Antisemitism in Russian Political Theory:

Translating Ruscist views on Dispensationalism, Replacement Theology, and the Pentateuch

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Abstract:

Ruscism, the ideology that justifies the genocide of Ukrainians as part of Russia's struggle against the West, contains antisemitic elements. Ruscism has been increasing in popularity among otherwise conservative evangelicals, especially through promotion by certain social media figures. This paper examines Ruscism's implications for Israel.

The paper draws on statements in Aleksandr Dugin's writings that are not readily available in English to demonstrate some antisemitic motifs in Ruscism. As early as the 1990s, Dugin identified dispensationalism as one reason that America and Russia are natural enemies. He also holds to extreme forms of replacement theology (Moscow—Third Rome ideology) and follows the National Socialist pseudohistorian, Herman Wirth, in saying that the Torah was a modification of Nordic Myths. These themes are not compatible with biblical Christianity and contribute to a unique form of antisemitism that is gaining traction in evangelicalism.

Introduction

When I first told our friends and family in Eastern Europe that I was writing a dissertation responding to Aleksandr Dugin,[1] their responses were somewhat negative. The responses were not negative because they somehow thought there was merit to Dugin's ideas that fuel the genocide they endure, but because they thought it was a waste of time. Surely, they

[1] Paul Miles, "Refuting Ruscism: A Critique from Biblical Social Ontology" (PhD diss., Liberty University, 2026); see also the book based on the dissertation Paul Miles, *Refuting Ruscism: A Societal Units Model of Biblical Social Ontology* (Tacoma, WA: True Grace Books, 2026).

thought, Dugin has little influence outside the ivory towers in Moscow. Indeed, few of my American friends had ever heard his name when I began my studies, but this changed in 2024, when the American political commentator Tucker Carlson traveled to Russia and interviewed Vladimir Putin and Aleksandr Dugin.[2] For the first time, many English-speaking Christians were suddenly hearing much of the same disinformation that Russian-speaking Christians had been hearing for years.

My dissertation argues that Ruscism, the ideology that fuels Russia's animosity against the West, is incompatible with biblical Christianity on the grounds of biblical social ontology. Sadly, Ruscism has already gained a foothold in American evangelicalism, and the result is nothing short of syncretism. Ruscism also tends toward antisemitism. The sector of evangelicalism that is most prone to Ruscism tends to adhere to kingdom-now frameworks: Jay Rogers is a postmillennialist, and his 717-page tome on Fourth Political Theory[3] is the leading scholastic work promoting Ruscism within an evangelical framework, but there is also an American popularization occurring through the influence of Ruscists such as Tucker Carlson, who has platformed kingdom-now advocates, such as pastor Andrew Isker,[4] and singer John

[2] See Tucker Carlson, "Exclusive: Tucker Carlson Interviews Vladimir Putin," *Tucker Carlson Network*, YouTube video, February 6, 2024, https://www.youtube.com/watch?v=fOCWBhuDdDo. See also Tucker Carlson, "Klaus Schwab, Transgenderism, and AI | Russian Philosopher Aleksandr Dugin," *Tucker Carlson Network*, YouTube video, April 30, 2024, https://www.youtube.com/watch?v=GIULmTprQ6o.

[3] Jay Rogers, *The Fourth Political Theory in Biblical Perspective* (Clermont, FL: Media House International, 2024).

[4] Tucker Carlson, "Andrew Isker: The Truth About Revelation, and Leftist States Driving Out Christians," *Tucker Carlson Network*, YouTube video, March 31, 2025, https://www.youtube.com/watch?v=nLCOfT6UXEs.

Rich.[5] Dispensationalism takes a different path that tends to be pro-Israel, but evangelicals of all stripes are welcome to join the fight against antisemitism.

