

Introduction

[Author's note for Jewish readers: While the majority of this treatise deals with history, the Introduction was uniquely designed to convey a spiritual overview to Bible-believing Christians (sometimes called "Christian Zionists"). In his Afterward to Volume One of this series, the late Samuel T. Cohen, esteemed Manhattan Project physicist and "Father of the Neutron Bomb," wrote, "Though unable to relate to the spiritual content of this book, I concur wholeheartedly with the author's exceptional grasp of America's current disastrous foreign policy, as well as our growing vulnerability in matters of national security." As stated in his Wikipedia profile (under "Support for Baptist Pastor/Author William P. Grady") the prominent endorsement reflected Cohen's "self-described unusual friendship" with the writer. (Incidentally, "Cohen" being a common Jewish name, the music for "HaTikvah"—Israel's National Anthem—was arranged in 1888 by a Romanian Zionist named Samuel Cohen.) As Hebrews 11:4 says, "he being dead yet speaketh," the sequel to "How Satan Turned America Against God" is recommended in the spirit of Sam's closing remark: "If you are really burdened about the future of America, then apply what you can from this unusual book written by my unusual friend."]

IN 1994 THE New York Times recognized Christian painter Warner Sallman (1892-1968) as the "best-known artist of the century."¹ His most enduring works are the *Head of Christ* and *Christ at Heart's Door*. The latter was Sallman's personal depiction of Revelation 3:20, "Behold, I stand at the door, and knock." The conspicuous absence of any outside doorknob or latch was meant to imply that the individual must open his or her heart from within, as Christ will never force His

way inside. (Such artistic license is known in the art world as a “created abstraction.”) But, is a missing doorknob the *only* explanation why Jesus has to knock? The very thesis of this book is based on an entirely different take on the issue.

The “key” to unlocking the true history of the Jewish state is contained in a subtle, allegorical truth within the context of Revelation 3:20. As the book itself projects “*things which must be hereafter*” (Revelation 1:18), the letters to the seven churches of Asia Minor represent a prophetic profile of the entire Church Age (each church constituting a unique type of a specific period in Church history in chronological order). When a collation is made between the spiritual characteristics ascribed to the sixth and seventh churches, a number of significant differences appear. While the “Philadelphia Age” (c. 1611-1881) reflects the most *fruitful* period of Church history, the “Laodicean Age” (1881 through the present) profiles the *worst* era. Philadelphia is commended for having kept God’s word and not denying His name; Laodicea is rebuked for being lukewarm and consumed with materialism. This contrast was forecast in the meaning of their names—“Brotherly Love” versus “Rights of the People.”

The most obvious dissimilarity relates to their respective “doors.” When Jesus is shown “opening a door” or “knocking on a closed door,” the Scripture is employing figurative speech, more specifically, an allegory. In Sallman’s private interpretation of Revelation 3:20, the Laodicean door was painted as the entrance to the heart of an unsaved person. While this well-intended portrayal makes “good preaching” by way of devotional application, and has certainly been used with great effectiveness in personal evangelism, it violates the immediate context at verse nineteen. Here, as in the previous six letters where God is addressing the collective members of a particular church period (spiritual or otherwise), the message is directed to the lukewarm Christians of the Laodicean Age. The scriptural evidence that verse twenty applies to backslidden believers (as opposed to the unsaved) is confirmed by cross-referencing the words, “*As many as I love, I rebuke and chasten,*” with Hebrews 12:6-8, “*For whom the Lord loveth he chasteneth, and scourgeth every SON whom he receiveth.*”

Thus, when the Laodicean door is made to apply to the Church—as it does in the Philadelphia letter—several notable distinctions appear. In the Philadelphia Age, Jesus is sending the Christians out through an open door, an obvious symbol of “liberty.” The historical fulfillment of

this ancient prophecy was the Bill of Rights' addition to the United States Constitution, securing the widest "open door" in the annals of man's struggle for freedom of conscience—and the paperwork "just happened" to be finalized in a place called Philadelphia (site of the "Liberty" Bell). However, in the Laodicean letter, the *opposite* occurs; the Christians have put Jesus out, closing the door in His holy face! In the last days, the "Church of Jesus Christ" belongs to the apostatized membership. Note how the salutations devolve from the "*church IN Philadelphia*" to the "*church OF the Laodiceans*." (This same condition was prefigured in III John 10 by the way the godly brethren were treated when Diotrephes "*casteth them out of the church*.")

