are to do, or to leave undone, *no instructions are laid down  
to this warrior*. He is the trusty secret messenger of the  
throne, who understands already the designs of the  
monarch, and is equipped for them.  
 Thus all the parts of the representation breathe the  
language of war—the thunder, the horse, the bow, the  
predicted conquest. And after this follow the trumpets,  
a still less mistakable sign of war.  
 “A crown was given unto Him.” It has been  
questioned whether by the Greek word 1 employed in  
this place, we are to understand a royal crown or  
merely a chaplet of victory. But it appears that in  
the Seventy it is used to describe the royal circlet,  
as witness these passages—“And he took their *king’s  
crown* from off his head, the weight whereof was a  
talent of gold with the precious stones, and it was set  
on David’s head” (2 Sam. xii. 30; 1 Chron. xx. 2).  
“The *king* shall joy in thy strength, O Lord.”  
“Thou settest a *crown* of pure gold on his head”  
(Psalm xxi. 3; 2 Macc. xiv. 4). And the Saviour’s  
crown of thorns was in mockery of His derided kingly  
title.  
 2. But it is also true, that this crown is won by  
previous services. The rider is the same Lion of Judah  
that “*conquered* 2 to open the book,” and now is  
crowned, going forth “*conquering* and to conquer.” The  
crown is the gift of the throne: he is now adorned, like  
the kingly elders who sit around the throne. By it he is  
distinguished from the other servants of the monarch  
when he comes forth to reap, xiv.  
 “And he went out conquering and to conquer.”  
The rider goes forth from the palace, and from heaven  
towards earth.  
  
1 Στέφανος. 2 ’Ενίκησεν.