Because Carlson and others have failed to surface some points in Dugin's philosophy that contribute to antisemitism, a study of some relevant topics is warranted. This paper will highlight some antisemitic themes within Ruscist philosophy. First will be a discussion of Dugin's Fourth Political Theory, which is probably his most famous idea that attracts evangelicals (especially when misunderstood); next will be a consideration of some points where Dugin indulges in antisemitic and even anti-dispensationalist conspiracy theories; and finally, an overview of his hyperborean and Moscow—Third Rome theories. Together, these issues should suffice to demonstrate that Ruscism is a framework encouraging antisemitism.

Dugin's Fourth Political Theory

Aleksandr Dugin is best known for his so-called Fourth Political Theory. This is a "fourth" theory because it follows three previous theories: liberalism, communism, and fascism. Fourth Political Theory is incompatible with biblical Christianity on the grounds of social ontology (it goes against God's design for the individual, the family, and the country), an area where evangelicals should agree more than disagree. Interestingly, evangelicals who syncretize their worldviews with Ruscism tend to be harsh critics of dispensationalism and often vulnerable to antisemitism.

The First Three Theories

The first of the four political theories Aleksandr Dugin identifies is liberalism, which should be understood as the ideology upon which America and other free countries were

[5] Tucker Carlson, "John Rich on Diddy, Demons, the Antichrist, How to Hear God, and His War on Child Predators," *Tucker Carlson Network*, YouTube video, December 1, 2025, https://www.youtube.com/watch?v=ZG-Ps4E--n8.

founded. Dugin rightly identifies liberty as a driving force of liberalism: "All principles of the philosophy of liberalism and even the name itself are based on the thesis of '*svoboda*'—'liberty.' …'Liberty' implies freedom from something, whence comes the nomenclature 'liberalism.'"[6] This first theory of liberalism is the most detached from the second through fourth theories. Liberalism emphasizes the individual, whom the Bible says is created in God's image (Gen. 1:26–27). Without ignoring the shortcomings that have accompanied the implementation of liberalism in the past, one hardly needs to defend the fact that it has not produced human suffering on the scale witnessed under communist, fascist, and Ruscist regimes.

The second political theory, communism, also sought liberty, but shifted the focus from individual liberty to group liberation. Karl Marx developed this second theory as a worldview that views the world through the lens of oppression, whereby the wealthy bourgeoisie oppress the poor proletariat.[7] The shift from the individual to the collective is a significant move that continues through the third and fourth theories. A key move relevant here is the shift from viewing liberty as part of the Creator's design for the individual (per liberalism) to dissolving the individual into the collective (per Marx). This shift seeks group liberation from perceived injustice through a hermeneutical lens of group oppression and is carried over from Marxism to fascism and ultimately Ruscism. A later development of the second political theory of communism is called *Critical Theory* (Germ. *Kritische Theorie*) because it focuses on critical

[6] Все принципы философии либерализма и само это название основаны на тезисе «свободы» — «liberty». …«Liberty» подразумевает свободу от чего-то, отсюда как раз и происходит название «либерализм». Александр Дугин, *Четвертая политическая теория: Россия в политические идеи XXI века* [The Fourth Political Theory: Russia and Political Ideas of the Twenty-First Century] (Санкт-Петербург: Амфора, 2009), 31.

[7] Karl Marx, *Manifesto of the Communist Party*, ch. 1 "Bourgeois and Proletarians" in Karl Marx and Friedrich Engels, *Manifesto of the Communist Party*, 2nd rev. ed., trans. Samuel Moore (1888), ed. Friedrich Engels, with appendices by Engels (Moscow: Progress Publishers, 1977), 35–48.

oppressed groups. Critical theory is a project that continues to develop[8] and many of the later developments should be analyzed in light of influences from the third political theory of fascism.[9]

The third theory of fascism is the closest to Dugin's Fourth Political Theory. Fascism initially developed as a political theory as Italian Marxists responded to problems similar to those faced by their Russian and German counterparts. Giovanni Gentile (1875–1944) was an influential Italian fascist philosopher who wrote in the same vein as Marx, but with the perspective that revolution is not natural, so he shifted responsibility to the state to make Marxism work. The fascist emphasis on the state is evident in Benito Mussolini's words, "Fascism conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in their relation to the State."[10] As Italian fascism

