

Daniel

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11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

11:5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.

11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times.

11:7 But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

11:8 And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue [more] years than the king of the north.

11:9 So the king of the south shall come into [his] kingdom, and shall return into his own land.

11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress.

11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:12 [And] when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it].

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [shall there be any] strength to withstand.

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

"VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when Pompey, B.C.65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B.C.162, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B.C.63; and then in the following manner.

On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in

the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till it had utterly consumed it.

Daniel

10:1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing [was] true, but the time appointed [was] long: and he understood the thing, and had understanding of the vision.

Daniel

10:18 Then there came again and touched me [one] like the appearance of a man, and he strengthened me,

10:19 And said, O man greatly beloved, fear not: peace [be] unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

10:21 But I will show thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince.

Chapter 11

11:1 Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.

11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.

NOTE:

the vision of Daniel 11 is given to him In the 3rd year of Cyrus king of Persian. B.C. 534. So when he says there will yet be three kings we do indeed count them after Cyrus and not Darius.

Daniel 11 vision 534 B.C. 3rd year of Cyrus

1st Decree Cyrus 536 B.C. Ezra 1:1-4

2nd Decree Darius 519 B.C. Ezra 6:1-12

3rd Decree Artaxerxes 457 B.C. Ezra 7

Daniel 11 vision 77 years before
The 457 decree and the beginning of the prophecies

Daniel 1 -606 B.C. 149

Daniel 2 -603 B.C. 146

Daniel 3 -580 B.C. ? 123

Daniel 4 ?

Daniel 5 ?

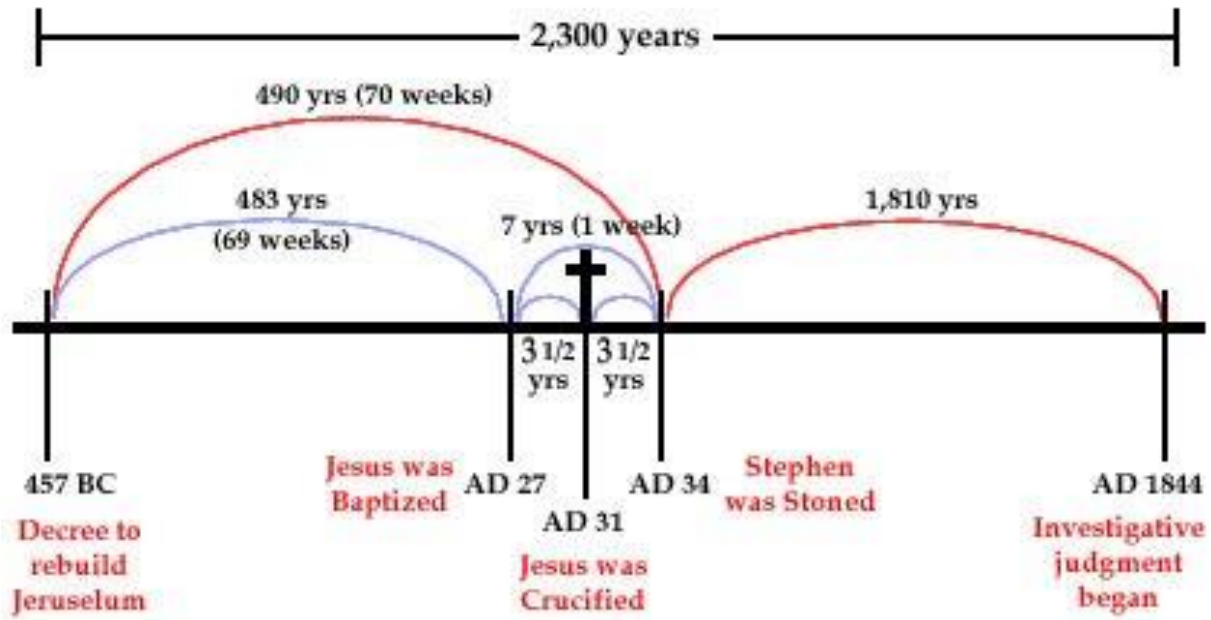
Daniel 6 Between 538 and 536 B.C.

Daniel 7 -540 B.C. 83

Daniel 8 -538 B.C. 81

Daniel 9 -538 B.C. 81

Daniel 10,11,12 -534 B.C. 77



"VERSE 1. As I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. 2. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapter 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world's history, from the days of Daniel to the end of the world, are here brought to view. This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 18; a statement showing how clearly he perceived the connection between that vision and the remainder of the book.

The angel, after stating that he stood, in the first year of Darius, to confirm and strengthen him, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up means to reign; three kings were to reign in Persia, referring, doubtless, to the immediate successors of Cyrus. These were, (1) Cambyses, son of Cyrus; (2) Smerdis, an imposter; (3) Darius Hystaspes.

The fourth shall be far richer than they all. The fourth king from Cyrus was Xerxes, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, consisted of five million two hundred and eighty-three thousand two hundred and twenty men (5,283,220). And not content with stirring up the East alone, he enlisted the Carthaginians of the West in his service, who took the field with an additional army of three hundred thousand men, raising his entire force to the almost fabulous number of over five million and a half. As Xerxes looked over that vast concourse, he is said to have wept at the thought that in a hundred years from that time not one of all those men would be left alive.