The emphasis on the individual in the Laodicean appeal, "*if any man hear my voice...I will come in to him, and will sup with him*," can be seen today by the mass of professing believers "doing their own thing." As the true Church has never been equated with a physical building, the modern church member is only too happy to conform, becoming his *own* church in the process. In September 2011, *USA Today* ran an article entitled "More Americans tailoring religion to fit their needs." According to George Barna, an expert on religion statistics, America is headed for "310 million people with 310 million religions."² Barna's profile depicts today's worshiper as decidedly self-oriented: "People say, 'I believe in God. I believe the Bible is a good book. And then I believe whatever I want.'"³

In the Philadelphia Age, the Lord freely "*openeth and no man shutteth*." However, in Laodicea, the text implies that a change has occurred; apparently, now He must be *let* in—"if any man hear my voice, and open the door, I will come in to him." The solution to this mystery has nothing to do with a missing doorknob. The reason why Jesus can open the Philadelphia door at will is because He has a *key*. Revelation 3:7 states, "*These things saith he that is holy, he that is true, he that hath the KEY of David*." Simply put, "Keys open doors."

But this was not just *any* key. Note that it is a *Jewish* key, i.e., "*the key of DAVID*." The cross-reference is Isaiah 22:22, where the immediate context of the preceding verse involves Millennial blessings on Israel, Jehovah declaring about Jesus (through Eliakim) that He will commit the "*government*" (of Isaiah 9:7) "*into his hand*." Thus, the combined spiritual application of Revelation 3:7 reveals that, although the Philadelphia Church Age was predominantly *Gentile* in nature (as

with all seven periods beginning at Acts 14:27), the key which opened the door to *that* specific Gentile Age—the greatest of the seven, resulting in America’s unparalleled religious liberty—was a *Jewish* key! (This “Hebrew connection” was forecast in Judges 3:25, where the first mention of a “key” in Scripture coincides with the oldest Israeli “covert assassination” in history.)

The illustrations of a Jewish key are legion, starting with Scripture itself. As Philadelphia believers were twice commended for having “*kept the word*,” the era would begin in 1611 with a Jewish book—the King “Jacob” Bible—the English name “James” being a transliteration of the Hebrew name “Yaakov,” for “Jacob.” Thus, the “Jacobean Age” refers to the period in English and Scottish history that coincides with the reign of King James I of England (1603-1625), encompassing the style of architecture, visual arts, and literature that defined the time.

To the question, “*What advantage then hath the Jew?*” the Apostle Paul replies, “*Much every way: chiefly, because that unto them were committed the oracles of God.*” (Romans 3:1-2) Scholarly works, such as Dr. Paul Eidelberg’s *The Beginning and End of American Exceptionalism: A Theo-Political Analysis*, document the foundational role of the Mosaic code on US law and education. Thus, the essence of America’s Judeo-Christian heritage is conveyed by the adage, “Judaism was the stalk on which the rose of Christianity bloomed.”

The emblematic nexus between a “Jewish key” opening a “Gentile door” in “The City of Brotherly Love” is perhaps best illustrated by the selfless sacrifice of the Jewish financier Haym Salomon, who practically bankrolled the entire American Revolution, advancing Congress the incredible sum of \$658,007.¹³ The Hebrew patriot, known as “America’s Banker,” succumbed to tuberculosis at age forty-five, dying penniless on January 6, 1785. Eulogized as “A banker whose only interest was the interest of his country,” Haym was buried by his fellow congregants in the Mikveh Israel cemetery in—Philadelphia.

