vineyards and olive-yards were to be uninjured. From  
this evidence, one conversant with the subject might  
infer the weather indicated, whether excessive heat  
or rain, or cold, or mildew.  
 The famine, then, does not consist in the total destruction of all the necessaries of life; but the Most  
High, now besieging the earth, is stinting His enemies  
in their provisions.

FOURTH SEAL.

7. “And when he opened the fourth seal I heard the voice of  
the fourth living creature, saying, ‘Go!’ And I saw and behold  
a green horse, and he that sat on him was named Pestilence,1 and  
Hades followed after him. And authority was given to them  
over the fourth of the earth to kill with sword and with famine  
and with pestilence, and by the wild beasts of the earth.”  
  
 A green horse follows the call. The colour of this  
steed is indeed usually called “pale[.]” But “pale”  
is, strictly speaking, no colour; it is only a modification  
of colour.  
 “Green” is the only meaning of the word in its other  
occurrences in the New Testament. Mark vi. 39; Rev.  
viii. 7; ix. 4. This, in a vegetable, is a beautiful  
colour; but in an animal, it is the livid hue of the  
plague-stricken and corrupting carcase. It was the  
colour that in a garment or in a house marked the  
presence of the plague of leprosy. Lev. xiii. 49.  
 The rider’s name is “Pestilence.” It *must* be so  
taken in the last clause of this verse. His name describes what he effects. So the star. “Wormwood”  
makes bitter the waters, Rev. viii. 11. The character  
of the name shows that we have not mistaken the  
meaning of the previous two horsemen.  
  
1 By the Greek Θάνατος here used, the LXX about thirty times  
translate the Hebrew דבר or pestilence, as in 1 Kings viii. 37;  
Jer. xxi. 7.