

# Baldr and Bible.

World-changing  
new revelations about Jesus, the  
Bible and Germanic culture  
in the biblical  
Canaan.

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# Balcluru. Bible

Earth-shattering new  
revelations about  
the Bible.

Germanic culture in biblical Canaan and  
Germanic Christianity before Christ.

(With 3" illustrations)

From Friedr. Döllinger

Shorter popular edition.

Lorenz Spindler, Würnberg publishing house

# Preface.

For two millennia, the Jews have been described as an outstanding cultural people, as the creators of a valuable literature, the highest religious ideas, monotheism, a magnificent land law that is the ideal of all land reformers, as the Holy People, as the Chosen People of God, from which Christianity and its exalted founder emerged. It was surrounded by a mystical darkness and a shining halo of glory, which only enabled the luden people to economically dominate and exploit their host peoples who looked up to them in pious awe. However, more recent historical research and excavations in the Orient have shed light on the historical, mysterious darkness surrounding Judaism and the Bible and have proven all the above-mentioned assumptions to be historical errors and forgeries.

For two millennia, these gross falsifications of history have weighed heavily on our German regions, preventing the awakening of a German spiritual spring and the development of German strength and a German national religion. The following pages are intended to make historical and archaeological research accessible to the German people and pave the way for the truth and thus for their freedom and future. Knowing full well that these revelations would drive like a thunderbolt into the darkness "deliberately spread" over the Germanic people and into the rotten dogma of the church, the author hesitated for a long time to publish these pages. However, now that Judaism and Jesuitism are increasingly laying their life-destroying fist on German cultural life and the danger of confessional incitement and division of our people is growing, the author considered it a patriotic duty to present the truth to his fellow citizens. "The truth will set us free. It will strike the "enemies" of Germanic culture in the heart and smash their castles with the hammer of Thor, but Germanism will rise in new, unprecedented splendor. - Freed from their spiritual shackles, the Germanic people will cultivate higher ideals and conquer and reshape the world for their children. The dawning twilight of the gods will bring them a Germanic Christianity and the dawning turn of the world a new empire.

Berlin, Christmas 1S2Ü.

Friedrich Döllinger.

To the German people  
in his deepest humiliation.

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I.

**The Israelites were not Jews, but Germanic tribes, and the Jews were not Israelites.**

According to the Bible, the growth of the pre-Jewish and "non-Jewish" inhabitants of the land of Canaan must have been enormous. The scouts of the Jews, who explored the land before the invasion of the Jews, said of the inhabitants of Canaan, i.e. of the Hittites, Jebusites, Amorites and Gnak children (I Ex. 13): "All the people we saw in the land of Canaan are people of great length; we also saw these there, Gnak children of the giants, and we were before our eyes as the locusts, and so we were before their eyes." Gen. 15 refers to the inhabitants of the land, the Kenites, Kinizzites, Hittites and Perizzites as giants. Deut. 1:28 says that the people of Canaan were "greater and higher" than the Jews. When the Jews entered the land, Moses commanded them to avoid the land of the Amorites; "for the Emin (from Gothic en--an°as: the only ones, shining ones The people of Moab were called "the g r e a t , the strong and the high, like the Enakim". They were also regarded as kiths like Enakim, and the Moabites also called them Emim (Gen. 2:10 L 11).

V. Exodus 2:20 explicitly states: "Giants also lived there in ancient times, and the Amonites were called ste Samesumim, i.e. a great and strong people, like the Enakim". Deut. 3:11 even mentions a king of the

Miesen, named Og (- Hog, Hoch - the high, giant Miese) is mentioned in Vasan. "His iron bed was nine cubits long and four cubits wide, like a man's elbow."

It is said of a giant named Kiriath Arba in Jos 14:15 that he was a great one among the Enakim. The Jews seem to have had great fear of the giant Enakim in Palestine, according to various biblical passages. Josua 15:14 also mentions the three sons of this Enak: Sesai, Ahiman and Lhalmai. They were expelled from their homeland by Caleb. Before Moses, i.e. the Egyptian mercenary leader Mesu, led the people of the Jews or Hyksos to Canaan, he drew their attention to the fact that the inhabitants of Canaan, namely the Hittites, Girgoshites, Amorites, Canaanites, Perizzites, Hivites and Jebusites were greater and stronger than them. (Deut. 7:1 and 9:2). And before crossing the Jordan, he repeatedly says

"that the peoples of Canaan are greater and stronger than the Jews that the children of Enakim were "a great and noble people and that no one could stand against the children of Enak". The land of Canaan is also called "the land of the poor" several times by Moses, such as in V. Deut. 2:20 and 21 and Deut. 3:13

- 7,1 - Jos. 17,15 also writes "of the land of the Perizzites and Gergeshites, who lived in the wooded mountains". Cf. also Jos. 13:12.

I. Exodus 14 tells us about the meadows at Asteroth Karnaim and the Gergeshites at Kiriathaim 14:15, but the ludic king David fights against the giant possessors of the land (I. Shron. 20; II. Eam, 21:18-22).

According to the findings of anthropologists

the Aryans or Germanic tribes possessed the largest physique of all peoples and races. Various anthropologists and archaeologists, such as Penka, refer to these prehistoric giants in the legend as Germanes, whose homeland, according to the Odyssey (X,80 kk.), was in the far north, in the Lhogarma of the Bible. The Bible also often clearly mentions a very characteristic feature of the giants of Canaan: they lived in the forest and in the mountains, like the Germanic giants of the north. So these giant people, who inhabited Canaan at the time of the Jewish invasion and could never be completely eradicated by the Jews, must have been Germanic.

This is also supported by news from Egyptian history. This tells of the Amur (Old Bab. amar - Amorite) marquis and the Ketha

Geten - Goths) in the land of Canaan and describes them as people of tall stature and pale complexion and as Tamehu, i.e. northerners (figs. 2 and 3). The Amours of Egypt are nothing other than the Amorites and Kittites of the Bible. They are depicted in Egyptian burial chambers with white skin, reddish blond hair, blue eyes and a pointed blond chin beard, as slender blue faces with Germanic long skulls.

So there can be no doubt at all that the pre-Jewish, giant Arein inhabitants of Canaan were of Nordic or Germanic descent. Archaeology, world history and the Bible provide overwhelming evidence of this.

The Jews, on the other hand, are not Germanic, but a mixed race with clear anthropological characteristics of lower racial origin. Their negroid racial

Characteristics: woolly hair, nose, dark skin and eye color, Negro smell, raised Negro lips, early sexual maturity, strong sensual desire - are reminiscent of a very strong admixture of Negro blood, their pronounced acquisitiveness of Mongoloid blood, other less and only on individuals visible racial characteristics of the Germanic-Israeli Arein inhabitants of Canaan, with whom they partially mixed after their conquest.

## **II.**

### **Archaeology and world history prove the Germanic-Nordic heritage of the "non-Jewish" inhabitants of Canaan.**

The latest results of prehistoric research have provided us with irrefutable proof that the homeland of the Germanic peoples is to be found in Scandinavia and in the countries surrounding the Baltic Sea, where they have been able to grow into the most gifted, physically and mentally gifted human race for many tens of thousands of years, cut off from other peoples by the ice wall in Central Europe during the Ice Age, through strict breeding selection.

Research has also established that Germanic peoples migrated south before the last ice age and after it ended. They made their way along the Russian rivers through Ruhland. At that time, this area was still separated from Siberia by a sea. The emigrants were therefore naturally pushed southwards and initially settled in the Caucasus and Ararat mountains, which are similar to their homeland. From there

flooded the whole of the Near East, from Iran or "Perfle" down to Egypt, and even subjugated Egypt.

Later emigrants came there by sea, also along the Danube via the Bal kan and Bosporus.

Although the migrating tribes were often separated from each other by natural obstacles, deserts, waters and mountains, a sense of common ancestry and togetherness remained alive in them.

Compared to the lower black races they encountered in the Near East, fle were proud of their high and noble descent. They called themselves all Aryans (Arii, Arja, Airja, Anja, Ariomani), also Aryans or Iryans, also abbreviated to In, i.e. children of God, children of the god of light Jrmin, the consecrated, shining, noble-born in contrast to the "children of darkness", as they called the lower races of people, Ar, also As, Al means the consecrated, shining, unique, cf. Al-pen - the consecrated heads; Ar the oldest, the first: Aryans therefore the oldest, the real "humans" in contrast to the dark human races.

Just as the German tribes, although of the same descent, have different names, s o the Germanic tribes that flooded the whole of the Near East were given different tribal names, which, on the whole, always mean the same thing and clearly indicate their high noble descent and Nordic heritage. In the Norse language there are often very different names for the same object.

Ladies of Germanic tribes in the ancient  
Near East

are: the Geten i.e. the good ones or lords and the Maffageten or lords-lords on the shores of the KaS- pian Sea and the Black Sea; in the whole of the Near East as early as "3000 years BC theSkytenv. Chr. theSkytenv.Askythen - Asensohn" or children of God; or S-koten Asensöhne

Ndb. I. Okrmanl high-mgichLctel of a lumerlkchen prletterfürken.

or S-Goths, which is thus synonymous with Getae or Goths: the Guti- \*)Kuten or Good, i.e. Goths in Gutium south of Lake Van --M-airi; the Teutones- N-airi at Lake N-airi (Armenia): the Aryans in the land of Ari on the banks of the Tigris; the Sum-erians-- Sum-arians east of it and in the Mesopotamian lowlands (Fig. 1); the Assyrians or Ass-urians, i.e. the Old-

\*) The Vuti are mentioned as early as 3800 BC in the Sumerian-Babylonian inscriptions, namely as guti namautim i.e. the "blond" or "bright" votes. A king Thidel (Thevdorich!?) of the "Goim-Wuti" takes part in the war campaign of the Alamite king Kederlaomos (Kutur lagamar) and the Sumerian Amraphel against the Israelite petty kings. (Genesis XIV)

sten Afensöhne in Astyria (Assyria-the Asenland, God's land of the Aryans); The Teukrians, a Kimbrian (German I) tribe that occupied the landscape of Dor (Thor!) in Palestine south of Mount Carmel in 1250 BC; the tribe of Dan or Danes (-The Ancestral Aesir) (cf. the Danes in Denmark) Danemark - Mark of the Ancestors, Gat or Goths, Aster or Astur in P a l e s t i n e , Man- aste-the men of the Aesir God's men in Canaan; the Babylonians, named after the Nordic-Germanic Walburgen or folk churches "Babylon", which built there and named after them; the Syrians - S-urians in Syria or Suri; the Mitani i.e. those living in the middle of the Armenian highlands\*); the likewise Gothic Midianites in southern Canaan; the Chatti or Cheti or Kethen i.e. Getae or Goths in the whole of Asia Minor, Syria and Palestine as far as the Egyptian border (Fig. 2, 3). As early as 1750 BC, the Cheta appeared as a powerful people and in the 15th century formed the great Gothic (Cheta) empire in Asia Minor and Syria. Numerous depictions, especially Egyptian ones, show the Gothic army commanders and other Getae as Nordic types; an Egyptian painting depicting Ramses II and the Ehta king he subjugated shows the latter as a Nordic blond. Other Getic warriors are, of course, of the semitic type; these were those who were subjugated by the Getae.

According to the ancient historians Procopius v. Caesarea and Jordanes, the Getae are to be equated with the Goths.

\*) Their kings bear Indo-Germanic names; their nobles are called Charri, i.e. arya, i.e. the noble ones, the freeborn, in contrast to the Anterwurst, the Armenians mentioned for the first time on the Darm inscription (-j- 486), whose tribal father Hayk is described in the inscription as a pure blond.

According to ancient Greek and Egyptian historians, these peoples had the main characteristics of Germanic-Nordic origin: blond hair and blue eyes. Blonde hair was regarded by the peoples of antiquity as a sign of the noblest (Aryan) descent. At the time of the migration of peoples, Visigoths and Ostrogoths and Alans - Al-manes - Alemanni lived north of the Caucasus and were driven westwards by the Huns. Nests of these peoples are the splendidly built, blond Georgians and Cherkessians in Caucasia, the already darkened Kurds in the Armenian highlands, the Malkars and Baikars north of the Glibur Mountains (descendants of the Germanic Alans), the Sphakiotes from Crete and the Taurians in the Taurus Mountains. after white Nordic giant Cimmerians; their name is found in the mountain name Lauern in Austria and Launen (Crimean peninsula), where the Gothic language could still be heard 100 years ago.

All the names of the peoples mentioned above indicate of Nordic-Germanic descent. Their bearers can be briefly described as the Germanic Goths of antiquity in Vorderafien. (Fig. 2 and 3.)

They gave some areas. Mountains. Rivers and lakes names which prove the Nordic origin of the Goths in the Near East, e.g. Arcadia i . e . Aria-Kadia - Aria-Kedia or the land of the Aryans or Goths in Persten: Iran i.e. Irian or the l a n d o f the Irians in Perflen; Ar in the southern Armenian highlands - the land of the Ar or noble men; Armenia or Aria-mania - the land of the Aryan men; Muciri i.e. Muciri i.e. the land of the all-destroying Aryans - also sons of the Iri or Aryans; Samaria

i.e. the solar land of the Aryans; Chetaan or Kerraan  
 i.e. Canaan, the land of the Goths; Ar-artu i.e. the land of the noblest Aryans north of Lake Van; Elam -Alam ö. i. the land of God and the holy shining sons of God (from AI^EI - the shining, exalted, one); A--ari and tVlus-asir, inhabited by Kethen or Goths, south of Lake Arumia, now called Lake Armia; the Kashi- ari-asiari mountains; the Ar-al mountains, the Ar-al lake, the Aria-vadi; Ar-arthu - the land of the people of the

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 norclichr typos.

Ar-art or oldest and noblest kind south of Lake N-airi (Lake Van); Kir-uri (from Goth. Kir, Sanskr. gir - mountain) - the land of the mountain-Aryans, mountain-Germanics; Mucri (from Muk - Goth. Mal - sons) the land of the sons of the Arii on the Laurus; Muc-ur-the land of the sons of Ars ö. i. the holy people at the mouth of the MI (Egypt) to the Dead Sea; Kutu - Gutim - Gotland in the Ge--

mountains north of Mnive (Fig. 2); the mountains Ararat - Arya-ratha - seat of the Aryan gods (the Olympus of the Asian Germanic tribes (cf. the expression "mountain of God" in the Bible); the mountains Hermon - Herman - Jrman --- Irmin - Jrminsberg (i.e. Gottesberg-Godesberg); the mountain Älwänd - mountain of the gods (the holy wall) in Armenia.

Many of the cities built by these Germanic Goths in the Near East also reveal the Nordic origin of their founders, e.g. Babylon, an entirely Nordic, old Germanic word, Mame for Nordic sun sanctuary, v.Papy-lon\*) --- castle of Papa or Bater (All-Father) cf. the German Mames Pappen- heim, Bamberg, Babenhausen Heim, Berg, Haus des Vaters (All-Fathers), Ar in Ehaldea on the Euphrates, Ard- das that which has become, Sendsch-iri, Aribua, Arivad, Arbad, Aredi, Arbella i.e. the city in which t h e Aryans worship their Baal-Baldur, Bela-Heim desBel oder Baldur, Erivan ---- Irivan Arivanthe floodplain of the Aryans, Guta-Gota in Mordbabylon, S-kutari-Gut-ari - the city of the Aryan estates (Goths) in Albania and Lesser Castes. Kisch-aria, Aroer in Palestine , Kir-uri, Germanir-Germanic city in the Taurus, Kirmankia, Germanika in Armenia, Chorma - Gorma Gorman — German in Palestine; old Roman Kadingir -----Gothic berg (from Kadin Kethen or Gelen-Goten and gir Verg); the current much-named Karmanscha - Gannansa — Germansheim in Persia or armansa ----^ home of the Armenians; Troja (from the Gothic troa -troan --drohen), thus Drohburg, Trutzburg; or from troi ---- three, (compare the city names Lrolleburg in Sweden, Drauburg, Truhen- dingen in Germany); Sidon - Jiusburg, Jion-Jius-

-) Ion-Burg is still found in the Belgian city name Arlvn - castle of the Aryans (the cathedral hill there).

bürg: Thyrus---ThhroL---City of the Norsegod Thyr; the same means Thür; the Scottish city Thurso (-os) and the Swedish Thuros--city of Thyr; the correct spelling would be Lhyrso sür Thyurus; Germani ----- city in Asia Minor; Asiu--city of the Argeist, founded by a northern consecrated flock (As-schar) emigrants; i.e. the temple castle with the three holy circles or terraces. The first builder of the temple in Asiu is considered to be Aspla n leader of a consecration spring of us-aus and pia^bia, via, (Old Latin vea, via-Jug) Old Greek wi.

3. c "n"" NedukiKinkilir" rrlgl ÄunhLU" lillich""

wei - Weg) ; Kutha ----- Guta - Gota Gotenstadt am Tigris Kadesch - Gedes - Gothic city on the Orontos; Bit Shattippi ----- (Bit ---- house, home) Chatten- heim, Gothic home; Mahaleel (from Mahal - painting city and el from Norse Al, also Phol - god of light), i.e. God's place of painting or judgment, which corresponds to the biblical meaning; Asdod - Asengut, the property dedicated to the Aesir, the gods; Maman-n'ari - city of the Aryan weather god Maman. Kirmansha-Kirmansa  
 — Germansheim; Sun-gur - Sonnenberg. Asia - home and land of the Aesir. Sippar (from Gothic fibja, Ahd. sippea - home of the Aryan clan.

The Nordic Germanic word Ar. Ar. Jr. or Ari is found in many ancient Near Eastern country, city and personal names, also in Palestine and also occurs very frequently in Nordic and German words, e.g. in Ari (Swiss canton), Aargau-Argau, Arhaus (Arhaus), Arsprung, Niyuarier (tribe of the Franks on the Rhine), Bojarier or Bajuvarier in Bavaria, Arimani-Armani or Garmani (as the Lombards called themselves in Mord Italy), Armin, the actual name of the Cheruscan prince Hermann, Ariovist, the name of the Alemannic prince, Jrmin or Irimin, Waltharius and so on. Germanic tribal names can be found in the Near East as well as in the Germanic countries of Northern Europe. For example, the name Chatti is also used for the Cold Ones (Gauts, Goths), at the time of Varus in Hesse; the name Scythian Goths is found in the modern spelling, Scotland originally S-cot-land or Gotland. Kuti or Gotland on Lake Van corresponds to Gotland in Scandinavia and Jutland in Denmark;\*) Ari in Armenia to Ari in Switzerland; Ketaland --- Getaland in Palestine to Götaland in Norway and so on.

Many personal names also have a Germanic character, e.g. D-arius the Noble, Sacharin, Ariach, Aria, Ariel. Ass-uri-bani-bal (- god - lord from the tribe of the Aryans); Sal-man-as-ar (from the Gothic Sal - lucky man - man; the shining, lucky man of God); Argur; Arms; Artha; Az-iri (name of an Amorite king); German; Siduri (name of a king of Ararthu); Sarduri (king of N-airi), Asus, Osa and so on,

°) In Nordic, G is often pronounced  
lik  
e I. The Berliner says jut instead of gut ,

Saul (a pagan god of the 4th century AD bears this name from the Gothic sauil - sun); Nuth - "the note", blond (cf. the name Ruthenians i.e. the needy blondes); Arpa.

As you can see, the connection between the Near Eastern Germanic tribes and the German peoples is undeniable. Comparative linguistic research has established that the language of the Near Eastern peoples is related to the Nordic-Germanic tribes. This is also the reason for their tribal relationship.

The Cretans and then the Philistines in Palestine were also of Germanic origin. They probably arrived on ships from the north and west and brought their own rich culture with them. Their giant warriors ( Goliath!) can be recognized by their peculiar Nordic helmets and armour. On Egyptian monuments, the Philistines show the classical, Greek, i.e. Germanic facial features. Their costume points to the Aryan north and their language was also Aryan. According to the excavations of recent years, their art was Nordic; it shows their peculiar art forms. Illustrations of their ships bear the well-known appearance of the Wickinger ships with the dragon head of the Mitgard serpent at the top. On their migratory journeys, they used rocky ox carts, like all Germanic tribes and even now the Germanic Boers.

As long as the Germanic tribes in the Near East were preserved unmixed with lower races, all the world ( Germanic world) had similar culture and religion,

Law, language and also literature. Today, remnants of the language of the Near Eastern peoples can still be found among the Germanic peoples of the Caucasus and Elbur, which can be regarded as remnants of the same language and are of a completely Germanic type. When the first Germans visited Perflen in the 18th century, they were astonished to find Persian so similar to German. It would be going too far to prove the similarity of their culture in detail.

Common to these Germanic peoples was the Germanic attitude, the use of the chariot, the type of weaponry, clothing and the use of horses. The mythology of all the Germanic tribes of Borderaflen, including those in Canaan, was pretty much the same and shows an extraordinary degree of similarity, even in details, with that of the Germanic tribes in the north. They all worshipped the sun or light god, Baldur (also called Bal, Bei, Vol), as well as the moon (31/. In honor of the sun god, pillars, altars and sacred groves, also called sroja castles and labyrinths, were erected, which became tribal sanctuaries, as in Nordic Germania (24-28). Laffar, for example, was the seat of the sun god and of the Fulbylonian sun cult; Mppur and Bela the city of Baal or Baldur, Sippar or Sinear the city dedicated to the sun god; likewise Lagash. Ancient cities of moon worship were Ar, (fig. 8), ArukHeborn, Haran. Nineveh (- Ninua, Nanua - city of the moon goddess, city of Armutter Nana-Anna.) There were also many such sanctuaries dedicated to the sun and moon god in Palestine, as recent excavations have shown and as we shall see later. Their sun god is nothing other than the germa-

nic god Wodan, Irmin, Nimin (Jr - Mi) Baldur (Vaal). The weather god, the old Norse god Thor with the double hammer, who travels across the sky in thunderstorms, was also found (as recent excavations on Crete have again shown \*) among all Near Eastern gods.

ftdb. 4. ver d "bv>onliche Meilergott tts-m-m mtt the 3 MMrichlen  
in the left and the voppelbsimmer in the "right.

tribes, including in Germanic Palestine. The Bible calls him Aimon or Aiman or Aaman in various places (Fig. 4). Thor had the same name in ancient Germany.

Antiquit. gtg. 19VV, p. 229

Everywhere among all tribes there is the peculiarity that, as among the Germanic tribes of the north, a worship without images takes place, as is also proven by the most recent excavations.

As with the Germanic tribes of the north, the Asian Germanic tribes initially had the father of the family, the head of the district, the prince or king as t h e i r priest. Only later did a special priesthood develop.

Closely linked to their worship of the sun and moon is the cultivation of astronomy, as with the Nordic Germanic tribes. Here as there, stone circles consisting of stone pillars were erected to mark the seasons. As excavations have shown, they can still be found today in the Anterior Aegean up to northern Scotland and Scandinavia.

The swastika (Fig. 13), also known as the sun wheel, which refers to the religion of Od-in, and the double axe of the Germanic god of thunder Thor (Fig. 4) a r e common religious symbols among all Germanic tribes, including in the Anterior Aegean and on the island of Crete.

The Nordic and Near Eastern Germanic tribes also have art forms in common. Throughout the Near East, including Palestine, one finds distinctly Nordic line ornaments, the Nordic serpentine line, the Nordic double spiral, on artistic objects, tombstones and temples. Drawings of Nordic labyrinths, the Nordic sunburst wheel (Fig. 31), for example on the tombstone of Salmanassar.

The Germanic tribes had brought the ancient Nordic runes with them from the north. A fairly widespread runic language developed throughout the Near East and as far as Egypt.

same system of writing. All Germanic tribes in the Near East, including Palestine, first used the ancient, clumsy hieroglyphic script, then the more developed cuneiform script.

The entire literature of the Near Eastern Germanic tribes shows great similarity in its content. The Old Norse sagas about the creation of the world, the fall of man, paradise and the Flood (Figs. 6 and 7) are common. Their traces reach up to 6000 I-

v. The excavations in the Near East and Egypt (Slephantine and Tel-amarna), including the library of the Assyrian king Assuribanibal in Nineveh and the excavated libraries in Gutha, Larsa, Grech, Babylon, Boghatzköi in Asia Minor and Knosfos on the island of Crete, have shown that there was a lively intellectual exchange and correspondence among the Germanic tribes of the Near East, including Palestine, as early as 2-3000 B C E . Cuneiform writing and the Babylonian language dominated the whole of the Near East including Palestine as early as 2000 BC. It is therefore easy to explain why the historical accounts in the Bible, especially the books of Kings and Chronicles, correspond in many ways with Assyrian and Babylonian historiography. The letters of the Geta king found in Lelamarna show that the Getae in Palestine and Syria had a lively correspondence with Babylon and Egypt. Babylonian legends were also used for reading purposes in Egypt.

All the Germanic tribes of the Near East were the same, as in Palestine and in the north of the country initially the free peasantry; the same applies to the constitution.

In the beginning, all tribes, just like the Nordic Germanic tribes, only had a loose confederation;

Then city kings gradually emerged, who expanded their power and landholdings through warfare. The development of the Near Eastern Germanic empires is mirrored in the founding of German states.

Common to all Near Eastern tribes, including those of Canaan, was the ancient Aryan land law brought from the north, which was wisely calculated to breed and keep the Aryan race pure. The land was the common property of all. It was sacred to the husband. The ancient Aryan land laws and also the Germanic moral law were summarized for the first time by the Assyrian or Gothic king Hamurabi (perhaps the Amraphel of the Bible (Genesis XIV) 700 years before Moses (Fig. 3). Part of it can be found in the Bible \*). The ancient land law mentioned in Genesis 25 can be found in Sumeria as early as 4000 BC. "The law was therefore not given by Moses", but already existed thousands of years before Moses among the Germanic pre-Afiatic tribes and is a product of Germanic intellectual work even before the light of history.

Heroic poems and religious songs are also The same is true of all the Germanic tribes of the Near East. They are the common intellectual property of the related peoples. Thus the biblical Psalms are extraordinarily similar to the much older Assyrian, Babylonian and Sumerian Psalms, if not taken from them. It would be inappropriate to describe the great Near Eastern culture of many thousands of years

\*) no law contains essentially the "Vrunbzüg" of the Nordic-Aryan Dodenrechtes. (L. Pros. Dr. Hans Fehr: "Ham- murabi und das seelische Recht." Bonn ISIS )

only to some Near Eastern tribes. They all played their part in creating it, including the Goths in Palestine. Various historians regard the culture of Assyria and Babylon in 2400 BC as Sumerian, others as Canaanite, others in Canaan as B a b y l o n i a n , others as Gethite. This proves that

Ndb. p. KSnlghsmursdi.

The borders of the Germanic tribes and their culture were as difficult to draw in Borderafia as they are in Germany today. Each tribe was the giver and the taker. The highest culture of the Near East was already 3000 years B.C. higher than the Slavic culture in the Middle Ages. The extent to which the culture of the Near Eastern Goths had developed can be seen, among other things, from the fact that they already had a highly developed system of numerals before Moses, the decimal system

They knew a calendar with leap years and, 3000 years before Moses, created a highly important socially hygienic institution, the seventh day of the week as a holiday, which the Jewish^ falsifiers of history naturally attributed to their Moses and their lahve. The thinking of the Goths from Sumeria to Canaan and Egypt was a mathematical-historical, a scientific-philosophical one, it bears a completely modern German character, because they were of the same blood with us. Pros. v. Pflugk-Hartung presents in his Welt geschichte \*) that a unified Aryan people in Asia Minor, Iran and India is not a hypothesis, but a recognizable historical fact. According to him, an extensive linguistic and religious unity of the Aryans still existed in the 17th century BC. According to the excavations in the Orient goes the Aryan culture Near East far back to the 7th millennium BC.

The culture of the Near East was a communal culture and no Germanic tribe could escape it, everyone remained in contact with it, everyone created it and the Germanic literature of Palestine is only a part and reflection of the great Germanic culture of the Near East, as can be seen in the Bible, and which is also proven by the excavations on the island of Gephantine in 1911 and in Knossos on the island of Crete. The relationship between Canaan and the Germanic Near East is similar to that between Switzerland and Germany. It is the same culture there as there. In Palestine, Nordic culture and Germanic literature were able to develop and survive in a peculiar way because Canaan was closed off on all sides and because the great

\*) Allsteins Verlag Berlin.

trains of the Gröberers mostly passed by the wooded mountain country.