[8] Two significant developments have emerged in the field of Critical Theory in recent decades. The first development is the identification of new topics that were not the focus of the original Frankfurt School but are now central to mainstream Critical Theory. For example, gender fluidity has only recently gained mainstream attention (since the early 1990s),[8] making Queer theory a prominent topic within Critical Theory. Another important topic to emerge in Critical Theory is environmentalism, or "green theory," which may come as a surprise, because "green" is not a critical group per se. Marx's materialism went hand in hand with Darwin's, so today's materialistic views of ecology have become integrated with the materialistic worldview of Critical Theory.[8] The second important development of Critical Theory is intersectionality. The term *intersectionality* came about in 1989 in an article that Kimberlé Williams Crenshaw wrote to address legal challenges for Black women that were not being addressed by White feminism[8] and since then, intersectionality has grown into a global academic movement that identifies and unites new critical groups that go beyond Black women to include many racial and ethnic groups, genders, nationalities, sexual orientations, disabilities, and so forth.[8] Activism that revolves around this current emphasis on intersectionality as it relates to critical groups is the essence of modern secular Critical Theory. See Minwoo Jung, "Queer Theory Impossible," *Inter-Asia Cultural Studies* 25, no. 3 (2024): 519; John Bellamy Foster develops this point well in *Marx's Ecology: Materialism and Nature* (New York: NYU Press, 2000); Kimberlé Williams Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics" *University of Chicago Legal Forum* 1989, 139–67; Devon W. Carbado, Kimberlé Williams Crenshaw, Vickie M. Mays, Barbara Tomlinson, "Intersectionality: Mapping the Movements of a Theory," *Du Bois Review* 10:2 (Fall 2013), 405–24.

[9] For example, see Mark Musser's critique of the National Socialist influences on the modern critical ecological movement in R. Mark Musser, *Nazi Ecology: The Oak Sacrifice of the Judeo-Christian Worldview* (Taos, NM: Dispensational Publishing House, 2018).

[10] Benito Mussolini, "The Political and Social Doctrine of Fascism," translated by Jane Soames in Benito Mussolini, *My Autobiography: With "The Political and Social Doctrine of Fascism,"* EBSCOhost ebook version (Mineola, NY: Dover Publications, 2006).

gained popularity, Critical Theory in Germany naturally reached conclusions that may be considered a form of Critical Race Theory (though the term would not come for several decades), alleging that the Aryan Race was the superior race but had become the primary oppressed critical group. The Jews were not viewed as a minority in need of protection, but rather as an oppressive group that needed to be exterminated.[11] In Germany, the philosophical background set the stage for the perfect storm that led to the rise of a new sort of socialism called *National Socialism*. This new socialism took shape in the German Workers' Party, which drew inspiration in part from Mussolini, and evolved into the National Socialist German Workers' Party,[12] which ended with military defeat. Ruscism sees the disappearance of fascism in 1945 as "premature"[13] and seeks to revise fascism for a new age.

Fourth Political Theory

Aleksandr Dugin's Fourth Political Theory continues the fascist trajectory, but with modifications. For this reason, it has been called Ruscism (Ukr. рашизм), a Russian revision of fascism.[14] In Dugin's words, "The collapse of National Socialism required revisions to a few

[11] Ehrhard Bahr, "The Anti-Semitism Studies of the Frankfurt School: The Failure of Critical Theory," *German Studies Review* 1, no. 2 (May 1978): 133.

[12] Robert Payne, *The Life and Death of Adolf Hitler* (New York: Barnes & Noble, 1973), 240–43.

[13] Paolo Pizzolo, "Eurasianism: An ideology for the multipolar world" (Ph.D. diss., Libera Università Internazionale degli Studi Sociali, 2019), 282.

