

# A Plain Statement of Facts Concerning a Jew Socialist of the First Century of Importance to Workingmen of the 20th Century

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Go to your city library and ask for the History of the Jews written by 'Josephus' the Jew. (A. D. 75 and later.) You will get the translation written by a Christian scholar named Whiston.

The edition used in the writing of this Statement of Facts is published by the 'International Press' and the 'John C. Winston Co., of Philadelphia' publication.

Josephus, according to his own statement, was born in A. D. 36. He was a member of the Jewish Aristocracy and he writes about Jewish Socialists from the same point of view from which the capitalistic press of today write about Socialists or Union strikers or Suffragettes. Josephus damns the 'Socialist' Jews of his time as being the enemies of mankind and of religion. Read Section 1 of Chapter VIII. of the seventh book of his 'Wars of the Jews,' to learn this for yourself. He begins his vilifying abuse of these Socialists in Chapter I, book XVIII. of his 'Antiquities,' where he introduces the original Jew who began to teach Socialism to Jews. Christian Gentiles call this teacher of Socialism their 'Saviour Anointed' (Jesus Christ.) Josephus names him 'Judas the Galilean.' Josephus cordially hated this man's 'New Philosophy for Jews,' and the Socialists Jews who fought with the Jewish Aristocracy in their determination to enforce his Socialism.

But Josephus says of Judas the Galilean: 'This man was not at all like the rest of those teachers.' Read Section 1, Chapter VIII, book II. of his 'Wars,' to learn this for yourself. Josephus declares (from his point of view as an Aristocrat) that this man was at the bottom of the Common People's 'force' unwillingness to submit to the new 'Taxation Proceedings' instituted by Rome when the Jewish Aristocracy begged Rome to become their Over-Lord instead of their own native Kings, and Rome agreed to do so. (A. D. 7.) (Chapter I, Book XVIII of the 'Antiquities.')

Christians say, also, of their 'God on Earth' that the Jewish Aristocracy accused him of 'forbidding the common people to pay tribute to Caesar.' Luke 23, 2. Christians say that this happened in A. D. 33 to their God. Josephus declares that it happened in the 37th year of Caesar's victory over Antony at the battle of Actium, viz. A. D. 17. Read Sec 6 of the first chapter of book 18, Antiquities, and learn for yourself. Josephus declares that this teacher created amongst Jews a new party or sect of his own originating, a Fourth Sect.

He exhausts his vocabulary of abusive epithets in his references to these Socialistic Reformers, as he struggled to make use of the new found Liberty of the Individual, taught so convincingly by Judas the Galilean as the natural inheritance of All.

They accepted with pleasure his teaching that: All men were at Liberty; All men were equal inheritors of Liberty; All men were safe in this Liberty; All men owned One, sole Providential influence overruling their lives, one sole Ruler 'The Almighty' (which, as Jews, they understood was not to be personified); Josephus relates that the teaching of this reformer included the statement that the Greatest Good possible to be acquired by men fell to those who made magnanimity of character, their ultimate Ideal. Read Sec. I, Chapter 1, Book 18, 'Antiquities of the Jews,' to learn this for yourself.

In summing up these statements of this Reformer, Judas the Galilean, it is but necessary for each individual to listen each for himself to a teacher saying: 'If you understand life as I understand it, you will consider yourself a Free-Will Possessor to please yourself, an equal Possessor of Liberty with all others. You will realize that you are absolutely safe in your Freedom as an Individual. And you will realize that 'To be Magnanimous' in your use of your Liberty contains your 'Duty' and also your 'Rewards'.

Josephus also relates that this Reformer states that if men would but pull together for the 'Common Good' or 'Advantage,' 'The Almighty' would be assisting them; but not otherwise. Especially would the 'Almighty' be assisting them if they dared the Greatest Issues in a Dauntlessly Unafraid and Unwearying spirit. It is necessary to keep clearly in view these Rock-bottom Facts, so convincingly taught by this first Century Jew Reformer, viz. Liberty, Equality, Safety, Magnanimity, One Sole Providential influence overruling All.