Darius	Raegan (2 Terms 1981-1989)	40
Cyrus	Bush Snr. (1 Term 1989-1993)	41
Cambyses	Clinton (2 Terms 1993-2001)	42
False Smerdis	Bush Jr. (2 Terms 2001-2009)	43
Darius Hysptaspes	Obama (2 Terms 2009- 2017)	44
Xerxes	Trump (2017-Current)	45

"VERSE 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

The facts stated in these verses plainly point to Alexander, and the division of his empire. (See on chapter 8:8.) Xerxes was the last Persian king who invaded Grecia; and the prophecy passes over the nine successors of Xerxes in the Persian empire, and next introduces Alexander the Great. Having overthrown the Persian empire, Alexander "became absolute lord of that empire, in the utmost extent in which it was ever possessed by any of the Persian kings." - Prideaux, Vol.I, p.477. His dominion was great, including "the greater portion of the then known habitable world;" and he did according to his will. His will led him, B.C.323, into a drunken debauch, as the result of which he died as the fool dieth; and his vainglorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others besides those. Within a few years after his death, all his posterity had fallen victims to the jealousy and ambition of his leading generals. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to the lowest depths of oblivion and death. The kingdom was rent into four divisions, and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled generals, - Cassander, Lysimachus, Seleucus and Ptolemy.

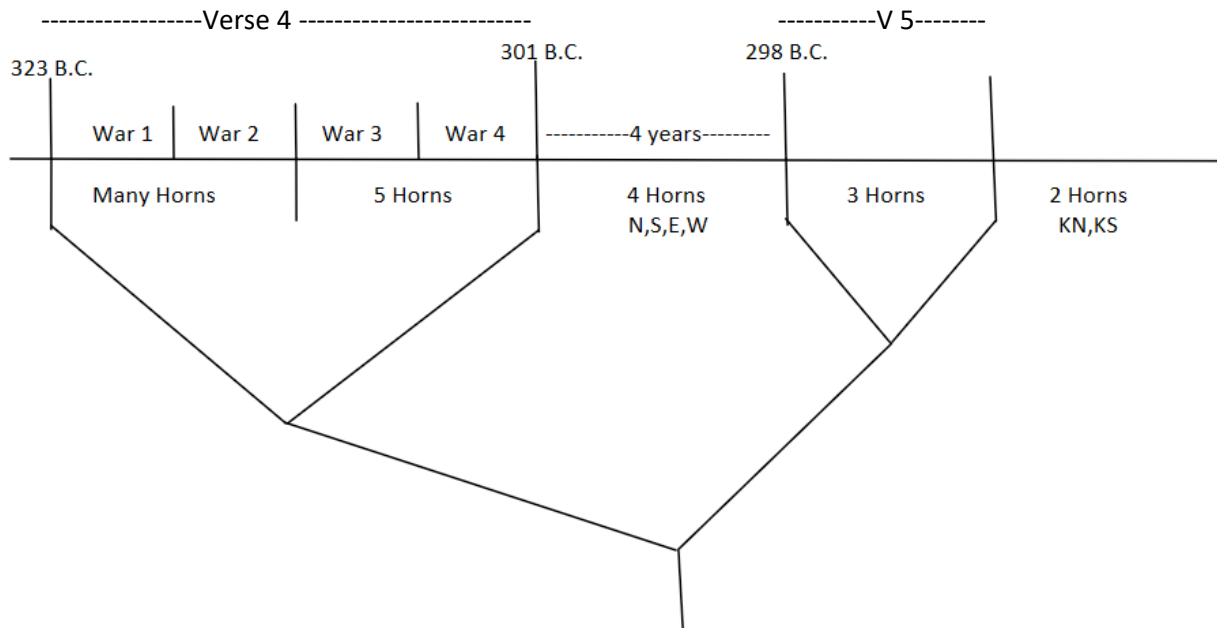
8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes.

8:6 And he came to the ram that had [two] horns, which I had seen standing before the river, and ran unto him in the fury of his power.

8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Greece is the World



Histories not mentioned in Daniel

Daniel
 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress.

Daniel
 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Isaiah

8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach [even] to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Daniel

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Daniel

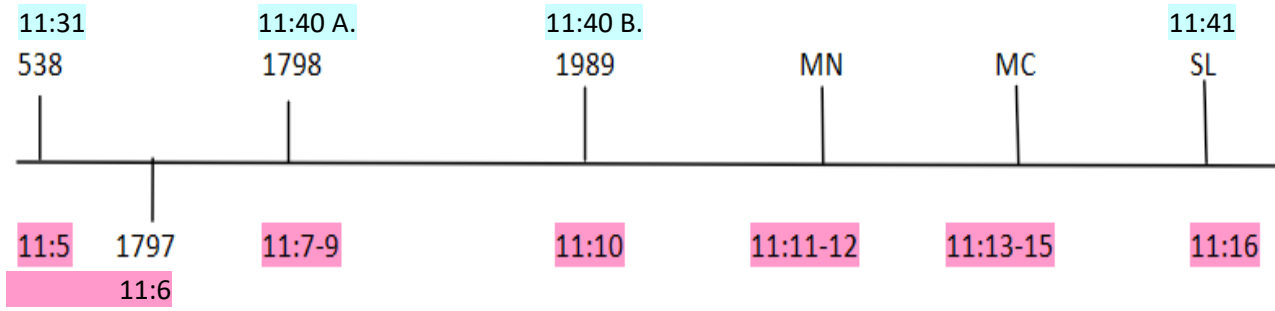
11:41 He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.