According to Bible numerology, twelve is the number for Israel (twelve sons of Jacob, twelve tribes, twelve letters in circumcision, etc.). There are twelve letters in “Philadelphia.” There are also twelve letters in “Pennsylvania,” known as the *Keystone* State (the White House eventually being located on Pennsylvania Avenue in Washington, DC). Having served as the first capital under the First Continental Congress, Philadelphia became the nation’s first postwar capital under the Articles of Confederation. (Benjamin Netanyahu, the first Israeli-born Prime

Minster, is a 1967 graduate of Cheltenham High School in suburban Philadelphia.)

In 1790, while touring the colonies to promote ratification of the Bill of Rights, George Washington visited the Hebrew congregation of Yeshuat Israel at the historic Touro Synagogue in Newport, Rhode Island. Upon his departure, America's first president issued a personal letter containing the following prescient words: "May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."⁴ Thus, after multiplied centuries of relentless persecution, World Jewry would now find a haven of rest in the United States of America (or, so it seemed to be the case at the time).

This blessing was also destined to be reciprocated, for the tiny fledgling republic would go on to reap the benefit of a "Jewish presence" precisely as promised in Genesis 12:3, "*I will bless them that bless thee....*" Columbia University alumnus, Dr. Eugene Narrett, states, "The one nation, America, the only one in which there has been a far more positive, welcoming and affirming stance toward Judaism, Jews and Israel from its origin was singularly blessed. One could even argue that it was prepared by providence to be a refuge for Jews during the last stages of the exile...."⁵ John Adams, the nation's second chief executive, expressed his own appreciation for the legacy of America's Jewish citizenry: "I will insist the Hebrews have [contributed] more to civilize men than any other nation....They are the most glorious nation that ever inhabited this earth....The Romans and their empire were but a bubble in comparison to the Jews....They have...influenced the affairs of mankind more and more happily than any other nation, ancient or modern."⁶

It is against the backdrop of these early Jewish contributions to America that the true picture of Revelation 3:20 may be viewed. The Jewish "key" of Revelation 3:7 reduces the prevailing enigma of the "closed door" to a single thought-provoking question—"Who changed the lock?" Apparently, the key that opened the door in the Philadelphia Age does not fit the door lock in the Laodicean Age. When an estranged wife is determined to keep her husband out of the house, the first thing she does is change the locks. According to II Corinthians 11:2 and Ephesians 5:22-32, the Church is the Bride of Jesus Christ.

Thus, in the Age of Laodicea, the Lord Jesus has been locked out of His own Church by His own apostate Bride!

Even the faithful Philadelphia-minded remnant beset by Laodicean materialism is not without a related scriptural analogy. In Song of Solomon chapter five, the Bridegroom (a picture of Christ), is knocking and entreating at the door of His Bride (a picture of the Church). Unfortunately, having testified, “*I sleep*” (verse two), by the time the drowsy woman opens the door—her fingers and hands dropping with sweet smelling myrrh “*upon the handles of the LOCK*” (verse five)—her beloved has already “*withdrawn himself*” (verse six). The cross-reference is Paul’s admonition in Romans 13:11, “*And that, knowing the time, that now it is high time to AWAKE OUT OF SLEEP: for now is our salvation nearer than when we believed.*”

It is no coincidence that the city of Laodicea just happens to be named after a *woman*—the third-century BC Seleucid queen, Laodice I, namesake of her paternal great-grandmother, Laodice of Macedonia. Furthermore, as if to preview the sordid spiritual unfaithfulness of Christ’s Laodicean Bride, it is also no coincidence that the matriarchal Laodice was reputed to have taken the sin of adultery to a whole new level. While married to the renowned Macedonian general, Antiochus, Laodice bore him a son, Seleucus I Nicator (a future general of Alexander and founder of the Seleucid Empire). However, according to the Roman historian Justinus, she later pretended to have discovered in a dream that the child’s real father was the “god” Apollo (Genesis 6:1-5; Matthew 24:37).