With these teachings clearly in view turn to the books called the Gospels, which contain the Version at greater length of this Galilean

Teacher's teaching; and contain them in a fashion suitable to the thoughts and character ideals of Gentiles, who hated Jews for rejecting their Version of Jewish Historical events, of Gentiles on earth 1800 years ago. The nearly 300 pages of History which Josephus devotes to the period between A. D. 7 and A. D. 70 (and later), and the 'Gospel' and 'Acts' Version of that period have existed together in front of eighteen Centuries of Christian and of Jewish scholars without any recognition of the fact that they are but duplicated Versions of the same man and of the same events; Duplicates so terribly at variance with each other that neither Jew readers nor Gentile readers have ever seen that they are Duplicates.

As regards 'Duties,' this teaching is contained in such statements of 'Jesus' as 'The Truth shall set you Free.' (John 8: 32). As regards 'Equality' it is contained in the teaching of 'Brotherhood' as members, under one Father, of one 'Family.'

As regards 'Safety' it is contained in such statements as, 'Fear not, Little Flock, it is your Father's Good Pleasure to give you the Kingdom.' (Luke 12: 32). 'Happy are the Pure in heart for they shall see God.' Verily, thou shalt not come out from thence until thou hast paid the uttermost farthing,' and in the fact that Death vanished from the Eyes of those who heard and kept his sayings, the essence of which was 'Safety.'

As regards Magnanimity as a 'Duty,' it is the lesson contained in the Parable of the Full-Table-Dives feeding crumbs to his brother Lazarus without any table at all—and the result of so doing. Also in the statement that to Gain the All there is to be Gained, you must always be willing to give away your All, or 'To Gain All you must Lose All,' which is the essence of magnanimity. It is very clearly obvious that the two teachings did originate as one teaching of one Teacher.

Next memorize the Gospel Men who took a Chief part in carrying on the Reforming work started by the Gospel-named 'Jesus Christ'; such Notables as: Simon, James, John of the Banishment, Levi or Matthew, Simon Zelotes, Judas, Judas the Traitor, Bartholomew, 'The Twin Doubter' (Thomas or Didymus), Simon the Canaanite, James and John (brothers), Saul, Silas, Niger, Manahem, Timothy, Bar-Nabazus, Lazarus, Jairus, Stephen of the Riot, etc., etc.

Then turn to Josephus to find these men at their work as Associates of the various active Reforming Parties, birthed by the Teaching of the Original Reforming Teacher, Judas the Galilean.

Taking them in the above order, they are to be found most in evidence when the Reformers have gained control of the National Affairs, and nearly all pass from view as killed in the Dauntless Rebellion from Rome. Simon (Antiquities, Book 20, Chapter V, Section 2) was crucified by Tiberius Alexander, the Procurator, about A. D. 46. James was crucified at the same time. These two were sons of Judas the Galilean. John (of the banishment) was sent into perpetual imprisonment by Titus (Wars, Book VI, Chapter IX, Section 4.) Levi was the father of this John and belonged therefore to the same generation as Judas the Galilean (Levi or Matthew, who originated Matthew's 'Logia,' 'John the son of Levi,' ('Life,' Section 10) Simon Zelotes was the Simon Bar-Poras (or Bar-Gioras) who was crucified in Rome A. D. 71 ('Wars,' book VII, Chapter V, Section 6). Judas was killed at a battle in the Forest of Jarden, by the Romans, A. D. 71. He was a descendant of Judas the Galilean.

Judas the Traitor was proved a Traitor to the Cause during the siege of Jerusalem A. D. 70. His mangled dead body was thrown down from the Walls in sight of the Romans whom he had promised to admit. 'Wars,' book V, Chapter XIII, Section 2. Philip was an officer of the King's own forces. He refused to join in the Revolt from Rome. He occupies a prominent place historically. But tradition in preserving this name might well have meant a 'Galilean Philip,' who did notable deeds at the siege of Jobabata by Vespasian ('Wars' Book III, Chapter VII, Section 21).