Daniel
11:40 part A. ---1798
11:40 part B. ---1989

Where is
MN/MC?

11:41 ---SL

11:10 -----1989-----11:40 part B.
Raphia-----11:11-12-----MN
Panium-----11:13-15-----MC
11:16-----SL-----11:41



"VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion."

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south.

During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy: that is, whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions.

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.

These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, "one of his princes." The Septuagint translates the verse thus: "And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him." This must refer to Seleucus, who, as already stated, having annexed Macedon and Thrace to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt.

Verse 31

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters,

they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.

Verse 5

Three regions were plucked up
For the king of the north to stand in
Great power.

East
West
North

538 also verse 31

538 all three horn had been plucked
out and the king of the North in
his great power was established.

Ostrogoths
Vandals
Heruli

"VERSE 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theos, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theos should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry.

"But she shall not retain the power of the arm;" that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, "Neither shall he [Antiochus] stand, nor his arm," or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

"But she [Berenice] shall be given up." Laodice, not content with poisoning her husband, Antiochus, cause Berenice to be murdered. "And they that brought her." Her Egyptian women and attendants, in endeavoring to defend her, were many of them slain with her. "And he that begat her," Margin, "whom she brought forth;" that is, her son, who was murdered at the same time by order of Laodice. "And he that strengthened her in these times;" her husband, Antiochus, as Jerome supposes, or those who took her part and defended her.

But such wickedness could not long remain unpunished, as the prophecy further predicts, and further history proves.

The Treaty of Tolentino

The **Treaty of Tolentino** was a peace treaty between [Revolutionary France](#) and the [Papal States](#), signed on 19 February 1797 and imposing terms of surrender on the Papal side. The signatories for France were the [French Directory](#)'s Ambassador to the Holy See, [François Cacault](#), and the rising General [Napoleon Bonaparte](#) and opposite them four representatives of [Pius VI](#)'s [Curia](#). It was part of the events following the invasion of [Italy](#) in the early stages of the [French Revolutionary Wars](#). Having defeated the Austrians at the [Battle of Mantua](#), at the Arcola Bridge and in the [Battle of Rivoli](#), Napoleon had no more enemies in northern Italy and was able to devote himself to the Papal States. Following nine months of negotiations between France and the Papal States, in February 1797 9,000 French soldiers invaded the Papal [Romagna](#) Region, leaving the Pope no choice but to accept the French terms.

The Deadly Wound 1798

In 1796, French Republican troops under the command of Napoleon Bonaparte [invaded Italy](#), defeated the papal troops and occupied Ancona and Loreto. [Pope Pius VI](#) sued for peace, which was granted at [Tolentino](#) on February 19, 1797; but on December 28 of that year, in a riot blamed by Papal forces on Italian and French revolutionaries, the popular brigadier-general [Mathurin-Léonard Duphot](#), who had gone to Rome with [Joseph Bonaparte](#) as part of the French embassy, was killed and a new pretext was furnished for invasion. [General Berthier](#) marched to Rome, entered it unopposed on February 10, 1798, and, proclaiming a [Roman Republic](#), demanded of the Pope the renunciation of his [temporal power](#). Upon his refusal he was taken prisoner, and on February 20 was escorted from the Vatican to Siena, and thence to the Certosa near Florence. The French declaration of war against Tuscany led to his removal (he

was escorted by the Spaniard Pedro Gómez Labrador, Marquis of Labrador) by way of Parma, Piacenza, Turin and Grenoble to the citadel of [Valence](#), the chief town of Drôme where he died six weeks after his arrival, on August 29, 1799, having then reigned longer than any Pope.



The **Roman** Republic (Italian: Repubblica Romana) was proclaimed on 15 February 1798 after Louis Alexandre Berthier, a general of **Napoleon**, had **invaded** the city of **Rome** on 10 February. The **Roman** Republic was a client republic under the French Directory composed of territory **conquered** from the Papal States.

"VERSE 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9. So the king of the south shall come into his kingdom, and shall return into his own land."

This branch out of the same root with Berenice was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army, and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels, and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians, being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians, but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murders, invaded Syria, slew Laodice, and proceeded as far as Babylon.

From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyænus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled into Egypt by a domestic sedition, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse; and Ptolemy Euergetes survived him for four or five years.

The periods here mentioned—"forty and two months," and "a thousand two hundred and threescore days"—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began with the establishment of the papacy in A. D. 538, and would therefore terminate in 1798. At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed. {GC88 266.2}

The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the church, the Saviour said, "Except those days should be shortened, there

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should no flesh be saved; but for the elect's sake those days shall be shortened." [Matthew 24:22.]