Of course, this portrayal is not meant to indict all believers in the Laodicean Church Age (nor does it imply that all “professors” are “possessors”). God always has a faithful remnant in every era. Even in corrupt Laodicea, though possessing but “*a little strength*,” a handful of Philadelphia-minded believers continue to “*keep the word*” and “*go out*” for their Lord, content to wait for that glorious day when they “*shall go no more out*” (Revelation 3:8, 10, 12). As implied in the hymn, “I’ll Meet You in the Morning,” *that* will be the time to “sit down by the river.” However, the Laodicean majority has decided to “kick back” now, waging the ultimate feminist revolt in the process, both in type as the unruly Bride of Christ, and in reality as seen by the average unsubmitive wife in the majority of today’s Christian homes.

In the aforementioned *USA Today* article, sociologist Robert Bellah introduces “Sheila,” a woman who represents the epitome of this modern

phenomena: “Sheila says, ‘I can’t remember the last time I went to church. My faith has carried me a long way. It’s Sheilaism. Just my own little voice...It’s just try to love yourself and be gentle with yourself. You know, I guess, take care of each other. I think God would want us to take care of each other.’” For the record, “Sheilaism” was identified by the Holy Spirit more than twenty centuries ago when Paul included “*silly women*” in his inspired profile of end-day believers being “*lovers of their own selves.*” (II Timothy 3:2,6)

The unanticipated and unrecognized consequence of this outrageous development is conveyed in the subtitle of this volume—*A Century of Anglo-American Anti-Semitism*. As Matthew 5:13 dictates that the actions of the Church will always have a reciprocal effect on the world (“*Ye are the salt of the earth...*,” etc.), the rejection of the Jewish Christ by His Gentile Bride precipitated an automatic backlash against His kinsmen “*after the flesh.*” While the Lord identified His spiritual oneness with the Church in Acts 9:4 (“*Saul, Saul, why persecutest thou me?*”), His indivisible relationship with Israel in the physical realm was similarly relayed in Matthew 25:40—“*And the King shall answer and say unto them...Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*”

This is not to say that early America was devoid of anti-Semitism; the same applying to Great Britain, as documented in such works as *Trials of the Diaspora: A History of Anti-Semitism in England* by Anthony Julius. However, as Dr. Peter Knight states, “All in all, in the United States in the eighteenth and nineteenth centuries there rarely resulted anti-semitic action comparable to that which was endemic in contemporary European societies.”⁷ And while it is true that the increase of American anti-Semitism was commensurate with Jewish population growth (primarily from the mid-nineteenth century), the same would have been further affected by the quantity and quality of Christian “salt” (the decline thereof working in tandem with a rise in Jewish anti-Americanism).

The Age of Laodicean apostasy began in 1881 with the Anglo-American eviction of the King “Jacob” Bible in favor of the corrupt *Revised Version*, followed by the *American Standard Version* of 1901—both having come from the Catholic text of *Codex Vaticanus*. By the early 1960s, Supreme Court decisions had outlawed the Jewish Decalogue from the nation’s schools (though allowing it to remain in their own

chambers). While Christians protested these “terrible developments,” they were too “blind” to “see” that *they* were the catalyst (Revelation 3:17-18). For example, the text on Alabama Chief Justice Roy Moore’s disputed Ten Commandments monument was taken from the A.V. 1611. However, it does *not* match the wording of the modern versions used in Moore’s own place of worship. Thus, before the Ten Commandments were removed from Judge Moore’s *court* house they were removed from Judge Moore’s *church* house. By the dawn of the twenty-first century, “Sheila” and her “*silly women*” were advocating “Bibles” like the *New International Version* (NIV) with readings such as “*palm tree*” in Jeremiah 10:5 being “improved” to the more “scholarly” (silly) rendering of “scarecrow in a melon patch.” This is what Titus 2:5 means when rebellious wives are equated with blaspheming the word of God.