Bartholomew is found in the family of Tholomy, who was slain by Cuspius Fadus the Procurator about A. D. 45. This Tholomy (Antiquities, Book 20, Chapter I, Section 1), being described by Josephus as an 'Arch-Robber,' belongs naturally to the struggling Reform Party, as a notable Chief. Josephus being consistently and eloquent abuser of the Reformers, it is not difficult to discover them when pointed at accusingly by him as The Seditious, The Tyrants, The Robbers, The Sicarii, The Assassins, the scum of our

Generation, The Blasphemers etc., etc., The Innovators. A present Generation always stigmatizes as 'The Seditious Revolutionaries' those whom a next Generation is able to judge calmly as 'Reformers,' unless these 'Reformers' (as is the case in hand) have been vanquished. Then they remain in history as 'Seditious' until their views reappear under more successful auspices historically, as they do in today's Socialism.

The Twin Doubter or 'Thomas the Doubter' of Second Century Traditions, is a difficult personality to locate amongst these struggling Reformers of this chaotic First Century. Tradition appears to have preserved him as a vacillating but notable man who had a Twin Brother. By using this clue and searching for the honestly indignant, misjudging aristocrat of Josephus, he can be located as 'Justus of Tiberias' a notable vacillator, who had a brother of the same name as himself, Justus. Josephus describes him in terms of bitterest enmity, and uses the very term 'doubtful' in describing his personal views, ('Life,' Section 9).

In Section 35, of his 'Life,' when addressing his remarks to this Justus-Josephus refers to his 'Brother Justus' sister-in-law's husband, James. Pistus of Tiberias therefore had two Sons, both named Justus. One Justus was punished by having his hands cut off under a charge of forgery; the other and more notable Justus was apparently a notable 'Doubter,' as his experiences prove to us. He also was a writer of History, whose book contains for 'Christians' no least mention of the appearance of 'Christ' or what things happened to him or of the wonderful works that he did.

James, the Cananite of Tradition appears in Josephus as Simon the Leader of Idumeans in the Rebellion against Rome (Wars, Book IV, Chapter IV, Section 5). James and John (Brothers,) of Tradition, appear in Josephus as Two of the Five Leaders of the Idumeans in the War with Rome, and the civil war which waged in Jerusalem between the John (of the banishment) Party, the Simon Bar-Gioras Party, and the Eleazar or Lazarus Party, and the Ananus or Priests Party. John was killed during the siege of Jerusalem by Titus (Wars, Book V, Chapter VI, Section 5).

James, otherwise Jacob, his brother, vanishes when imprisoned by Simon Zelotes as an intending fugitive from Jerusalem shortly before its capture by Titus. (Wars, Book VI, Chapter VIII, Section 2).

Saul needs a 'Job' in Patience to unravel the historical Saul from the tradition clothed Saul-Paul.

Silas of Tradition is an associate in history of Niger, Silas being killed at the very beginning of the revolt from Rome in an attack by Jews of the Reformer's Party on Ascalon. (Wars, Book III, Chapter II, Section 2). Niger was executed in Jerusalem during the factional warfare prior to the siege. (Wars, Book IV, Chapter VI, Section I). Manahem was executed by the Priest Faction, who succeeded temporarily in checking the victories of the Reformers' Factions, as they fought to control the Capitol, Jerusalem. This Manahem was the last surviving son of Judas the Galilean. As Judas was suppressed in A. D. 7, and Manahem was executed in A. D. 65-66, when still in the fighting ranks, he must have been but a very young child when his Father died. Timothyus of Tradition is another Personality, whom it is difficult to locate. By translating the Greek form 'Timotheus' into the Roman form 'Kene-Deus' he is discoverable in history, (Wars, Book II, Chapter XIX, Section 2), as an associate of Silas, Niger and the family of Nobazus.

The family of Nobazus are the Kings of Adiabene. They are traceable in history as a Chacee family. Josephus uses the prefix 'Mo' in naming the King of Adiabene in his time, Mo-Nobazus. This King's 'kinsmen' threw in their lot with their Jewish Co-Religionists in their revolt from Rome, and Kene-Deus (Timotheus), Mo-Nobazus (Bar-Nobazus or Barnabas), Niger and Silas all take part in a victory over the Roman General, Cestius, A. D. 65. In this victory Timotheus (Kene-Deus) and Bar-Nobazus (Mo-Nobazus) are slain, and praised for valor. (Wars, Book II, Chapter XIX, Section 2). Josephus, therefore, (like the 'Acts' of the Second Century's originating) does associate Saul, Silas, Niger, 'Timotheus' and Bar-Nobazus together. Saul, as a member of the Herod Family, would obviously be linked socially with a 'Timotheus' and a Bar-Mo-Nobazus of the family reigning as Kings of Adiabene.