Through the influence of the Reformation, the persecution was brought to an end prior to 1798. {GC88 266.3}

Berenice is the peace treaty of Tolentino

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Verses 7-9

-Ptolemy king of the south utterly destroyed the king
Of the North.

-The King of the North Seleucus died in Exile a short while later

1798

-France came and completely dominated
And destroyed Italy and Rome and Papacy.
Multiple locations are spoken of.

-This pope was taken captive and a short while
Later died in Exile.

"VERSE 10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress."

The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus Magnus. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Antiochus Magnus, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia and recovered Syria, making himself master of some places by treaty, and of others by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which Antiochus returned and overcame in battle Nicolas, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overflow and pass through.

He had thoughts of invading Egypt but did not act.

Our connection here is "overflow and pass through."
This connects us to verse 40 part B.

"VERSE 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand."

Ptolemy Philopater succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the government of Syria. He was a most luxurious and vicious prince, but was at length aroused at the prospect of an invasion of Egypt by Antiochus. He was indeed "moved with choler" for the losses he had sustained, and the danger which threatened him; and he came forth out of Egypt with a numerous army to check the progress of the Syrian king. The king of the north was also to set forth a great multitude. The army of Antiochus, according to Polybius amounted on this occasion to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. In the battle, Antiochus was defeated, and his army, according to prophecy, was given into the hands of the king of the south. Ten thousand foot and three thousand horse were slain, and over four thousand men were taken prisoners; while of Ptolemy's army there were slain only seven hundred horse, and about twice that number of infantry.

"VERSE 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it."

Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutish passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where the Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand according to Eusebius, sixty thousand according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and the massacre of the Jews, certainly were not calculated to strengthen him in his kingdom, but were sufficient rather almost totally to ruin it.

- When his heart is lifted up
He attempts to pollute Gods temple
- When not allowed he
Persecutes the Jews and many
are slain
- At the same time there is a rebellion of Egyptians or a civil war?

At the Battle of Raphia or Gaza Ptolemy from the south and Antiochus from the north met each other with almost equal size armies.

-They both had elephants

-Initially the larger Indian Elephants that the KN had ran out the smaller Egyptian Elephants

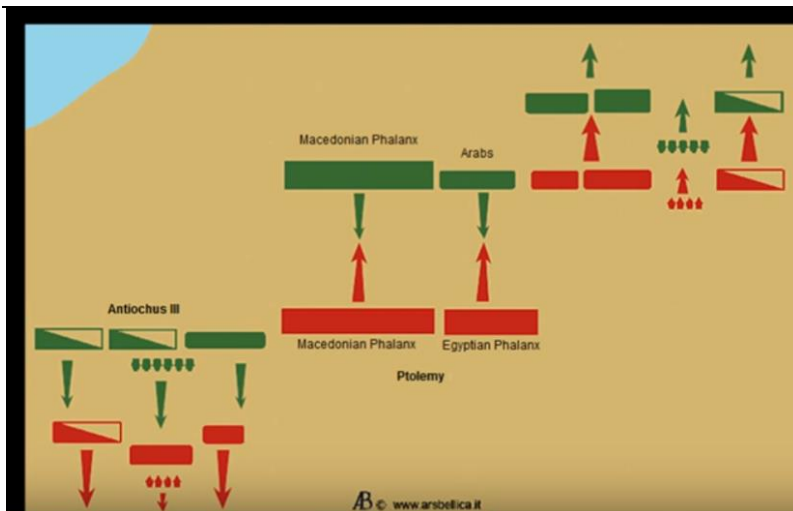
-However the Macedonian infantry carried the rest in a turn of events and the king of the south won.

Elephants are information warfare.

KN is USA

KS is Russia

So would this say that the Information warfare
USA is stronger initially but the infantry or basic
Original way of fighting carries the battle for Russia
To win at MN?



"VERSE 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches."

The events predicted in this verse were to occur "after certain years." The peace concluded between Ptolemy Philopater and Antiochus lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army "greater than the former" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

"VERSE 14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power that the provinces which before were subject to Egypt rebelled; Egypt itself was disturbed by seditions; and the Alexandrians, rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south sufficient to fulfil the prophecy, and the very events, beyond doubt, which the prophecy intended.

A new power is now introduced, - "the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B.C.200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:-

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interests of that monarch, and were ready to assist him on all occasions. Yet no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus, all the rest. With this view, the latter entered Coele-Syria and Palestine, and in less than two campaigns made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to the most horrid crimes; but it fully justified its conduct by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example. For, while they were meditating to dispossess a weak and helpless infant of his kingdom by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king." - Ancient History, Book 18, chap. 50.

"To establish the vision." The Romans being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment, or demonstration, of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse, who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in

either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

"VERSE 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand."

The tuition of the young king of Egypt was entrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus.

To this end he despatched Scopas, a famous general of Aetolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in Lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen; namely, Scopas and his Aetolian forces.

A Pope and a President: John Paul II, Ronald Reagan, and the Collapse of Communism

[Paul Kengor](#) | September 20, 2017

[Alliances](#) | [Catholic Church](#) | [Cold War](#) | [Communism](#) | [Europe & Eurasia](#) | [Soft Power](#) | [Spring 2017](#)

On March 30, 1981, just outside the Washington Hilton in the heart of the nation's capital, Ronald Reagan, the 40th president of the United States and leader of the free world, was shot by a would-be assassin.