It was, therefore, no coincidence that the first modern wave of Aliyah (Jewish immigration to Palestine) began with the Russian pogroms of 1881. The clock was now ticking as the Church had repudiated its own Bible. However, with the “*King of the Jews*” on the wrong side of the door, it wouldn’t be long before His physical brethren would find *themselves* in a “locked out” status also; sadly, in more ways than one. Addressing the suppressed international travesty of European Jews having been denied sufficient immigration visas on the eve of the Holocaust, British Colonel Richard Meinertzhagen wrote, “Nobody loves the Jews, nobody wants them and yet we are pledged to give them a home in Palestine. Instead we slam the door in their faces just at the moment when it should be wide open.”⁸

Sadly, according to the acclaimed *Palestine: A Study of Jewish, Arab and British Policies*, “It must be stated as a general principle that the overwhelming majority of the foreign Protestants in Palestine are more or less strongly opposed to Zionism.”⁹ Yet, ironically, while the average *recognized* “Christian” in the Holy Land would not know the difference between *Laodicea* and *Lowe’s* (being Christian in name only), Britain’s Jewish High Commissioner in Palestine, Sir Herbert Samuel, made the astute observation in his dispatch of December 8, 1922, “Generally the Christians have become more lukewarm.”¹⁰

Professor Narrett observes that the US also went on to ban the Jews, when “under the tutelage and suasion of its original colonizer, Great Britain, American diplomats shut the doors against Jews in the late 1930s, during the *shoah* (holocaust).”¹¹ This was bitter irony, indeed, as those sacrosanct lines on the Statue of Liberty—“Give me your

tired, your poor, your huddled masses...”—were penned by a young Jewess, Emma Lazarus. According to an article in the Jewish newspaper, *The Forward*, Lazarus believed that “it was the singular destiny of America to secure the fate of the Jews.”¹² During those critical years, Zionist leader Chaim Weizmann was constantly appealing to America for the “golden key” that would “open the doors of immigration in Palestine.”¹³ However, the problem was never about the *key*; it had to do with the *lock*. The history of Anglo-American anti-Semitism is reduced to one question—“Who changed the lock?”

This book will answer that question. The *secular* “locksmiths of Laodicea” (i.e., spawned by the apostate Christians) are multitudinous. Some are household names, like Henry Ford, Joseph Kennedy, Charles Lindbergh, J. Edgar Hoover, Nelson Rockefeller, Richard Nixon, Jimmy Carter, James Baker, Mel Gibson, and Arnold Schwarzenegger. Others may not be as familiar to the Body of Christ, like “Father” Charles Coughlin, Huey Long, James Forrestal, Allen Dulles, and Prescott Bush. Excluding the obvious categories of fascists, Nazis, communists, and Muslims, notable international personalities would include: Arnold Toynbee, Colonel T. E. Lawrence (“of Arabia”), Queen Elizabeth II, the Duke and Duchess of Windsor, Popes Pius XII and Paul VI, and Harry “Jack” Philby of MI5. The craft includes a wide range of artisans and shops, from skinheads, Grand Wizards of the KKK, and the pre-WWII era, pro-Nazi, German-American Bund Party to evangelist Billy Graham, Replacement Theology advocates, and various “Christian skinheads” like conspiracy author Texe Marrs, “African-American” math teacher, Jonas E. Alexis, and the Cecil B. De Mille of our generation—filmmaker wannabe, Pastor Stephen L. Anderson (a.k.a. “Hyper on line one”).