[14] An example of a state publication using the term is evident in a pamphlet compiled by The Scientific Research Center for Humanitarian Issues of the Armed Forces of Ukraine (a part of the Ministry of Defense of Ukraine), which defines *Ruscism* as follows: "Ruscism" is a strange postmodern mix, whence entered the chauvinistic "Great Russian" worldview of the long dead Russian Empire, nostalgia for the Soviet Union, revanchist attitudes of post-Soviet security forces, Putin's pseudohistorical excursions, as well as [Russian] Orthodoxy simultaneously honoring Nicholas II and Stalin, and in addition, quotes from the film *Brother 2* put on the Russian military's chevrons. «Рашизм» – це дивна постмодерністська суміш, куди увійшли шовіністський «великоросійський» світогляд давно померлої російської імперії, ностальгія за Радянським Союзом, реваншистські настрої пострадянських силовиків, псевдоісторичні екскурси путіна, а також православ'я з одночасним вшануванням Миколи II і Сталіна, і на додачу – цитати з фільму «Брат–2», нанесені на шеврони російських військових. Андрій Романишин, Сергій Черевичний, Олександр Остапчук, Віолета Мараєва, Віктор Вітюк, та Ігор Хруленко, *Обережно, рашизм!* [Careful, Ruscism!] (Київ: Науково-дослідний центр гуманітарних проблем Збройних Сил України, 2023), 4.

metaphysical expectations of the thinker, which were not allowed to be done openly and clearly, and perhaps, were not allowed to be done at all."[15] Three notable fascist philosophers for Dugin's theory here are Martin Heidegger (1889–1976), who contributes the ontology of *Dasein* that Dugin understands as the basis for civilization, and Carl Schmitt (1888–1985), who contributes the geopolitical concept of *Großraum*, which Dugin understands as affirming a multipolar world, and Karl Haushofer (1869–1946), who develops *Großraum* in terms of *Lebensraum*, or "living space," to solidify the combination of Heidegger and Schmitt in Dugin's paradigm.

In Aleksandr Dugin's model of prior political theories, "The subject of communism was *class*. The subject of fascism was *government* (in the Italian fascism of Mussolini) or *race* (in the National Socialism of Hitler). In liberalism, the subject was *the individual* free from all forms of *collective identity*, from all affiliation (*l'appartenance*)."[16] He continues:

> And finally, we can outline the deepest—*ontological!*—basis of Fourth Political Theory. Here we should turn not to theologies and mythologies but to the deep philosophical experience of the thinker who made a unique attempt to construct a *fundamental ontology*—the most generalized, paradoxical, deep, and shrill teaching about being. That is to say, Martin Heidegger.[17]

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[15] Крах национал-социализма потребовал ревизии некоторых метафизических экспектаций мыслителя, чего нельзя было проделать открыто и прозрачно, а может быть, нельзя было проделать вообще. Александр Дугин, *Мартин Хайдеггер: Последний Бог* [Martin Heidegger: The Last God] (Москва: Академический проект, 2014), 165.

[16] Субъектом коммунизма был *класс*. Субъектом фашизма — *государство* (в итальянском фашизме Муссолини) или *раса* (в национал-социализме Гитлера). В либерализме субъектом выступал *индивидуум*, освобожденный от всех форм *коллективной идентичности*, от всякой «принадлежности» (l'appartenance). Дугин, *Четвертая политическая теория*, 12.

[17] И наконец, можно наметить саму глубокую — *онтологическую!* — основу Четвертой политической теории. Тут следует обратиться не к теологиям и мифологиям, но к глубинному философскому опыту мыслителя, который сделал уникальную попытку выстроить *фундаментальную онтологию* — самое обобщающее, парадоксальное, глубокое и пронзительное учение о бытии. Речь идет о Мартине Хайдеггере. Дугин, *Четвертая политическая теория*, 23.