On May 13, 1981, just outside the Vatican in the heart of St. Peter's Square, Pope John Paul II, 264th occupant of the chair of St. Peter and leader of the world's largest group of Christians, was shot by a would-be assassin.

These shocking moments rocked international headlines. And we now know today what an anxious world did not know then: both men came perilously close to dying. Had they not survived, the 20th century would not have ended as it did, surely not as joyously as it did—that is, with the Cold War ending as it did. Soviet communism would not have been dispatched to what Reagan called “the ash-heap of history”—or certainly not as soon or peacefully.

For Americans, for Europeans, for Protestants and Catholics, for Jews, for believers of all stripes, and for so many others worldwide, the momentous and tranquil termination of the Cold War was the signature event of the close of the 20th century. It was one of the most remarkable events of the entire turbulent century, a century where over 100 million people were killed by communist governments, far exceeding the combined death tolls of World War I and World War II, history's deadliest wars. And Ronald Reagan and John Paul II teamed up to seek precisely that historic victory, an outcome they perceived as not only historical but spiritual. For both men, the Soviet empire was not a mere empire, but an atheistic empire

that pursued what Mikhail Gorbachev described as a “war on religion.” It was, as Reagan put it, an “Evil Empire.”

What did Pope John Paul II mean to America in that battle against atheistic communism? What did he mean to America’s president in that epic fight against evil? And what did President Reagan mean to the Polish pontiff, the Vatican, and the Roman Catholic Church’s two-century-long assault on communism?^[i] How did these two men see the hand of Providence in what they did?

The following offers a look at what these two extremely influential statesmen did in pursuing Cold War victory. These pages are a tiny portion of what I detail at great length in a book published this May 2017. This article cannot give due justice to the Reagan-John Paul II extraordinary joint effort. Nonetheless, it does attempt to offer a glimpse.

Transcending Communism

The American public got a taste of John Paul’s significance to Ronald Reagan when the nation’s new president, still recovering from the shooting on March 30, stepped to the podium to speak at Notre Dame University—America’s premier Catholic college—on May 17, 1981, only days after the pontiff had been shot in St. Peter’s Square.

It was Reagan’s first public speech since the shooting of the pope, and it happened to be at a college named after the Virgin Mary, to whom John Paul II had a special dedication.

Reagan had earlier accepted the invitation to be the commencement speaker, and he had too much to say to pass up the invite, even amid his ongoing recovery. Reagan began his remarks by acknowledging not his own health situation but that of the pope—wishing him well for a speedy recovery, and drawing grateful applause. It is very interesting what followed next.

Next came a stirring statement in the president’s text. It went hand-in-glove with his thoughts about the pope, whom Reagan was already viewing as a partner against Soviet communism: “The years ahead are great ones for this country, for the cause of freedom and the spread of civilization,” said Reagan. “The West won’t contain communism, it will transcend communism... It will dismiss it as some bizarre chapter in human history whose last pages are even now being written.”

People were amazed at what Reagan asserted. Many outright laughed. That audacious prediction, particularly alongside his remarks on the pope, was actually a statement that foreshadowed Reagan's policy and his intentions with John Paul II: he would not seek to contain communism; he would seek to reverse and defeat communism.

The 40th president spoke to his audience about a higher cause and challenge. He rallied them to a "common cause" that was "bigger than ourselves," to "attain the unattainable." If Americans met this challenge, history would look back, Reagan assured, and determine that "the American Nation came of age," that it "affirmed its leadership of free men and women serving selflessly a vision of man with God." He invoked: "It is time for the world to know our intellectual and spiritual values are rooted in the source of all strength, a belief in a Supreme Being, and a law higher than our own."

Reagan drew on remarks made by Winston Churchill during the ominous Battle of Britain: "When great causes are on the move in the world, we learn we are spirits, not animals, and that something is going on in space and time, and beyond space and time, which, whether we like it or not, spells duty." To Reagan, the obligation Americans must meet was their duty to fight expansionist Soviet Marxism. This was a higher duty separating humans from beasts. It was a transcendent cause that would be implicit to transcending atheistic communism.

In that, Ronald Reagan saw Pope John Paul II as his partner in a battle as spiritual as political. And he also saw the Slavic pope's native land, Poland, as a pivotal spot where the battle could be waged and won.

Poland: The First "Cracks" in the Communist Bloc

One month after that Notre Dame speech, a reporter during a White House press conference dared Reagan to stand by his bold prediction. Reagan went further, telling the press that he believed that recent intrigues in Poland, in particular, were an added sign of communism's doom. "Communism is an aberration," insisted Reagan. "It's not a moral way of living for human beings, and I think we are seeing the first, beginning cracks, the beginning of the end." [\[ii\]](#)

The cracks intensified on December 13, 1981. The Polish communist government, acting under orders from Moscow, declared martial law on the Polish people, with the Solidarity movement the main focus of the

crackdown. Solidarity was a fiercely independent, anti-communist, anti-Soviet labor union led by Lech Walesa, an electrician from the Lenin Shipyard (ironically) in Gdansk. Practically every worker in Poland was a member, an unacceptable situation for the communists.