Gradually, the immigrant Gothic tribes mixed with the peoples of lower race; "The children of God looked upon the daughters of men as they were fair, and took wives of whomsoever they would," as the Bible says in its succinct way. This led to a degeneration of the Nordic peoples, and the further south a tribe migrated, the more so. "The thoughts and desires of their hearts became evil." The earth became full of iniquity, and the consequence of this was that degenerate tribes were subjugated by Nordic tribes that had remained unmixed, and new states were constantly emerging like new growth on dead marsh vegetation. Another consequence, however, was that due to the mixing of the races, the diversity of the Germanic tribes in the Near East in terms of language, culture, customs and law grew ever greater, depending on the amount of lower-race blood mixed in (Baby Ionian linguistic confusion), and that some of the Germanic tribes that had migrated gradually disappeared from the scene of history, perishing, i.e. they were transformed into lower-race, light and dark brown colored, physically, mentally and morally inferior peoples (Arabs, called "Ari-abi" by the ancients, Semites, Egyptians), Depending on the stronger admixture of dark-race blood, the decay and solidification of their culture proceeded more rapidly. Where new waves of Germanic peoples did not flow in and lighten the blood, where they were not able to breathe new life into the culture, there it stood still, as in Egypt and India, because the dark-colored peoples were able to replace the darker ones.

were hundreds and thousands of times superior in number to the light-colored, aristocratic Aryans. It is true that far-sighted, enlightened thinkers and leaders of their people foresaw the hopeless sinking into the black tide; they also tried to stop the decline through strict, very wise caste systems, as in Egypt, Persia and India (see the Code of Manu); but in the long run it was in vain. The race of the consecrated, the noble, the brilliant, the sons of God sank into the waves of the surrounding black sea and with them the brilliant Aryan culture, which we still marvel at today as the old "Oriental"(U). A gruesome fate, the death of the peoples, came upon the Gothic tribes of pre-Eaerasia, the punishment for original sin, i.e. for mixing with the black human races! Gin shattering flame sign for their Germanic tribal brothers in M o r d l a n d , who are on the momentous path of mongrelization, i.e. mass degradation and thus racial death! Only racial purity and higher racial breeding can save us Germans and Teutons from a similar fate. Iosua's words of great importance (Iosua 23, 12 and 13) also a p p l y to us Germans. It is the focal point, the be-all and end-all of all political wisdom.

At that time, the same process took place in the Near East as during the historical migration of peoples. The Germanic tribes in the northern mountainous regions of the Near East survived the strongest and longest, because they were the purest, as the cold climate meant that no or few blacks lived there, for example in the Caucasus to this day, in the Ararat Mountains, in the Laurus, in Lebanon and in mountainous northern Palestine. You can still find blond blue-eyed people in these regions today.

Bolk remains and Germanic long skulls in ancient grave dolmens of Nordic origin (Fig. 1).

For thousands of years, however, Germanic hordes continued to flow from the north through the passes of the Caucasus to the south until historical times. The history of the Germanic tribes is a continuous migration and colonization throughout the world according to the words of the old Germanic history and legend book Mos. 1: "Fill the earth and subdue it."

Eyrus had to fight against the invading Gelenians and Massagetes. In 716 BC, hordes of Cimmerians and Scythians invaded Assyria from Germany together with Trier and Leukrem. King Sargon died in battle with them in 705, about which Isaiah sings a lively song of joy (Jeph. 14, 4-21). In 670 Assuribanibal had to fight against new armies of the Cimmerians under Theuspal (- light god). In 650 they plundered Spheesus. Sal-manafar occupied Samaria in 722 BC. Samaria with Goths (given the insulting name GUTI - Gojim(- Go ten) by the Jews) from Kutia on the Vanfee (N-ariafee) and a few centuries B.C. Galatians or Celts invaded Samaria.

--Gallic -Gallilaeans in Asia Minor and Syria. The Odyssey X 82-86 and XI names the homeland of the Kymmerians as the Northland, where day and night hardly differ ; (cf. Kimrisha in Sweden, Ehimmerland - Kymberland in Denmark, Kimberley and Cumberland in England). Greek writers refer to Scythians and Saks (Saxons!) as being synonymous with Kimbers (Kymbers!) and Shatten or Kethen (Hittites!)

- Goths (fig. 10). Such came as early as 2240 BC. "from Babylon and from the reports of the Bible and according to pre-

According to historical research, the people were already in Canaan (Ketaan) in the Stone Age. According to the Greek historians Diodorus, Plutarch, Strabo and Posidonius, the homeland of the Cymmerians is Germany and Scandinavia. This agrees with the Bible. The Crimean peninsula is named after the Cymmerians.

Ndd. 10. <6oth!kher) yettititche warrior wii <ler Sphmütze  
and Sem KurÄchivertc Her Skythen (Srken) us c-inre and LulwSrts gedSgenen  
kergfchuhen, c-mre and shield. <ILO0 v. Lhr.)

One can therefore say that the whole of Borderafia, in particular Canaan, is a Germanic cultural land and has been settled by Germanic Goths since 10,000 years BC. \*) with Germanic Goths and therefore the local culture of the

\*) see also page 29.

The Germanic culture is a thoroughly Germanic one. However, the culture and scriptures of the biblical Palestine were created by the Germanic tribes long before the Jews, but were passed off by them as their work through an unbelievable falsification of the Bible and world history. The latest excavations in the Near East, Palestine and Egypt prove it. A small example of how history was made by the Jewish priests to glorify their idol god Yahweh and to glorify their power: according to Assyrian history, Sennacherib had to give up the occupation of Jerusalem because northern hordes invaded his country. So the Jewish priests falsify history: Their god Iahve, through their intercession, killed 180000 men of Sennacherib (Old Norse - his army) in one night by an angel.

You are not only able to view the complete

The Jewish priests did not only prove the context of the culture of Canaan and its Germanic nature from the results of historical and archaeological research, but also from the Bible. The Jewish priests falsified much of the literature of the Germanic tribes in Canaan for their own purposes, and also skilfully concealed the forgeries, but not so skilfully that they could not be recognized as such.

The Bible itself is supposed to be a witness that everything we revere in the Bible comes from our Germanic ancestors in Canaan and not from the Jews who oppressed our tribesmen in Palestine, appropriated their culture and even their Nuhm and

Mamen Jsraelites \* ) have stolen t o t h i s d a y . ...,

May the Bible itself, this in its best parts venerable monument of ancient Germanic racial culture and Aryan spiritual life, help to chase away the old impenetrable poisonous fog that h a s covered Germany's regions for two millennia and break the chains with which the Germanic states are bound.

So what does the Bible say about the origin of the giant non-Jewish inhabitants of the land of Canaan and about the origin of the culture there?

According to the Bible, the first humans are "children of God", "sons of God", and live in the seat of the gods in a paradise, i.e. in the Asgard (as - a god, gard - garden) or Midgard (garden in the middle of the world) of the Greek doctrine of the gods. The Bible also refers to heroes and mighty men (princes and kings) as sons of the gods. (The Germanic kings called themselves Aesir - sons of God.) (Mos. I.) The apple tree in the Garden of Eden (Sduna-Jduna, garden of the Germanic goddess of fertility; its 4 streams (the Aheimmündung arms?) correspond to the 4 streams of the biblical Eden) also points to the Germanic-Nordic homeland of this legend; for the apple is a Nordic plant that does not thrive in the hot southern regions. In Asgard or Midgard, the paradise or Eden of the Bible, live the Aryans or children

\*) In Saxony there are ancient farming families who bear the pre-Christian and pre-Jewish name Israel.

God originally with üen Äsen or with God together in complete accusation and likeness to God.

They had not yet become acquainted with the children of men.

i.e. mixed with lower, animal-like South Pole human races. When this sexual mixing occurred, the state of bliss, sinlessness, guilt and purity disappeared. The children of God, the sons of Asa, had partaken of the tree of knowledge in the middle of the garden (Fig. 6). This tree is after

fidd. S. Der LünÄenia! nach "tttdsvknllchrrr vsrkelung (cs. Los-1000 >. v. woics).

in Germanic mythology, the tree Iggdrafil or the world ash tree. It is the tree that signifies the self-consciousness, the self-recognition of man. Now the children of God realized (they knew) that they had committed a great sin by mixing races and had sinned grievously against their God and against his racial law. They were ashamed of the unnatural gratification of their sexual instinct and the bastardization of their noble blood and hid themselves in the garden out of shame before God. As a result of racial mutilation, the next generation became physically degenerate, morally feral, inferior, full of Ber-

and evil deeds; the earth became full of iniquity. Original sin came upon the Aryan race.

Interracial mixing always results in the physical, moral and spiritual decline of a superior people. God visits this greatest of all sins on the children, and so the sons of the Uses were expelled from God's Garden of Eden as punishment for their sexual aberration, and the Cherub (- the Valkyries, Walcherubim, Valkorubim of Wodan) no longer let them in (Mos, I. 3.) Bad times came for the race that had been enervated and de-moralized by miscegenation. The Aryan (Adam - poor man, noble man) could no longer maintain his rule over the subjugated dark-race population, which was multiplying faster than he was. He now also had to work hard, he had to cultivate his field himself in the sweat of his brow. The white Aryan woman, however, had to bear her children with pain, because in a mixed-race marriage, childbirth is always painful and life-threatening. Thus

Eve (- Armutter), who had committed the great sin of giving herself sexually to dark races, was punished for her mortal sin with expulsion from Asgard and with pain. As the now wife of a Mederrasflgen, she was no longer the frouwa or Sarai, i.e. mistress or princess, the equal wife of the Aryan man, but the slave of the dark-race man: "He shall be your master, and your will shall be subject to your husband!" was the curse of the ancient Aryan God, who threatened Aassenderbastardization with severe punishment and fulfilled it with Eve, i.e. the Aryan daughters.

According to the old Germanic, i . e. biblical view, the serpent in the Garden of Eden is t o blame for this great misfortune of racial mixing and degradation, which always means a world-historical catastrophe for a people of a higher kind. the old Norse Midgard serpent, which drags the sun down into the underworld during the winter months and holds it captive there until it rises again from its winter grave in the spring after three dark months at Easter (Ostara), after the serpent has been defeated by the sun god (Marduk among the Babylonians).

As a result of racial bastardization, different children (peoples) emerged, as is still the case today. The Aryan descendants turned to agriculture, were calm and sromm, sedentary and peaceful; the Mederrassigen, on the other hand, were inactive, living from trade and hunting, vengeful, southern-passionate. Frequent fratricidal and civil wars broke out: Cain s l a y s his brother Abel. For the slain Aryan Abel, Adam receives the superior son Seth, who, a c c o r d i n g to the Bible, "was in the image o f J r m i n (Jri - mins)". Murder and death rage in the resulting mishmash of peoples, as has always been the case in world history when a higher-race people is mongrelized.

The bad consequences of the racial mixture became ever greater; the children of God, the Aryans, ^forgot their origins. Custom and religion, took dark-blooded (Reger) women, "children of men" as wives, "which they wanted". The racial chaos, the racial separation and with them the immorality, "of the people

Malice" grew ever greater, and "all the thoughts and desires of their hearts became evil forever", so that the race-conscious Aryan was overcome with disgust at the great flood of disgusting, physically, morally and spiritually depraved, unattractive offspring.

Ndb. 7. vödvlslnkchc ronlrk! mtt <lcm saiulklltdrrchl. (SOS-1000 I. 0. Molcs)

When the wetness corruption had reached its highest point, a world catastrophe befell the unfortunate peoples. A final ice age (Great Flood - Deluge, \*) (Fig. 7), combined with exceptional

\* According to Dalian's ring theory, the last of the dark rings surrounding the earth must have fallen on it and caused the ice age. The Aryans' memories of Liese's time of horror found expression in the Lündflut saga.

the usual frequent precipitation cleared with the resulting  
 uselessfodder thoroughly which was regarded  
 by the survivors as a just punishment for the sin of  
 miscegenation. The strongest people, the Aryans,  
 supremacists: the Ice Age, and Noah, according to the  
 a n c i e n t Aegean heroic song of Hafisathra and Gilgames  
 the tenth king of a dynasty of Archaldaea (Archaldium -  
 Arkadium - Arar- cadium - Arkedium or Argotenland)  
 r e s t o r e d the ancient racial-hygienic law, the old covenant  
 of God, forbade miscegenation and built an altar to the  
 Lord, i .e. he re-established the ancient Aryan worship.  
 again (Mos. I. 8). On thisalso rested the  
 blessing of the Proto-Germanic god: "be fruitful and multiply  
 and fill the earth and subdue it" (Mof. I. 9). The Aryan king  
 Noah - Hafisathra, about 4000 years B.C. had his castle  
 (Old Norse and Scottish arc - ark) at Ararat-Aria-rata, i.e.  
 seat of the Aryans and Aesir, the supposed mountain of the  
 gods of the Aryans living there, Noa-Hasisathra is an old  
 Gothic national hero: his epic is the most remarkable national  
 epic, the greatest of all human poems. He is destined to save  
 the Aryan human race and, as a great statesman, rescues  
 his Aryan people from the flood of the Lower Russians with  
 the help of a new constitution, by taking refuge with fine  
 Goths in the cold, inaccessible Ararat Mountains, which the  
 Blacks hated for their climate. Ararat Mountains hated  
 by the blacks. His epic is poorly modeled on the  
 biblical story of Noah.

According to I, Moses 10, those who came from Noah were  
 Nations Iaphet (Japetus d. i. Jupiter, thus **god**

Only the people of Iaphet (Iusipeter, Asipeter in Germany) remain pure, remain pure Aryan and sit on the mountains of Ni-ari and Asi-ari (Kashiri Mountains) in the north. The peoples of Shem and Ham are described by the Bible as mixed peoples who occupy the south. Iaphet therefore receives the blessing and the promise that he will overcome the other peoples, that he will dwell in their tents and that Canaan will be his servant. The fulfillment of this promise, which is based on natural laws, is proven by history and the present.

Iaphet's sons i.e. those descended from the Aryans According to the Bible, the Gomer (Assyr. Gimri Gimirai, i.e. Cimmerians), whose homeland was expressly **d e s c r i b e d** by the Greek historians Strabo, Herodotus (who also calls them Scythians - S Goths) and by the Talmud - Jerusalemi and in an Egyptian Tell-el-amarna letter (1500 B.C.), as today's Germany and Denmark. They were expressly referred to as today's Germany and Denmark, and had already flooded the Near East with Canaan before Moses in a recurring wave of peoples. Ezekiel (38) still knows them as a powerful people. The invasion of the Danes coming from huge Cimbri (Gimri Gomer) in the Roman Empire in 102 B.C. (a Danish king of the prehistoric was called Gormer). To the sons of Iaphet are also the Magogs (according to the Bible in the far north of Scandinavia, "at the ends of the Middle East", the British-Danish-Scandinavian islands), the Madai (Weder), Iaphan, Jubal, Mesek i.e. the Mosch people of the Greeks, and Liras (people of the Old Norse god Thyr). Liral is described as a "master of ore and iron".

This also proves the origin of this people from the north, as the Germanic tribes are demonstrably the inventors of bronze and iron. The As-kena (Germanic peoples of the north, also according to the Jewish historian Iosephus) are also referred to as sons of Gomer, i.e. as the tribe of the Germanic Cimbri -kinder, from Asken - Abbreviation of Äsen and northern dialectkend-kina - children with the d. See the word Scandinavia (from S ending of the preface Asken and Kenavia - Askenavia, Land of the Ascanians or Askenians of the Ashen children; cf. the princely dynasty of the Ascanians in Brandenburg). According to Homer, a leader of the Phrygian Ascanians was called As-kanios. Iaphet's descendants are also called the Riphath (Ripuarians) and Thogarma i.e. Germanic tribes of Thor (cf. the name of the city Ehorma - Gorma - Germani in Palestine), Related find perhaps the Tochars, who created a soft with a peculiar culture and West Indo-European language on the border of China as early as 160 BC; perhaps also the inhabitants of the kingdom of Lugrifch north of Assur, 1000 BC.

Of the tribes of the Aryans, who migrated from the poor highlands further east and south to Egypt and were less racially pure than the Aryans who remained in the mountains and in the north, the Bible mentions, among others: The Assyrians (As-urians), Jidonians (from Zius, the Nordic god of the Germanic peoples) Hittites\*) --- Ketes (Figure 10),

\*) The astrologer Frdr. Hrozny has succeeded in proving with absolute certainty that the Hittite language is of Indo-European origin.

Egypt. Ketha, Geber, i.e. the same term for the Goths in Canaan, who are depicted on ancient Hittite-Gothic monuments with the characteristic Suevian head and who, according to Egyptian reports as well as Egyptian pictures, appear blond, blue-eyed, slender and long-skinned, i.e. pronounced German. Their appearance on these ancient monuments corresponds completely to that of the pointed, obese Cimmerians and Scythians (fig. 10); then Iebufites, Gmorites (from the Old Norse emoz), the blond Edo-mites, whose progenitor Esau is expressly described in the A. T. as reddish (blond sadmoni); Arki - Ariiki (probably N°arii in the near of Ar), then Arvadi (Ariavadi in Perfia), the Jemari - Semari - Sumari - Sumerians, the Elam, Assurians, Arphachsad - Aria pakschad (Persians), Ludi (Lydians), Aram (Uriam, Araimanians), Amorites and Midianites as descendants of the Gothic king Lot from Gutia

--- Gotia in Armenia (Ariamania). These are all Ario-Germanic tribal names. It is significant that the ideal of beauty in the non-Jewish Song of Songs, which is Germanic, is found in white skin color, golden hair and blue eyes.

The Bible therefore also expressly testifies that the peoples in pre-Asia and Palestine, i.e. their culture-bringing master class, were of Aryan descent and had immigrated from Scandinavia (Dhogarma\*) according to their Germanic mythology find. This is consistent with the results of the prehisto-

\*) Germany must also be counted as part of Scandinavia.

(cf. Ezekiel chapter 38), where the mighty military power of the Germanic tribes in the Middle Power Lands - Murder Lands is spoken of). Ancient paintings in Egyptian tombs show us the Ru- tenu, 1700 BC. (i.e. the Votes, blondes) and the Amorites, 1500 BC, (Egyptian Amar or Amaour) Hittites (Goths) and Philistines with white faces, blue eyes and blond hair, thus as true Germanic tribes. A Hittite - Ketic (Gothic) king's daughter Giji, whom the Egyptian king Amenophis III married, is depicted with blue eyes and blond hair. T h e Bible itself calls a tribe in Canaan the blond Horites (from the Hebrew chor - blond). Ehorim - the blondes. According to Penka, the Amorites (called Amurra after the cuneiform tablets of Del el Amarna) are Horites in the mountainous region of Seir. Vefaimites, "the people of these", Zanzummim and Iebusites were, according to Penka, tribes of the Germanic Scythians, who immigrated to Syria and Palestine five centuries before Moses and erected the burial dolmens found there.

Egyptian history tells us that the Egyptian king Ramses II Chetaland, i.e. more correctly written Getaland, Götaland < Palestine) around 1297/96

v. Chr. because of the brave resistance of the

The Gothic Germanic population, equipped with iron war chariots (f. Fig. 31), was unable to conquer the Gothic Germanic population and therefore had to make peace with the Gothic prince Ketha - GSta. The peace treaty on a silver tablet is still preserved. It speaks explicitly of the Chetaland of Canaan. According to the results of the latest excavations in Canaan, the Goths already had a high culture there before Moses.

Despite the restoration of the ancient racial laws for the preservation of the race by Hastatra- Roah, the bastardization with the children of men or the children of darkness has increased. Language", customs and religion deteriorated and the people became more immoral, their language much interspersed with words and sounds of the lower-race peoples subjugated by the Germans and merged with them. The result was a "Babylonian confusion of languages". New languages were formed, a process similar to that of the historical "migration of peoples".

Ndd. S. "utne Äer gothic StrÄ llr >n cdriäkü.

The pure, dogma- and image-free worship of God by the Aryans degenerated into the fetish and demon beliefs of southern Negro peoples. Coexistence between the increasingly diverse peoples became unbearable, as the beautiful legend of the Babylonian confusion of languages suggests. No one understood each other's language any more; the originally Germanic customs, language and religion were mixed and corrupted.

Then Abram, (Aberahn - the oldest ancestor) a Germanic tribal prince from Ar in

Chaldea, (- Madia. Getanland, Gotenlandl), according to the Book of Sirach 44 a Germanic king, as also Enoch and Noha, after his father and a part of his tribal companions had paid homage to the disgusting goddess and fetish service of the subjugated Negro peoples and had abandoned the one eternal God of the Aryans, to put an end to the intolerable (condition and to move south with his small tribe into the already known, but still sparsely populated, secluded land of Canaan, which was therefore extremely favorable for his purposes, and to form a large Germanic nation there by keeping it free from mixing.

It was to remain faithful to the old Germanic god and old Germanic customs and ways. And indeed, as the Bible tells us, his descendants founded a thoroughly Germanic culture, as will be demonstrated in the following chapters.

Abram (the name Abram is often found in ancient Germanic, ancient Babylonian and ancient Egyptian texts) himself was thoroughly Aryan in his views. In Canaan, according to the Bible, he encounters various tribes of Goths: Hittites Keter - Geder

i. e. Goths, Dan - Danes, Aesir - As-arias, Horites

i.e. the blondes.

Abraham dwelt peacefully among them, first in the grove of More (forest moor), then in the grove of Mamre at Hebron-Kirjadjarim, i.e. at the seat of the Aryans, on the mountain that bore their sanctuary. "He preached there in the name of the Lord", i.e. he sought to preserve the Aryan way, discipline and customs among his people and the tribes related to him.

"He also built an altar to the Lord", i.e. he sought to restore the worship of the Aryans and sacrificed according to altar custom as Kömg and high priest.

M Abram endeavors to keep his people purebred. He drives out Hagar and Ishmael, i.e. he chases all bastard peoples southwards and ensures that his descendants keep women from the north, from the pure Aryan race. He wants to strictly uphold the Aryan racial laws: then, according to the old Norse promises, he wants to become a great people through Jsak, i.e. through the son of his Aryan wife S-arai - princess, mistress. Consecration. Noble-born. If the descendants of Abram adhere to this Aryan Rajfen law, the most divine and most important of all laws, then their descendants will become like the sand of the sea and rule the world. After Moses I, Lot also i m m i g r a t e d t o Palestine with Abram. According to the Bible, he was also a Germanic Gau king from the region of the Gothic (Hittite) Mitani. From him descended the blond, blue-eyed Amorites and Midia- nites, warlike Gothic tribes and excellent farmers. Gin tribe of the Amorites were the giant Gnakim (i.e. the only ones, the chosen ones).

Abram is a contemporary of the Uraldean king Kuturlaumur. He knows Las Land Vorderaflen from the Armenian highlands all the way to Egypt and maintains contact with his northern tribesmen. The same relationship continued in later centuries. The prophet Ezekiel knows Assyria (Assyria) and praises its beauty and fertility (chapter 31:3). Ionas travels to the Assyrian relatives in Nineveh to preach there. Iesaias knows the temple of Iuden in Egypt (on Elephantine) with its fine gates (Ies. 19. 18. 19). There was a lively exchange of writings and trade between the Israelite-Gothic kings and the related

North, as history, archaeology and the Bible prove. This clearly confirms the assertions of historical and archaeological research that the Israelites (from Israhel - Asrahel and Ishrahel, i.e. the shining ones, i.e. the excellent sons of the Aesir, in contrast to the dark-colored, low-colored and Jews) Germanic-Gothic tribes and not Jews, who immigrated from the north and created a high, peculiar culture in Canaan, which was later falsely claimed by the Jews as their own. After the Babylonian captivity, the racial antagonism between the Jews and the northern inhabitants (Samaritans and Galileans), whom they had brought into economic dependence, was so great that marriage between them was considered impossible. With a healthy mob instinct, the Germanic inhabitants sought to oppose the return of the Jews from Babylonia and to prevent the rebuilding of the Jewish capitalist stronghold of Jerusalem. IV2 centuries B C , the racial difference was still so profound that the few Jews who had immigrated to Galilee were led back to Judea by the Maccabee Simon. Galilee was therefore still Jewish 150 years before Christ. Until the time of Christ, the sharpest racial antagonism existed in Palestine. "The Jews have no fellowship with the Samaritans", the Samaritan woman confessed to Jesus at Jacob's well. The Jew looked with disdain at the Germanic Samaritans and Galileans. "What good can come out of Nazareth" was the saying of the Jews. Therefore Herod Antipas neither by threats or promises could Herod Antipas succeed in attracting Jewish settlers.

for the city of Liberia, which he founded on the Sea of Galilee. The racial contrast can be traced from Bon Saul to Aerobes. The Germanic Saul succumbs to Jewish deceit and perfidy. Ierobeam wants to free the Germanic Morden from Jewish interest bondage. The battles between the northern and southern empires rage incessantly, their root cause always being the racial difference between the Nordic culture bearers of Palestine and their well-funded Jewish oppressors.

### III.

#### **Germanic (Aryan) name" in the biblical" Ka "aa".**

Many place and personal names indicate the Aryan descent of the non-Jewish Israelites.

The word nor dic word Ar, Ar, also As, is found in many names. The meaning was explained under II,

Aria or Aria, also Ina - the chosen ones, the people of the noblest descent, the masters, the god-men, the people of God or children of God: this is what the Germanic tribes called themselves. Aryans, Arameans - the Germanic natives of the land who were hated by the Jews were called Arameans. The name Aramaeans is synonymous with Armani, Arimans, Germanic tribes. These were the Gdel people of Palestine who adhered to the god of light; they were the forerunners and followers of Christ. The word Aria or Arian or Ar and As is often found in personal, district and place names, e.g.: Asur - As-ur; (- the ar god) Sach-aria; Ass-aria - god of the Aryans; Bach-urin; Nsriel - aseriel; Gess-uri; Kis-aria - city of the Aryans; Asam --- Asenstadt or Asenheim of As-Asen and

Old Norse a -i-- ha(m) ----- home; Samaria -----the grazing-home of the Aryans, from Asham - Aryans; Beth-saharia — House or grove of Saharia; J-airs - J-arias — Aryan city (this was a Germanic free city); Kiriath-je-arim - city of the Aryans in the forest or forest city of the Aryans on the mountain; Neb-Aria; J-ur i.e. in Ar; Aroer - Arians; Ar ----- City of the Arians in Moab (ruins of this strong Germanic fortress still exist).

A city near Jerusalem bore the name Gezer or more correctly Geter. But the Goths were called Geter. More recent excavations have established that Geser or Geter was the site of a Germanic sun sanctuary as early as 1400 BC, the most important of those found to date, and was a very strong fortress that Solomon was unable to conquer, but had to be conquered for him by his father-in-law, the Pharaoh of Egypt. A city in Palestine was called Gath - Got, and the name of the tribe of Gath is probably the same as Got, cf. also Dan.

Various compound names of cities have the word bet (fumeric and babyl. bit) - house or home; e.g . Bet-ur - Arhaus or Arhaus (compare with Arhus in Denmark), i.e. house of the Aryan. Bet-saharia - house or home of the Saharia. Bet-shemesh - house of the sun, temple of the sun. Bet-aras - Bet-arias ----- Aryan house, Bet-lehem; Bet-rima ----- House of the god Naman. Bet-Haemek - low house. Bet-arba - Bet-ariaba Aryan house. Bet-el Aroer — House of God of the shining Aryans. Bet-Hakerim - vineyard house. Bet-gubrin - free city, city of heroes (according to the Bible, giant families from the family of the Emims lived there).

**SO**

Various towns and mountain names point to the sun worship of the ancient Germanic tribes and their habit of gathering on mountains within the sacred circle, e.g. Adummim - meeting place on the mountain: Adummim - meeting place on the mountain. Kirjath-bal - sun place, mountain home of Bal-Baldur, miz-pa - place on a high mountain on which a Germanic sun sanctuary stood. Si°loa - sun fire, from the Norse Si - sun and loa - lohe, fire. Si-chem — Si-Hem Sonnenheim from Si - sun and got. heim - home. The heyday of Shechem fell in the pre-Jewish period and in the heyday of the Nordic Bronze Age. (According to the excavation results of Pros. Sellin and Psaschnicker.) Bal-ad - moon city: the calculation of the new moon was carried out there. Asta-roth - sun wheel, sun castle, often also sun right from ruoth - the right. Bet- schemesch - sun house. Bet-bal-meon - my bal- dur house. Gil-gal - stone circle. There was an ancient sun sanctuary of the Canaanite Germanic tribes. But its significance later. Labor - sun sanctuary. Saraim. Kir in Moab - mountain sanctuary, sacred circle, ningwall. Kiriath-je-arim - the holy mountain city, the mountain sanctuary of the Aryans. Kiriath, also Kiriak, Kiriake (Celtic Kerek, Kerk, Scottish Kick, from which our "church" is derived) was a sacred meeting and burial place surrounded by ramparts and a place of refuge and defense, which also contained the sun sanctuary dedicated to God, the altar and the stone circles, the old Nordic sun labyrinths. Every district and every community had such kiri or kiriak. In their place, Christian churches were built in Germany in the Negel.

