“And, when he opened the second seal, I heard the  
second living creature say, *Go!* And there *went out*  
another horse that was red.”  
 As the call of rightful authority, it is instantly complied  
with. “Go!” And the horseman, once fully  
equipped, *goes out*.  
 The four calls are beautifully illustrated by the  
words of Elisha to the Shunamite. “Arise, and go  
thou and thy household, and sojourn wheresoever  
thou canst sojourn: *for the Lord hath called for a famine:*  
and *it shall also come* upon the land seven years”  
(2 Kings viii. 1). And again—“The Lord *shall hiss for  
the fly* that is in the uttermost part of the rivers of  
Egypt, and for the bee that is in the land of Assyria.  
And *they shall come*” (Isa. vii. 18, 19).  
 But who is the rider? Most have supposed it to be  
Christ: and with them I fully agree.  
 The agreement of His description here with the  
forty-fifth Psalm, has led many to recognize Him in the  
present rider. The psalmist delineates “the *king*,” and  
this rider is *crowned*, while none of the other riders  
are. “In thy majesty ride *prosperously* because of  
truth, and meekness, and *righteousness;* and thy right  
hand shall teach thee terrible things.” This rider goes  
forth to conquest, and his horse’s colour betokens the  
righteousness of his warfare. “*Thine arrows are sharp*  
in the heart of the king’s enemies, whereby the peoples  
fall under thee.” The rider here carries a *bow*, and he  
goes forth “to conquer” enemies. This mark attaches  
to several of the pictures of Messiah. Of the Lion of  
Judah it is said, “He shall eat up the nations his  
enemies, and shall break their bones, and *pierce them  
through with his arrows*” (Num. xxiv. 8).  
 That it is Jesus, may be further argued from this,  
that, whereas to the other riders weapons are given, or  
directions are communicated teaching them what they