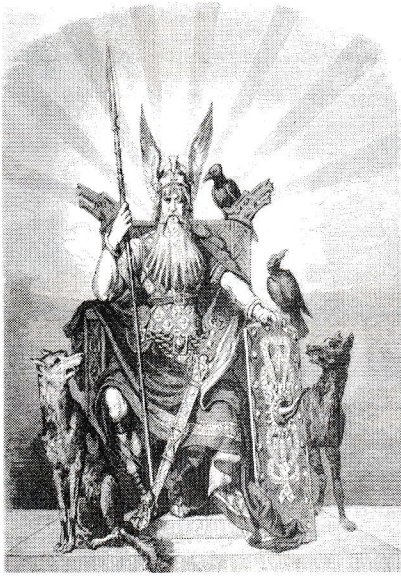


CHAPTER 2

ODIN AND YAHWEH



Odin

In the modern white movement of the United States, two religious centers are generally recognized – one, Odin; and two, Yahweh.² These two god fathers represent two distinct traditions – the first, the paganism of Northern Germany; and, the second, the legacy of Christianity interpreted as a Christian doctrine. Yet, the Aryan roots of both figures have been brought into question – Odin's by no less than Hans FK Gunther, the noted German mythologist and historian; and Yahweh's by the more dominant tradition of Judaized Christianity.³ Here, we have

chosen the two gods, perhaps imperfectly, to symbolize the clashing cultural influences that met in antiquity in the Near East, and that worked together to shape the religions and cultures of Europe and Asia.

²Other doctrines, such as Creativity, exist. For ease of argument, the dichotomy of the title is retained here.

³Judaean-Christianity, for ease of argument, shall be defined as that Christianity that places the holiness of the Jews on a plane equal to or superior to that of Jesus Christ. Obviously, other variants of Christianity than the Christian Identity and the Judaean-Christian exist.

THE TRADITION OF THE MOTHER

The Indo-European religion has always been defined by its father, the sky-god. The Vedas know this God as Dyaus; the Greeks knew him as Zeus; the Romans as Jupiter; the Germans as Tiawaz or Tyr. With this sky-father came the son, the storm gods: the Nordic Thor, the Roman and Greek Mars, the Hittite Tarkhun, the Hurrian Teshub, and the Vedic Indra. And in their train are a host of lesser beings that define the Indo-European faith and are as important – if not more important – in placing a culture in the Indo-European family than the linguistic similarities that describe the latter movement of the Aryan people from the Asiatic center just prior to the second millennium BC.

Similarly, the culture of the Hebrew has come to be defined by the Old Testament Yahweh, who is also known as Jehovah. As the Hebrews are a composite people, comprised of elements that were incorporated into their racial-cultural collective over the millennia they have spent wandering in the wilderness, their god Yahweh, as shall be argued in this book, is a composite figure, assembled over those millennia from the chief gods of the people the Hebrew dwelt among. Yet the opposition between Yahweh and Odin is very real. Both are, in some sense, sky fathers and gods of the howling wind - but there is no evidence that the Hebrew tradition of the father-god is derived from that of their Indo-European neighbors. Instead, once the Yahwehist identity had arisen, the Hebrew identified their god-father with the bound underworld beings that challenged the Indo-European sky god. There has never been a unity of the Aryan and Hebraic spirit.

As the world moves forward through its Death Age – a process I have detailed in my earlier work, *The Centuries of Revolution* – there has been a shift in balance between the forces represented by Odin – the forces of Order that attempt to bring blessings to mankind – and the forces represented by Yahweh – the force of Chaos that seeks to tear mankind apart. As mankind becomes less differentiated and less hierarchical, Yahweh, the great leveler who reduces all men to nothing before him, supplants Odin, that being that demands that men rise up to exist with him as his comrades in his hall.

This fundamental dichotomy – the opposition of the Aryan and Hebrew

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spirit – should be kept in mind throughout this work. And while I am not a Christian, nor inclined to justify or interpret the Old Testament in any light other than that in which it can plainly be taken, I believe that the serious Christian will find this work enlightening, even if they reject some of my conclusions on religious grounds. Unlike some who are not Christian, I have no desire to slander or belittle Christ. I make few references to the stories of Christ in this work and have deliberately excluded the New Testament from my analysis. Regardless of its origins, the story of Christ as given in the Bible is one of a good man persecuted by the unbridled hatred of the Jews. No Christian who understands the New Testament as a rejection and supplanting of the covenants given in the Old Testament should take offense at the analysis I apply to the Hebrews and their peculiar god.