The "Kännel" was built in the middle of the mountain, taking its purpose and place from the pre-Christian era. Cf. also "Kännel" - Kar-mal - the sacred mark (stone circle, altar) on the "top" of the mountain. The old Germanic Kar-Spitze is found in hundreds of mountain names in Europe and the Near East.

Other names from Palestine of Germanic origin: Jericho - Irico or Srico - the castle of the Goth Erik. Jerusalem - Jri-salem (from Gothic sal - happiness, em - home) - city of happiness or home of happiness of the Aryans. Salem - home of happiness. Silo (from fil, sol - sun and ion - castle) - castle of the sun. Asan

— Asenstadt. Sunan (from Gothic suna - sun) sun city, sun home. Naa-ratha - N-aria-ratha - seat of the Aryans; Adami or Adama - Armensch - city of the poor. Jidim - city of the gi - TiS - Jius. Ajalon - Arialon - castle of the Aryans. (Cf. Arlon - Arierburg in southern Belgium). Rimman - Goth-Mimman - City of the German weather god Ramman. Arad - Ariad - City of the Aryans. Gilead

— Sacred place of the stone circle. Endor (Gn-Thor? Gin God?). Ehorma - Gorma - city of the Ger manes. Hermon Mountain of the Germanic god Hermin - Jrmin. Manasseh - the men or men of the Aesir, i.e. the Aesir men, the descendants of the Aesir. Gideon - Godeon - castle of God and the Goths. Mama - place of the Germanic weather god Mamman (Fig. 4). Thyrsa - ThyrS- heim, city of the Germanic weather god Thyr, capital of the kingdom of Israel. Dor and gate city of the Norse thunder god Thor. Galilee - Galata

i.e. land of the Galatians or Celts, walled in the 3rd century B. C. ; Kedes --- Gedes City of the

Geteil or Goths. Kiriath-arba (from Old Gothic ktr; kiri -- mountain, place of feasting, place of judgment, place of sacrifice) - sacred assembly place of the Gothic giant king Arba. Kiriath Bal - the holy mountain of the god Baal (Baldur). Rammoth - mountain of the gothic weather god Ramman. Midian Midiani - Mitani, Gothic tribal name. Mountains Ierim - Mountains of the J-ariim, the mountains inhabited by Ariem. Kiriath - sacred mountain castle. Ierim - Aesir - Aesinstadl - Mount Baal - Baldurberg. Bela - home of Bel- Baldur, Balath Beer - well of Baal. Thanach (an entirely German name). Geöera - Geten or Gotenstadt, Gotenheim (a - ham - heim). Gederoth  
 Gotenburg, also Gothenreuth perhaps Gotenrecht, i.e. court of the Goths. Megiddo (from Gothic Magido) --- Magdeburg. Jion - Castle of Jio or Jiu, Mus. Investigations have indeed proved that Jion Castle, which was conquered by the Jews only 500 years after Moses, was a mighty Nordic castle. Kedenoth Gödenoth - Gotenburg. Archi-Astaroth (from Gothic arch or ark - castle) - castle of the right of the sun god. Galilee - Gojimpläa (from gothjim - Goths and loa - forest), i.e. the forest of the Goths. a very densely wooded area.  
 Canaan from Kanaan - land of the Kena, Kina, \*) Kinites, i.e. the children of God - Askana (see Chapter II), from whom, according to ancient Jewish secret writings, the Germanic Alans - Almans, who were still living on the Ararat during the reign of Alexander the Great and the Roman Emperor Titus and who moved westwards with the Huns in 375 AD. Hanna --- Charma - Garma - Germanenheim. Lake

a dialectal expression for children still used in Germany today.

Genezareth - correctly spelled Kinareth-Kinaroth; (there is also a city of Kinareth in Sweden!) - probably the lake surrounded by the cities of the Kena, Kenites, more correctly Kenareuth (where the Goth. As-kenas cleared the forest (Ioa). Nazareth-Nazaroth

-- N°asaroth - the city of the Asen, the city of the "shining ones", the chosen ones, the nobles (the N' is the ending of a prefix, still used in Gothic-Germanic dialects). Also Asenreuth, where the sons of Asen cleared the forest, or Asenrecht from ruoth-Recht. Mount Israel (mentioned in Egyptian history even before Moses!) and according to Iosua 11, 16 undoubtedly a pre-Jewish name, from Isra --- Asra and el - al, i.e. the mountain of the noble-born, the white. The cities of Adama (Ios. 19, 36.) Adama (I.Mos. Ch. 14, 2 and Deut. 29. 23) and Adami-Nekeb (Ios. 19, 33) are reminiscent of the old Germanic word Adam - human, Armensch, Adama - human, Armutter. In contrast to the blacks, the Ger men called themselves "people". The 3 city names listed therefore definitely name Germanic peoples as their founders.

Gath - Gad: city of the Goths. The name Gath has the same linguistic root as the closely related Goth. Gothi, Gudja (head of the district and temple among the Goths), Gudja - Kuthia (the Germanic chief priests among the Sumerians), Gothen (people of the noblest, best, chosen, lords), Göten - Geten - Kethen - Scythen - Jytun - Kalten (Gadden). Chattuari - Ehrten - Eheta - Kittim. Goths were the names of the Icelanders' district and temple rulers who performed the office of priest.

Aster: either means as-ar - asaria, i.e. the chosen sons of the Aesir, or is connected with Aeshears - Aeshears - Gschenpsähle. In ancient times, the Ger men paid homage to the custom of planting a stake from the graves, the symbol of the world ash tree, like we Christians do the cross, and sacrificing on it. It is even more likely that aster means asshar, i.e. the multitude of branches. Asschars or Gottesfchars were the name given to the consecrated springlings of the North Germanic tribes, who migrated south from the holy mountains every spring after holy consecration and had to look for a new home there to prevent overpopulation. - See also Jstaschar - Asenschar.

Ashtaroth - the place with the gravestones and horned gfcen poles. The heads of the sacrificed bulls were immediately attached to the grave poles with their horns. Similarly, the altars were also decorated with horns, a custom imitated by the Jews (Deut. 37:26; Deut. 38:2; Ezek. 43:15). Even the Germanic priests in Babylon and Egypt wore long bull horns as their main ornament, as did our German ancestors when they went to war.

Manaste from Man ( Egypt. menes, Ind. menos, swiss, muni, Old German manus) - man, lord and aste - asus - the branches; thus the men of the branches, the sons of the gods.

Saul v. got. Saül - sun. Adam is the Aryan Word breath or breath. This is life itself. Adam means the man who came from the breath of God. Related to the word Adam is the word atom. Atom, i.e. the ultimate indivisible unity, the "spirit" of things. - Gva - the Eternal, the LifeBearer.

Word cognates are ehe, eternal. Maria v. ma - more and ri - law: the lawmaker. Salomon - Salman - man of salvation, of happiness. Ruth - the red one! (Blonde) cf. the word Ruthenians i.e. the red-blond. The Girgofiter, named after their holy heights, mountain rings (see chap. V) mountain churches from gir- ringo - mountain ring, gir-rinko kir-rinko - Kir-riko - Kir-riho - church: thus the followers of the old manic mountain (folk) churches. \*) The Rephaimites - Norse army men: Rephaim - abbreviation from Harapha: Hara - army, pha - ba - ban, i.e. army, dialectally Harba. - The Perizzites - Fresen - former name for Frisians. - The Kinites, Kenites, Kinifites children of the Aesir, from Kin, Ken - Abbreviations and dialectal derivatives of child. - The Emim - Riefensöhne, from Em - Im, abbreviation of Jmir, the wise giant (Edda), whom Odin defeated in a contest.

Rama - Raman v. Ra - ar i.e. the shining one, the pure one, the god of light and man - Manus, or Arman, Jrmin, i.e. place of God, God's mountain. The Bible calls 4 places Rama and the blond Germanic Amorites called their holy heights Rama, i.e. God's mountain. Cf. the German Ramsberg (Middle Fr.) - Ra- mansberg, where the sacred height still exists. (Fig. 26.) The same or similar names of regions, places, rivers, mountains, which are to be interpreted mythologically. Rivers, mountains can be found in thousands in Germany.

\*) Cf. Charles Friedrich: The  
 Altgermaniich" Dvlkskirche.  
 Vürnberg 1920, published by Loren-Spinbler.

#### IV.

### **The pre-Jewish and supposedly Jewish culture in Canaan - a Germanic one.**

The Germanic tribes were the inventors of agriculture and animal husbandry. Wherever their emigration streams poured in, they introduced agriculture and animal husbandry and the "sacred" mind (Fig. 9). Their settlements became exemplary for agriculture and horticulture.\*) This is how the Germanic tribes transformed the land

stdd. S. Egyptian hig. bull.

at the Guphrates and Tigris into a garden of God, into the garden of the goddess Jduna - Eden, into a paradise, and in a similar way Egypt and Palestine into an exceedingly rich land flowing with milk and honey. Under Moses, the Jews stole 37,3500 sheep and 36,000 cattle from the Gothic blond Midianites alone, which speaks of the country's extraordinary wealth in livestock (Deut. 31). In Deut. 8 the land of Canaan is described as

\*) cf. pros. Mch. Braungart: Die Arheimat der Landwirtschaft aller germanischen Völker x, Heidelberg 1912.

"A goodly land, wherein are streams and fountains and lakes, which flow by the mountains and in the meadows, as a land where wheat, barley, vines. A land where fig trees and pomegranates are in it, a land where oil trees and honey grow in it, a land where there is bread enough to eat, where nothing is lacking, a land whose stones are iron, and where ore is hewn from the mountains". These last words of Moses indicate that the land was in a high state of culture at the time of the Jewish invasion and that agriculture, animal husbandry, horticulture and fruit growing, mining and the northern iron industry were at a high level in ancient Canaan.

The immigrant Germanic tribes felt quite comfortable in Canaan. The lowest temperature was only 8-9 degrees Reaumur, the highest 21-22 degrees. In addition, the land was full of forests, rivers and lakes and of lovely beauty, like their Nordic homeland, with which it bears a strong resemblance. The land was also extremely fertile and rewarded the farmer's labor. It was a swept land, a "praised" land. Moab, east of the Loten Sea is still an extremely fertile land today, full of castle and city ruins (over 300), most of which are located on hills. The ruins of the former town of Ar-Moab have a half hour in the beginning. The best the best wheat grows there, Today Palestine still lies in a garden land into a garden. The Jews have not been able to do this for 2000 years, although they have the main wealth of the whole world in their hands, Rothschild in Paris alone 300000million Mack. Vines grow there, some of which alone could feed a family, and their spread-out

crown has a circumference of 31 meters in diameter. It is already believable that the Jewish scouts carried huge bunches of grapes on sticks; judging from ancient reports in the Bible, the fertility and culture of the land must have been incomparable. That is why Canaan was the target of Syrian, Assyrian, Babylonian and Egyptian conquerors for two thousand years.

The best farmer in the whole world, from prehistoric times right up to modern times, is the Teuton. He is the true colonizer. The Jews, on the other hand, have never been capable farmers and gardeners, never bringers of culture. They only knew how to trade in the products of the land and the soil. Since their first historical appearance, they have been appearance everywhere the greatest and most skillful soil usurers and the and the most cunning speculators, but never and nowhere were they useful farmers. The Jew avoid agriculture; Joseph was already an unscrupulous grain speculator (Gen. 41). When they immigrated, the Jews were predatory Bedouins who were used to living in the desert and therefore settled in the desert-like part of Palestine in the region of Iuda, which was sparsely populated due to its fertility and desert-like nature. Furthermore, according to the Bible, the Jews never actually occupied the land. They only succeeded succeeded, the Germanic inhabitants through usury and trade and thus subjugate them economically, as the Bible vividly reports, and to live off the sweat of the oppressed German people, as they still do today.

SS

So those who created the high soil culture of the Promised Land were Germanic tribes.

The Promised Land must have looked extremely beautiful. According to the Bible, it was full of hundreds and hundreds of walled cities and fortified castles. Moses' spies reported to him that the land was "full of great and strong cities" Moses tells the people before entering the Promised Land "that they will find great cities there, walled up to the heavens". V. Mof. 3 reports,

"that the cities of Moab and the giant king

Org at Basam were very strong and provided with high walls, gates and bars". The Book of Iosua reports on a large number of towns, castles and villages in Palestine. On the mountains of Israel, the giant family of the blond Enak children or Enakim had large and strong cities. Jerusalem was such a strong fortress of the Germanic lebusites that it could only be conquered by David.

The strong fortress of the Getae or Goths, called Gezer, also only surrendered to Solomon, or rather to his Egyptian auxiliary army. Kirjath - Arba was the name of the strongly fortified city of the giant king Gnak on the mountains of Judah. The reports of Iofua and Moses about the number and nature of the Germanic (Gothic or Gothic) cities of the Promised Land may be regarded as thoroughly credible historical documents about this, and according to them the land must have been extraordinarily richly populated and highly cultivated. Judges 8 and 9 also tell us of many fortified towers and

Fortresses in the land. Likewise Gen. 31 of many castles in the land of the Midianites.

The fact that these reports in the Bible about the number of castles and cities in the Promised Land are correct is proven by the findings of various researchers and recent excavations in Palestine. The entire land of the Germanic Moabites is full of castles and city ruins. To the north of it, you can still find almost >3000 ruins of former towns, fortresses, castles, towers and villages from the Germanic prehistoric period and built from basalt stones. There were also the villages of Jairs - I-arias and the Gothic asylum town of lairs, castles and towns were mostly built on hills. The ruins of the city of Ar- moab are half an hour long. The masonry is so extraordinarily strong that it forms an indestructible block of rock.

The excavation of the city of Gezer near Jerusalem which only came into the possession of the Jews 500 years after Moses, confirms that this city was a strong fortress and a settlement whose time goes back far beyond the beginning of the history of Palestine accessible to us. Megiddo in the plain of Isreel played an important role as a fortress even before the immigration of the Jews and later since Ealomo.

The most recent excavations near the city of Jericho have revealed that the actual owners and cultivators of the land were masters of city and fortress building and were feared as such by the Jews, and with good reason. Afterwards and Labor were also strong fortresses. The latest excavations show that the non-Jewish inhabitants of the land created fortifications, as can be seen from the

can hardly be more perfect. They are masterpieces of the art of war of their time. The warlike King Wamses II of Egypt had great difficulty in conquering the strong fortress of Tabur on the holy mountain of Labor in Isreel<sup>^</sup> in 1315 BC. The whole of Kethaland (the land of the Goths) in Vorderaflen was full of strong, proud castles.

Who were these masters of castle and city building before and at the time of the Jews in Canaan?

We know that the masters of fortress and castle building in the whole world were only Germanic peoples. Palestine also reminds us of Scandinavia and Germany with its wealth of castles and urban kingdoms. Today, Switzerland is still a faithful reflection of the disintegration of the entire country at that time.

The Jews have never and nowhere distinguished themselves as city and fortress builders, at most as perpetrators of fortress plans, as the history of the Goths in Spain, Germany and Austria amply demonstrates.

There can therefore be no doubt that the builders of the ring of cities and castles in the Promised Land and the war artists there were Germanic.

The armament of the warlike, non-Jewish inhabitants of the country also shows sufficiently that they were Rordlanders, namely Germanic tribes.

In various places, the Bible speaks very vividly of the many iron war chariots of the Germanic Canaanites and of their great power. The ancient Germanic heroic song of Deborah and Barak tells us that Barak with 900 "iron chariots of war" for defense on the holy mountain of God Labor

was drawn. In many places, the Bible speaks of the (Gothic) chariot castle. According to Genesis 1:19, the Jews were unable to defeat the Germanic inhabitants of Area in the valley of the mountains of Judah because they had iron chariots. The same book of the p o e t s , however, vividly describes how they turned the Germanic peasants into economic servants in the usurious Jewish way that we Germans know so well. The same s o n g 3000 years ago! When Damses II wanted to defeat the Ketites or Getae in Palestine in 1296/97, they confronted him with 2500 enemy war chariots, according to an Egyptian report that has been preserved. Like the Nordic Germanic tribes, the non-Jewish inhabitants of the land used so-called chariot castles in war. The angels who are supposed to help these Gothic fighters in Canaan in battle are the German Valkyries (- Wal-kerubim - Wal-kürin) The Germanic army is also in use in Canaan. Saul offers the Heriban for battle with Amalek. Rules of war are also mentioned in the Bible. The Goths in Canaan were armed with armor, helmets, spears and shields (Fig. 10). According to the reports in the Bible (see the prophets Ezekiel and Ieremias), the Gomer and Thogarma in the land of Midnight, i.e. the Germanic tribes in the north, were equipped in the same way. The equipment with shining armor, shining helmets and shields, of which the Bible often speaks, was a peculiarity of the Germanic tribes, especially the Goths. The new ancient Germanic research, including that on Atlantis, has clearly shown that all culture came from Germanic murder.

The Jews have never possessed warlike qualities; they take no pleasure in war and war armor. Their fortresses are the stock exchanges, their weapons mortgages and banknotes. There can be no doubt that the well-armed, warlike, non-Jewish inhabitants of the country were men.

In recent years, the study of Germanic antiquity has established that the Germanic tribes were the first to harness ores, invent bronze and know how to prepare iron. The tribe of Iubal, a master in all kinds of ore and iron work, is itself described by I. Moses, which is to be understood as an old Germanic book of history and legends, as a descendant of the Nordic tribe of Iaphet and as a brother tribe of the Gomer or Georman or Germanic tribes. The Germanic tribes were the first to process iron and bronze and, through their migrations and trade, were the first to develop the world for 1500 - 2000 years.

v. Ehr. brought their "Gifenluppen" to the Near East and as far as Egypt. Even today, as 5000 years ago, only the Germanic tribes can be considered for iron and metal production. Iron is an old Gothic word (Ais, in the language of the Indian Germanic tribes ajss - ayas). According to the Bible, Canaan was extraordinarily rich in ores of all kinds and in objects made of ore before the Jews immigrated (Deut. 31; Deut. 8; Iof. 22). In fact, the most recent excavations in Megiddo, Gezer, Danach and Jericho have revealed all kinds of sculptures, utensils and jewelry made of stone, bronze and iron, including gold, including the state seal of the Jewish king Ieroboam.

found. Furthermore, these excavations have revealed that the Kittites or Goths in the land of Canaan already knew how to use heat blowers to extract iron before the immigration of the Jews. In view of all this, it is reasonable to conclude that the Greeks created the high culture of Palestine.

The art forms of pre-Jewish Canaan also bear a distinctly Germanic-Nordic imprint, as the excavations have clearly shown. One

fig. 11. fllnsrck. NunNcorms, cker onismenlsl orrwenäclc vrsche, <N" nsrMlche MllgsrÄlchIMge  
-luk an irsNermellee <ler younger vronreieil.

finds the decorative forms of the Nordic-Germanic peoples on arts and crafts objects: the dragon ornament (Fig. 11), the serpentine line, the wavy line, the zigzag band that emerged from it, the double spiral D/D invented only in the north, the sun ray (Fig. 12), the labyrinth and the swastika,

the symbol of all Aryan peoples, which points to the religion of the god of light or sun (fig. 13). We also find the Nordic line ornament (fig. 11), which reflects the abstract thinking of the northerners in contrast to the finely soft plant ornament of the southerners. But how did the Jews arrive at these distinctly Nordic art forms? They did not invent them, but Germanic tribes did

brought them to Canaan. It is interesting to note that Palestine research has established that art in Canaan declined with the progressive mixing of the Germanic tribes with the subjugated and invaded Mederras tribes.

It can be considered an established historical fact that the invention of writing is Germanic and has its home in the north. Where

fibd. i r.

Mlnordlkch" kunMsnnen (8onnen"<1, vappellplrle) rmi the brbylonlchen bomasreUcl.

It was there that the Germanic tribes migrated, and it was there that they brought their secret characters, called Munen, and it was not difficult to trace the vast majority of scripts back to the Nordic runic script. As late as the time of Charlemagne. Charles the Great, Old Norse runic script was still being written in Germany. The Christian church e r a d i c a t e d it. St. Boniface and the popes banned the use of Norse runes

"as a suspicious and sinful "way of writing!" Depending on the mixture with other peoples, the Norse runes have their different forms in the individual countries.

It has undergone various forms and modifications. We now know from excavations in Palestine that the use of writing in the Promised Land is very old and dates back to before 2000-3000 BC. Writing was done with a firm stylus on clay tablets, which were then burned. This made it possible for Professor Sellin to discover the archives of the city king Jsch tar wafchne, consisting of clay tablets with cuneiform script and written in the Babylonian language, hidden in a clay box in the ruins of the ancient city of Isreel in the rediscovered palace of King Ahaz of Samaria a few years ago. This archive shows that the Germanic inhabitants of the country were already using the Babylonian script and language for deeds, contracts, legal transactions and communications as early as 1000-1400 BC (see Fig. 12). People in Canaan were also writing in ink on papyrus as early as 1200 BC, confirming Egyptian reports. There is no doubt that the Germanic working population of Canaan already had real books in ancient times, or at least a large number of documents written in their own (Gothic) script. Many of these writings have been preserved in the Bible, even though they were often clearly forged by Jewish priests for their own business purposes. Many are no longer extant, such as the Song of the Braves. According to II Macc. 2, 13-15, a library already existed in Jerusalem around the year 1000 B C . \*)

\*) The Germanic Psalm 74 indicates that the books written on tablets were stolen by the Jews.



Many stories and documents in the Bible are confirmed by Assyrian and Babylonian documents. Some of these documents date far back into prehistoric times. Even before the Jews immigrated to Palestine, Gothic (Ketite) princes were already communicating with related Egyptian kings in letters, as can be seen from the excavations in Tel Amarna.

The foregoing proves sufficiently that the Jews did not first bring the use of the Scriptures to Palestine, nor were they the bringers and creators of it in the first place.

of the culture there, but that their priests collected the existing Nordic literature and, after the oppression and destruction of the Germanic population, passed it off as their own. An unheard-of world fraud! (See also Macc II, 2, 13-15 and 24-33.) - Are we Germans heading for a similar fate as our Gothic tribal brothers in Canaan? Are not almost all newspapers and magazines already in the hands of the Jews?

The legends of the creation of the world and paradise are also of Germanic origin. Adam and Eve, etc. They can be found in a similar way in all Germanic cultures centuries before Moses, including in the Indian Vedas. Even a pictorial representation of the fall of man in paradise was found during the excavations in Mnive, which was made centuries before the Jews immigrated to Palestine (Fig. 6).

The discovery of the biblical clay tablets in Tel-Elmarna has established that Babylonian (i.e. Babylonian) Jews lived in ancient Palestine even before the immigration of the Jews.

Germanic legends were widespread and written out, such as the legend of Adam and Eve (fig. 6), the Sint flutsage (fig. 7) and others.

The paradise saga depicts how happy and contented, in what a paradisiacal accusation the Greek immigrants lived in their northern homeland and initially in Aramania, (Armenia) and Ehaldea, until they mixed with lower human races and apes \*).

This brought misery and misfortune among the Aryans, because mixing with lower weapons always brings a disgraceful influence and thus a curse. The paradisiacal state of purity of the children of God, as the Aryans called themselves, was gone. They were expelled from the paradise,

The serpent is a very Nordic legendary figure. According to the view of the Nordic Germanic tribes, it is the serpent that draws the sun down into the subterranean Troy castle, called Babylon, for 3 months in the high murder; from it comes all misfortune, including the mixture with lower races and thus all misfortune for the Germanic tribes (Fig. 6 and 11). After mixing with the lower races, the Aryans realized that they had sinned against their own nature, against their God, by mixing with them. They came to the realization of their grave sin; they had eaten from the tree of the knowledge of good and evil.

The legend of the Flood (Fig. 7) is also an all-Germanic legend, to which historical facts are added.

cf. on this Lanz Liebenfels: Anthropogonita. Ostara- Berlag. MvdiNgEen 1S18.

lie at the bottom of it. The old Norse saga uses the term "Flood" to describe the immense ice flows that flooded the lands during the Ice Age, destroying entire peoples and leaving only a select few in their wake, some of whom were held back by the ice wall, but some of whom were also driven southwards and settled here under their tribal prince Moah in the Armenian highlands. His grandsons, the sons of Japhet, bore names that clearly show their Nordic origins: Gomer, Magok, Askenos, Thogarma. The Bible expressly states in Genesis 6 that there were two kinds of people living on earth: children of God, as the Aryans called themselves, and children of men, lower masses, with whom the Theogarma, the God-Germanic people - men of God, children of God or sons of God mingled, whereby curse and misfortune came upon them.

All Aryans, i.e. "all the world", as it says in Genesis 11 had the same boy and language. Through their mixing with other lower human races, a completely natural process occurred: different types of language emerged, or as the Bible says: their language became confused because they no longer understood each other. (Babylonian confusion of languages).

Thus most of the biblical legends can be identified as ancient Germanic property and the Bible in its non-Jewish cords must appear to us as a highly valuable ancient artefact.

How could the Jews be the creators of this four to ten thousand year old culture when their people have only been around for 3000 years? Never and never again! On the contrary, they created the cultural achievements, in particular the writing system of the people they

oppressed Germanic tribes in Canaan and spent them for their work, even appropriating their name " Children of God", " Chosen People of God Israel", in order to the World easier master and exploit to can. An unheard of Forgery the World history!

It seems like a twist of fate that the World War should prove the Nordic-Aryan origin of the culture of pre-Jewish Canaan. The prehistorian at the Maturhistorisches Hof Museum in Vienna, university lecturer Dr. Josef Bayer, made the following observations during the war in Palestine:

The Stone Age culture in Palestine corresponds exactly to that in north-western Europe. In Palestine, however, as in Egypt and Babylonia, it is at most 10-15000 years old, whereas in the Germanic north it developed over 60-80000 years ago. This leads to the conclusion that the culture in Palestine originated in the Ario-Germanic north).

As far as the Bible mentions customs from that Stone Age (see chapter 5), it describes Nordic customs.

V.

**The "religious" customs and rituals of the various "non-Jewish" tribes in Palestine are distinctly Germanic.**

Even before the dawn of history, it was a sacred custom among the Germanic tribes to commemorate

°) For more details see Karl Friedrich: Die Altgermanische Volks- kirch". Nuremberg.

to erect monuments or memorial stones, also known in the Bible as "painting stones" (Jos. 19.19), to mark important events (see Fig. 14). These markers often also served as boundary stones for tribes, as evidence of special historical events and as assembly places. They were 1-20 m high. They were also often used by the Germanic tribes who emigrated along the sea route.

fidt. >4 MHermlUittch" SkiniLule sus frMkrtrich. 22 m environs.

were placed on special ledges as markers or signposts. In many cases, runes were also carved into them, giving information about the events for which the stones were set. They were held sacred by the Germans, consecrated to the sun god, the all-father of the Germanic tribes (Fig. 15), and no one was allowed to destroy them.

Murr, the Bible reports in numerous places that the non-Jewish population of the country erected such memorial stones as late as 500 years after Moses.

When Jacob fled to Haran, the Aryan homeland of his grandfather, he erected a stone in memory of his strange dream, anointed it with oil according to northern custom and called it Betel, i.e. God's house (Gen. 28). On his return journey to Palastina, he again erected a stone house in Betel.

*fidd. ir. flilgsrnrilchei' Mslftrin oom kelkchinpsh. (finneiven).*

and, according to ancient Germanic custom, offer a drink offering and oil on it (Gen. 31 and 35).

The Jew Moses commands his Jews everywhere to break down the pillars of the Germanic inhabitants of the area, just as Roman missionaries did in Germany. (Deut. 7:5).

