This word tells us, too, that he will be so introduced  
as to possess, by virtue of the world’s laws, its legal  
power. “Authority” means legal power. Matt. viii. 9;  
Luke xx. 20; John xix. 10 (*see Greek*).  
 Satan takes his king from the fourth empire, and  
selects him from one of the previous kings of that empire.  
xvii.  
 The Pope is the union of king and priest; the *king*  
being, however, quite a secondary part of the character.  
He imitates Christ as the priest-king, copying also the  
Jewish ritual and splendour. This is a *king* with  
throne and power. He is not a *priest* at all. He refuses  
mediation; or at least the mediation of priesthood and  
atonement. His great coadjutor is a prophet. The  
Popes have civil power, but not miracle. *He* has miracle,  
as well as authority over men. Miracle departed from  
the Church when bishops set up their civil courts and  
thrones. The “miracles” which followed were juggles  
on behalf of idolatry. The combination of *miracle*  
and *civil power* before the appearing of Jesus is a moral  
proof of the corruptness of the source. These two  
powers are now severed by God. Apostles had miracle,  
but not civil power. It was arrayed against them  
everywhere. The possessors of human authority had  
no right of miracle. Miracle of truth springs from  
the Spirit of God. But the world rejects the Spirit of  
God. John xiv. 16; 1 Cor. ii. 12; 1 John iv. 1, 5, 6.  
Civil power was more than a match for miraculous  
power, in keeping men steady to itself. That is seen  
strikingly in Elijah’s flight after his exhibition of miracle  
at Carmel; an exhibition which for the moment carried  
all before it. But Jezebel yields not, and the seeming  
national reformation is nipped in the bud. What, then,  
will be the result when power natural, and power  
supernatural, are both arrayed on the side of Satan’s  
king?