And just as Tradition has linked these five

men, so does History also. They are all directly in touch with the Reforming Jews as distinguished from the Orthodox Priestly Aristocracy to which Josephus belonged in preference.

This Saul is not a Saul of Tarsus, but a genuine member of the Herod Family which originated as a Family of Idumean stock. This Saul, of Josephus' acquaintance, is not a Missionary of the Christian Religion to the Gentile Nations. He is a Jew associated with the Reformers amongst Jews, actively so. Josephus narrates of him that he got together a multitude of wicked wretches with his kinsman Costobarus; that he used violence with the people and was very ready to plunder those who were weaker than himself, (Antiquities, Book XX, Chapter IX, Section 3). All of which means that this Saul was an opponent of the Josephus Party.

According to Josephus, therefore, there appears to History about A. D. 63, a Saul associated with the Jewish Reformers. He moves amongst such men as Silas, Niger, Timothy, Barnabas, Manahem, etc., as in sympathy with them. But when in A. D. 65 these men join the general revolt of the Reformers against Rome, this Saul refuses to join them. And when the Jerusalem populace attack and vanquish the Romans, this Saul fled to Cestius the Roman, with his friends, Costobarus and Philip; and at their own request Cestius despatched them to Nero in Achaia to plead their own cause and throw the blame for the revolt on Gessius Florus, the late Procurator of Judea (Wars, book XX, Section 1) A. D. 65. Lazarus of Second Century Traditions appears, as Eleazar, in Josephus, under several personalities; the two most notable being an Eleazar, who was one of the Three Chief Leaders in Jerusalem during the Party of John (Wars, book V, Chapter III, Section 1), also an Eleazar who was a lineal grandson of Judas the Galilean, being the son of Jairus.

This Eleazar dies in the defence of Masada subsequent to the fall of Jerusalem (Wars, Book VII, Chapter IX). A Stephen associated with a notable riot, appears in (Wars, Book II, Chapter XII, Section 2 (A. D. 49).

A Mary of Seven Devils, the daughter of a Lazarus (Eleazar) appears in Wars, Book VI, Chapter III, Section 4 (A. D. 70).

Therefore, in summing up the review of Josephus, it is obvious to any one that out of his 300 pages which Christians read with Blind Eyes as containing Nothing of Interest to them out of a Silence which has lasted for over eighteen Centuries, there does arise for Common Sense Eyes a New and a True Life of a Galilean Reformer, a new and a True View of the Teaching, and a New and a True View of his Followers. Dives Classes of the Second Century gazed at the Working Man's Anarchistic Doctrine, Dives Classes of today gaze at the re-birth of his Socialistic views amongst the Common People and equally fall headlong into the same Ditch of the Hatred of Truths which tend to snatch from their Dives Tables a share for the Common People.

The Dives Classes of Today know as much about the need of Magnanimity in the Use of their Liberty as Josephus knew, who derided it as a pretence on the part of Liberty Lovers who elected to Die Free and Smiling, rather than live lives of Slavish Toil, Slavish Submission to the Tyranny of Dives, and die in groanings.

The Ignorance of the Wise and Prudent Scholars of Christendom regarding the Truth about Life is only equalled by their Ignorance of Common Sense Truths relative to the Life, views and followers of Judas, the Galilean, whom they call 'Jesus Christ.'

While it is sufficient for practical uses to point out to Socialists of Today the True Views and True Life of that actual flesh and Blood Galilean Socialist, while it is amusingly and really easy to do this, it is a far more difficult task to explain how the mistakes arose which now so densely envelope the Christian Version of the Life and of the Views of Judas the Galilean. It is difficult but not impossible.

The greatest obstacle is the now Fixed Habit of Thought regarding the actual existence of an entirely mythical Paul moving around the Roman Empire from A. D. 35 to A. D. 65 preaching the 'Religion' called Christianity. This part of the subject can be properly termed An Explanation of the Origin of the Christian Church as an Organization existent and widely known in the Early Second Century.

It will be treated fully in a later issue of this paper.

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