When the Germanic tribes immigrated to the Promised Land, they erected 12 large memorial stones in Gilgal, which means stone circle in German. They whitewashed them with lime. (V. Mof. 27.2). For the Ger men were great astronomers. They were the first of all peoples to observe the course of the stars and determine the 12 months and 30 days. In order to be able to precisely determine the course of the year and the position of the sun, they placed 12 or 30 stones around their altar in different circles (Abv. 19,27-28); hence the "12" stones at Gilgal. Each of the 12 stones was supposed to represent a month and indicated the position of the sun. The 30 stones i n d i c a t e d the position. These stone circles were therefore a kind of calendar. In Gileath, too, there was a sacred circle of stone pillars on a hill with an altar in the middle. In Palesti na, too, the vital wells were often surrounded by a circle of stone pillars in order to designate them as sacred and inviolable, e.g. ber-seba - seven wells w. ber ---- well (fountain) and seba - seven. Such stone circles can still be found a lot today in northern areas. (Cf. Fig. 27-28). Moses naturally forbade his Jews to erect memorial stones (Deut. 17:21-22. Deut. 12:2 and 3).

When Iosua, an ancient Germanic hero whom the Jews called falsely claimed to be one of their own, held his last "Diet" on the ancient Germanic "place of painting or things", "then he took a large stone and set it up there under an oak tree, which was by the sanctuary of the Lord, and said to all the people that this stone should be a witness to what had been said." It seems that the legal provisions made at the Diet also applied to the stone.

perhaps it will still be found. The Bohemian stone is mentioned several times in the Book of Joshua and in the Book of the Poets. It served as a boundary stone between different tribes, as had been the custom of the Germanic tribes since the Aryan period. In Joshua 8 it is explicitly mentioned that Joshua erected memorial stones on Mount Gibeon, on which he inscribed the law

the Germanic tribes wrote in runes.

Joshua must have lived an extraordinarily long time before Moses. The stone knives he uses (Josh. 5) point to the Stone Age, in which Germanic tribes are already known to have emigrated to Asia Minor.

When the children of Israel defeated the Philistines, Samuel erected a memorial stone at Mizpah and men commemorated the victory and gave it to Ebenezer (1 Sam. 7:12). David's son Adonijah sacrificed sheep and cattle at the holy stone of Shechem at the well of Rogel (1 Kings 1:9). Jonathan ordered David to the stone of Ashteroth (1 Sam. 20:19). Of King Hophni, about 750 BC, Kings II. 17 reports that he erected pillars on all the high hills, probably stone pillars or meridians for observing the course of the sun, as there were in Gilgal. King Manasseh also had a place erected to worship the stars.

Naturally, the Jewish priests did not like this, and they wrote: He did what was evil in the sight of the Lord. King Josiah of Judah, on the other hand, was a servant according to the will of the Jewish priests; for he broke down the time-honored memorial pillars of the Amorites-- dwellers of the land. The Jewish king Josiah was also a very "pious king". He also broke the pillars of Baal (II Chron. 14). Also the quite "pious

King" Hezekiah broke down the Germanic pillars of thought in Judah to please the Israelite priests - a crudeness that was characterized by the Jewish priests as piety.

There must have been masses of such stone monuments or painting stones in the land of Palestine. The last excavations in Palestine, especially in Megiddo, Danach, Geser and Iemsalem, have been successful"

The first of these was the stone pillar of King Mesha of Moab, which bears a clearly legible inscription in which King Mesha proclaims his victory over Israel.

In Gezer, a complete Germanic mass grave stone pillar sanctuary was uncovered. Researchers have discovered that a large number of such stone monuments can be found especially to the east of the Jordan. If we succeed in deciphering the inscriptions on them, we can expect further news about the Germanic heroes in Palestine who were destroyed by the Jews, for these stone pillars covered with runes are undoubtedly of Germanic origin.

and not of Jewish origin, then the hoax of the "chosen people" of the Jews will soon come to an end!

**Nbd. 17. fUtgermunttche MlsrMme from Irlaiul**

Another sacred custom of the Germanic tribes was to erect two stones and place a third above them, i.e. to build an altar, usually from unhewn stones, on which sacrifices were made to the sun god, the eternal father of love, the All-Father, usually at certain times of the year.

**pdd. 18. fillgennankche fillanloimea au" unhewn slabs (ftankretchh**

Times connected with the course of the sun or moon (see Fig. 16-21), at the spring equinox, at Easter and at the summer solstice,

at the autumn. equinox, at the harvest festival (Feast of Tabernacles), at the winter solstice or Yule, the present Christian Christmas, at the new moon (Fez. I. 13). In many cases, the altar was also "covered" with hand-sized depressions or pots (see Fig. 22-23). They were intended to hold sl or blood or other offerings. Such altars can be found wherever Germanic tribes went, from the Mordspitze in Scandinavia throughout Europe to West Guinea in Africa and Sophala (Ofir) in Egypt, Asia Minor, Persia, India and Siberia.

M>b. 19th Minarülicher fltarstein mit Steinkreis au" Schw "l<".

According to the Bible, they were also erected in Palestine in pre-Jewish times. The Germanic army commander Abram built altars on various occasions after his arrival in the land of Canaan: in the grove of More, in the grove of Mamre, on Mount Mona and in Berseba.

The sacrifice of Isaac marks the transition f r o m t h e ancient custom of human sacrifice to lier sacrifice

and shows the gradual development of the culture of the Israelites. Jacob erected altars on various occasions, including the "Israel" altar in Betel on his return from Haran.

But Moses commands the Jews to tear down the altars of the Germanic inhabitants of Canaan (V, Mof. 7,5).

During the immigration of the Germanic tribes, they tore their altars from whole stones, "no soap runs over it", i.e. it has not yet been treated with soap. It is clear from this that the

klbd. ro. üttgrnnrnllchr kMsnklmc dki Wlsmr >n Me "t>urg.

Immigration of the Germanic tribes to Palestine happened in very ancient times (Stone Age). Jos 8:30-31.

V. Deut. 27:5 and 6. fig. 16-21.

According to Judges VI, Gideon builds an altar under the holy oak at Ophrah and sacrifices on it in the old Germanic manner. Samuel also builds an altar to the Lord in Ramath (- Mammon), where there was a Germanic sun sanctuary and the Germanic weather god Mamman - Thor was worshipped, The ancient Germanic hero Joshua - son of Run, i.e. the mother of the earth Nuna - Manna, the commander of the invading Germanic tribes, not of the Jews, as Jewish historical accounts say.

The author of the Bible falsifies the Bible, builds an altar to the God All-Father on Mount Gbal after his entry of whole stones that were not hewn with iron, and on these stones he wrote the law of the people (Josh. 8:32).

-

After Jofua 22, the tribes of Auben, Gath and Manasseh erected a large, beautiful altar for Jeugen at the Jordan between them and the other tribes. At first the others did not like this, because they wanted to have a common national sanctuary, probably Gilgal or Mizpah, but later they calmed down.

**Mb. ri. Mtnordiliche kltsr- and Orsbdolmc (barrow) from the Cüenedurger Heide.**

Saul also built an altar to the Lord (I Sam. 14:35 et seq.) He thus exercised the right and custom of the Germanic military leaders and kings to build altars and sacrifice to God on them for the people; in other words, like the ancient Germanic king Melchifedek in Jerusalem, he was both king and high priest. As a rule, the altars were decorated with the horns of bulls, a Nordic custom that was also imitated by the Jewish priests in Jerusalem. (Amos 311)

It is reported of many kings, mainly the kings of the northern kingdom of Israel, that they built altars to the Lord and offered burnt offerings and peace offerings on them according to ancient Germanic custom (II Kings 161^13. and 21?^ les. 15?\_, 161?). The Jewish priests in Jerusalem naturally disliked this, because the inhabitants of the land did not go to their temple and did not bring sacrifices there, thus r e d u c i n g their income. Such kings, who paid homage to the altar service of Baldur and built altars for this purpose, were insulted by the greedy Jewish historians as "godless" kings who "did not walk in God's ways". As But "pious" godly kings are those (they were only kings in the two-tribe kingdom of Judah, which was more subject to Jewish influence) who removed the Germanic altars in the Jewish land and forced the inhabitants to bring the Jewish god Yahweh, i.e. his priests, abundant sacrifices and tithes and all kinds of taxes, such as the kings Hezekiah, Josiah and Afla. Then the business of the deceitful priests flourished, no wonder they r a i s e d such kings to heaven. The purpose of the cunning falsification of the Bible w a s t o m a k e their god Yahweh appear to be the most powerful and to create great revenues for themselves.

Strangely enough, during the excavations in Palestine, in Megiddo, Danach, Labor and Gezer, altars were found which were provided with Old Norse cups and which resemble the Old Germanic sun altars like one egg to another. (Fig. 22-23).

There can be no doubt that these altar buildings are of Norse-Germanic origin. There are also many ancient Norse altar dolmens in Canaan, which alone prove that Germanic peoples were the originators of the culture.

Kbd. rr. 61 "germanischer Altarteile mit napkarligen verNesungen <-UL Schwellen.

Palestine. The fact that the whole of Canaan was full of northern fire altars (mostly on hills) is evidenced only by 82, Oem. 2, 32, Nes. "es. VI2, 20??, Nos. 42, Nos. 10?

gdd. rr. killgennlnlkcher Mlarteln mit napsarligen verllelungen aus Iloslanö.

It was also an old Germanic custom to use holy "heights" i.e. to "build" folk churches (see fig. 24-28). These were artificially created mounds or natural hills or mountains, flattened at the top and usually with 3 mings-

s" 82

The walls, which often went upwards in a spiral shape, were visible. These ring walls represented the rising course of the sun. They were called, and still are today in Scandinavia, Troy castles or Troll castles (a town in Sweden is called Lrelleburg) or Babylon - castle of the father (from Papas - father). (see Fig. 44-49), in Germany also "Walburgen". In times of need, they also served as places of refuge and defense during enemy invasions. There are still many such wh a le castles in Germany. The

m>b. 24. hlg. verg "hauskurg" In McÄrrSltkwicth ml IchrrubenlSrmigen "IngwSlten,  
welche <len Laut <ler Sonne snlleuten lollen.

The most famous fortresses in Canaan were Megiddo' Tabor, Danach, Hermon and Gezer; some of them were developed into strong fortresses. Now we also know the words of the Gothic-Israelite psalmist are understandable: "I lift up my eyes to the mountains (the castles of Valburga, the castles of the sun, the high places, the castles of Troy) from which help comes to me!" (Ps. 121\_). A whole

series of Psalm passages speaks of the "holy mountains"

And "places" and the houses, courts, high places, temples built on them, so Pf. 2,6, 9,12. 114, 15,1, 20,3, 24,3, 26,8, 42/, 43,3, 48,2-3, 17, 68, 12, 72,3, 74,2-9.87,1, 89,13, 102,20. These mountain sanctuaries were the national churches\*) of the Germanic peoples who emigrated to Palestine, who brought the beautiful sacred customs of their Nordic homeland to the "holy" land and also "built high places" there, as the Bible quite rightly says. They regarded them as "holy" and as the seat of the deity, as can be seen from the Psalm passages quoted. Their spiritual leaders, poets and prophets

**Ndb. rs. Kilgermsnlliche dellige 5ISlle von Oberg-inrenllori In ülterreich.**

They glorified them in beautiful psalms, which the deceitful Jews passed off as their spiritual products. The ramparts enclosed the courts of God and were the boundary of the fine sanctuary P s . 135, Ps. 92,14, Ps. 78,84. In the heathen countries the court was the name given to the place of worship above the roof and the shelf. (Amira: Grundriß des germanischen Rechtes). The priest was called Gode and was also a judge and military commander. (S. Book of the Judges).

See Karl Friedrich: Die Altgermanische BolU- liche. Dürnberg.

An altar (Hebrew misba - Mizpah) was erected on the uppermost surface of these places of God. The altar was usually surrounded by various stone circles, according to the number of months and the number of days (see fig. 19. 27-28). They were, so to speak, observatories and were used to observe the course of the sun and the moon. They were dedicated to the Germanic sun god and were considered a popular shrine. Every year, pilgrimages to the

**Nbb. 2S. holy YSbe of ksmoberg Müm-msberg) (MINclkr.). vie kiagwsUcllipien  
verLnnbikllichen Sie elliptilche Lonnenlaubuhn.**

The Gaugenoflen went to their sanctuary when the seasons changed, including at the new moon (les. !"), and celebrated these natural festivals there together with their guild and family members and members of their families, combined with feasts. Festive rounds and love feasts. They lasted several days. In Switzerland, lul festivals and solstice celebrations are still held on the old "sacred" mountains today. These festivals were a highlight of folk life and served to uphold the national idea, which found its focal point and support in a folk religion. Liefe festivals were therefore extremely popular with the Germanic tribes and survived for thousands of years

in the exercise of the people. Like the sunset celebrations, it has not yet died out, even if the ingenuity of the Christian missionaries and their fanaticism have broken the pillars and altars, cut down the holy trees and thus destroyed a beautiful and essential piece of folk culture in stupid ignorance. Such national church mountains, "hl. Heights", are still to be found, partly well, partly less well preserved, in all Germanic countries; the further north you go, the better preserved they are. - Old Germanic mountain festivals (Kirch- weihfeste) (from kir - mountain) were still practiced in Canaan.

**Kbb. 27. nillne <ics LUS SlcInkrcllen beltchrnäen 8onnenlempels von Slonehsng In englrmck.**

in the time of Jesus, and in his time they were still walking on the mountains. Gvg. Joh. 10L2. Jesus himself loved to go up the holy mountains.

The participants in the festival held elaborately intertwined tilts during the sun festival, which imitated the annual course of the sun and had a restorative purpose. A remnant of this can still be found in the Andernach jumping procession, i.e. the old



Truja dance or Salian dance near Trier (Trier - Troy). One can see how the Roman Church was able to incorporate ancient Germanic customs and traditions into its system, such as the Low

Laying offerings at the altar on Easter.

Near the sanctuary there were also sacred groves, ancient, mighty trees on which, according to ancient Germanic custom, conquered weapons and military symbols of the enemy were hung as sacred to the gods. Still in the In the 5th century AD, the Bavarian king Theodoarius consecrated the mountain and grove between Abach and Regensburg and the large oak trees there to the god Wodan. Large lime trees were also sacred to the Germans, under which altars and later chapels were erected in their place and to which people made pilgrimages in solemn processions. Charles

d. Gr. and the popes forbade the erection of sacred groves and altars and the Christian missionaries cut down the sacred Wodan oaks. The Germanic peoples of Canaan also erected altars under sacred trees and "great oaks" according to the custom of their Nordic homeland. (Ezek. 40:25, Ezek. 40:26, Hos. 4:13). According to Ps. 92:14, cedars were planted in the ring courts of the people's churches (church means circle, ring), i.e. sacred groves were created as in the north. Of sacred trees, the Bible mentions, among others, the palm tree of Deborah (Judges 4:5), the oak of Deborah, under which there was a tomb of Deborah (Gen. 35:8), the oak of the upright (Judges 9:6), the fields of Judea (Judges 9:37), the sacred tree of Sichem, under which the king of the people was buried (Judges 9:37). The sacred tree at Sichem, under which King Jacob buried the foreign idols and fetishes, the Seberinthe of the Zauberer. This is too strikingly reminiscent of the sacred oaks of the Nordic

Germanic tribes, especially those of the Germans.

Specially erected wooden pillars were also regarded as sacred trees, known in the Bible as "shears". (II Chron- 31?- 151". 141^ x. 17"- . 33?- . 34"- , II Kings 13", 17° ". 18?- . 21?H, 232-"; I Kings 14^ . les.17?. 27?-.) They were replicas of the world fairies of the symbol of fertility found in the Norse-Germanic doctrine of the gods; Afcheren - Äfcheren - Eschen: Ash trees, with which the sacred groves and graves were decorated.

Fibb. rs. "elwnNmknon of the sun temple (hl. satte) of Slonehimg.

According to the testimony of the Bible, the non-Jewish inhabitants of the land of Canaan built large numbers of sacred groves and high places there. (Judges VI. 25 and 28. II. Kings 23, Amos 7". Me.

I". I". II Kings 10:26-27. 12:4-14:4, 15:4-15:35.

16, 3-4, 17, 9-11; 16-17, 18,4-21,3-6, 23, 4-25,

II Ehron. 1,3-11,15, 14. 2-4,15, 16-17, 17,6 21,11,

28,4 - 28,25, 31. 1 - 7, 33, 3-6, 15-19, 34, 3-7.

I Kings 11:7-12:31, 14:23-15:14.) Most of them were on high mountains that offered a magnificent view, for the Germanic tribes, unlike the Jews, were great admirers of nature and its beauty. They loved to worship God under his beautiful blue

They worshipped the dome of heaven in the shining glow of the sun and in the sight of their beautiful homeland. They believed the deity to be the one who protected and helped them.

"Dwelling on high. (Pf. 102,20, Pf. 68, 16-17, Ies. II. 2-3, Pf. 87,1.) Ief. 11,9, 14,25, 25, 6-8, 27, 1-13.

Pf. 96,8 Hef. 20,40. Therefore the psalmist sings (Psalm 121,1): "I lift up my eyes to the mountains, from which help comes to me." Jacob the patriarch built an altar on a mountain and invited his fine brothers to eat (the ancient Germanic love feast), and when they had eaten, they remained on the mountain for strength (Gen 31:54). The Germanic people in Canaan held on to their sacred heights with incredible tenacity until a few centuries before Christ. (I Kings 15:14, II Kings 12:4, 14:4). Kings 12:4, 14:4, 15:4, 15,35, 17, 10-11, 21, 1-7.

Sometimes a house was erected over the altar of the high places (the mountain of God of the Germanic tribes and the Bible). The Bible also recognizes this ancient Germanic custom (I Kings 12:31, II Kings 17:29-32, 21:2-7, 23, 13-16; Micht. 18:31, Ps. 74:8-20, Ps. 96:8.

She calls this temple on the mountain of God "House of the Heights." Even in the 16th century, such a sun temple (called Kirk, Kerk, Kiriake in Germanic) stood near Lüterbock in Holstein. Charlemagne, the butcher of the Saxons, destroyed many such heathen-Germanic "Kicken". Many places in Germanic Morden still dare to be called Kirkham or Kerkham. The Germanic sun temples and altars stood exactly to the east, facing the sunrise at the beginning of spring. The Jewish-Roman (Christian) churches with their altars and pillars are nothing but imitations of these .

**SO**



The Christian custom of burying the dead at "holy, consecrated" sites, at the "Kirk", i.e. at the sun sanctuary facing east, is a pagan-Germanic custom. In fact, all ancient Germanic burial grounds contain ancient Germanic fire altars or sacrificial "heights", walburses. There are many examples in Germany,\*) according to the Bible and Palestine research, also in Canaan.

According to the Bible, such sun sanctuaries were erected many times in Canaan, e.g. in Hebron, Bersaba, Bethel, Mahanaim, Shiloh, Mizpah, Gilead, Samaria, Gilgal, (Amos V 5, 6,1). As a rule, the holy high places were according to various biblical passages (thus Ezek. 43:7, Judg. 8:32, II Kings 23:15). Burial places of nobles and princes, as in the Germanic north. The Jewish lahv priests wisely adopted this custom of the Isrealites. According to Jeremiah 35, Solomon's temple was a large mausoleum, its many mysterious chambers were the burial places of the kings and great men of the empire. Private chapels, similar to the burial chambers of the Egyptian pyramids, where the survivors offered sacrifices to the dead (cf. Ezek. 8:7-12 and 43:7 and 8-12).

In front of the temple in Jerusalem stood northern stone pillars, pillars of the sun, (II Ehron. 34,7) (Isa. 17,8,

\*) 1. About this Karl Friedrich: Die Altgermanische Volks kirche. Nuremberg. The author's completely new, as yet unknown discoveries in the prehistoric field reveal the strange connection between the Isrealite and Nordic cultures and are indispensable for understanding the present work.

27,9) Solar steeds, solar chariots (II Kings 23:11-12\*) Mb. 32 and even an image of the Nordic midgard serpent; (II Kings 18:4); proof of the tenacity with which the Nordic sun cult survived even in southern Canaan. Fig. 62.

Each district or tribe probably had its own sanctuary, as did the Germanic tribes in Morden. It also served as a meeting place. Court sessions, provincial diets and political consultations were held there, and princes and kings were elected. Cf. Psalm 71:3: "Let the mountains bring peace to the people, and the hills righteousness." Saul, for example, is elected king of the people under the leadership of Samuel at such a national shrine where the people gathered. The Books of Kings tell us in great detail how holy high places and holy groves existed throughout the land of Palestine, how the people gathered there and celebrated Germanic festivals, including Germanic dance festivals (Judges 21:20-23), and how the kings performed the priestly office there according to ancient Germanic custom (II Kings 16:12-13, 21:2-7); illustrations of such festivities were found during excavations in Canaan: As late as the time of Solomon and David, the ancient Germanic high service was still in full bloom in Palestine. It extended into the period after the exile, from which time the Bible no longer provides any historical evidence for it; the reason for this will be seen from the following.

\*) cf. on this: Pros. I)r. Kosstna: Die deutsche Borge schichte. Würzburg with Kabitsch.

The Germanic sun and high altitude service had its main base and largest distribution in the more Germanic north of the

land of Canaan.\*\*) He was less successful in asserting himself in the southern part of the land inhabited by the Jews, in the Judean tribal area of Judah.

But here, too, the service on high still existed in Solomon's time. Solomon himself still sacrificed on the high places. There was still no Jewish temple in Jerusalem, no secret, firmly connected Jewish priestly guild, and it was only under Solomon's reign that the centuries-long struggle between the Jewish religion of Yahweh and the ancient Germanic religion of light, between the cult of Yahweh and the ancient Germanic worship of the sun and high places and its Christian-like worship of God, began.

From the time of their immigration to Solomon, the Jews had already achieved great wealth and state-dominating influence in the kingdom of Judah. Their gold and influence induced Solomon, whose benefit was promoted by the Yahweh priests, to build a temple to Yahweh in Jerusalem and to grant special state revenues to the Jewish priests.

\*) s. Karl Friedrich: The Old Germanic folk church. Nuremberg.

\*) Note: There are still thousands of **h o l y** places, farms, mountains and castles in Germany. Like the places named after them, they are characteristically called: Burg stall (place of the holy castle), Hofstetten, Stättberg, Heiligstatt, Heiligen berg, Eottesberg, Asenberg, Hohenasberg, Höhberg, Gosheim Gotha (home of God) etc. Since these holy places are many thousands of years older than the holy mountains and the culture of Palestine in general, it is clear that the worship of Baldur and the high places migrated from north to south.

show. Only when the Jews under David had conquered the proud Gothic temple castle, the mountain sanctuary of Jion (castle of Ius - Jio) and Jerusalem (Iri-salem - the city of happiness of the Aryans), 500 I. A.D. Moses, was it possible for them to build a temple in Iri-salem to their fetish Yahweh, to see it in place of the Gothic central sanctuary and gradually to present it to the Gothic people as their god. With the help of the rich Jews, Solomon, or rather the Jews, succeeded in making the whole of Palestine interest-bearing (I Kings 9). He himself, however, returned to his former position, built high places and worshipped the sun again (I Kings 11), although he owed his power, his position and his wealth to the Jewish priesthood.

The expropriation of the whole country, the unheard-of tax pressure and the great interest (mortgage) burden on the people by Solomon and the Jews led to an anti-Semitic movement in Israel in 975 BC, to a division of Canaan into a tribal kingdom and a two-tribe kingdom. The former remained more Germanic, continued to elect its Germanic kings and continued to serve Germanic high places. The latter, on the other hand, became more and more Jewish in character and remained completely subject to the influence of the Jewish priests. The division between the more Germanic Morden and the Jewish south remained sharp until the time of Christ, when there was still no community between Samaritans and Jews.

i.e. more Germanic population and Jews.

In Iuda itself, a fierce battle broke out between the two religions, between the Old Norse sun worship and the Yahweh worship.

service. The Jewish priests strove with all their might to wipe out all Germanic worship and to make their Yahweh cult in Jerusalem the sole religion, which became a source of inexhaustible wealth for them. They wanted to establish a state and rule the people through the means of state power, **j u s t** as h a s b e e n the aim of the papacy for two thousand years. They found wild accomplices in some Jewish kings, such as Josiah, Hezekiah, Ioas and Asa. It was against them that the cult of Iahve won the final victory over the ancient Germanic Baldur service. The battle was fought fiercely. The above-mentioned kings, who were completely in the pay of and under the influence of the Jewish priests, attacked the sanctuaries of the Germanic peoples with unparalleled barbarity, broke the stone memorial pillars and astronomical stones, the stone circles, the holy altars, sun pillars and poles of the world ash trees, chopped down the holy trees and even killed such people. They cut down the holy trees, killed even those people who were still sacrificing on the heights, burned them in the manner of the "Christian" papal inquisition and forced all the inhabitants of the country to pay outrageous church taxes of all kinds: poll tax, atonement money (indulgences), tithes, land rent, tithes from minors and sheep, tithes from the sanctified, first fruits of grain, must, oil, honey and all income from the fields, plus the tithes from these and all kinds of sacrifices to the priests. Thus the people were sucked dry and the wealth and influence of the priests increased to an appropriate level.

The clerical kings were of course after the Wishes of the priests. From them the Jewish

The historians always agree: "He did<sup>^</sup> what was right in the sight of the Lord; he did what was good, right and true in the sight of the Lord, the good God"; "therefore he was also fortunate" (II Chron. 20,21, 29,31; II Chron. 26 ufw).

On the other hand, the priests became angry when a king, like Afla, allowed himself to pay homage to the old Norse worship of the heights. Such kings w e r e p u t to death as heretics. They report about them in the same way: "They did not do what pleased the Lord, but walked in the ways of the kings of Israel." But they became completely furious when a king like Asia wanted to sacrifice in the temple at Jeru salem. 80 priests called out to him (II Chron. 26): "It is not for you, Asia, to burn incense to the Lord, but to the priests, the sons of Aaron, who are sanctified to burn incense. Go out of the sanctuary, for you a r e growing old, and there will be no honor for you before the Lord God." As punishment for his alleged "sacrilege", the Jewish priestly historians let him sit out until his death.

In this way, the Jewish priests achieved with tenacious persistence what Moses had striven for 800 years earlier: the destruction of the old Norse sun worship and the general introduction of the dark, fanatical lahve service, which became an inexhaustible goldmine for its priests. Like the popes, they s u b s e q u e n t l y used fire and sword against the heretics, against anyone who dared to follow the Old Norse sun worship, even if only in secret. The sun worship, forbidden by Moses through his prohibition of the building of high places ( Deut. 13:2

and 3) against the Germanic mountain (kir) and Eonnen worship extends right up to the present day; a council in France banned it in 967 and in England as late as the 11th century n. Chr. \*)

Excavations and research in Palestine in recent years have revealed that the holy mountains (walburges) in Gezer, Megiddo and Labor were in fact ancient Germanic sun sanctuaries (sun castles) and that Canaan, like Germany, is full of ancient Germanic sun castles (walburges) (Psalm 121:4). In Gezer, the most significant find was the discovery of a complete sun sanctuary, consisting of stone pillars of various sizes and a fire altar with horns. In Megiddo, this ancient Germanic, grotto-like fortress, the visible structures of ancient Germanic worship were also found. In addition to the columns, the ancient Germanic altars were also found there.

The most important finding of these excavations, however, is that the worship of the Germanic peoples in Palestine took place entirely in the open air, on mounds facing the sun and the firmament, and also entirely without temples, but also entirely without images of God. This confirms the fact that Germanic worship was from the very beginning a pure worship of God, a religion of nature, a worship of the deity reigning in nature.

\*) Karl Friedrich: Die Mtgermanische Dvlkskirche, Nuremberg 1921.

and was without (Ps. 78,58'97,7 115, 135) any idol happened. Only through contact with the Miedra people did their idolatry and superstitious thinking find its way into the Germanic peoples of the south and north. For Canaan, this cultural-historical process can be traced precisely from the Bible; for Germany, it has been proven by ancient Germanic research. Among the Aryans, the production of images of gods was already forbidden thousands of years before Moses. forbidden. The Bible saying: "Thou shalt not thou shalt not make unto thee any graven image, or any likeness, of any thing that is in heaven, or in the earth" is an ancient demand. The sublime concepts of God should not be desecrated by images, as Tacitus reported of the Germanic tribes.

Long before Moses, the belief in the One Eternal God, the all-pervading World Spirit, had already developed among the advanced Aryans. This also clearly shows **t h a t i t w a s** not the Jews who created the belief in One God and the worship of God without images, but the Germanic tribes. It is also clear from this that the Israelites were not Jews but Germanic tribes and that the Jews took a good part of their culture from the Israelites and passed it off as their own work.