Dugin's understanding of Heidegger's ontology of *Dasein* is as fundamental to neo-Eurasianism as the concept of class was to communism or race to Hitlerism.

In the Duginist understanding of Heidegger, *Dasein* goes beyond the government of Mussolini's fascism and the race of Hitler's fascism.[18] Borrowing from Carl Schmitt, who, like Heidegger, was a philosopher and a Nazi Party member, Dugin sees the world as naturally divided into big spaces.[19] Schmitt formulated a political theology (Germ. *Politische Theologie*) in which he developed a theory of *Großräume*, or "great spaces," which needed to be united, hence Germany's expansion. Dugin explains:

> Carl Schmitt created the doctrine of "great expanses" ("*Großraum*") not only as an analysis of trends in the history of the continent, but also as a project of future unification, which Schmitt considered not only possible, but preferable and even, in some ways, necessary.[20]

[18] Perhaps another way to study fascism could be through the lens of "Ur-Fascism" or "Eternal Fascism," following the model of Umberto Eco (1932–2016), who spent formative years as a fascist in Italy. In 1995, long after repenting of fascism, he identified fourteen features of fascism that he admits are contradictory and sometimes evident within other forms of despotism and fanaticism. The features are: 1. a cult of tradition; 2. a rejection of modernism; 3. a cult of action for action's sake; 4. an inability to withstand analytical criticism; 5. a natural fear of difference; 6. an appeal to a frustrated middle class; 7. an obsession with a plot; 8. a feeling of humiliation by the ostentatious wealth and force of enemies; 9. a view of life as struggle; 10. a contempt for the weak; 11. a cult of heroism; 12. a sexualized will to power; 13. a selective populism; and 14. a development of Newspeak. For correlations between Eco's Ur-Fascism and contemporary Ruscism, see Andrii Romaniuk's article. Umberto Eco, "Ur-Fascism," *The New York Review of Books* 42, no. 11 (June 22, 1995), https://www.nybooks.com/articles/1995/06/22/ur-fascism/; Андрій Романюк, "Спільні риси та відмінності ідеологічної структури рашизму і ур-фашизму" [Common Features and Differences in the Ideological Structure of Ruscism and Ur-Fascism] *Просторовий розвиток* 12 (2025): 240–65.

[19] Александр Дугин, *Основы Геополитики: Геополитическое будущее России* [The Foundations of Geopolitics: The Geopolitical Future of Russia] (Москва: Арктогея, 1997), 78–79.

[20] Доктрина «больших пространств» («Grossraum») создавалась Карлом Шмиттом не только как анализ тенденций в истории континента, но и как проект будущего объединения, которое Шмитт считал не только возможным, но желательным и даже, в некотором смысле, необходимым. Александр Дугин, *Философия войны* [The Philosophy of War] (Москва: Яуза, 2004), 92.

In Dugin's system, each "great expanse" (Germ. *Großraum*; Russ. большое пространство) should have a singular *Dasein* within it, and each *Großraum* should unite into poles so that the world can be a multipolar utopia.[21]

The National Socialist philosopher Karl Haushofer developed Schmittian *Großraum* further to say that the great expanse is a living space that changes as the civilization within the space changes. Haushofer's thoughts here impacted Dugin to write;

> In other words, this law of geopolitics may be formulated as such: *every living nation and active society tends toward borderless expansion, setting limits that, due to external and internal reasons, carry out the essence of world history*. The extension, the expansion, the constitution of "great expanse" (*Großraum*), does not have an external goal. Expansion is not carried out for something else, but for itself, as an expression of vital impulse, and only *post factum* are rational pretexts sought for its justification. In this exists the "expanse meaning" as follows: *expanse strives to be unified*, integrated, independently of that which, in name and under pretext, it is unified. The *ethnos*, society, political education, those that have grasped this "expanse message," subsequently become great powers, empires, and global dominators.
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> …The basic theoretical premises of Haushofer take him to the idea of the principle variability of borders. This is not just a statement of a historical fact, that borders between states and peoples continually change their forms, but also of a manifestation of the idea that the expanse is living (*Lebensraum*) and as a living being constantly changes its location—it grows, narrows, moves, shifts, etc. Borders cannot be established once and for all, strictly "indestructible," as the bourgeois-liberal international law strives to present them.[22]

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[21] Дугин, *Четвертая политическая теория*, 192–98.