Solidarity leaders were rounded up and arrested and silenced. There was armed violence by the communist police and military. The communists were shooting the workers. The Party was smashing the Proletariat.

The Soviet leadership issued a statement of support for martial law. For its part, Solidarity, under siege, issued an appeal to friends everywhere: “We appeal to you: help us in our struggle by mass protests and moral support. Do not watch passively the attempts to strangle the beginnings of democracy in the heart of Europe. Be with us in these difficult moments. Solidarity with Solidarity. Poland is not yet lost.”^[iii]

Among the friends who listened to these words intently were the Polish pope and the American president. Both committed to save and sustain Solidarity as the wedge that—they believed, they judged—could ultimately splinter the Soviet bloc from top to bottom. To Ronald Reagan, the ugliness that was martial law presented beautiful possibilities—and Pope John Paul II, in Reagan’s mind, could join him in exploiting and pursuing those possibilities.

The Pope’s Visit to Poland

Before considering those next steps, let’s take a step back. It is critical to understand that, long before the explosive events of December 1981, Ronald Reagan had believed that Poland could be the catalyst to knock down the Soviet dominoes in Eastern Europe.

Ronald Reagan viewed Poles as tragic victims of two totalitarianisms: Nazism and Bolshevism. He spoke of “the martyred nation of Poland.” The Allies had liberated Poland in World War II but sold it down the river to Stalin at Yalta. Reagan hated Yalta, calling it “immoral.” He hoped to someday “undo” the damage.

Thus, Reagan was especially affected by two huge events in the two years prior to his election in November 1980: the Vatican in October 1978 chose its first non-Italian pope in 455 years and its first Slavic pope ever, one from Poland no less, the heart of the Soviet bloc; and the new pope took a nine-day pilgrimage to his Polish homeland in June 1979. The new man in

Rome shrewdly chose Poland as his first foreign visit. Moscow was scared to death.

Reagan paid close attention to the pope's June 1979 trip, where the Holy Father—as the secret police pressed in—stoically told his brothers and sisters, in words packed with New Testament meaning, to “Be not afraid.” John Paul II openly insisted that all Eastern European governments be allowed freedom of conscience, individual rights, private property, elections, and independence. He asserted: “There can be no just Europe without the independence of Poland marked on its map!”

That was a riveting statement that bears repeating: *“there can be no just Europe without the independence of Poland marked on its map!”*

That was a shot heard in Moscow. It was also heard by Ronald Reagan.

Reagan was elated. He spoke out excitedly about what he saw from afar. He had a popular daily radio commentary heard on thousands of stations across the country. He paused to record several broadcasts on the pope's trip. In these, Reagan blasted the “communist atheism” that had preyed on Poland following World War II. It outraged Reagan that, “These young people of Poland had been born and raised and spent their entire lives under communist atheism.” He asked: “Once in the days of Stalin he is said to have dismissed the Vatican by contemptuously asking: ‘How many divisions does the pope have?’ Well, in recent weeks that question has been answered by Pope John Paul II. It has been a long time since we've seen a leader of such courage and such uncompromising dedication to simple morality—to the belief that right does make might.” [\[iv\]](#)

Reagan noted that wherever the pontiff traveled in Poland, he was greeted by “unbelievable numbers” of people. The future Great Communicator told his fellow Americans that for 40 years the Polish people had lived first under the Nazis and then the Soviets. The voices behind those tanks and guns told them there is no God. Now, said Reagan, Pope John Paul II had come to remind his fellow Poles and the world that there is a God and they had a right to freely worship that God. Reagan asked: “Will the Kremlin ever be the same again? Will any of us for that matter?”

Reagan was never the same again. He recognized that this was a momentous event that threatened communism's hold on Eastern Europe. As he watched news footage of the pope's visit from his California home, where he sat next to his friend and adviser Richard V. Allen, Reagan was

visibly moved to tears. He told Allen (as he would tell others) that John Paul II was “the key” to help Poland become the splinter to break up the Soviet empire.^[v]

For the record, the future president’s powerful thinking on the potential of Poland and the pope’s 1979 visit was not the shared opinion of the West. In an editorial on June 5, 1979, *The New York Times* declared authoritatively: “As much as the visit of Pope John Paul II to Poland must reinvigorate and re-inspire the Roman Catholic Church in Poland, it does not threaten the political order of the nation or of Eastern Europe.”^[vi]

The *Times* could not have been more wrong. Fortunately for Poland, for Eastern Europe, for America, for the world, and for the cause of freedom, the views of *The New York Times* were never those of Ronald Reagan or John Paul II.

Reagan further resolved to get himself elected president and one day reach out to the Pope and Vatican to “make them an ally.”

“Dubious Distinction”

Reagan’s chances of getting to that point took a major jump forward when he defeated Jimmy Carter in November 1980, winning 44 of 50 states and defeating the incumbent president in an Electoral College landslide, 489 to 49.

Reagan wasted no time reaching out to the Vatican, even going so far as to contact a pleasantly surprised Archbishop Pio Laghi and congratulating him for being named papal nuncio to Washington. Reagan did so from the headquarters of his transition team. Reagan was still weeks away from his inauguration; nonetheless, he yearned to get together with the Vatican, with the pope, as soon as he could.