We still have pictures of the sacred festive round dance around the altar, as well as of sacred trees around which a round dance was performed. Remnants of the old folk religion can still be found in Palestine today; the people of Palestine still know the sacred trees, so

St. Abraham's oak near Hebron. These are still adorned with votive offerings today. As in Germania, images of sacred trees were also made from bronze and clay as household ornaments in Gothic Canaan.

Fires were also lit at Germanic midsummer celebrations. According to the custom of the Germanic tribes, the male youth organized sword dances and jumping through the fire at these festivals. The Bible confirms in various places that this custom also existed among the Germanic peoples of Canaan, such as 2 Kings 21:6 and 2 Kings 23:10. Even kings made their sons walk through fire, e.g. Manasse. Jewish clericalism, led by the High Priest Hophni (Deut. 18), expressly forbade the practice of this ancient Germanic custom and sought to eradicate it by the harshest means.

The ancient Goths already had the custom of running in ancient times. The "heathen" Germans were demonstrably still baptizing in holy rivers and springs centuries before Christ. Among the Cimbri, children were baptized and given names long before Christ. Baptism was also practised in Palestine before Christ by the Essaeans. All the prophets and disciples of the prophets were Essaeans, who included the noblest Aryan components of the population of Palestine. They also included Jephthah (- esus-afas) and John the Baptist, who publicly practiced the ancient Germanic custom of running.

Like the Germanic tribes of the north, the Goths in Palestine also had holy wells. In Germany today, some wells are still called ThorSbrunnen, "Dors-

fountain". \*) The Hebrew word for well Beer corresponds to the German Born - Bronn. The Bible also mentions Beer Elim - well of the strong god of light: Beer Baaloth - well of Baal - Baldur. The Hebrew word Gn denotes the natural spring, thus in Sn-geöi --- spring of the Geten - Goths: En-öör ----- Source of the Gothic god Dor ( Thor) - Dorsbrunn: En-mizpa - Source of the place of judgment: Gn-Rimmon - Source of the Gothic weather god Mrnmon ( Raman - Arman - Jrmin ----- the shining, flashing god - Wo dan); Kades Barnea ----- the holy fountain or well (from Kades holy and Barnea - fountain).

The prophetesses of the Israelites correspond to the seers of the Nordic Germanic tribes. They had a seeress (prophetess) Deborah and Hanna (a Germanic name, meaning Armutter), the Germans their Valeda and Ganna, the Romans their Sybilles and Vestalines, the Greeks their Pythia. These prophetesses or seers had to guard the "eternal fire", as it was extremely laborious to produce at that time. The eternal light in the Catholic Church is a cultural-historical reminder of the sacred fire of the Germanic tribes, which was tended by seers, just as there are still many cultural-historical remnants of Germanic and Egyptian-Parthian worship in the Christian Church, especially in the Catholic Church. For example, the tonsure

\*) These sacred wells (Thorsbrunnen, Odinsbrunnen, Walkürsbrunnen etc.) were at the foot of a holy height, a place of "judgment" and assembly. People would march in solemn procession to these holy places and hold sacred round dances there. In Germany, this ancient custom survived into the Middle Ages.

of the Catholic priests the imitation of the tonsure (moon disk) of the priests of the moon goddess (Isis). Ancient Germanic customs include incense, holy water, sprinkling with holy water, canonization, patron saint and guardian angel, dew, evening meal, (love feast), burial of the dead facing east, positioning of the altar and church to the east, processions and whale drives, erection of field altars and pillars, field rides, weather bells, etc.

According to the old Germanic way, the gate of the city or castle had the deepest and most far-reaching meaning. It did not bear the name of the god Thor for nothing: it was a protective, defensive, fortress-like building, the main defensive site of the entire town, the refuge of the god Thor, a holy place, as can be seen from numerous biblical passages, and the place of judgment and assembly, and also, according to Germanic custom, the place of sacrifice. Sacrifices were offered at the gate (2 Kings 23:8), people sacrificed under the gate were buried (1 Kings 16:34), and the posts or pillars of the gate (representing the places of the holy stone pillars) were smeared with blood.

The barbaric custom of human sacrifice is still practiced by Judaism today. Jewish ritual murders are not fairy tales; they testify to the Jews as an inferior race.

In the Bronze Age, it was customary for the Germanic tribes to bury their dead under the altar tables, i.e. in stone tombs called dolmens or megaliths. Such grave dolmens can be found from India through Asia Minor, North Africa and Europe to Ireland, Scotland and Scandinavia. It is a scientific fact that wherever such grave dolmens are found

find, Germanic tribes settled and Germanic culture was created, (see fig. 29-30, The Bible also gives us indications that such burial dolmens were erected in Palestine. Thus Abraham (Ex. 25:9) made himself a twofold burial cave on the field of the Kittite Gphron. Jacob erected stones over Rachel's grave (Genesis 35). Jacob is buried in the tomb of Abraham, with his grandfather, according to Old Norse custom (Gen. 50). The stone of Bohen, the son of Turnip, is to be regarded as a burial dolmen (Josh. 15). Jofua 22,10 tells of burial mounds (Gelists)

Nbb. rs. Nilgcrmmilche vrsbäolme of ysmmcMslI (preutzcn).

at the Jordan. The prophets, who were almost exclusively shining Germanic heads from the pure Germanic tribes of the East, lent themselves to burial in grave dolmens on "high places". The "pious" King Iofia destroyed a grave of a "man of God", a prophet (2 Kings 23), destroyed a number of grave dolmens, took out the bones and burned them on the altar. In return

the Jewish historian writes of the brute clerical royal priestly beadle; "There was no king like him before him, who confessed the Lord with all his heart, with all his soul, with all his strength, according to all the law of Moses, and after him there was no one like him." Such domestic servants were in the spirit of the greedy and domineering Jewish priests.

Mtgermanif graves, dolmens or megaliths are still very common in Palestine, especially in the East Bank. They are completely similar to those in the Caucasus, Armenia, Scandinavia and throughout the north.

**Nbb. ro. Inckttche arsbilolmk.**

As already mentioned, the Germanic tribes worshipped the sun. In addition to the sun, they also worshipped the moon. In various places in the books of Kings and Shronika (f. a. II. Ehron. 14t-4\_1516, 3il!) is called tells that the inhabitants served the sun god and worshipped all the armies of heaven, that incense was burnt to the sun and the moon and the planets,

that sun-ravens and sun-pillars (Ez. 17,8 27,9; Ez. IV.6) were set and sun-carriages were burned. (Fig. 31-32). There was even an image of the Midgard serpent in the court of Solomon's temple. In the Germanic north, too, there were sun chariots dedicated to the sun god (Fig. 32). Bronze ones have been found in the Germanic north. They are much older than those in Canaan, proof that the Nordic culture migrated southwards.

ftt>d. 31. secret trowell: Sonnenwägen will Sonnenrolle mit Sonnen" undll Monll- goii,  
 <Ue äem Donnergott Ihor (dcwnttnei miil Ooppechsmmer) im kample gegen einen  
 LSwen Hellen. Sun miil Dogen and piell, moon miil Lanie, planets (Koketten) as  
 Luichsuer) (1500 BC)

Images of calves that were made served less to worship God than to represent the zodiac sign of Taurus, into which the sun enters on March 21 at the beginning of spring. Incidentally, the bull was a sacred animal for the Germanic peoples who cultivated the land.

The further one progresses in the history of the Germanic tribes in Canaan into the historical period, the more the originally pure service of nature becomes mixed with idolatry and image worship. The reason for this was the progressive mixing of the Germanic tribes with lower races, including the Jews, who

could never rise to the heights of the pure, imageless worship of the Germanic tribes and mixed the fetich and abominable Moloch worship with the Germanic religion of light. The prophets fought against this in vain. They fought against a process that took place with natural violence and dragged the noble Germanic heroic people in Canaan down into the nation-destroying swamp of mass mixing and idolatry. and idolatry. In the prophets found the cunning Jewish priests support and help for their purposes, even if the intention of the prophets

NLb. 32. nsEcher Sonnenwsgen mil Sonnenrsh (vronrerell).

was not actually to consolidate the Yahweh service among the people, but to re-establish the primordial Germanic, pure Aeatian service.

The priestly Jewish historians, however, falsify history and let the prophets appear as representatives and advocates of Yahweh's religion, although it is clear from the writings of the prophets,

-Like Christ, they fought the exploitative, useless Jewish priests to the death, but were also persecuted by them for it. Thus the prophets fought against two fronts: against the Shamanistic fetishism that had penetrated the Germanic religion through the black races and just as fiercely against the fetishistic Yah religion, which imposed the heaviest burdens and sacrifices on the people. The prophets were only understood by a few. Hated and persecuted to the death from two sides, they paid for their daring to want to be saviors and saviors of the people with death, according to the words of Goethe (Faust 1):

"The few who recognized it,  
Who foolishly enough did not keep their full heart. To  
the mob their feeling, their sight revealed. Have ever  
been crucified and burned."

Thus the Germanic Arameans show us with their history the decline of a religion, which always occurs when a people mixes with elements of their race and these gradually gain influence.

## VI.

### **The state constitution of the non-Jewish tribes in Canaan was Germanic.**

The state organization of the non-Jewish tribes in Canaan was completely similar to that in Scandinavia and Germania. As there, there were initially no kings in Canaan, but rather marquisates or districts. In times of need and for warfare, princes and judges were elected. These also gradually retained

a prominent position in times of peace. They became kings and so a mass of small city kingdoms emerged. In various places in the Bible we are told of 31 and 70 kings (Judges and Joshua).

As in Germania and Scandinavia, so here in Canaan the Germanic tribes were constantly at loggerheads. War after war raged among them. Their ancient history books, above all the Book of Joshua and the Book of Judges, tell us enough about this. The vice of petty statehood, which drove the Germanic tribes of the north and especially the Germans right up to historical times and into the present day, also clung to them in pronounced measure. The "Kantönlispirit" in Switzerland is still a reflection of this today. It is based on a genuinely German peculiarity, a very pronounced individualism, which was evident in Canaan, as it was everywhere in the north where Germanic tribes settled. This particularism has far-reaching political disadvantages in its wake, such as we Germans have also had to experience in a very sad way in a thousand years of history and still feel today, lacking the bond of unity, the united cooperation under one leadership.

It was therefore easy for the Germanic tribes in Canaan to fall prey to a foreign conqueror, as the Germans had so often done. And it was only when they were in dire straits that the spirit of unity, of togetherness, the German spirit of fire (*Furor teutonicus*) stirred and the people rose up against their oppressors. Their God awakened them judges and saviors  
i.e. they chose particularly talented men as

leaders and, with their help, freed themselves from the foreign yoke. These leaders elected by the people were also poets in times of peace.

Like the Germanic tribes, they also held public courts (Thing), especially at the time of the new moon. These folk courts were always held at a place called Malstatt, where the whole people gathered. At these sites (or holy mountains, popular shrines, popular churches) Fig. 24-28, popular assemblies were also held for the purpose of procuring new gifts. These were the May Days of the Germanic tribes, which were held in Germany until the Middle Ages and are still held today in Switzerland as legislative assemblies in public, in the open air, in an old, consecrated place. At these assemblies of the people, or Landtage, as Joshua held several of them, the generally valid land law was established and also honored, or as the Bible tells us in various places, engraved in stones or altars (Jos. 24), i.e. in exactly the same way as it was done in Lhogarma, i.e. in Germania.

The history of the Germanic tribes in Palestine shows us the old Germanic clan and family structure even before the immigration of the Jews. Mau was loyal to his clan and his lineage and was proud of his descent. They were also closely linked to the clan and the Gau association through economic ties. This can be seen quite clearly from the land.

Even before the immigration of the Jews  
12 districts or families; long before Moses, the names of

Germanic families or tribes, such as the names >Dan (the Danes or Danes - the ancestors, the elders), Äser Asur - Afsaria. There is no doubt that these family names also indicate Nordic origins. The mountains of Israel are also mentioned in Egyptian history long before Moses, p r o o f that a tribe of Israel had already lived there long centuries before Moses (cf. also Iosua 11:10). The old Germanic name Israel is still used today by ancient farming families in Saxony. It is clear that the Jewish, priestly historians falsified the existing historical records and passed off the existing tribal names as Jewish ones in order to gain control of the Germanic people all the more easily.

The loose organization of the Germanic tribes into districts and the subsequent petty statehood, which we still see in Thuringia and Switzerland, had its good points as well as its many downsides. As in Germany, it was conducive to intellectual culture and the development of the individual character of each tribe. Only the great kings David and Solomon s u c c e e d e d in temporarily uniting the various tribes into one state w i t h Jewish money and a policy of military force, and making Jerusalem the center of the state. The mass differences, however, forced the establishment of the Germanic northern empire and the more Jewish southern empire. The history of the Germanic tribes in Canaan and the empires that emerged is extremely similar to the history of the German tribes and small states. Only in the Mosaic-Papal south did the Jewish

After fierce battles, the priests were able to gain control over the minority Nordic population and establish a Papal States, whose beadle was the king.

Here, after the return from captivity, the goal of the Jewish priests to establish a priestly state that ruled the state of Iuda and gradually sought to bring the other states under its control, even the mighty Roman state, was completed. Nowhere were Germanic money, which was taken from the faithful in the temple, used more shamefully in politics than by the Jewish priests in Jerusalem. You can read about this in the Book of Maccabees and in the Profane History.

And today? The Jewish ecclesiastical state with its high priest at the head found its continuation in the papal ecclesiastical state, which, like the latter, is striving to subjugate all states and is still striving to rule over states and kings. We Germans have felt this in the fiercest battles.

## VII.

### **The civil law in Canaan was thoroughly Germanic.**

If it is correct that laws reflect the respective cultural level of a people, then the Germanic people in Canaan must have been at a high cultural level long before the immigration of Moses. It can be seen from the existing laws that the Germanic people in Canaan were mainly farmers, and so these laws were primarily concerned with the

The Germanic tribes in Canaan were part of the Germanic Goths who had migrated to Armenia, Chaldea and Babylon. Since the Germanic tribes in Canaan were part of the Germanic Goths who had migrated to Armenia, Chaldea, Babylon and Syria, and since they knew the Babylonian cuneiform script as early as 2000 BC, i.e. long before Moses, it is very likely that some of their laws corresponded to Babylonian laws or were modeled on them. There is no doubt among theologians that a large part of the ancient Israelite commandments were based on Leviticus III.

25, which is falsely attributed to Moses, is taken from the law book of the Babylonian king Hamurabi, which was written around 2100 B.C. and, a

According to ancient Germanic custom, it was immortalized with a chisel on a stone carving that bears the image of the sun and is now in fairly good condition in a British museum.

The Ten Commandments (Ex. 20) are found in the Indian collection of laws Vedas in almost the same form a thousand years before Moses. And then Jewish priestly historians lie to us that God gave them on Mount Sinai!

The story of Abraham shows that

8146 of the Hamurabi law and other Babylonian laws were already in use at the time of Abraham, i.e. 500 years before Moses. The Saliph law of the Franks is extremely similar. The almost complete similarity between the administration of justice in the Gothic tribes in pre-Jewish times and that in Germania is particularly striking. The court sessions were held in public at the Mal (fig. 24-28) or Lhingstatt (Kiriath). Well-known Mal sites were: Bethel, Gilgal, Mizpah, Kiriath

Araba, Kiriath Iearim, etc. The evidence was testimony, oaths, oath-helpers, divine judgments. The whole people judged. Punishment was the value of money. Offending a woman was punished particularly severely. Blood revenge was also on the rise. As you can see, these were all old Germanic legal customs that were only replaced by the rise of Judaism. The Jewish priests gradually took over the administration of justice and turned it into a lucrative business,

just like in the Roman Papal States.

There is no doubt that the Israelite law originates from the oldest times of the Germanic tribes in Palestine, is partly taken from the ingenious works of King Hamurabi and is adapted to the conditions of the land of Canaan. Some parts, such as the altar law in II. Deut. 20:24, which states that the altar should be made of unhewn stone and should not be cut with a sword or chisel, must be dated back to the relatively early Stone Age. This also agrees with the results of archaeological research, according to which Germanic tribes migrated south as early as the Stone Age.

It is therefore not at all true that Moses is the lawgiver of Israel. Rather, he and the later Jewish priests tailored and supplemented the existing Germanic laws in the land for their own purposes, as they needed them, and passed them off as the law of their God.

It is immediately clear to any connoisseur of ancient Germanic law which provisions of the Law of Moses are of ancient Germanic origin, and which are not.

which originate from the Jewish priests. The Germanic laws bear the spirit of justice, love and forbearance, whereas the Jewish laws bear the spirit of intolerance and fanaticism, and are obviously tailored to consolidate the rule of the Jewish priests under severe threat of punishment, to support their priestly state and to provide the priests with enormous incomes. Such Jewish provisions smuggled into the old Germanic law are, among others: Lev. 1, 2, 3, 4, 5, 6, 7, 11, 13, 14, 15, 16, 17, 22, 23, 24, 27 (Ordinance of the tithes for the priests). The terrible curses in Exodus 28 testify to a particular Jewish fanaticism. They reveal too clearly the origin of the low-born brain of the sanatic, selfish Jewish priests. Incidentally, Exodus V is a masterpiece of the Jewish priests' art of forgery.

The Germanic laws, on the other hand, bear the stamp of the wisest care for the whole country. They regulate Germanic inheritance law, according to which daughters could also inherit names and estates if there were no sons. The Germanic birthright is also found in the ancient Israelite land law, Ili. Moses 21 and III. Deuteronomy 25 contains the Aryan private law, which aims at sedentarization.

According to ancient Germanic law, there were, as in Germania, free cities (Gen. 19, los. 20) where murderers could flee and where they were safe from blood revenge. Such free cities were, for example: Kedes (Getes, Geten, Goths), Shechem, Kiriath Arba, the city of Bezer, king of Miesa, Namoo, Golan. As with the Germanic tribes, each district or tribe usually had a free city. One

of the cities in Canaan even bore this name (Bet Gubern - Free City). Cities and towns of this name can also be found here in Germany. The Germanic tribes of Canaan transplanted ancient Germanic legal customs to the south. The law of the Freistatt was still valid here in the Middle Ages; then the church claimed it for itself.

There were even rules of war that corresponded entirely to Germanic views (Deut. 20).

Usury was strictly forbidden. Especially the usury of widows and orphans. No pledge was allowed to be taken from them or from the poor (Deut. 24).

The foreigners were to be protected. Their rights were not to be violated.

Widows, orphans and the poor were 'protected by special provisions so that they could feed themselves and were safe from great hardship. Exodus 22 contains entirely Germanic legal provisions.

It was also permitted to swear an oath invoking God. They were also allowed to make use of oath-helpers, divine judgments and money, as well as blood revenge (IV. Mof. 35), as was the case with the Germanic tribes.

The most magnificent social institution, which would still be exemplary for us today, which is the goal of every healthy land reform and could solve the social question, is given by the Germanic law of vodes and land law III. Moses 25, which in its basic ideas and intentions was in force among all the Gothic peoples of the Near East, among the ancient Greeks and Romans and among the ancient Germans and was already drawn up by the Sumerians and Afsyrians about 2500 or 1500 years before Moses, as in the law book of Hamurabi in Afsur.

It is the greatest and most divine thought of all time. It determined that every 50 years there should be a year of glory, a year of reverence, in which everyone could regain his possessions and his family. If someone had sold their property, it had to be returned to them if they or someone else could redeem it for them. These provisions corresponded to the Germanic sense of justice and were based on ancient land and deity laws. According to ancient Aryan views, land was not private property. It was only a place to live and work, was sacred to God and the property of the whole, the state, king, district, clan. Our state and communal forests and meadows are still meagre remnants of the ancient common property. The old Germanic law says Lev 25, 23 expressly: Therefore you shall Do not sell the land forever, for the land is mine and you are strangers and sojourners before me!"

It is quite clear that these legal provisions are not Jewish at all. They were also never applied by the Jews, but rather the exact opposite was practiced by them. That is why all the prophets loudly accuse the Jews, and that is why the Jewish priests are the ones who give them their blessings. The priests oppressed the old Germanic law and introduced their Jewish Maub law, the mortgage law, robbed the people on the basis of it, did not even spare widows and orphans, as the prophets and Christ accuse them of, and brought the country to ruin. All the enlightened men in Israel, called prophets, therefore demanded, as Hesiod later did in Greece

The return to the old Germanic covenant laws, to the old justice and to life according to these laws, which alone guarantee the economic freedom of the individual and the existence of the state and the people.

If Judaism today were to fulfill this law falsely ascribed to it, if it were to return the many billions taken from us Germans, if today's Jewish mortgage law were to be abandoned and the old Germanic-Isrealite land law implemented instead, the social question would be solved to a large extent, and of course the present-day economic superpower of Judaism would also be broken.

As you can see, the ancient Germanic builders in Canaan were already outstanding philosophers and economists thousands of years ago, far superior to some of our present-day rational economists in terms of their simplicity. The Aryan land law did not apply to cities in Canaan, which is why the Jews settled there first and subjugated the guileless, good-natured, blond Asen<sup>o</sup> "child people" economically and thus also politically through trade, money management and priestly lies.

Another extraordinarily important Germanic law was the prohibition of mixing with lower races. With a clever monkey instinct, these simple people found out thousands of years ago that mixing with lower races was the downfall of a people. That is why Iosua 23, 12 and 13 commands: " But if you turn and join yourselves to these other peoples and intermarry with them, then you will be among them and

If they come among you, know that the Lord your God will no longer drive all these nations before you, but they will become a snare and a net and a scourge in your sides and a thorn in your eyes, until he kills you from the good land that the Lord your God has given you!" Lowly people were to be ruthlessly exterminated, marriage and sexual relations with people of Mediterranean race were forbidden on pain of death, and children from such unions were to be killed. This was an extremely clever mass policy, calculated to keep the Aryan masses in line and breed them up, like the mass slaughter of Manu (Irmin) in India. - The Germanic racial policy of the future can be based on the Bible, on the "Word of God." -

Unfortunately, the Germanic tribes did not adhere to these soft regulations and thus fell victim to the unavoidable attack. However, the cunning Jews have made use of these regulations for themselves, still practise them today in the strictest manner and have thus maintained their mass to this day.

The best legal provisions in the old testament are definitely Aryan in character, especially the Aryan land laws adopted by the Jews. The authors of these laws can only have been Germanic, because the laws always grow out of the nature of a people and these laws contradict the Jewish spirit and would even make the economic rule of Judaism or other peoples impossible.

## VIII.

### **The character, customs and writing of the culture bearers in Canaan are Germanic.**

According to the Bible, the German inhabitants of the land of Canaan are as guileless, good-natured and tolerant as the Germans. Without hesitation or suspicion, they let in the Jewish strangers, who later oppressed and devoured them with the introduction of monetary transactions, and even gave them civil rights with great good nature and blindness (Leviticus 19:33 and 34; Judges 1). The ancient Israelite and ancient Germanic laws protected foreigners. This shows the international sense of the Germanic tribes. The Jews, on the other hand, have no consideration for others in their laws. Their religious laws commanded them to suck other peoples dry and devour them. The entire German trustfulness, good-naturedness and Michel-like nature of the Germans is expressed in these foreigner laws. They made it possible for the Jews to settle in Palestine like a devouring worm, like a louse in fur. The Jew does not know good-naturedness towards foreigners. He is famous among all peoples for his subtle exploitation, deceitfulness, subtle deceitfulness and greed for money. Even the Greek Strabo complains about this among the Jews. So you can see that the ancient Israelite laws cannot be of Jewish origin.

Like our Germanic tribes, the ancient Israelites also took great pleasure in farming. The Jew, on the other hand, was never a farmer. He was already 1000 years v. BC traders, hagglers and oppressors all over the world, as the Greek Strabo testifies. How

The fact that Judaism invaded Palestine and turned the subjugated Germanic working population into fine Jews is attested by the Bible in various places (see II Chron. 8, 7-9; Judges 1), but it must always be borne in mind that the Jewish falsifiers of the Bible pass the Jews off as Israelites.

An outstanding characteristic of the Goths in Palestine was their love of mountains and forests, as is still the case with the Germanic tribes today. The patriarchs Abraham, Isaac and Jacob, Germanic genealogical elders, lived in forests. Various towns in Israel were called forest towns. The Jews, on the other hand, never loved to live in forests and meadows. They stayed in the southern, desert-like part of Palestine and their preferred place of residence to this day is the Grohstadtstein desert.

The Germanic Israelite, like the Germanic people today, liked to celebrate his festivals outdoors on mountains and go on excursions in the mountains and forests. The Jew, on the other hand, is indifferent to nature. He is banished to the big city and only enjoys trade and profit.

What is known is what kind of high shame the Germanic tribes

They only experienced their high status with women. The woman was sacred to them. Among the Germanic tribes, the institution of marriage took place. We also find the same phenomenon in Palestine, which is why the Kittite tribal chief Abraham from the Gothic Ar called his wife Sara or princess (Aria - lord or prince). The fact that the bride was given a morning gift to avenge all injuries to women, as was the case with the Germanic tribes, also testifies to the high esteem in which women were held. The related

The Israelite laws are very similar to the ancient Germanic laws. As with the Germanic tribes, the Israelite virgin was allowed to choose her own bridegroom. However, the man was absorbed into the bride's family. The girl was considered to be the bearer of the family according to the old Aryan view, which is still expressed today in the law of succession of the Dutch and Habsburg royal dynasties. Great importance was attached to the sanctity of marriage. Adulterers were severely punished.

The high status of women and monogamy was therefore not created by Judaism, but by the Germans. On the contrary, it is known that among the Jews the yrau is an object of haggling, that the traffickers in girls are almost exclusively Jews, that most sexual assaults are committed by Jews, that they are insolent towards women and that most prostitutes in New York are Jewish.

Like the Germanic tribes, the Canaanite Goths were proud of their lineage, of their ancestry. Like the Germanic tribes in the Middle Ages, they kept genealogical registers, which are contained in the Israelite books.

The Germanic tribes in Canaan had great love for their homeland and their people. The Jews, on the other hand, endeavored to suppress all remembrance of the Germanic origins of the Gothic people and their national history, just as the Roman missionaries did in Germany.

Like their northern tribesmen, the Goths in Canaan had a strong sense of justice. The concepts of "mine" and "yours" were sharply developed. The Jew only knows the "mine" and the

In a shameless manner, he plundered his hosts in Canaan, as well as his host peoples in general. In his religious book Talmud, it is even made his duty to practise theft, robbery, murder and perjury against other peoples. According to the New York police judge, the pickpockets in New York are Jews. Jews are also the biggest bank robbers and swindlers in the world, who have taken most of the money through land usury and stock market swindles.

300 Jewish money men actually rule the whole world, dictating war and peace as they need it for their purposes. This is Jewish righteousness, which differs sky-high from that of the Isrealite Teutons.

As with the Germanic tribes of the north, the Germanic Kittites of the Promised L a n d also had a custom of throwing coins or casting lots. Moses and his Jewish priests sought to eradicate this ancient custom in order to drive business into the hands of the Jewish priests.

Among the Germanic Jsrealites, secret

In the past, mysterious magic formulas and spells were used, as in the Germanic north and still today in Germany. One spell was used by the Gothic hero Joshua (Ios. 10:12).

Important activities and gatherings were moved to the time of the new moon, as was the case with the Ger men of the north. Stone circles were created from the sacred heights to mark the new moon,

z. e.g. in Gilgal. This ancient custom was practiced in ancient Germanic Israel according to the testimony of

often practiced in the Bible (cf. Ezek. 45, 1, 17). The Jewish priests also tried to eradicate this ancient custom.

Archaeological research has proven that the Germanic tribes were the inventors of musical instruments and music, including polyphonic music. Triads and

↳ dd. 33. norMlchc Oplcrhsn-Nung mtt MuNK. vcr Sicln of chivik in Xchwe-im.

Melodies have their origins in the Germanic Aeorden. As early as the oldest Bronze Age, around 6000 years ago, the Germanic tribes created long bronze horns called luren. An examination of Old Norse musical instruments carried out in Copenhagen in 1911 revealed a wonderful connection between the

the best modern trumpets and horns in the world. not  
is not inferior, With solemn occasions  
they were brought out and blown. (Fig. 33 and 34.) The  
oldest Germanic history reports that the Germanic tribes,  
especially the Goths, the Vandals and the Lombards, had a  
great love of music.

fldb. 34. Nrrckllchcr LurendMer.

and had horns of brass, trumpets, bugles, timpani, trumpets,  
harps and flutes. The Vandal king Gelimer asks his  
begetter for a harp to chase away his gloomy thoughts.  
Germanic-Israelite history offers us something very similar.  
The Germanic tribes in Palestine also had a pronounced  
desire and love of music

and singing, harp (Fig. 33) and flute, timpani and trumpets. These were blown on festive occasions, such as the year of reverence or jubilee, just like the Nordic Germanic tribes. Saul also seeks

to banish his gloomy thoughts by playing the harp. Like the Edda and the oldest story of the Germanen reports, the Mordgermanen were accompanied by singers

**Ndb. rs. chained mtt | | clever rake from lello.**

from town to town, from castle to castle, to tell ancient legends and sing heroic songs to the harp. Ancient Israelite history tells us of a strangely similar phenomenon.