[22] В других терминах этот закон геополитики можно сформулировать так: *всякий живой народ и активное общество тяготеют к безграничной экспансии, установление пределов которой в связи с внешними и внутренними причинами составляет сущность мировой истории*. Расширение, экспансия, конституирование «большого пространства» (Grossraum) не имеет внешней цели. Экспансия осуществляется не для чего-то, но сама по себе, как выражение жизненного импульса, и лишь постфактум для ее оправдания подыскиваются рациональные предлоги. В этом состоит «пространственный смысл» как таковой: *пространство стремится быть объединенным*, интегрированным, независимо от того, во имя чего и под каким предлогом оно объединяется. Этнос, общество, политическое образование, уловившие это «пространственное послание», в дальнейшем становятся великими державами, империями, мировыми могуществами.

…Основные теоретические предпосылки Хаусхофера приводят его к идее принципиальной изменяемости границ. Это не просто констатация исторического факта, что границы между государствами и народами постоянно меняют свою форму, но и проявление идеи того, что пространство является живым (Lebensraum) и как живое существо постоянно меняет свое местоположение — растет, сужается,

Dugin believes the *Großraum* is a naturally occurring phenomenon: in his view, large spaces tend to expand and unify into larger ones. Dugin follows Haussofer in concluding that borders should be viewed as alive and changing. The German word *Lebensraum* means "living space," and it seems to have entered the German lexicon with a 1901 essay by Friedrich Ratzel (1844–1904).[23] By reframing Darwin's principle of the struggle for life as a struggle for space, Ratzel helped develop a seminal philosophy that underpinned expansion and extermination that Haushofer, Schmitt, and others would eventually integrate into National Socialism.[24] In Adolf Hitler's words, "Only a sufficiently large space on this earth can assure the existence of a people,"[25] which is an idea borrowed from Ratzel.[26]

Aleksandr Dugin's theory of multipolarity across vast tellurocratic and thalassocratic civilizations raises the question of where to draw the lines in his multipolar future. Dugin

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перемещается, ворочается и т. д. Границы не могут быть установленными раз и навсегда, строго «нерушимыми», какими стремится их представить буржуазно-либеральное международное право. Дугин, *Геополитика России*, 58–59.

[23] Friedrich Ratzel, *Der Lebensraum: eine biogeographische Studie* (Tübingen: Verlag der H. Laupp'schen Buchhandlung, 1901); translated into English and published as Friedrich Ratzel, "Lebensraum: A Biogeographical Study (1901)," trans. Tul'si (Tuesday) Bhambry, *Journal of Historical Geography* 61 (2018): 59–80.

[24] Ulrike Jureit, "Mastering Space: Laws of Movement and the Grip on the Soil," *Journal of Historical Geography* 61 (2018): 81–85.

[25] Adolf Hitler, *Mein Kampf*, trans. Barrows Mussey, First complete and unexpurgated English ed. (New York: Stackpole Sons Publishers, 1939), 523. The German here is interesting, in light of the discussion on Schmittan *Großraum* and Heideggeran *Dasein*: Nur ein genügend großer Raum auf dieser Erde sichert einem Volke die Freiheit des Daseins. Adolf Hitler, *Mein Kampf: Eine kritische Edition*, hrsg. von Christian Hartmann, Thomas Vordermayer, Othmar Plöckinger und Roman Töppel, 2 Bde. (München: Institut für Zeitgeschichte, 2016), II:303.

