to the Seer, to approach nearer and look  
at the coming vision, And even those who  
have rejected this addition have yet regarded  
it as a true gloss, and the “Come”  
as addressed to the Seer. But whither  
was he to come? Separated as he was by  
the glassy sea from the throne, was he to  
cross it? Compare the place where the  
Seer is to come and take the little book  
[ch. x. 8], and see how different is the  
whole form of expression. In interpreting  
so unusual a term of address, surely we  
should rather begin by enquiring whether  
we have not the key to it in the book itself.  
And in this enquiry, are we justified in  
leaving ont. of consideration such a verse  
as ch. xxii.17, *“The Spirit and the Bride  
say* **Come** [the same word, and in the same  
number and Person) *and let him that hear  
eth say* **Come**,” and the following “*Amen*,  
**Come**, *Lord Jesus*,” xxii. 22? This seems  
to shew, in my mind, beyond a doubt, what,  
in the mind of the Seer, this remarkable  
and insulated exclamation imported. It  
a cry addressed, not to himself, but to  
the Lord Jesus: and as each of these four  
first seals is accompanied by a similar cry  
from one of the four living-beings, I see  
represented in this fourfold **Come** the  
groaning and travailing together of creation  
for the manifestation of the sons of  
God, expressed in each case in a prayer for  
Christ’s coming: and in the things revealed  
when the seals are opened, His  
fourfold preparation for His coming on  
earth. Then at the opening of the fifth  
seal the longing of the martyred saints for  
the same great consummation is expressed,  
and at that of the sixth it actually arrives).  
{2} **And I saw, and behold a white horse, and  
he that sat on him having a bow; and a  
crown was given unto him, and he went  
forth conquering, and in order that he  
may conquer** (in the first place, the figure  
of the horses and their riders at once  
brings to mind the similar vision in  
Zechariah, i. 7–11, vi. 1–8, where the  
men on the horses are they whom the  
Lord hath sent to walk to and fro through  
the whole earth. In Zech. i. as here, that  
part of the vision is followed, ver. 12, by  
the cry of the *“How long?”* Here the  
horses and their riders are the various  
aspects of the divine dispensations which  
should come upon the earth preparatory to  
the great day of the Lord’s coming. As  
regards this first, the whole imagery speaks  
of *victory*. The horses of the Roman commanders  
in their triumphs were white.  
The *bow* serves to identify the imagery here  
with that in Habakkuk iii. 9, where God  
goes forth for the salvation of His people :  
see also Isa. xli. 2; Zech. ix. 13: and even  
more strikingly with that in Ps. xlv. 4, 5,  
“In thy majesty ride prosperously, because  
of truth and meekness and righteousness:  
and thy right hand shall teach thee terrible  
things. Thine arrows are sharp in the  
heart of the king’s enemies; whereby the  
people fall under thee.” It is hardly possible  
that one whose mind was full of such  
imagery, should have had any other meaning  
in his thoughts than that to which  
these prophecies point. The *crown* finds  
its parallel in the vision of Zech. vi., where,  
ver. 11, it is said, “Take silver and gold,  
and make crowns, and set them upon the  
head of Joshua the son of Josedech, the  
high priest.” The *going forth conquering  
and in order to conquer* can only, it seems  
to me, point to one interpretation. The  
*conquering* might be said of any victorious  
earthly power whose victories should endure  
for the time then present, and after  
wards pass away: but the *in order that he  
may conquer* can only be said of a power  
whose victories should last for ever. Final  
and permanent victory then is here imported.  
Victory, we may safely say, on the  
part of that kingdom against which the  
gates of hell shall not prevail: whose fortunes  
and whose trials are the great subject  
of this revelation. Such is the first  
vision, the opening of the first seal in the  
mystery of the divine purposes: *victory  
for God’s church and people:* the great  
key-note, so to speak, of all the apocalyptic  
harmonies. And notice, that in this interpretation,  
there is no lack of correspondence  
with the three visions which follow.