The Jews, on the other hand, never enjoyed music. They still don't have it today.

They are indifferent to music. A Jew has never been a great master of sound: at best, he trades in musical instruments and musical works or concert tickets. He is not amused by the sound of musical instruments, but by the sound of gold pieces. That is the music of the Jew.

Closely related to his love of music was the urge of the Germanic people in the north and south to sing of all that was beautiful and great, of all that was noble and glorious, of all high heroism. Our ancestors, including the ancient Getae in Canaan and the whole of the Near East, were a singing people. Among all Germanic peoples, also in Canaan, the heroic song (heroic epic) was in great bloom, also the love song. The Bible has preserved a number of ancient Germanic heroic songs, such as the heroic song of Deborah and, of the love songs, the high song of Solomon. Song of Solomon. Unfortunately is us a large number of these Gothic heroic songs from Canaan have not survived, such as the Book of the Brave, the Book of the Righteous (Jos. 10, 13), the Book of the Wars of Yahu (fragments in Mos. IV, 21), the stories of Jdūos, the seer, and others. The Bible indicates in various places that there were still a number of songs, hymns, charters and stories of all kinds about the deeds of the great heroes of ancient Canaan. Even orthodox theologians admit that these collections of songs in the Bible, including most of the Psalms, do not originate from the Jews, but are of ancient Israelite, i.e. Germanic or Gothic origin, and bear a great resemblance to Babylonian, Assyrian, Elamite, Ketite and Cretan writings and the strangest Aryan

The Rigvedas, a collection of hymns, already existed 1000 years before Moses. The Hercules saga (Samson!) and the Jphygeny saga (cf. Judges) can also be found in ancient Israelite literature. Samson - son of the sun - Thor performs 12 deeds that are very similar to those of Hercules. The priestly Jewish historian turns the club of Hercules into a donkey's jawbone.

It is irrefutable that these poems originated only in the Germanic spirit. The Jew cannot create such poems. He completely lacks the martial sense, the heroism. He was never a warrior, but he was never a poet either. That is why the Romans did not conscript him and why he still a v o i d s conscription in all countries, as was often seen during the World War.

Why does the Jew no l o n g e r write heroic poems? He cannot because he lacks the ability to do so. T h e Jews did not write these biblical poems either, but stole them from the Germanic tribes they had subjugated and destroyed and passed them off as their own. The kind of worldly deception that only a Jew c a n p u l l off! His poems are stock market reports, with which he lures the German bullies into the yarn and political inflammatory articles, which are intended to bring the nations into line so that the Jew can fish in the mud as a laughing third party.

The Germanic people have always had a deeply religious attitude. He strives to immerse himself in God, to commune with him without intermediaries, to worship him without external worship. The Teuton expresses this in religious consecration songs. Where Germanic peoples have settled and cult

where a developed Germanic writing system emerged, we also find the most sublime religious songs; as early as 4000 years ago

v. BC in the Egyptian Book of the Dead. 3000 years BC in India, then in Assyria and Babylonia, as the excavated Assyrian and Babylonian psalms and the heroic song of King Hasisadra and the Sumerian Buhpsalmen around 4-5000 years BC show. In ancient Canaan, the religious writings appear to have been written on tablets (clay tablets?) and kept in the Verg churches (Ps. 74:6), as was also the case in the Germanic north. Ancient religious songs can also be found in the Germanic north, some of them destroyed by the Christian missionaries, others still preserved in the Edda.

All these ancient religious poems, more or less much older than the biblical Psalms, show a surprising similarity to ancient Israelite literature, so that one might think that the latter were taken from the much older Babylonian and Assyrian literature. However, this does not necessarily have to be the case, as the same or a similar spiritual culture develops in the same wetlands. Moreover, the Germanic Getae of Canaan were demonstrably in active contact with their racial comrades in Egypt, Babylonia, Assyria and Sumeria. Some Assyrian and Babylonian psalms, which are older than the biblical psalms, are so similar to the biblical psalms that the Christian church could easily include them in its devotional treasures. Thus an Assyrian psalm reads: "May the rushing waters of the river wash me clean; let me be preserved by you, enlighten me, Merodach (sun god);

I will bow down before your greatness, I will praise your divinity."

There is no doubt that the vast majority of the Psalms were written by Germanic tribes and that some of them were probably composed before Moses. They are therefore not Jewish at all. Here is the evidence. A whole series of psalms speak of holy mountains, places, high places and courts of God. Fig. (24-28). But when Moses and the whole Jewish priesthood demand from the "people of God", or rather from the kings, the eradication of the holy high places of the subjugated Germanic peoples, when the Jews are forbidden on pain of death to pray on the holy mountains, when, furthermore, they are forbidden to pray on the holy high places of God, when they are forbidden to pray on the holy places of God. Furthermore, if the Jews saw only one national shrine in Palestine, namely the filthy tabernacle for 500 years and, after the conquest of Jerusalem, the Germanic mountain shrine of Zion; if it is also a fact that the whole of Judaism looked with hatred and contempt on the subjugated Germanic peoples and their places of worship: can Jews really have been the authors of the Psalms, which are undoubtedly Germanic in content? Quite impossible! Only a few psalms, 105, 106, 114 and 137, can be regarded as poor Jewish works.

According to their content, the other psalms point to those people as authors whose spirit was completely filled with the idea of God and whose life was completely absorbed in God - the prophets. Poets are always prophets at the same time. But when the Bible itself tells us that the prophets were buried on the holy heights (cf. II Kings 23:16, 17) and were killed by fanatical Jewish kings and spiteful Jews, it is not so.

priests destroyed the tombs of the prophets on the holy mountains, it is quite impossible that the poets of those psalms were Jews. Theology must take a stand on the facts reported here.

The spirit of the Psalms is a Germanic one; for they are carried by a high spiritual impetus, contain lofty thoughts, show a great intimacy of mind, are filled with God-consciousness and longing for God, and are thus entirely an expression of the ger-manic spirit of which the Jewish brain is incapable. Some psalms express completely Nordic, Germanic ideas.

In Psalm 29, the sons of the gods are called upon to bring honor and praise to their spouse. God is glorified as the majestic thunder god (Thor), and his actions in the thunderstorm are described with the greatest poetic power, how his voice of thunder shatters the cedars, makes Lebanon and Hermon leap like calves. Psalm 19 actually speaks of the Germanic sun god. The sun itself is conceived as a hero, as the sun god, who runs his way in the firmament with his chariot. Psalm 104 equates God with the sublime Matur in a monistic view and describes him as the ancient Germanic weather god Wodan (Raman, Mmmon) "who leads on the clouds as on a chariot and walks on the wings of the wind". (Likewise Ps 18:7-16. 29:4-9. 97:2-6. 50:1-5. 76,9.) These poems of consummate poetic mastery and supreme religious power, of primal, elemental vision and imbued with Germanic, Nordic thoughts and Nordic ideas of God, find thoroughly Germanic, but

It can be clearly seen in many places that these Germanic poems were later falsified by Jewish priests to glorify their god Iahve. Some sayings of the Bible were already common property of Germanic literature before Moses: thus verse 4 of Psalm 90 is found in almost the same form and content in the Indian Nigvedas, in Laityeya Brahman, in the Jendavesta of the ancient Persians, in the Indian law book of Manu, in the Indian heroic poem Mahabhārata. The purity and sublimity of the concepts of God found in the psalms of the Germanic poets of Canaan are reminiscent of Christ and surpass those of the Christian church. The monotheism of the Psalms also corresponds entirely to that of Christ and should be exemplary for our church. Because most of the biblical psalms are the spirit of our German spirit and not Jewish testimony, they are held in such high esteem by the Germans.

It was a characteristic of the Germanic Aasfen to record the sum of their life experience and wisdom in proverbs or wisdom books. We find these in ancient and modern Germanic literature, among the Sumerians, Egyptians, Assyrians, Babylonians, Indians, Greeks, Cretans and, among the Nordic German, in the Edda, that venerable Germanic bible of the north. We also find them among the Germanic peoples in Palestine under the title: The Book of Jesus Sirach and the Wisdom of Solomon. These collections of sayings, which the Jewish priests rightly attributed to the Jews and the Jewish king Solomon, are very old. They were written before the Jewish invasion of Palestine.

Theological science admits what the excavations in Babylon, Assyria and Egypt (Elephantine) also confirm, that the history books of the Bible were copied by the Jewish priests, when they were in the Babylonian and Assyrian exile, from the historical works of these civilized peoples and therefore also contain many inaccuracies.

The Bible's legends of the creation of the world, the fall of mankind, the Flood and others are extremely old. They can be found in Sumerian and Babylonian, Assyrian and Egyptian writings thousands of years before Moses, so they are also of Greek origin. The world creation saga of the Bible I. Moses 1 is very similar to the Assyrian Gilgamesh epic: both reflect the Germanic peoples' own monistic-philosophical world view.

Thus we see that the noblest part of ancient Israelite literature was created by the ancient Germanic "Gothic" heroic people in Asia Minor and Canaan and definitely reflects a Germanic, Germanic nature. This is why these ancient Israelite books are read with pleasure by Germanic people, because they are flesh of their flesh, blood of their blood. But these books have been greatly altered by deceitful Jewish priests. During and after the exile (around 500 BC), Jewish priests mixed ancient Israelite or ancient Gothic and Babylonian literature with Jewish history, passed them off as Jewish writings and falsely described them as the word of God (cf. II Macc. 2, 13-33).

Thus the Jews have shown themselves to be literary thieves on a grand scale, adorning themselves with foreign feathers and creating an unheard-of, millennial, world history.

committed fraud. They not only profited from Germanic sweat and soil, but also from Germanic spirit, as they still do today.

If you really want to get to know Jewish literature, you have to read the Talmud, the Shulchan aruch, Gemara Ltoscken da mispkat and other Jewish religious writings. The spirit that these Jewish writings breathe is ridiculous, petty, limited, downright immoral, low and dangerous to the state (cf. "Hammer" 245).

Just as 3000 years ago, the Jews are now trying to dominate and falsify Germanic literature. Almost all newspapers, periodicals and theaters are owned by the Jews. Whatever is written by the Jews finds its way into the same and is lifted up to the heavens, no matter how inferior and sleazy it may be, so that the Jewish spirit and Jewish way of thinking find more and more acceptance in our people. So the same process is taking place here in Germany as in ancient Palestine. Perhaps, if the process of Judaization of our literature continues at the same rate as before, the Jews will once again succeed in stamping our German literature as Jewish in later times.

## IX.

### **Christianity in biblical Canaan before Christ.**

"Did Christ live?" - This question hovers on the lips of hundreds of thousands of people today. But anyone who looks at the story of Jesus, as recorded in the Gospels, from the point of view of racial history, anyone who has learned to think in terms of racial history, can have no doubt about it at all"

Let Christ have lived.\*) And the first thought that comes to mind when studying his story is the radiant, victorious, proud certainty:

Jesus Christ was a Germanic!

The Bible itself proves this historical and anthropological fact! When the Jews angrily accused the Lord Jesus of not being a Jew but a (Germanic) Samaritan, Jesus admits this (Cvg. John 8:48-49). He says nothing to refute this accusation, which draws a sharp line between Him and the Jews, since they did not want to have fellowship with the Samaritans and despised them.

Jesus' God is also different from the Jewish God (cf. John 8:38 ff.) He never mentions the name Jehovah or Yahweh, but always prays to his Father in heaven, i.e. to the benevolent Germanic All-Father. And in his greatest distress, when the blind, diabolical hatred of his rabid Jewish mortal enemies brought him to the cross, he does not turn to the Jewish god Yahweh, but to the Germanic god of light Sli-Slion (Baldur), whose name was incomprehensible to the surrounding Jews. It is also significant that the name Yahweh - Jehovah - does not occur in the entire New Testament. According to Cvg. Joh. 8 he obviously regards the ludengotl as the spirit of evil.

His name Jesus, more correctly Asus ---- Gsus (an Egyptian king had the same name Asas, i.e. the son of Aesir or God) is of ancient Germanic origin.

\*) In his book "Die Christusmythe - sucht Pros. Three"" to provide proof of the contrary assertion.

The Gospels show that Jesus was a bitter enemy of non-Germanic Judaism, especially of the priests and Pharisees who oppressed and exploited the Germanic population in Canaan. He was also an enemy of the Jewish god Yahweh; he calls the god of the Jews the father of lies, the devil. But he calls the Jews children of the devil. He confronts the Jewish priests with an unheard-of boldness, with a death-defying courage that can only be found among the noblest Germanic tribes and, to the applause of the people, reproaches them for their outrageous sins, the oppression and servitude of the people, their usury, their clinging to the outer letter, their hypocrisy and hypocrisy. Conversely, Judaism also persecuted him with an unfathomable, deadly hatred. The roots of this mutual hatred lay not only in different religious beliefs, but also in different masses. That is why Christ had a special preference for the Germanic north of Israel, whereas he felt more attracted to the Germanic Arameans, Galileans (Galatians, Gaels) and Samaritans, who, as is well known, were treated with the greatest contempt by the Jews and were not regarded as Jews. (cf. Ioh. 4,9). According to the explanations in chapter II, the Germanic descent of Christ is to be regarded as certain.

Here is some more support for this assertion I

According to the Bible, Jesus came from Nazareth, but the Jews looked upon the Nazarenes with contempt. "What good can come out of Nazareth?" was their mocking mede when they spoke of Jesus. The

proves that the Nazarenes and Jesus were of non-Jewish descent.

It is possible that Mazareth was a settlement or foundation of a religious order of the Germanic Nazarin, a religious sect in the Caucasus which, according to the Roman historian Pliny

They believed themselves to be "one with their God, their Father" and considered themselves to be sinless and masters of all things. The descendants of those Nazarin still live north of Galilee in Lebanon. It is striking that the Nazarene Christ, like those Nazarin (N-azarini - those who consecrate, shine to the children of the branches), always emphasizes: "I and the Father are one", and that he c o n t r a s t s his Father with the Father of the Jews. (Gvg. Joh. 8,38).

Another historical fact must also be pointed out here. In the last centuries before Christ, Cimmerians and Luvians, Trier people, came from the Rhine to Palestine and settled there.

Galilee. And now St. Jerome testifies t h a t he encountered the same language in Galilee as in the German city of Trier. And crusaders find to their great astonishment, a German-speaking blonde population in Lebanon north of Galilee! For centuries, Aramaic, a German dialect, has survived in Palestine. Is it therefore very daring to regard the Nazarene Christ, who continues to stand in sharpest contrast to the Jews and calls them children of the devil and of hell, wolves in rows and whitewashed graves (IMatt. 23), as a Germanic-blooded Teuton? Is it not in the way he heroically f o u g h t against a world of deceit, malice and prejudice, in the way he condemned the world's sin?

and guilt upon himself and bore the cross without complaint, a picture of the fine race of the German people, also betrayed by Judas Iscariot for 30 pieces of silver, who, full of a sense of superior justice, took upon themselves the guilt of others for the world war, full of exalted idealism, want to pay the atonement for the sins of the world and, defenselessly and willingly, allow themselves to be crucified by the Judas of the world!

It turned out to be the most disastrous forgery in world history to stamp the Germanic Jesus as a Jew and the Jews as the founders of the Christian religion. The fact that the Germanic peoples believingly accepted this forgery devised by Jewish rabbis as historical truth became their undoing and forced them under the rule of Judaism to this day.

The racial contrast between Christ and Judaism is very pronounced in his character. He possessed the lofty idealism of the Germanic tribes, their philosophical depth of thought, high morality and willingness to sacrifice, qualities that elevated him towering above the selfish Jews. That is why the Jews cannot understand him either: they cannot grasp his thoughts, still less follow them. Their mass disposition is too inferior for this; the high flight of thought of Christ is denied them. With melancholy, but also with anger, Christ finally realizes that it is impossible to turn this lowly Jewish people around, i.e. to bring them to his higher moral standpoint. He turns away from them with indignation and says that salvation has been sent to the Gentiles, i.e. the Moorish.

and they will hear it as it actually happened.

Judaism, whose rigid dogmatism, narrow

He was instinctively repelled by the hearty caste spirit, fanaticism and low materialistic world of thought, whose outwardness in the practice of religion was deeply abhorrent to his Germanic, truth-seeking soul. In him, Germanic idealism and socialism were embodied in the sharpest contrast to the Jewish generalism, capitalism and mammonism that he fought against. "I have not come to dissolve, but to fulfill," said Christ, namely the old Aryan laws suppressed by Judaism. And the latter, with its own fine instinct for everything that was detrimental to its mammon interests, sensed that the advent of the Arifch-Christian doctrine in Palestine meant the end of the capitalist Jewish economy and rule. Judaism feared that the oppressed people would revolt against their oppressors under Christ's leadership. That is why it was decided to murder him. "It is best that one man should die for the people, for the whole nation would perish," said the high priest. - It is also significant that Jesus' disciples were Galileans, apart from the money-hungry Jewish traitor Judas Iscariot. Those "lent everything and followed him", the latter went with him to manage the communal treasury like a true resting Jew and to put aside what was given. And Jesus considered this Jew alone capable of betraying him. If Jesus had really been a Jew by descent, would it be conceivable that he took 11 disciples from the despised Galatians?

Should he not have appointed only Jews as disciples?

There can be no doubt that Christ was Germanic through and through. He must therefore also be imagined as a Germanic man in terms of his body. In fact, in a letter from the Roman governor of Iuoea, Publius Lenulus, to the Roman emperor Liberius, which letter is in the possession of the noble Căfarini family in Rome, he is unconsciously described entirely as a Germanic. According to this letter, Christ was very beautiful of face: he did not have the ugly negroid cut of the Jewish type, but with anthropological n e c e s s i t y the Germanic one. His face was so majestic that those who saw him had to love and fear him. His hair was dark blond to light brown. His forehead was even and open, like that of the gifted Teutons: his cheeks were smooth and open with earnestness. His nose and mouth showed the regularity of the Aryan type. His hands and arms were also beautifully formed. His eyes resembled the rays of the sun, and thus looked radiant, as is only found in the pure Germanic type and is a main distinguishing mark of the Aryan wet.

It is quite strange and significant that all artists depict Jesus with a Germanic facial form; they instinctively consider the Jewish, negroid, lowly type to be unsuitable for the exalted Son of God. Where newer painters try to give the Saviour a Jewish appearance, every subtle person has recognized that this way of depicting Christ is completely untrue and repulsive, a contradiction to Jesus' life.

and teaching. A picture of him (Fig. 36), dating from his lifetime, which we can assume to be genuine, shows in profile a characteristically long skull with all the outstanding features of an Aryan Cdelmensch. In terms of appearance, Jesus was considered the most beautiful man,

fidb. ZS. Ocrnme of >elus. (14-37 n. chl.)

you could see or imagine his mother being called the most beautiful woman in the country.

It is also known that Jesus Christ was a highly respected member of the Order of the Essaians, which was widespread in Palestine, Syria and Egypt at the time and was made up of the best and most enlightened spirits of the people, the remnants of the Germanic population, and whose

high teachings, which Christ reproduced, have a completely Germanic character and are often based on Joroaster (1000 BC). More details about the real life of this highly gifted, noble German Jesus can be found in a letter from the elder of the Ezraeans in Aleyandria from the year 70 AD, which was found in an ancient oriental library and published in the book: Ferd. Schmidt, 1900 years ago, Fiedlers Verlag, Leipzig.

Man's thoughts "do not find blind chance, do not find the blindly moving waves of the sea: they come from deep within him, from his microcosm." They are a component of his ego, they emerge from his mass disposition with the necessity of natural law, like the fruit from the tree. A person's world of thought must therefore correspond completely to his nature, it is a necessary product, an organ projection of it. And what Christ taught also flowed with the noblest enthusiasm from deep within him, from his heart, from his Germanic mass disposition.

Christ was a Germanic!

The teaching of Jesus of Christ is through and through and through and through Germanic.

It is nothing new, but merely a further development of what is contained in the Germanic intellectual world before him in the writings of the ancient Israelite prophets, the Germanic tribes in Palestine, Egypt, Sumeria, Babylonia, Persia, Assyria and India, and is also partly reflected in the Germanic-Greek systems.

philosophers (Plato, the Stoic school) and the Nordic druids before him.

The main sum of Jesus Christ's teaching is: love for God and for one's neighbor, a teaching that already finds expression and a p p l i c a t i o n in the ancient Israelite land law (Leviticus 25). His main goal is the internalization of man, his inner purity, the internalization of religion and its detachment from external worthless cult forms. Thus he teaches the same thing that the thoroughly Germanic, sublime religious founder Joroaster taught in the Zendavesta 1000 years before him. Like Christ, the main task of man is fine religious determination, inner purity, virtue, virtuous living and self-sacrifice for the sake of virtue. In fine teachings, however, Christ is also in constant agreement with the ancient Israelite prophets who came from the Germanic north and east of Palestine, and whose religious views bear a thoroughly Germanic stamp. These ancient prophets, enlightened and gifted men of their people, had long since outgrown the externalities of religious practice and the external worship in which the great mass of the people, including the priests, saw the essence of religion (Ps. 97:7, 115:1-18). To them, obedience, i.e. a moral, pious life pleasing to God, is better than sacrifice, i.e. the outward practice of religion, and attention is better than the fat of rams. Their principle is: do right, fear God and fear no one. They have expressed the all-Germanic ideas of religion with complete clarity, have placed the moral side of God's nature at the center of all teachings and have

The Germanic ideas of God, as they were coined in the entire Germanic world at that time, in Egypt, Assyria, Sumeria and Lhogarma, i.e. Nordland, were elevated to the universal, moral idea of one God (monotheism) that dominated the entire world and the world order. They presented God as the unconditionally moral, the unconditionally good, the holy, the holy love. According to them, God is merciful and gracious, patient and of great kindness, a father of all people. This is not a Jewish conception of God, but a genuinely Germanic one, as it is also found almost literally in the Egyptian Book of the Dead, in the Jendavesta, in Sumerian, Old Babylonian and Syrian psalms, in the Nordic Edda and in the spiritual products of German prophets, i.e. poet, finds its sublime expression.

The teaching of Christ also contains the same ideas. It is merely a summary and the highest development of the ideas and conceptions of religion that had already been shaped by the ancient Germanic tribes in Pre-Asia hundreds of years before Christ and is Germanic idealism taken to the extreme.

This can also be demonstrated by individual ideas. For example, Isaiah alone contains the core of all Jesus' teachings.

The Germanic idea that he is the Son of God and that we humans are the children of a Father in heaven returns again and again in Christ's teaching. This is a doctrine that has been common practice among the Germanic tribes for thousands of years and even gave them their name: for Aryan or Germanic means nothing other than sons of God, children of God, or children of light, as opposed to children of darkness. Old Germanic and Aryan personal names,

which have survived to this day, e.g: Theobald, Lheobert, Theodor, Dora, Gottlieb, Gotthold, Gottfried, (Gotafrid). Lheodfried, Jrminfried, Diethelm, Irminrich, Grmanrich, Diodrich (Dietrich), Erminoald, Irminger, Lheotelinda (Dietlinde), Jrminlint, Jrmintrud, Deotwin, Dietmar, Dietlieb, Dietherr, Dietbert, Gotthilf, Gotthard uff. give expression to this ancient Germanic Christian idea of sonship with God. Even the Bible refers to the land of the Teutons as the land of midnight or Morden: Shogarma i.e. the land of the sons of God.

Christ is also quite nationally minded. He once said: "I have been sent only to the lost sheep of the house of Israel". With noble passion and tenacious love he clings to his ancestral people and seeks to liberate them from the clutches of Judaism and its former fanatical religion based on literalism, the religion of the desert god Yahweh. Hence the enmity of Judaism against him to this day! Unwittingly, he seeks to create a religion for his people that corresponds to the essence of Germanicism, in this case a Germanic religion. His religion is therefore a Germanic and ethnic religion through and through, just like that of the ancient Israelite prophets before him and the German prophets, i.e. poets, after him. The higher the prophets and seers of a people are spiritually and morally, the more natural and ethnic they are, and the more their religion bears the mark of their race, their people. That is why the religion of Christ is a thoroughly Germanic one; it is the resurrection of old Germanic ideas of God in a new, radiant splendor and stands in the sharpest contradiction to the Germanic religion.

fruch to the Jewish religion and view of life. Jewish and Germanic-Christian worldviews and morals are mutually exclusive. The Jewish religion is materialistic and capitalistic, whereas the Christian religion is idealistic and social and therefore essentially the same as ancient Germanic cultural and religious aspirations.

Jesus' religion is an entirely dogmenless moral doctrine, that is, a moral doctrine without any creed, modeled by the enlightened spirits of the Germanic tribes in Canaan. It is quite strange that all the enlightened thinkers, all the mesormators in Germanic countries, who wanted to free the dogma-less religion of Christ from the rubble and mold with which the Judeo-Christian church was covered, were again and again Germanic and were persecuted by the representatives of the Christian church, although they proclaimed the pure teaching of Christ.

Christian and Germanic are therefore equally important. It is very significant that the Christian doctrine is most purely preserved and most purely understood and taught in those countries which have the purest Germanic population.

It is also significant that Jesus' dogma-free moral teaching was taught and practiced by the sect of the Essaeans, a secret society in Palestine to which Jesus belonged. These Essaeans (Afäer from asus - sons of God) were not Jews, did not attend a temple, were despised by the Jews, practised agriculture and the cult of the sun in the old Germanic manner, owned land in the old Aryan way, possessed considerable medical knowledge like all spiritually superior Aryans and practised self-care for the common good.

Denial to the point of self-sacrifice. Her main teaching was: love of God, love of people and love of virtue.

It is quite striking that the Jews, who in their Lalmud teach hatred and contempt for all those who are foreign to the tribe, who consider all other peoples to be "unclean", although they themselves are famous for their cleanliness from time immemorial and have lent the Jewish neighborhoods to become true plague dens of filth, - which according to their doctrine alone bear the name "man", but the "peoples of the world" deserve the "animals", who in their "Shulchan Aruch", the law code of the Jews, teach a completely unworthy, state-dangerous morality, whose ultimate purpose is the robbery of all other peoples, - that these Jews boast of having given the world the greatest founder of religion and the most sublime Germanic-Christian morality! Why did they not keep this morality for themselves, but gave it to the "goyim to be treated like animals", why did they persecute Jesus and his sublime teachings with scorn and derision, if Jesus was really an illuöe and his teachings a Jewish brainchild? Why? Because Jesus was not a Jew, but a Teuton, in feeling, thinking and acting. The church's false doctrine that Jesus was a Jew has done us Germanic tribesmen great harm, but the Jews great benefit. The historical falsification that the Jews are the chosen people of God and that Jesus sprang from their people is the shield behind which the rampant Judaism, this polyp of the world, cleverly hides so as not to be wiped out by the Christian host peoples. Woe to it if the mistreated Christians

recognized the 2000 year old deception and forgery of the Bible!

. So we have to state this as a fact that Jesus' teaching has nothing in common with Judaism, because it is in sharpest contrast with the Jewish teachings and laws recorded in the Bible, including the anti-state Jewish teachings recorded in the Talmud\*) and is thoroughly Germanic.

Jesus Christ's concept of God is Germanic.

Jesus' belief in a God, in his Father, in the All-Father, in the Father of us all, who is kind and merciful, who is not judgmental like the Jewish God Yahweh, but loving, is entirely Germanic. This belief can already be found in the Germanic immigrant Abraham and in the ancient Germanic peoples of the Near East, as well as in the prayers to Marduk, the ancient Babylonian sun god.

The Germanic tribes believed in "One" God, the All-Father, called Odin, Wodan, Irmin. The Germanic tribes are therefore the creators of monotheism, i.e. the belief in One God. After Christ, as with the Germanic tribes before him and also with the Essaeans, God can be recognized from nature. The following Psalms say in a magnificent Germanic spirit: "The heavens praise the glory of the Eternal, their sound **proclaims** his name". Psalms 19:2-7, 135:7, 18:7-16, 29:4-9, 50:3-6, 76:9, 97, 2-5, 104, 2-7 praise God according to Germanic View as sun and thunder god.