[26] The critical edition has a note in the paragraph following the above quote: Friedrich Ratzel schrieb hierzu in seiner *Politischen Geographie*: »Je größer die Staaten werden, desto schwieriger das Kriegsführen, indem ein großer Teil des Erfolges in der raschen Überwindung räumlicher Entfernungen liegt. Die häufigsten und dauerhaftesten Kriegszustände entstehen auf dem Boden der Klein- und Mittelstaaterei.« 1928 griff Hitler das Thema in seinem unveröffentlichten »Zweiten Buch« noch einmal auf und bemerkte: »Überhaupt liegt schon in der Größe eines Staatsgebietes ein gewisser Schutz gegen leichtsinne Angriffe.« Vgl. RATZEL, Geographie, Zitat S. 350; HITLER, Reden, Bd. II A, Zitat S. 60. Hartmann, et al., *Mein Kampf* (Eine kritische Edition), 1631. Interestingly, in this paragraph, Hitler writes that "National security depends on the political strength of a State and this strength, in its turn, depends on the military possibilities inherent in the geopolitical situation." Hitler, *Mein Kampf* (Mussey trans.), 524. Perhaps the failures of the second and third theories in their 20th-century expresseions relate to inherent weaknesses in the Ratzman ideology that Dugin is now revising.

produced the following "Civilization map of the world" (Russ. Цивилизационная карта мира),[27] which shows, in his opinion, ten civilizations that could serve as a social basis for multipolarity:



Map 1: Aleksandr Dugin's "Civilization Map of the World"

In this configuration, the Western Christian civilization (Russ. Западно-христиансакая цивилизация) is the most fragmented as it encompasses the territory north of the Rio Grande River and Europe, and extends from South Africa to Australia. The Islamic civilization (Russ. Исламская цивилизация) is also fragmented, with one part extending from North Africa and the Middle East to India and another part in Indonesia, perhaps including Papua New Guinea. The Eastern-Christian civilization (Russ. Восточно-христианская цивилизация) extends from the Balkans to Russia and likely stops short of Alaska, although Russian propaganda claims that Russia has a right to Alaska.[28]

[27] Дугин, *Геополитика России*, 24.

[28] Ірина Миколаївна Грабовська і Тетяна Миколаївна Талько, «Русская Идея» Та Філософсько-Релігійні Пошуки В. Розанова В Контексті Сучасності ["The Russian Idea" And the Philosophical-Religious

Some shortcomings are immediately apparent in this tenfold division,[29] and further shortcomings are evident as one investigates additional Ruscist literature.[30] Ruscism fails to offer a sufficient mechanism for identifying where one alleged civilization ends and another begins, hence problematic discussions over the borders of Eastern Europe.[31] The existence of a

Research of V. Rozanov: Contemporary Context], *Філософія І Політологія В Контексті Сучасної Культури*, Вип. 1 (10) (2016): 51.

[29] For example, Western Christian civilization occurs in two locations across four continents: the first is North America (north of Mexico) and Europe, and the second is South Africa and Australia. American influence in Europe is a leading area of criticism from the Ruscists, yet here Dugin puts the two as one civilization. It is also interesting that Latin American civilization is broken off as distinct from Western Christianity, even though Roman Catholicism thrives there. In fact, Dugin wrote the textbook in 2012, and in 2014, the Roman Catholic Church appointed Francis, a Latin American Pope. The identification of South Africa as part of the Western Christian civilization assumes the success of Dutch Reformed apartheid, yet the system had already fallen by 1994. Latin America cannot be considered fully Western Christianity, as localized religions still thrive there, and Central Africa cannot be considered fully localized religion, as Christianity still thrives there. As of 2012, 87% of the Democratic Republic of the Congo followed Western Christianity (32% Roman Catholicism and 55% Protestantism), yet Dugin sets it apart as an African Civilization, even though it has a higher percentage of Western Christian adherents than many countries within Dugin's Western Christian civilizations. See the 2012 census as reported by U.S. Department of State, *Republic Of The Congo 2022 International Religious Freedom Report* (Washington, DC: U.S. Department of State, 2022), 1–2.