The most unusual group would have to be the wide range of so-called “anti-Semitic Jews” (the vast majority of whom are constantly having to explain their “true loyalties,” etc.). At the time of the British Mandate, Colonel Meinertzhagen aptly labeled such Jews as “O.T.I.” for “Order of Trembling Israelites,” though, thankfully, their numbers formed but a small percentage.¹⁴ (During the Holocaust, under the most torturous of mental conditions, Jewish prisoners who chose to extend their lives by collaborating with the SS were labeled Sonderkommandos, German for “special units.”) More recently, many of these Jewish “locksmiths,” also known as “self-loathing” Jews by their conservative

brethren, are especially prevalent within the upper echelon of Israeli society, representing the ruling elites—politicians, judges, journalists, and academics. In the mid-1980s, a movement of Jewish revisionists emerged calling themselves the “New Historians.” Challenging traditional views of Israeli history, their leading spokesmen have included Benny Morris, Ilan Pappé, Avi Shlaim, Gabriel Piterberg, Thomas Segev, Baruch Kimmerling, and Simha Flapan. Other proponents of the “Give peace a chance” agenda often align with Noam Chomsky and Norman G. Finkelstein.

As the reader will discover, the locks were changed in three interconnected stages: First and foremost would be the documented, though little-known, record of Anglo-American anti-Semitism itself; next, the perennial efforts to suppress these events by government, media, education, film, and every other relevant venue, while simultaneously promoting Arab propaganda; finally, the perpetual insistence of a two-state solution as a “workable” scenario in the face of the historical record of Palestinian intransigence.

By way of a more specific preview, the ensuing chapters will expose: 1) the most enduring myths of the Arab-Israeli conflict; 2) the consistent suppression of the Jews in Palestine during the British Mandate; 3) the total abandonment of European Jewry before, during, and after the Holocaust; 4) the Vatican’s role in facilitating the escape of Nazi war criminals; 5) the concerted effort to defeat the Jewish bid for statehood at the United Nations; 6) the continuous betrayal of Israel by Western espionage; 7) the demand for oil representing the ongoing motive for Arab appeasement at Israel’s expense.

Much of this material will apply to Sherman’s quote regarding matters that are better left untold. It is the record of how corrupt governments, allied with big business, have been able to orchestrate illegal policies and keep them hidden from their own citizens for decades. It constitutes a rare glimpse into the *real* world. Ultimately, it tells the sad story of how the Jewish people were betrayed by Great Britain and the United States for petrodollars and how the Laodicean apostasy provided the spiritual fuel for this end-day travesty.

As a concluding insightful glimpse into the real history of the Jewish state, the following excerpt from *The Secret War Against the Jews* features three of the most prominent “locksmiths” on record. Having declared about Jack Philby, super sleuth and covert founder of Saudi Arabia, “The untold story of Philby’s life is one of the biggest holes in

the history of the Middle East,”¹⁵ Loftus and Aarons describe the damage inflicted upon the Jews through the combined efforts of Philby, Ibn Saud (the first King of Saudi Arabia), and their American cohort Allen Dulles (diplomat, lawyer, Wall Street banker, and longest serving Director of the Central Intelligence Agency):

Between them, these three men built the very foundations of the modern Middle East. They were the architects of the oil weapon, the instigators of war, the manipulators of history. More important, Philby’s and Ibn Saud’s political and philosophical allegiance was to Nazi Germany, while much of Dulles’s profits came from the same source...United by their hatred of Jews, they waged an unremitting campaign against the Zionists and, after 1948, against Israel....

Jack Philby was Ibn Saud’s proxy in the secret war to stop Zionist immigration before World War II...He created the oil weapon as an instrument of foreign policy and made presidents and prime ministers bend to his will. He designed the Arab ultimatum: no Jews in Palestine, or no oil for the West.

It was Allen Dulles who delivered on the blackmail by threatening Western oil supplies at the most desperate stage of World War II. While paying lip service to their promises to partition Palestine into Arab and Zionist states, the West, especially the British, slowly strangled the birth of a Jewish homeland through restricted immigration, revised interpretations, and an endless series of committees to study the future of Palestine. At a critical point in history, JACK PHILBY HELD THE KEYS TO PALESTINE IN HIS HAND. THE GATES WERE CLOSED TO THE 6 MILLION JEWS WHO FELL VICTIM TO THE NAZIS.¹⁶ [Author's emphasis.]

The “keys” that Jack held were the keys to the *new* “lock.” Given his Pan-Arabist ideology, one might call them—“The keys of Mohammad.”