\*) I- Th. Fritsch: Der falsche Gott.

According to Jesus and the Germanic view before him, God is a spiritual being. He is the "The one who can be named, the one who can be seen, the one who can be spoken of", as the Germanic Book of the Dead in Egypt calls him 4000 years before Christ. The Germans in Vürderasia did not create an image of their god. Their worship of God was a worship of nature. Like the ancient Germans, they worshipped outdoors without temples or images. Their worship was therefore without images. This has been proven by excavations. Christ also wanted this worship without images and churches.

According to Jesus Sirach, it says: "The universe, that is he himself". Like the Nordic religion, that of the Germanic peoples in Palestine and also that of Christ is a spiritualized natural religion with the idea of one God. The Jews are therefore not the creators of the idea of one, eternal God, but the Germanic tribes. It was the Jews who mixed the ancient Germanic idea of the benevolent god of light with the doctrine of their desert god, the rushing, fanatical god Iahve (Gen. 28.15-60: III. Mos. 26). God (Wodan) was conceived by the Ger men as an all-pervading world spirit, who owes his existence to the best creative words of everything in the world, w h o made the heavens, who protectively embraces the earth, who is the sun, who fertilizes and illuminates the earth, who is the creative power: on whom everything depends, fertility, war and victory. It is most remarkable that the same thanks are **f o u n d** in rare correspondence almost literally long before Christ in the entire Germanic literature of pre-Eaerasia, e.g. in the Assyrian

Heroic Song of Hafisathra and in the Indian Vedas, also in the ancient Israelite writings of the Old Testament: Ies. 40, 22 and 31; 44, 3 and 24; 45, 5-8, 12 and 18; 46, 9-11; 48, 12 and 13. Similar thanks are found in Greek philosophers, in the Germanic Bible of Nordic Palestine and in the Icelandic Edda.

Among other things, it says of Odin: "A strong one from above, what he commanded shall remain forever!"

Christ's idea of the 12 chairs on which his 12 disciples will sit is taken entirely from Germanic mythology. According to the Germanic doctrine of the gods, 12 axes sit on 12 chairs in heaven, i.e. in Germanic terms: Valhalla or Asgard. The 12 axes correspond to the 12 sacred astronomical month pillars set up in a circle around the Germanic mountain altars.

The doctrine of the Trinity is also derived from ancient Germanism. As early as 1000 years BC, the Germanic tribes in Germania and Perflen (Joro- aster) honored God the Father, God the Son and God the Holy Spirit (the fire, the all-pervading, shattering crust). A theologian pointed this out 200 years ago.

According to Christ's teaching, the children of darkness go to hell, i.e. to the Hel or Anterworld of the Germanic tribes, as it is also described in the teachings of Joroaster. In his parable of the rich man and poor Lazarus, Jesus depicts the whole story according to ancient Germanic (pagan, Greek and Egyptian) teachings.

cf. O. Häuser: World History of Literature. Leipzig.

Aeschian) view of hell (Tartarus of the Greeks) surrounded by a river of fire and the torments of those eternally banished therein, heaven (Slyfium, Asgarö, Valhalla) and the joys of the blessed (God's children). The souls of God's children are carried by angels (the Valkyries of the Germanic tribes) to Abraham's bosom (to Wodan in Asgard) according to his and the ancient Germanic view.

According to the Germanic teachings of Joroaster 1000 years B C , there is still an evil spirit and many beings subordinate to it. This evil spirit was initially pure and good and is only a fallen good angel. Its element is darkness, whereas the element of the god All-Father is light. The evil spirit (devil) will later become holy and good again after a long time and great repentance. Once the ruler of evil has been defeated, the resurrection of the dead, the Last Judgement and the rejuvenation of the world will take place.

These teachings of Joroaster correspond completely to Germanic mythology and, strangely enough, also to the teachings of Christ. The Last Judgement of Christ or the God's Day of the ancient prophets is nothing other than the Germanic twilight of the gods. Christ proclaims a new heaven and a new earth entirely out of the Germanic spirit.

There are many elements of Germanic mythology in the Bible, mixed with Jewish teachings and historical falsifications. Elijah's cloak, for example, is reminiscent of the cloak of Wodan, and the fiery chariot in which he travels to heaven is nothing other than the fiery chariot of

Germanic god of thunder Thor, with whom he rides across the sky. Simson-Heracles-Siegfried.

The idea of the immortality of the soul, which corresponds to the monistic world view of the Germanic tribes, is Argermanic. It can be found throughout the Germanic literature of the north and south as early as 4000 BC, as well as in Greek-Germanic philosophers, especially Plato and the Stoics.

The Christian belief in a savior is also ancient and Proto-Germanic. (Mtnord. Helianö, Helios, Heros - leader, helper, nice one; the king who liberates his people). It is already found in Genesis 3:15, as in all ancient Israelite writings, especially in Isaiah 9 and 11. Isaiah prophesies that this Savior will come from the tribe of Jesse (Asai), that is, he will be a son of Asa, a Teuton, and will unite all the nests of the Teutonic peoples. This belief in a savior, in a king of justice and peace, in a golden age, this messianic idea can also be found outside Israel, as early as the ancient Egypt of the 2nd and 3rd millennium B.C. Even there, people hoped for a time of salvation and blessing that would overcome the suffering of the present, through the mediation of a personal bringer of this salvation, whom they thought of as a great king. Thus it says in an ancient Egyptian scripture: "The people of the time of the son of man (the noble-born son of Arman, i.e. the son of the Germanic tribes) will be happy to propagate his name for all eternity, because they are far removed from faith." According to the teachings of the Persian religious founder Joroaster (1000 BC), a prophet (redeemer or savior) from the tribe of Zarathustra (Joroaster) is said to come, whom a young woman is to

supernatural way, who is to help bring about the resurrection and hold a judgment on the dead. In ancient Sumeria, Babylonia and Assyria, there is also a belief in a coming savior and redeemer. In Babylonia, the expectation of special salvation is linked to a god Maröuk, i.e. the sun god and his resurrection, and to a king in whom the god presents himself. Above all, we also encounter here the expectation that the leity of salvation and falsehood will give way to an leity of salvation and blessing, and the one who brings it about is the king. This is also reminiscent of the Greek and Roman idea of the golden age, which will return at the end of the situation, as it once was at the beginning of the things of this world. These thoughts correspond completely to the idea of the Germanic Edda, according to which a new heaven and a new earth, an era of justice and peace will come after the twilight of the gods (world judgment). The idea of a coming savior, the savior and helper from all distress is proto-Germanic and was also expressed by the Germanic Christ. In reality, it means that a new leit will come, in which the Germanic rape will once again segregate itself from the mash of peoples and in which a flock and a shepherd, i.e. an equal, noble people and an leit of blessing and peace will come, which fully corresponds to the teachings of anthropology and rape hygiene. And the one who will free the Germanic peoples from the deadly bondage of the inferior peoples and lead them to a Germanic alliance of peoples is the savior and hero of the

God's chosen people, the Germanic tribes. The Aryan Jesus Christ, in whom the divine Aryan spirit shone most brightly and on whom he stamped the mark of divinity, was well aware of the racial problem. He clearly recognized that the Jews were a non-racial people; he loathed them as much as they hated him and turned to his Germanic compatriots, the Gothic Galileans (Got-jim-Ioha Waldgoten). The "children of the devil"

i.e. the Jews, Pharisees and high priests, he often says, salvation will be taken away and given to the Gentiles, i.e. the children of the kingdom of the Aryans, and they will hear it and bear fruit. He prophesies that all misery comes from the misfortune of the rapture. Like the Edda, he also prophesies a twilight of the gods, a racial segregation, a fearful mob battle, a true world conflagration that will end with the destruction of the bodice-rippers and the glorious victory of the children of God, i.e. the Aryans. Let us listen to the vivid way in which he describes this in his parable of the wheat among the wheat (Ev. Math. 13).

Once again, the much-admired man of the people from the Jewish south had returned to his native Galilee and was staying on the shores of the beautifully situated Sea of Galilee (- Asenreuth), surrounded by rustling green forests, flourishing villages and towns and towering mountains, near his beloved town of Capernaum. Pondering and pondering, his spiritual eyes wandered over the lovely countryside; he was unaware of the ever-growing crowds of country folk approaching him to hear the beloved prophet. More and more

the crowd. The noise tore the man of God from his deep contemplation. His bright blue eyes slid calmly over the crowd standing expectantly before him. There were his favorites again, his tall and slender, loyal forest Goths, hated by the Jews, blond and blue-eyed like him. He knew they wanted to hear wisdom and instruction from him again. He quickly steps into a boat and leaves the shore a little so that everyone can see him. Still full of impressions from the racy, degenerate south, he begins to tell the eavesdropping crowd:

The kingdom of heaven is like a man who sowed good seed in a fine field. But while the people slept carelessly, the enemy came and sowed tares among the wheat and went away. As the wheat grew, the tares were also found. Then the servants asked the father of the house, "Lord, did you not sow good seed in your field? Where did it come from?". "The enemy did this." Then the servants asked, "Do you want us to go and weed it out?" But he said, "No! So that you don't weed out the wheat at the same time. Let both grow together until the harvest: then I will say to the reapers, 'Gather the tares first and bind them in bundles to be burned, but gather the wheat into my barn.

Silence fell over the crowd: everyone suspected that he had spoken something significant and powerful. They hoped for further words of wisdom. Then the disciples dared to ask the Master for an interpretation of the parable. With shining eyes he proclaimed

the Aryan hero told the eavesdropping Gvtenvolk:

"The world is the great field of which I spoke: in it our father (Wodan, Odin) has planted good seed

i.e. the children of the kingdom, the children of God, the white, shining children of light, the Aryans. But soon the devil (the Miögard serpent) came and sowed among them the children of darkness, the dark and mediæval ones. They corrupt the good seed and the world. Everything bad comes from them. They multiply like weeds and deprive the children of God of space and nourishment. This situation will continue for a long time until the Aryans recognize it and act purposefully. But then the end of the present corrupt world, the end of the chaos of the races will come; the twilight of the gods already foreseen by our fathers will appear. The bad seed will be wiped out in terrible racial wars. Odin himself will send his Valkyries (angels) to help. The good seed alone will remain and a new earth, a new heaven will arise, in which Aryan righteousness dwells and there is one flock and one shepherd."

Thus spoke the Aryan prophet of Azaroth, looking brightly into the distant future. The world war was the prelude to the racial wars foretold by Christ. According to the French racial scientist and anthropologist Lapougs, the 20th century will bring the prophecy of Christ.

How petty the Jewish-Christian church has interpreted the sublime words of the Savior for its own purposes!

We can therefore see that Christ's concepts of God are thoroughly Germanic and that his teaching is a

is pagan-Germanic, meaning t h a t Christianity already existed before Christ. Christ's teaching contains nothing that the Germanic tribesmen related to him had not already expressed before him; it is a purely manic intellectual product, not a Jewish one.

The worship of Jesus is  
Germanic.

Never and nowhere in his teaching did Christ say that a priesthood was necessary. He did not want a priesthood, a mediator between God and people, and therefore no "church". Everyone should talk to their God themselves and communicate with Him themselves. Everyone should dedicate their whole life to God; their whole life should be a service to God. Anyone who feels an inner calling t o teach the people, like him and the prophets, should be his disciple and carry his thoughts to the people. According to Jesus' teaching, a special priesthood, s u c h as exists in the Christian church, is therefore not necessary. Everyone is his own priest.

The idea of this general priesthood is Germanic, Protestant. There was no special priesthood among the Germanic tribes, not even among the ancient Germanic tribes of Israel. As a rule, the local ruler or king and prince, such as Melchizedek, Abraham, Isaac and Jacob, as well as the judges and Saul and all Germanic kings, also exercised the office of priest. Only Judaism created a special priesthood in Canaan, which ruled and exploited the people.

Nowhere does Christ say in his teaching that we should build churches and worship God in them. How the

Germanic tribes and, like the Sssaeans, he preferred to worship God on high mountains and in the glorious nature of Galilee. According to his fine teaching, God can be worshipped and adored anywhere, in a quiet chamber, in the solitude of the desert, on a mountain tossed by the wind and on a sea tossed by the waves. So he says to the Samaritan woman that it makes no difference whether you w o r s h i p God in the temple in Jerusalem or on Mount Garizim, the only thing that matters is that you worship God in spirit and in truth. He boldly disregarded the Jewish external forms of worship. He heals on the Sabbath, worships God outside the temple, cares nothing for the Pharisaic customs, knows no formulas of external worship of God, but practices with his disciples the Germanic, folkish nature worship in the spiritualized manner of the Efseans in the open air. He is a genuine Germanic Protestant free spirit, the model of the new Germanic spirit.

Christ's teaching is not one-sided, like that of the Jews and the current Jewish-Christian church. It wants to encompass the whole person, to organize his entire civil life according to certain moral rules. It is directed towards a healthy, simple, moral life of man, as the Ephesian Order practiced.

Christian baptism, as practiced by the "Effaerorde", is nothing other than an ancient Germanic covenant sign and was practiced by the Goths in particular long before Christ.

Christ celebrated the Lord's Supper with his disciples, just like his Espean covenant brothers. This is the ancient Germanic memorial or love feast. Originally, the Germanic tribes also celebrated the Lord's Supper at a fraternization.

Courage was drunk. It was later replaced by wine and eaten with consecrated bread. Melchizedek invites the victorious king Abraham to the ancient Germanic love feast; he brings out wine and bread. Jacob likewise celebrates the love feast (Gen 26:30). Love feasts were regularly held on the holy mountains and in their homes, thus reaffirming the covenant of the people (Ps. 50:5). The Christian church has turned this ancient Germanic custom into a sacrament

The Christian belief in the Son of God corresponds to the ancient Germanic belief in Baldur, the Son of God, who resurrected after a long night in the grave. The superstitious idea of the resurrection of Christ, who in reality fell into apparent death on the cross and came back to life after being taken down from the cross prematurely, but actually died after a year as a result of torture, is nothing other than the ancient Germanic idea of the resurrection of the god of light, just as Christmas is the ancient Germanic festival of the birth of the sun god at the time of the solstice. According to the ideas of the Near Eastern and Nordic Germanic peoples, the sun is dragged down into hell (anterworld, ancient Troy castle) by the Midgard serpent, who is responsible for all salvation in the world, remains in hell for 3 months and celebrates its resurrection again after 3 months (on Ostara - Easter), after the sun god has defeated hell, death and the devil (serpent). This Aryan sun god (Baldur, Baal, Iduna, Marduk, Phoenix, Heros), who after his resurrection returns to the

12 Aesir (planets: Adar - Saturn, Nebo - Mercury. Mergal - Mars, Istar - Astarte - Venus, Sun-

sister etc.) ascends towards heaven, the reader will easily find it in the mythical Christ. Jesus himself adopted the ancient Persian teaching (Joroaster, Zendavesta) that every human being would be resurrected after 3 days (echoing the resurrection of the sun after 3 months); hence his saying that he would be resurrected after 3 days.

The radiant eye of God is placed above many Christian altars. It is the "one" eye of the Aryan god Wodan.

So we see that the original religion and teaching of Christ is a pre-Germanic, simple worship of God the Father without any external cult, with the main teaching: love for God and for people. Christ publicly spread the Germanic secret teachings of the SSSäer with the noblest enthusiasm and suffered a hero's death for his superstition.

The Christian church has now partially disfigured the pure teaching of the Germanic Jesus Christ and covered it with rubble. It has spilled the living spring from which the water of life of Christ is supposed to gush forth, and has mixed much that is external from Judaism and from cultural periods that we have long since overcome and are more deeply rooted with the teachings of Jesus. It is not at all in line with the spirit of Christ and Judaism and is a regrettable relapse into cultural periods that have long since been overcome. The whole development of German culture is nothing more than a difficult struggle for liberation from a foreign, thoroughly un-Germanic culture imposed on us Germans by Christian-Roman and Jewish priests.

is the expression of a purely Germanic view of the world and the return to a genuinely Christian, Germanic spirit and to the teachings of the Germanic hero Jesus Christ.

X.

### **Hammer blows.**

The Jews are not Jsraelites and the Jsraelites are not Jews. The Jews are a people of lower raffe with more negroid raffe characteristics. The name Jsraelites or God-fighters is a collective name for the Ario-Germanic tribes who had already settled in Canaan before the Jews immigrated.

It is not true that biblical history is only a history of the Jewish people. Rather, the Old Testament is, apart from numerous additions and forgeries by Jewish priests, a history of the Jewish people.

History of the culture of ancient Germanic tribes and a testimony to the development of the Germanic spirit.

It is not true that the Jews c r e a t e d the high material and spiritual culture in Canaan. It is in fact a product of the Germanic Goths or Keths who had already settled in Canaan hundreds and thousands of years before the Jews. On the contrary, the Jews have never created a culture. Rather, they were everywhere and at all times the destroyers of the culture of their host peoples. This is proven by the testimonies of the most outstanding minds of all civilized peoples from Strabo and Cicero up to Luther and Goethe.\*)

\*) s. Pros. Dr. Wahrmond: The Law of Vomadentum. Deutscher Volksverlag Munich 1S20.

It is not true that the Jews are the creators of monotheism. It is a brainchild of the Germanic tribes, created thousands of years before Moses. The eternal, One God of the Bible is the ancient God of the Germanic tribes. In place of the pre-Germanic God of Light, the All-Father, the One God of Love, the Jewish priests placed their tribal idol Yahweh, whose home was the Sinai Peninsula.

It is not true that the Jews created the Germanic biblical literature of the Old Testament, some of which is among the best and most beautiful literature in the world. It comes from the pre-Jewish Goths in Canaan. The Jewish priests committed literary theft and adorned their people with foreign feathers.

It is not true that the light of the world came from the Jews. The Germanic tribes were and are the light of the world, as the present day proves. We Germanic peoples are therefore called to be the "salt of the earth, the light of the world", "to fill the earth and make it subject to us." According to the canons of Germanic literature, we are "the chosen people of God" and not the Jews who have usurped our heritage.

It is not true that salvation for the world came from the Jews. It came from the **G e n t i l e s** and still comes from them today.

Religion and Christianity do not have their roots in Judaism, but in Germanism. Their purest source is to be found in the north, where Christianity has also returned and will rise again in its "purest" form.

It is not true that the Jews are the people of promise. They are the Teutons or Ariomans, as their name implies: the children of light.

It is not true that God preserves the Jews as a people in order to lead them to Christianity. They can never become Christians because the Germanic-Christian ideas contradict their anthropological dispositions, i.e. because they are not predisposed to absorb the Germanic-Christian ideas of the nobler Aryan race and to live according to them. Baptism only makes them Christians outwardly; in essence they remain Jews. Baptism does not change their mass character. They have preserved themselves as a people only because they instinctively obey the wise Germanic monkey laws, but stifle the state-preserving raffe idea in us Germanic people through the press in their hands.

The law was not given by Moses, but was conceived and written down by enlightened Germanic peoples centuries before the Iuden Pope Moses.

The current elevated position of women and their importance in monogamy is not the work of Judaism and ecclesiastical Christianity, but of the Germanic tribes as early as 3000 years BC, as the excavations in Elephantine prove.

Therefore, away with the halo of glory and the mystical darkness that the Judeo-Christian church has spread around Judaism for two millennia, a snare, curse and ruin for us Germans, but salvation for the Jews! Away with the Jewish stories from our schools; instead of

ludenschulen become Germanic-ethnic and Christian educational institutions for the German people.

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Christ was not a Jew, but a high-minded Teuton, the highest and last flame of the Germanic spirit in Canaan. - He was the Son of God, as we Germans all call ourselves sons of God. He was a man, an enlightened, noble, high-minded man, the flower of Germanism in the forelands. Thousands who, like him, recognized and taught the truth, were martyred to death by greedy "Christian Jewish" priests, and if Christ were to come again today, he would suffer the same fate.

Christ did not die for our guilt, but for his conviction, as the teachings of the Essaeans say, and as it corresponds to the Germanic way.

He wanted to be nothing more than the Son of Man, nothing more than a hero who wanted to help his people in the Aot and show them the better way.

It is not true that Christianity developed ethically from Judaism. Rather, it is the flower and fruit of Germanic religion, a spiritual product of the Germanic tribes living in Canaan and the Near East. The religion of Yahweh founded by Moses, on the other hand, stood and stands in sharp contrast to the Germanic-Christian religion of the spirit and mind and to the Germanic-monistic world view.

It is not true that the Christian religion of was revealed to the Jewish national god Jehovah. Its origins reach back to prehistoric times.

time to the Germanic peoples of the north. It was created by enlightened Germanic peoples imbued with the spirit of God over a period of thousands of years and has been lived most purely by ancient Israelite-Germanic prophets and Germanic "poets" and seers right up to the present day.

The Christian moral teachings are not Jewish, but Germanic. The truly Jewish moral teachings, as contained in the Talmud, contradict the Germanic-Christian teachings and are on a morally lower level. To live a truly Christian life is synonymous with living and being Germanic and Germanic. Whoever follows Christ must be a Germanic, i.e. a son of God in life and thought. A genuinely Christian religion can only be a genuinely German, German ethnic, German national religion with a sharp rejection of everything Jewish and Roman, and of everything foreign in general.

It is not true that Christ created certain institutions of the Roman Church: the papacy, the hierarchy, religious orders, etc. This was done by men, successors of Jewish priests, often baptized Jews, in order to gain influence, power and wealth with these institutions. Jesus wanted the opposite: a worship of God in the freest, purest, most pure, most authentic form.

nical worldview and spiritual expression, a worship service without a church, without priests, without images, without the veneration of saints, without hierarchy, without church attendance and

other outward appearances. In his opinion, man should be free, free to face his God and mankind, not a servant of the wide Christian church hierarchy and the unchristian, anti-German Oldmontanism. His re

li.gion and worldview was Germanic and stands in stark contrast to the Jewish one.

It is not true that Christ created or even taught doctrines or dogmas. He himself boldly and boldly disregarded the beliefs of the Jews and taught and practiced religion without beliefs. His main teaching was only: Love God and people! Change your mind! He had to pay for his boldness with his life.

It is not true that those who have broken with the half-Christian, half-Judeo-Greek-Roman church are godless and unchristian. If they strive for internalization of life according to the words of Christ, if they seek God within themselves, if they give good and blood for the highest human ideals: God, Fatherland and people, if they choose science and Christ's sublime teachings as the guides of life, if they are well-disposed towards the Germanic people, then they are more "religious", more moral and more Christian than the hypocrites who boast of their Judaism.

The core of Christianity lies not in going to church, not in following external forms, not in upholding human beliefs, but in the Germanic-Christian attitude, in the Germanic-Christian deed.

According to our historical accounts, the Christian church only deserves the name rope "Christian", only insofar as it teaches the moral teachings of Jesus. In its present form, it is a mixture of different cultures, is international, not Germanic or Germanic, rather Jewish-

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nationalistic. It mixes the pure water of life bestowed by Christ with the miraculous faith of morally and racially established peoples and contradicts the results of scientific research and rational thinking, i.e. it has distanced itself from the pure teachings of Christ.

The jefuit mom in particular fought against many things that served the truth, freedom and progress of the Germanic people. It destroyed valuable Germanic cultural achievements, such as the Jewish priesthood in Canaan. It has severely harmed our German people and Germanism for the past two thousand years, artificially held back many developments and shackled the German spirit with shamanistic and fetishistic thinking and feeling, and it has destroyed hundreds of thousands of the best Germanic people, killed hundreds of thousands of the best Germans who resisted the spiritual bondage of their people through shameful inquisition and heretic courts, deprived the German people of its best germinal forces through unnatural monasticism and celibacy, and deliberately damaged it severely by recommending and promoting racial murder, has involved the Germanic tribes in bloody religious battles and political d i s p u t e s for thousands of years and thereby consumed their best forces, has brought us the unfortunate Thirty Years' War, helped to make us enemies in the World War, is tearing Germany apart into two confessionally divided camps, still wants to dominate the state today, held back Germany's political development and its expansion of power to the outside world, broke the back of Germanism and was often an obstacle to material, political and social development.

Christian development of Germany, and the greatest opponent of a German national culture. Mom raised the Germanic Judaism. His most notorious inquisitors, heretic judges and sorcerers were Jews in disguise. Jews in disguise ruled the synods of the Middle Ages. The Jesuit order was founded and ruled by business-savvy Jews, various popes were exchanged Jews and Jews touched by baptismal water still sit in episcopal chairs today.

The church in its present form can therefore no longer pacify the advanced Germanic people. The number of the most capable Germanic components of our people who have broken with it is growing ever larger.

Even a large proportion of Christian priests feel the contradiction between their Germanic Germanic nature and thinking and the beliefs of the church. Only concern for their existence keeps them in the Church. The church is heading for a catastrophe. If it does not change, it will also share the fate of all defunct human institutions.

But then we Germanic peoples want to transform the church into a temple of Germanic art, science, spiritual elevation and the ennoblement of life. The churches should be places in which the Germanic people are taught a higher humanity, free of all superstitions, ghosts and miracles, as Christ wanted; places in which Germanic race and tribal consciousness is cultivated, and centers of Germanic-Christian culture.

**iee**

We Germans need a national, truly Christian religion and church based on a Germanic foundation, tailored to our mass needs, which cultivates the highest ideals of man: Fatherland, people, masses and family and applies the results of science to our lives, as Christ intended. Its time will surely come and with it the beautiful festivals of our ancestors will again be celebrated on the sunlit, bright holy heights, under a blue canopy and in the radiance of the eternal sun. The future German-Christian national church must become one of the most important cultural factors; but Christ must be our guiding star and leader.

Then the time will come of which the prophets of ancient Germanism say: "There will be one flock and one shepherd!"

## **XI.**

### **Through night to light.**

Baldur's death and resurrection.

According to chapter 1, the Bible provides evidence that Palestine was inhabited by the Gera mish, Israelites, i.e. sons of Asa, until the time of David.

Chapters 2 and 3 prove that in the Stone and Bronze Ages and up to the time of the Romans, Germanic emigrant hordes (Asenscharen, Weihefrühlinge) consecrated to the Aesir continued to migrate to Canaan, which is so similar to the German low mountain range.

They brought there Nordic culture, agriculture and animal husbandry, horticulture, bronze and iron industries,

Norse art of war, Germanic art forms. (Ch. 4) Germanic religious customs and traditions, Nordic cult of the heights and Germanic worship of Baldur (Ch. 5).\*) Germanic state constitution (6), Germanic civil law (7), Germanic writing and Nordic, Christian religious ideas, a Christianity before Christ (9). In their sacred writings they call themselves "children of God", "people of God" in contrast to the people (i.e. Liermenschen, Negroes.) According to the promises of All-Father, they are the bearers of salvation. According to the promises of Odin, they are to possess Canaan and fill the world if they keep his mass laws. Through them, God will bless all generations on earth. From them shall come the world savior (Helios), who will make them happy and create a new heaven and a new earth.

The hereditary evil of the German is also evident among them: their disunity, based on a strong individualism as opposed to the herd mentality of the lower races. This was also to blame for their subjugation by the Jewish "rabble people" thrown out of Egypt (Num. 11:4, Ex. 12:38). Fragmented into numerous tiny city kingdoms, they put up insufficient resistance to the invading desert people. Like the Germans in the most shameful period of their history, each region looked after itself. And so the cowardly Luöen people managed to parasitically settle in the "fat cultivated land". The conquest of the Germanic inhabitants and the absorption of their culture took place

\*) For further evidence, see Karl Friedrich: Die Altgermanische Volkskirche, Aürnberg IS20.

usually not by force of arms, but by cunning. As everywhere where the nomadic and culture-destroying Jew settles, our tribal brothers in Canaan were also made "interestable", i.e. brought into the clutches of the usurious Jewish loan capital. This made the Jews the economic masters of the land, just like us. As in the ancient civilized land of Egypt and in Germany, they forced their way into all relationships and ultimately also ruled the poor people politically. The Germanic king Saul was followed by the Jewish revolutionary and kingsmith David and his "virtuous" son Solomon. According to Chronicles 8:7-10, the Germanic inhabitants of Arein became serfs of the Jews, who were made "princes and knights of the land", just as they are now in Germany.