Any such progress, however, came to a vicious halt amid a series of bullets that flew in Washington and Rome in March and May 1981. Ironically, these shots, which could have forever separated Reagan and John Paul II, drew them closer.

On May 18, only five days after the pope was shot, Reagan sent the pontiff a second personal note since the shooting—this one a birthday wish, but much more than that. The letter was delivered personally to the pontiff by

Rep. Peter Rodino (D-NJ) on a Sunday evening. In that letter, Reagan shared his unique form of identification with the pope:

Happily, few leaders in the world today have the dubious distinction of knowing with some precision the kind of event you have just experienced. Fewer still can appreciate, as can I, the depth of courage and commitment on which you must have called, not only to survive that horrible event but to do so with such grace, nobility, and forgiveness.

Your heroism, and the universal outpouring of love and concern which it evoked, is proof that a single irrational act cannot prevail against the basic human decency which continues to inspire most people in most places. The qualities you exemplify remain a precious asset as we confront the growing dangers of the moment—confront them with confidence and faith.

Their historic paths began with sacrifice. It was as if they had to start their journey together against the Soviet monster by first carrying the cross—to be made worthy of the historical-spiritual mission ahead.

The Soviets had worried about an anti-communist, anti-Moscow kinship between the president and the pope; now they had better worry more so.

June 7, 1982: Meeting at the Vatican—& More

The pope and the president at long last came together on June 7, 1982, at the Vatican.

“It was always assumed the president would meet with the Holy Father as soon as feasible,” said Bill Clark, President Reagan’s closest aide, and a devout Catholic who admired John Paul II. “Because of their mutual interests, the two men would come together and form some sort of collaboration.” [\[vii\]](#)

The two talked alone for 50 minutes in the Vatican Library. The attempted assassinations were raised right away. Pio Laghi later recounted that Reagan told the pope: “Look how the evil forces were put in our way and how Providence intervened.” Clark confirmed that

sentiment, saying that both referred to the “miraculous” fact that they had survived.^[viii]

The Protestant and Catholic, said Clark, shared a “unity” in spiritual views and in their “vision on the Soviet empire,” namely, “that right or correctness would ultimately prevail in the divine plan.”

In fact, Clark and Reagan had their own pet phrase for this divine plan; the two old friends called it “The DP.”

That day in Rome, said Clark, they shared their common view that they had been given “a spiritual mission—a special role in the divine plan.” Both expressed concern for “the terrible oppression of atheistic communism,” as Clark put it, and agreed that “atheistic communism lived a lie that...must ultimately fail.”^[ix]

They also had common visions on what should be done. As Reagan said, “We both felt that a great mistake had been made at Yalta and something should be done. Solidarity was the very weapon for bringing this about.” Reagan told the pope: “Hope remains in Poland. We, working together, can keep it alive.”^[x]

June 7, 1982, was far from the only time the two men or their staffs would meet. Much more was in store; they would meet five more times in total. A substantial effort ensued, conducted in close coordination between the White House and Vatican. The major players included Clark, CIA Director Bill Casey, Ambassador Vernon Walters, Cardinal Pio Laghi, and Cardinal Agostino Casaroli.

Clark characterized the nature of the collaboration: “We knew we were both going in the same direction and so we decided to collaborate, particularly on intelligence issues regarding the Eastern Bloc.” Clark told me: “There was a natural convergence of interests, which led officials at the White House to work together with their counterparts at the Vatican.”

Clark dubbed the mutual effort a “successful collaboration” led “under Ronald Reagan’s direction.” He says that he, Casey, Ambassador Walters—all active Catholics—and Laghi “played extensive roles.”

Among the numerous exchanges, those between Clark, Casey, and Laghi are especially interesting. The June 1982 meeting at the Vatican led to something that Clark colorfully dubbed “Cappuccino Diplomacy.”^[xi] Clark

explained: “Casey and I dropped into his [Laghi’s] residence early mornings during critical times to gather his comments and counsel. We’d have breakfast and coffee and discuss what was being done in Poland. I’d speak to him frequently on the phone, and he would be in touch with the pope.”[\[xii\]](#)

Laghi’s coffee, Clark always told me with a smile, was the good stuff—genuine Italian cappuccino, which, in Washington in the 1980s, was not available on every block. The coffee became a code. Alert to the possibility that their phone lines might be bugged by Russian listening devices, Clark and Casey, when they felt they needed to once again touch base with the Vatican, would coyly say to one another, “Would you like to have some cappuccino?” This meant it was time to consult the papal nuncio.

Clark said that his contacts with Laghi occurred “at least weekly,” and sometimes more.

The conversations, said Clark, were always “back channel.” No note-takers, and absolutely no media. This was done completely outside normal channels, especially outside State Department channels.

Here were three Catholic men, two of them Irish and one Italian, who relished figuring out what the Soviets were up to, who discerned “the DP” for this remarkable time they were living through, and who seemed to nervously enjoy plotting the demise of the USSR.

