count: not, as Bede and others, the  
number belonging to an individual man)  
**and the number of it** (the beast) **is six  
hundred sixty-six** (of all the hundreds of  
attempts which have been made in answer  
to the challenge, there is but one which  
seems to approach near enough to an adequate solution to require serious consideration. And that one is the word mentioned,  
though not adopted, by Irenæus, lateinos,  
the Greek letters of which, by their numerical power, make up the required number.  
This name describes the common character  
of the rulers of the former Pagan Roman  
Empire, for, says Irenæus, “*they are  
Latins who now rule*,” and, which Irenæus  
could not foresee, unites under itself the  
character of the latter Papal Roman  
Empire also, as revived and kept up by  
the agency of its false prophet the priesthood. The Latin Empire, the Latin  
Church, Latin Christianity, have ever been  
its commonly current appellations : its language, civil and ecclesiastical, has ever  
been Latin : its public services, in defiance  
of the most obvious requisite for public  
worship, have ever been throughout the  
world conducted in Latin: there is no one  
word which could so completely describe  
its character, and at the same time unite  
the ancient and modern attributes of the  
two beasts, as this, Short of saying absolutely that this *was* the word in St. John’s  
mind, I have the strongest persuasion that  
no other can be found approaching so near  
to a complete solution, See however the  
remarks on this subject in the Introduction, § v. par. 32, where I have after all  
thought it best to leave the matter in  
doubt).

**CH. XIV. 1—20.**] THE CONTRAST:  
THE BLESSEDNESS, AND THE COUNTERAGENCY OF THE SAINTS OF GOD. THE  
HARVEST AND THE VINTAGE OF THE  
EARTH. This is not entirely another vision, but an introduction of a new element, one  
of comfort. and joy, upon the scene of the  
last. And thus it must be viewed: with  
reference to the persecution by the beast  
which is alluded to in its course, vv. 9 ff.  
It is also anticipatory, first containing reference to the mystic Babylon, hereafter to  
become the subject of prophecy in detail;  
and to the consummation of punishment,  
and reward, also to be treated in detail  
hereafter. It is *general* in its character,  
reaching forward close to the time of the  
end, treating compendiously of the torment  
of the apostates and the blessedness of the  
holy dead, and leading, by its concluding  
section, which treats of the harvest and  
the vintage of the earth, to the vision of  
the seven last vials, now immediately to  
follow.  
It naturally divides itself into three sections: of which the first is,

**1—5**.] *The Lamb on Mount Sion, and His hundred  
and forty-four thousand*. {1} **And I saw, and  
behold the Lamb** (viz, the same which  
before was seen in the midst of the throne,  
ch. v.6 al.) **standing upon the mount Sion**  
(as in ch. xi., the holy city is introduced as  
the seat of God’s true church and worship,  
so by a similar figure [not the same, for thus  
Mount Sion would be outside the temple  
proper, and given to the Gentiles] the  
holy mountain Sion is now chosen for the  
site of the display of God’s chosen ones with  
Christ, the Son of David, whose city Zion  
was), **and with Him an hundred and  
forty-four thousand, having His name  
and the name of His Father** (observe the  
tacit assumption that all understand Who  
is imported by the Lamb) **written on their  
foreheads** (first observe the contrast: the  
nations of the earth, constrained to receive  
the mark of the beast on their forehead  
and hand, and the Lambs elect, marked  
with His name and that of His Father.  
The question next meets us, Are these