With the Jewish kings came a golden age for the Jewish priesthood, which was and still is the real leader of Judaism and a state within a state. It now harnessed the power of the state and kingship for its clerical goals: Their religion was to become the state religion, their tribal idol\*) Jehovah (Yahweh) the exclusive God of the whole land, their temple (tabernacle) erected there after Salamo's conquest of the Germanic mountain sanctuary of Zion the only sanctuary in the land, so that they would receive huge revenues from the sacrifices and tithes of the infatuated people. Just like with Moses. (II Moses 30:12-16, II Chronicles 24:9-11).

At first, they repeatedly had compliant clerical Jewish kings destroy the holy places, high places

\*) so called by H. Thamberlein in his "Grundlagen des IS. Jahrhundert."

and mountains of the Germanic tribes (as Charlemagne did on the pope's orders in Germany) and banned the old Germanic cult on pain of death (cf. the capitularies of Paderborn in 785\*). Just as the papacy made various concessions to the Germanic cult of Vodan\*) and Germanized itself, so too did the Jewish papacy in Jerusalem: one finds sacrifices according to Nordic custom, sun rosaries, sun pillars in front of the Temple of Iahwe, etc. This temple was built on a famous holy mountain. This was built on a famous holy mountain Jion, like the papal churches in Germany on the holy heights of the Germanic tribes, in order to achieve the influx of the people and fine Judaization. As in the papal church, any other ecclesiastical thinking was threatened with death.

But all this was not enough. As in our fatherland, every memory of the glorious cultural past of the people was to be erased and the culture of the people was to appear as the work of the invaders: In Germany, the old Germanic monuments are destroyed, there the sacred writings of the invaders, preserved in the houses of God, are destroyed (Psalm 74, 6-9), or falsified according to the following aspects; The Germanic God All-Father (Psalm 104, 1-4; Psalm 10, 29, 50, 97, 1-6) is made into the Jewish national idol Yahweh. His former dwellings from the Germanic "heights", "holy places", "courts", "castles" and "mountains", as well as his "houses" (Psalm 24, 3-43, 3, 46, 3-4, 65,5 68,17, 72,3, 74, 4u.8,

\*) s. Karl Friedrich: Die Mtgermanische Wvlskirch"; ihr" Kultur.

84, 2-8, 87.1, 89.13, 102,20, 121,1) he must leave and live alone in Zion, where his Jewish representative rules. The Jewish national idol is given as a revelation what is taken from old Germanic writings as valuable records of the history of the development of the earth and mankind and of good laws, and mixed with the teachings of the rabbis. The Jewish tribal god Yahweh is made the creator of the world, the robber people the sons of Asa --- Israelites children of God, the Chosen People; the promise made to the Aryans is related to the Jews.

Ancient Germanic kings and kings of armies are stamped as Jewish archfathers and military leaders, and Germanic tribal names are substituted for Jewish ones. Old Germanic prophecies are referred to the Jewish people and to David, their victor in the revolution. The Jews are allowed to immigrate from Egypt to Canaan and become a great nation there from 12 families, although we know from Egyptian history that the Jews invaded there as a great people of robbers. The grain usurer Joseph becomes the "father of the country" (Mathenau) of Egypt. The poor Jews are plagued by the Egyptians and left voluntarily, although historically it was the other way round). The incendiary invasion of the "exodus from Egypt" into Canaan is covered up by describing it as the entry of the Israelites into Canaan under the leadership of the ger-

\*) According to the Jewish historian Josephus and the reports of the Egyptian priest Manetho and the records of the Greek historian Diodorus, they raged so shamefully in Egypt that Pharaoh Amenophis killed many of the "cursed, cursed" Jews and chased the rest across the border.

manic army king Iosua (- Jesua), who is depicted among the Germanic tribes as an abomination that Jehovah commands to be wiped out.

Prophets demand the restoration of ancient Germanic law, which had been supplanted by Jewish predatory laws, and the purer ancient Germanic worship of God. They are killed, their graves desecrated, their speeches reinterpreted to glorify the Jewish-Mosaic Jinn economy and usury laws and the Jewish national idol.

The ancient Israelite culture and literature is stamped as Jewish, the Jewish revolutionary and adulterer David as the poet of the most beautiful ancient Germanic psalms; the owner of 1000 concubines - Solomon - as the poet of the "Song of Songs" and the "Preacher Solomon". The old Germanic collection of sayings Jesus Sirach becomes Jewish. Everything that could keep Germanic tribal consciousness alive is trampled underfoot, as Rome did here. The Jews, however, wisely kept the best and most valuable part of ancient Germanic literature for themselves: the ancient Germanic laws of religion, by following which they have been able to preserve themselves as a tightly organized people despite their dispersion throughout the world.

Through its fine politics and its world-historical forgeries, Judaism had achieved two things in a long period of time: the subjugated people of God's children gradually felt themselves to be a part of the Jewish people; their Nordic religion of light had gradually merged into Jewish paganism, just as the ancient Germanic people's church merged into the Roman papal church.\*)

\*) s. Karl Friedrich: Die Altgermanische Volkskirche. Mknberg.

At the time of Christ, Judah was at the height of its power. All the world was economically s u b j e c t to it, even the mighty empire of Rome. The Jewish temple, as the largest banking house in the world, actually dominated it, just as the Jewish world banking houses do today. Judah instigated revolutions and wars (Gzra 4:15) and financed them in order to receive - as from Pompeius - 80 percent and more usurious interest and enormous trading privileges. The wealth and power of Judaism grew to gigantic p r o p o r t i o n s , the misery of the nations that had been sucked dry to immeasurable proportions. (Vuch Esther 1 - 10).

The Teuton Christ appears with a new doctrine against the wickedness of the Jews and their system of usury and proclaims an Aryan world view and religion. The people listened to him en masse. Judaism fears for its power. Christ must die. But he was killed by Romans so that the power of his followers would not turn against Judaism but against Rome. For terrible evil was seen coming from there.

The Roman emperors recognized that the capitalist rule of moneyed Jewry meant the decline of Rome. Sibus was to wipe it out in 70 AD. As always, however, the Jews fled in good time; only the Germanic population of Palestine defended their homeland to the last man. Germanic mercenaries of Rome exterminated their fellow tribesmen. Teutons against Teutons | The tragedy of a Germanic civilized people has come to an end. Its Jewish parasite has slowly murdered it. The flourishing Canaan becomes a desert.

Judah, however, continues to proliferate, flourish and rule the world through its system of interest and robbery. But the spreading teaching of Christ threatens to destroy it. The unscrupulous, money-powerful Judah disfigures bloody Christian verses. In vain! Christianity gains influence.

On the other hand, Judah tries a new trick and a new forgery: Scholarly Jews are baptized and falsify the Gospels and their genealogies so that the Teuton Jesus and his mother appear as Jews, Jesus appears as the son of the Jewish national idol and as the descendant of the adulterer king David, and the Aryan prophecies of the Old Testament can be related to him, the parasite people, however, is presented in place of the Germanic tribes as the "bearer of the promise", the "chosen people of God", the "holy people" and the Christian world looks up with holy awe to the holy and untouchable tribal people of the world savior, to whom, according to the promise, world leadership belongs with the return of the "Jewish" Messiah. Germanic Arianism, which was hostile to the Jews, was crushed. Judaeo-Rome was victorious.

The deception of the world, especially of the unsuspecting Germanic tribes, was wonderfully successful. In the "Christian" church, which was gradually being debauched, Judas became an excellent tool for his protection and for achieving his plans for world domination.

Wherever the Christian host nations, sucked dry by Judah's system of usury, wanted to rise up against Judah and wipe it out, the Catholic Church, richly blessed with Jewish bishops and popes, and often also the Protestant Church, covered its cloak of protection over the

Judaism. Every day the praise of the untouchable holy desert people resounds in Christian churches and schools and spreads holy fear of them among the Ehrist peoples. The church compliantly fights against any mass consciousness of the Germans and spreads the Jewish-democratic fraudulent ideas of the equality of all people, which are highly necessary for the Jews' plans for world domination. In the service of the Jewish world domination plan, the church is to promote the chaos of the masses, in which only the Jewish parasite - unrecognized as a special closed mass - can flourish luxuriantly. Judaism has raised a special protective force in the Jesuit Order, a Jewish foundation,\*) which promotes Judas' democratic, cosmopolitan and communist shenanigans with a lousy capital. In the World War Rome helped Germany's enemies according to Judas' plans and everywhere it promotes mediævalism (see Catholic clergy in Alsace-Lorraine, German East, Czech Republic x.) at the expense of German blood. The German people, as the only one that luda has to fear and from which it fears the exposure of the world fraud and, according to a Jewish prophecy, the breaking of its world domination, must be disarmed, destroyed and enslaved if Judah's star is to reign over the world. If the work is successful, then according to the plans of the

"Wise Men of Sion" eradicated the Christian church, Yahweh's religion became a world religion and Saturday a weekly holiday so that luda could "devour the nations" unrecognized as a parasite. The luden-

\*) For evidence see Ahlwardt: Mehr Licht. The Order of Jesus in its true form Dresden. 1910. Freideutscher Verlag.

Jockisch: The Jesuits of modern times. Eger by Jockisch.

The Jews, in the book "die siegreiche Weltanschauung und wir Juden" (1920 published by Schreiber in Leipzig), proclaimed that the illusionist Jewish worldview had triumphed over Christian German illusionism and idealism. The Jews were the rulers of industry, commerce, the press, theater and politics. There was nothing left in the whole world that could be determined without them. They had overthrown the former powers and placed themselves at the head of Germany's governments. They would also hold the reins in all other cultural countries. There would be nothing left to wrest this rule from them.

So, as in Canaan, it is about the German people being and not being, about German culture and German Christianity.

And to get the German people used to the idea of Jewish world domination, world Jewry resorts for the third time to skillful falsifications of the Bible, to false interpretations of the p r o p h e t i c books, to forgeries and distortions of world history, to lies and deception, to suggestion and hypnosis.

With enormous funds, over 100 Will. Mk. Alljuda-(the disbursing agent is a Jewish bank in New-Pork) has been organizing thousands of meetings every week in all larger and smaller towns, often even in villages, and, despite the shortage of paper, has been issuing whole carloads (see the magazine: Die Nornen. Jena 1920 No. 133/134) of

\*) s. Ernst Kämpfer: Jüdische Selbstbekenntnisse. Berlin 1814

tracts. Admission is free of charge for everyone. Good photographs are used to illustrate and prove what is being presented. In many cases, the meetings are organized by the "Society of Serious Bible Students", a Jewish foundation and creature, which is based on the alleged Bible research (i. e. Bible forgeries \*) of the Jewish merchant and later American pastor Russell in America. Since the latter worked too transparently and its aims were uncovered by various nationalist magazines and newspapers, All Judah is now sending an alleged "International Missionary Society" with a staff of around 30,000 speakers and a daily expenditure of several million marks into the Christian countries to win believing Christians over to the Jewish idea of world domination with reference to the Bible.

First of all, attempts are made to prove that the prophecies of the prophet Daniel have mostly already been fulfilled on time by means of clever misrepresentation and falsification of world history. The Bible and its prophecies therefore deserved unconditional faith, even with regard to what was yet to come in the near future. According to the prophets Ezekiel, Daniel and the Revelation of Iohannis, another terrible world war is soon and certainly to be expected. The peoples of the East will rise up against those of the West, i.e. Japan and China want to fight for world domination through war; but no nation will achieve world domination, but it will be after

\*) Auffell: Scripture Studies. Vol. I-7. Brooklhn, Barmen, gürich.

A new earth will be formed and the kingdom of God will come into being on earth. First there will still come: Terrible famine, murder, bloodshed, famine, pestilence, economic hardship, revolution, anarchy, terrible misery, impoverishment of the nations. It is all ordained by God. The collapse of the world is immediately followed by the terrible judgment of God himself.

All nations will disappear, all nations and national borders must fall. God will establish a kingdom from heaven that will encompass all nations and states and the whole world. The Messiah (a Jew of course! Probably Nathenau, Levin etc. ) will come and establish the 1000 year kingdom of Christ. The Jews, as the chosen people, will be his helpers and co-rulers in all lands. They have earned a merit for mankind by crucifying Christ, for through his sacrificial death he was able to redeem mankind.

Kings and princes must fall. Church and state power will d i s s o l v e . Both will be swallowed up by floods of anarchy as systems not walled by God, the clergy will be killed by the angry people." "The present order of society, the nominal church systems, the financial, political and other institutions will perish; the shaking of the social order will be so thorough that no other shaking will ever be necessary again."

Gin world empire under a new Messiah "from the Chosen People of God" will arise after the great day of Hermagedon. The capital

Jerusalem will be the center of this new 1000 year old Meslan empire and at the same time the economic center of the whole world. "The Messiah will be enthroned on the holy mountain of Jion and will prescribe his laws to the whole world, through which the earth will be transformed into a paradise." (!)

"God's blessing will rest visibly on those who obey the orders of the Messiah and his helpers, while those who resist will be ruthlessly exterminated."

"The Jews, because they have remained most faithful to the true God lehovah, will be "spared from the coming plagues"(!); the Jewish religion will become the world religion, the Jewish weekly holiday (Shabbat) w i l l b e elevated to a world holiday." According to the prophecies, the people of Israel will b e restored and made the first nation on earth and a channel of blessing for all peoples"(!) The Jews, as the "Chosen Holy People of God", are called to be co-heirs of the Messiah in the distribution of divine blessing"(!) (i.e. proclamation of a complete world Jewish government, whose will-less slaves the Germans are to become I).

At the end of the 1000 year reign of the Messiah, the world will b e filled with Abraham's seed; for all those who are unwilling and all those who belong to him will be wiped out of existence on a great Day of Atonement, the Day of Mache (i.e. murder of all "Christians" and opponents of the Jews in one day by the Jews and their accomplices, as in the Jewish-ruled Soviet protectorate I A gruesome murder plan of dehumanized criminals!), (see Esther 1-8.)

Hunger and Misery ("God's blows") become the mankind ready and willing make, the  
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"true" king of the world (Rothschild, Rathenau, Lenin, Lrotzki, Bela Kühn?) and to recognize his "just"(!) reign." "The Jews will be the first to praise him as Messiah and God." All believers will look up in faith to God and his holy will and say to the Jewish Messiah: "Let us go with you, you righteous one!"

That the prophesied world events: World war everywhere, (also between Japan and America) wars between nations and races, inflation, famine, epidemics of all kinds, revolution, anarchy, appalling misery everywhere, but sparing of the Jewish people - will come. We know who has made and will make the world events (e.g. the war against Germany) so far, namely world Jewry working with enormous economic means under a secret leadership!) The head Jew Rathenau himself revealed to us that 300 men (Jews!) are guiding the fate of the world.

Attempts will also be made to establish Jewish world power in the form of Jewish Soviet rule. A Jewish dictator in the manner of the dehumanized Jews Lenin and Trotsky will then be presented to the German people, who have been worked over in countless meetings and rendered weak-willed under Jewish suggestion and hypnosis, as "Messiah, Saviour and Christ", under whose rule the 1000-year Kingdom of God, i.e. the Jewish world empire, is to be established.

To achieve domination over the German people with the help of the murderous scum paid by him

\*) cf. the secrets of the wise men of givn.

world Jewry through its slave states and the parties hypnotized by it: The elimination of the local defense forces, the disarmament of the German people. Eradication of the anti-Semites (opponents of the Jews), communism, Spartacism, Bolshevism and the League of Nations under Jewish leadership.

We can see from Russia and Angarn what a terrible fate is in store for the German people and all Christian peoples and what awaits the German people under the Jewish-Sadist slave whip. The Geihel murder in Munich was a small prelude.

And this criminal plan\*) is to be implemented under the The German people are to be staged and led out under the guise of religion. A certain loose, dirty Jew appointed by the Jewish world grand financier in Jerusalem as dictator of the alleged 1000-year God's World Empire is to be given the faithful German

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Ruffel : Schriftstudien 7, Bd. Brocklhn, Barmen, gürich, Internationale Vereinigung ernster Bibelforscher, issue number 469 090, now probably over t million.

In addition, the tracts of this Jewish-financed society i n German and Hebrew. Available from them free of charge.

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Schrönghamer Heimtal: Judah the enemy of the world. **In the gl.** Publisher.

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people as the Son of God Jesus Christ who has come into the world again. To show divine honor and unconditional obedience to the Savior of the world and Messiah!!! This is how Judas uses the most sublime feelings of Christianity to achieve his diabolical plans. The mystically inclined, uncritically educated German people are to be shown by means of the Bible that the coming political events brought about by Judah, his reign of world terror and the terrible misery that is coming upon us, but not upon the "Chosen People of God", will happen according to a "Divine Plan of Salvation" that has been in place for years. Is this not blasphemy and a mockery of religion of the grossest kind? A crime worthy of death or madness?

One does not know what to admire more: The enormity of this criminal plan, or the truly diabolical, demonic aspect of it, or the patience and credulity of the German people who put up with this criminal madness.

What did our Lord and Master Christ call the Jewish people? Children of the devil and of hell (Sv. Joh. 8 Matth. 23), And truly, nothing else is at stake in the mighty struggle of the world war: the final battle between Christianity and Judaism, Christian idealistic and Jewish mammo- nistic worldview, the decisive battle between the Germanic "children of light" and the devilish children of darkness, between Ahrman and Ormuzd, good and evil, God and devil.

Judaism knows that it is lost when  
**the** German people learn the truth. The present

This scripture is to proclaim the truth. And the truth will set us free, free from the dominion of a 2000-year-old lie, free from the long-lasting shackles of a lying parasite people. And the truth will save us from the bondage of hell!

With Christ, the Teuton, against Iuda, the enemy of the world who, according to Christ's words, comes from hell, that is the slogan of the Teutons (cf. Matth. 23,15).

In order to cripple the Christian arm and will in this struggle, Judaism deliberately spreads the false claim that Christ commanded us to love our enemies, including the Jews, and to regard all people, including the Hebrews, as our neighbors. People, including the Hebrews, as their neighbors. Enmity against the Jewish spirit is unchristian. The truth, on the other hand, is that Christ was the greatest opponent of the Jews, sided with the oppressed Germanic people and demanded the extermination of the inferior race (the children of darkness). Serving the truth and fighting for one's people means being Christian. So anyone who wants to follow Christ must fight for the truth and for the future of the German people.

Liefschwarz is the night into which the future of the German people. Enslaved, dishonored, insulted, trampled on, weaponless, impoverished, its wealth and its government, its culture in the hands of its mortal enemy Iuda. Can such a people ever rise again? Yet the glimmer of dawn is already appearing in the sky. Our ancestors tremble through the people as to whom they have to thank for the "Egyptian plagues". May these

Leaves to help recognize its enemy and lead it to the light!

But we call upon the German clergy of all denominations and the German teaching world of all types of schools, as the appointed guardians of German culture, to examine the facts reported here and, on the basis of them, to banish the 3,000 years of error from the German churches and schools!

Our hope and our goal is: a new Germany free of Jews, a reborn united Germanism, a Germanic Christianity pure of Jews, a Christian German school and a German Christian national church, which - like the Old Germanic Volkskirche\*) - forms the center of a national and racial culture.

Like the migration of peoples, the world war will not only bring about an upheaval in the political and economic sphere, but also in the spiritual and religious sphere. The turn of the world will bring a twilight of the gods. .

The clergy of both denominations are complaining more and more about the growing faith of the people, even in the previously most church-loyal areas. The people believe less and less in church dogmas that do not correspond to truth, science, our racial concerns and the Gospels. It sees with increasing disconcertment how the misguided church protects and glorifies anti-German Jewry and thereby sides with its death.

\*) s. Karl Friedrich: Die Altgermanische Bolkskirche. Its" culture, its prehistoric spread throughout the world and its decline into the Christian church. >

of the enemy. The people are becoming more and more aware that the Church is not national but international and is fighting for the international phrases of Judaism with which the German people have been lied to, deceived and enslaved: Equality of all that bears human likeness, brotherhood of all peoples and masses, league of nations and reconciliation of peoples, every man our neighbor, even the Jew and the black beast in occupied territory, and so on. In addition, for the faithful German Catholic there is the most saddening and shameful fact that Rome sided with our inferior enemies in the death throes of the German people: The Pope congratulated the French on their glorious victory; the Bishop of Ljubljana threatened all German voters with excommunication; Catholic clergymen spied and worked for the French, Poles and Czechs in Alsace-Lorraine and the German East. German Jesuits and members of the Jentrums were in cahoots with the Jesuits, the representatives of French militarism and the French policy of oppression; German clergymen and Jentrums deputies promoted the Rhine Confederation idea and thus the destruction of the German Reich. One remembers that Rome has been the enemy of the German people for 2000 years and wants to wipe out their culture.

It is therefore not surprising that the nationally-minded people are increasingly turning away from the un-German international church and that some are throwing away religion along with the church.

And we need a truly German-Christian religion and church in close connection with the

state and a German-ethnic school as one of the first cultural factors.

If the Church wants to assume the position we want it to have, it must stand on the following foundations:

1. Exclusion of Judaism and the Old Testament from church and school.
2. The church must rely solely on the Gospels: for the human spirit will never surpass the majesty and moral culture of Christianity, as it shimmers and shines in the Gospels (Goethe). All Jewish-oriented religious books are to be excluded.
3. Jesus Christ is not a Jew, but an Ariogerman.
4. The German-Christian worldview and religion stands in sharp contrast to the Jewish one. In the latter, only Jesus' word is valid.
5. The church has to cultivate the highest German cultural ideals: love of homeland, fatherland and freedom, racial upbringing, self-sacrifice for fatherland and nationality, as the highest ecclesiastical and Christian ideals. It must become a German-Christian national church, a temple of German art and a focal point of German culture and Germanic racial cultivation.
6. What is international about their teachings and institutions and does not correspond to the teachings of Jesus must be rejected.
7. The hitherto Jewish-Roman oriented state was to be built on Christian principles and become a Germanic-Christian state.

On this basis, which is recognized by the best of our people, e.g. Chief Pastor Andersen of St. Johannis in Flensburg (the second Luther), there is no longer any room for different denominations. The German people, hitherto unfortunately divided into different denominations, must be united in One Church, reconciled with science, in One Faith. One God, one faith, one national church, one fatherland: with these guiding stars we will conquer a world of devils.

Church and school must deal honestly with the facts and demands set out in this book. "The truth will set us free." Being Christian means seeking the truth and opposing the Jewish-materialistic worldview with the German-idealistic one!

Will the world-historical minting of Germanness and thus of Germanism with its Arseinde now lead to victory?

The starry sky in its eternal shimmering splendor can give us the answer. In the vast sea of emerging, shining and fading world suns, in which our tiny earth, which seems so big to us, is only a droplet, the spirit of the "Eternal" is constantly at work and "Unspeakable", as God was aptly called 6000 years ago by the Egyptian Book of the Dead.

"It's proper to close oneself  
in nature, nature in  
oneself!"

The divine drive to develop towards the higher and more perfect runs through the whole of creation. Being, passing away and resurrection is the eternal goal of all beings, even that of the supposedly dead.

matter. The most perfect creation of the divine spirit on earth, however, is the human being with moral sensitivity and spiritual life. God "created him in the image of God, in the image of God he created him", as the original world creation document, Mof. I aptly states.

The law of polarity, which serves preservation and higher development, also applies to him. And if, according to this law, suffering comes upon the German people and the bitter cup of suffering must be emptied to the last drop, then this will serve them for salvation according to that divine plan of development.

Oppressions and increases of suffering fall on him to recognize the poisonous international fog of pharaohs under which Loki led him to hell, to recognize himself and his destiny, and the divine laws of maturity, the observance of which promises him salvation and ascent, fall to take the curse of gold and mammonism (the curse of the Nibeluns) from him and show him the way to the true and the divine.

Pressure generates counterpressure. The greater the downward pressure, the more emphatically and sustainably an upward movement will be triggered. The individual and the people as a whole will free themselves from the rule of "the devil" once they know the truth. When the tension between the polar opposites is at its greatest, the redemption of the German people will also take place.

It is not alone in this battle. The principle of good, of the divine, stands by it against evil.

According to the divine plan of creation, the path of the Aryan human being should lead upwards; upwards, towards the eternal light; he should rise to a new spiritual life that is richer in knowledge and beauty, rise victorious like Baldur after overcoming all suffering.

With newly acquired, albeit dearly paid for, knowledge about their destiny and the conditions for their preservation, the "children of God" will experience a new, brilliant ascent in the light of divine wisdom and in a purer Christianity, while the "children of darkness" will be cast out into the utter darkness, where there is weeping and wailing.

After killing Baldur and his people in Canaan, daring to flood into the land of the Ashen children and threatening the Ashen children with annihilation, the Medes, who embody the principle of the archer, will be smashed to the ground by Thor's hammer in the coming white heat of the mass battles.

As certain as the stars are in the sky, as certain is the preservation of the Germans and their divine destiny after overcoming all suffering, as certain is the 2nd period of splendor of the Ario-Germanic culture to be expected after 2000 years of Jurassic suppression.

"A thousand years are before him as one day".

God cannot allow his best creation - his fine image - to perish. That would mean the victory of evil over the divine principle, the death of the Godhead itself. The son of the Aryan arm mother Gva will crush the serpent's head after being stung by it in the heel. The god

of the light Gli - Helios - Baldur will triumph over the spirit of the author world GI - Shaddai - lahwe.

The German people resemble Baldur himself. The cunning false Loki-Judas found a blind Hödur

- infatuated people - who soldered Baldur. But Baldur will celebrate a brilliant resurrection in not too many days.

Judaism and its world domination will be overcome by a German Gospel Christianity. Promising sprouts are already springing up everywhere under the wintery blanket of snow. When the sons of Asen unite in a Christian Greater Germany and Greater Germania and strive for eternal goals with a truly Germanic-Christian church and school in a harmonious context, then the words of a seer will be fulfilled:

"Fatherland, in a thousand years  
such a spring will hardly bloom for  
you: What the high fathers were, is  
never again called a dream!"

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The drawings were made from photographs.  
People's edition.

Printed by Druckerei- und Zeitungsoerlags-Gesellschaft  
Noris m. b. H., Nuremberg, Ottostrasse 13.

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Draft of a national institution on a legal basis.

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The Scriptures, which are causing a great stir, will bring about a fundamental change in our previous views. - It is a salvation of the highest Aryan, the living God Jesus Christ, whom we can only now appreciate as a brother.

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Lorenz Spindler, publisher, Nuremberg

# You Mermnischc, artificial Church,

Its prehistoric expansion through the whole world and in the didlish Canaan, its Ilbergmig to the Christian church, Wr Burg and Etl "t. (About 200 pages, SO Mb.)

All" is destiny. While our enemies revile us as pigs, Huns and uncultured people to whom they first brought culture, while the German people humiliate themselves in foolish self-lamentations, a German makes highly important discoveries in many years of research that make him appear to be the first and most important people on earth. The discoveries of the VersosserS pull back the curtain on the prehistory of our heroic German people and the reader is dazzled to see a brilliant prehistoric Germanic world culture unfold before him

Until now, we knew little about the glorious past of our ancestors in prehistoric and pre-Christian times. They appear to be barbarians, their land uncultivated. The Roman Church "urgently" endeavored to make the cultivation of "Germany" appear to be its work and therefore to eradicate all evidence of the high culture of Germania.

Now the loser asked hundreds of old Germanic people". Arks discovered. There are thousands in Germany. Their age and their culture go back to a "high" age. (LOOOi years.) From them the author reads the proof that the "Old Germanic" culture was the oldest and highest of all times and, through the emigration of Nordic Aryans, was the mother of all southern cultures, including the so-called classical and the alleged Jewish culture, that it radiated over the whole world in the Bronze Age and formed its own ctenipel. What we admire in the ancient cultures is (very much) of a lower spirit. The German people can be truly proud of their past. It was actually "there" in the brain of the world

The author describes in an extraordinarily exciting way how the old Germanic people's church was transferred to the Roman one and how much of it was taken over and corrupted, how the Roman church knew how to conceal it: how at last the old-Gcrma-nische Volkskirchc went over into the city and castle, how we are now, in spite of all the morbid efforts of Rome, on t h e way back to the Ariogermanic culture and are making a new brilliant exit after overcoming de" present unhappiness rntg^en. The entire" teaching staff of Germany will find an enrichment of "Heimat" and historical research and the hitherto missing prehistoric local history, the "spiritual" will find the" answer to thousands of questions, the German-minded a new gospel of Germanness, the reader of Noldur and Bible a necessary supplement to this work, as it clearly shows him that the Oorjiid Germanic culture originated in the Germanic north and was completely intertwined with it. - This highly interesting, exciting and vividly written work will give the German people the" missing proud self-confidence and initiate a new and brilliant" development of Germanism.