. Further it would not be wise, nor  
indeed according to the analogy of these  
visions, to specify. In all cases but the  
last, these riders are left in the vagueness  
of their symbolic offices. If we attempt in  
this ease to specify further, e. g. as Victorinus,  
“The white horse is the word of  
preaching with the aid of the Holy Spirit  
sent forth into the world; for the Lord  
saith, This gospel shall he preached through  
all the world, for a testimony before the  
nations, and then shall the end come,”—  
while we are sure that we are thus far  
right, we are but partially right: we do  
not cover the extent of the symbol, seeing  
that there are other aspects and instruments  
of victory of the kingdom of Christ,  
besides the preaching of the Word. The  
same might be said of any other of the partial  
interpretations which have been given  
by those who have taken this view. And  
it was taken, with divergences of separate  
detail, by all expositors from the earliest  
times down to the year 1500).

**3, 4.]** {3} **And when he opened the second  
seal, I heard the second living-being  
saying, Come** (see above on ver. 1). {4} **And  
there came forth another horse, red**(the colour of blood. The colour of the  
horse in each case has reference to the employment  
of the rider), **and to him that  
sat upon him it was given to take away  
peace** (not “the peace left by the former  
seal,” for 1) the former seal neither implies  
nor leaves such peace, and 2) these  
four seals are strictly correlative, not consecutive  
on one another; but, peace *in its  
entirety*) **out of the earth** (generally, as  
ever: not, Judæa, nor the Roman empire,  
nor any special portion merely) **and that  
they** (men: the inhabitants of the earth)  
**shall kill** (so literally: not only importing  
the result of purpose, but including also  
matter of fact, “that they may... which  
they also shall”) **one another: and there  
was given to him a great sword** (the key  
to the interpretation of this seal is to be  
found in Matt. x. 34 and parallels: *“Think  
not that I came to send peace upon the  
earth; I came not to send peace, but* **a  
sword**.” It represents to us the taking  
away of peace from the earth, the slaying  
one another, the reign of the sword, as one  
of the destined concomitants of the growing  
and conquering power of Christ, and  
one of the world-long and world-wide preparations  
for His coming. Observe, all  
*limitations* of this meaning are wrong;  
whether to the persecutions of the Christians,  
or to any period of time, ancient or  
modern, The above was the most ancient  
interpretation; e. g. we have in Victorinus,  
“The red horse, and he that sat upon him  
having a sword, are future wars, as we read  
in the gospel, for nation shall rise against  
nation, &c.” Matt. xxiv. 7).

**5, 6.] {5} And when he opened the third**