Outside the United States, briefings were provided at the Vatican by Casey and Walters. Casey flew secret missions to Rome in a windowless C-141 black jet. The Reagan administration fueled an intelligence shuttle between Washington and the Holy See, through which Casey and Walters clandestinely briefed the pope on a regular basis. Between them, they paid at least 15 secret visits to John Paul II over a six-year period.[\[xiii\]](#)

Both the pope and the president eagerly anticipated the information gained from these varied briefings. And beyond the human intelligence shared, the pope benefited from the mighty arm of U.S. technical intelligence, receiving some of the nation’s most guarded secrets and sophisticated analysis. He was able to pour over satellite imagery detailed beyond his conception.

A “Best Friend” & a Collapse

The various personal contacts, letters, cables, diplomatic pouches, telephone calls, and more between Reagan and John Paul II and their liaisons are too many to note here. The White House documents today are mostly declassified, largely through FOIA requests I personally began submitting in 2000. The letters from the pope were typically embedded within White House Situation Room cables labeled “SECRET,” and are still today totally redacted. One batch I received from the Reagan Library in June 2009 included four letters the Vatican/pope sent in January 1982 alone—and all remained completely blacked out. As for Vatican documents, they are sealed for 75 years from date—no exceptions.

So many contacts, so much information. But with that said, it may be particularly revealing to look back to the day after that initial June 7, 1982, face-to-face meeting at the Vatican.

On June 8, President Reagan went to London. He had left the Vatican reinvigorated with a spiritual zeal to undermine communism. At Westminster, Reagan gave the most prescient speech of his presidency, proclaiming: “What I am describing now is a policy and a hope for the long term—the march of freedom and democracy which will leave Marxism-Leninism on the ash-heap of history.” Very tellingly, Reagan opted for the word “policy” in addition to “hope.”

And that, of course, is precisely what would happen: a policy to undermine Soviet communism, culminating in the historic events of 1989. That year is remembered for the fall of the Berlin Wall, the enduring symbol of the collapse. In truth, however, the first domino fell earlier that year, with elections in Poland. What happened in Poland with those elections, as Mikhail Gorbachev himself would put it, threatened not only “chaos in Poland” but the “ensuing break-up of the entire Socialist camp.” When those elections were held in Poland in June 1989, Gorbachev saw the writing on the wall.[\[xiv\]](#)

And those elections, too, carry another meaningful Reagan-John Paul II moment:

It was the spring of 1989. Ronald Reagan’s two terms as president were over. Poland, the nation he so long respected, was preparing for what in December 1981 would have been unimaginable: free and fair parliamentary elections, open to candidates from any political party, Solidarity included. History was on the verge of being made.

A few weeks before the elections, Reagan had a visit at his California office from two Solidarity members and two Polish Americans hosting them. One host, Chris Zawitkowski, head of the Polish-American Foundation for Economic Research and Education, asked Reagan, the master campaigner, if he had any words of political wisdom for the two Solidarity members as they prepared for the June elections. The men expected to hear about political strategy, but were taken aback by what they heard from the seasoned candidate: “Listen to your conscience,” said Reagan, “because that is where the Holy Spirit speaks to you.”^[xv]

The ex-president then pointed to a picture of Pope John Paul II on his office wall: “He is my best friend,” said Reagan with a smile. “Yes, you know I’m Protestant, but he’s still my best friend.”

His “best friend”—so said Ronald Reagan himself. It was surely an exaggeration personally speaking, but it was just as surely spot-on as a poignant testimony to what the two friends achieved on the international stage.

By the end of the year, communism would collapse in Eastern Europe. Fittingly, the ultimate sign of communist death came on Christmas Day 1989 in Romania, when the people there somehow rose up and rid themselves of the worst dictator in the entire Communist Bloc: Nicolai Ceausescu.

Christmas Day, once banned in the communist world, would come to hold double significance, as the final blow to the crumbling Soviet empire arrived precisely two years later, on December 25, 1991. On that December day, Mikhail Gorbachev, jockeying for leadership with another president in Moscow—Boris Yeltsin, an anti-communist who had been freely elected as Russia’s president the previous June—announced to a shocked world that he was resigning his position as head of the USSR. In so doing, he effectively resigned the Soviet Union itself.

The Cold War was over, without a missile fired, without the nuclear Armageddon that everyone feared for so long. It was extraordinary: that entire totalitarian system, which destroyed so much and so many, went down peacefully. It was a testimony to the work of Ronald Reagan, John Paul II, and also to names like Gorbachev, Yeltsin, Walesa, Vaclav Havel, and Margaret Thatcher.

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But among that cast of historic figures, there were two, a Catholic and a Protestant, a Pole and an American, at the Vatican and at the White House, who uniquely stood out and stood together; they together resolved to stop the atheistic Soviet empire. Both placed a dagger in the black heart of murderous, atheistic Soviet communism. Together, they helped end the USSR and the Cold War, and did so peacefully.

Many Americans credit Ronald Reagan for that historic triumph, and many also credit a man named Karol Wojtyła, Poland's native son. Ronald Reagan surely could not have achieved what he did without Pope John Paul II, his *best friend* in that endeavor. And John Paul II, likewise, surely could not have done what he did without Ronald Reagan.

It was a historic and extraordinary partnership and victory—and surely the work of Providence and the “DP” fulfilled.

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