[30] For example, in his *Noomakhia* volume on the Logos of Africa, Aleksandr Dugin draws a civilizational continuity across the areas where Bantu languages are spoken, even though this stretches from Cameroon into South Africa, thus blurring his earlier distinction between African Civilization and Western Christian Civilization. A similar problem is evident in Europe, where Poland is a Slavic-speaking country with a Western Roman Catholic heritage. Jafe Arnold is a leading American Ruscist and in his thesis on the so-called "Polish Question," he remarks: "The role of Christianization in the Catholic tradition in the foundation of Polish statehood and identity remains the most glaring issue for Eurasianists and perhaps the central contradiction between Poland and the Eurasian world. …Catholicism is viewed as both the metaphysical factor, the religious signboard of Romano-Germanic civilization's aggression and as part and parcel of Modernity which pitted Europe against the rest of humanity and, ultimately, its own indigenous traditions, such as Poland's pre-Christian, pagan traditions appreciated by Dugin. The Eurasianists identify Catholicism as a central cornerstone of Polish civilizational identity and statehood, and therefore as the metaphysical root of Poland's non-Eurasian and often anti-Eurasian orientation." Whether Poland should be classified as Eastern Europe or Central Europe is of little significance within the biblical social ontology, which recognizes it as a unique country with an obligation to protect those within its borders, but it is a vital issue for the Ruscist perspective, which seeks to draw borders around alleged civilizations for a multipolar utopian future. See Александр Дугин, *Ноомахия: войны ума. Логос Африки. Люди черного солнца.* [Noomakhia: Wars of the Mind. The *Logos* of Africa. People of the black sun.] (Москва: Академический проект, 2018), 257–82; Jafe Arnold, *Poland's Place in Eurasia: Eurasianism as an Analytical Framework and the Polish Question* (Bachelor thesis, University of Wrocław, 2017), 66–67.

[31] The Ruscist philosopher Aleksandr Bovdunov has even admitted, "The concept of 'Eastern Europe' is in and of itself problematic; the fact that neither in the social sciences, nor in practical politics, exists a unified understanding of the borders of this region pushes one to reflection" (Russ. Понятие "Восточная Европа" само по себе является проблематичным: тот факт, что ни в социальных науках, ни в практической политике не существует единообразного представления о границах этого региона, наталкивает на размышления.). He recognizes the contact of Eastern Orthodoxy, Western Christianity, and Islam on the many peoples of the region before ultimately blaming the West for the difficulties, but beyond raising awareness of the problems in the Ruscist

distinguishable Ukrainian culture is considered a threat to the Slavic *Dasein*, being as it exists within the imagined Slavic *Großraum* (whatever that may be), hence the justification of genocide in Ukraine to end the alleged schism. However, while Russia's genocide in Ukraine is probably the clearest example of Ruscism's failures, the above map raises a question about Middle Eastern geopolitics as well. The "Islamic civilization" extends from Northern Africa to Southern Asia, with Israel in the middle of it all, yet there is no distinguished Jewish civilization in the Ruscist multipolar utopia.

Dugin writes that "For Jews, the Third Temple and its restoration are tangible proof of the truth of their monotheistic and universalist mission, the final seal of their historical trajectory,"[32] wheras "For Muslisms the Al-Aqsa Mosque represents the fact of Muhammad's sucession taking place in relation to earlier editions of the Abrahamic tradition… and, consequently, is a symbol of the universalist and final truth of their actual eschatological mission."[33] Dugin sees this issue as representing the culmination of a clash between two Semitic peoples, writing: "It reflects a schism in the Semitic *Dasein* itself, which runs not as a periphery (Semitic monotheism vs. Semitic polytheism or Semitic monotheism vs. non-Semitic—for

system to which he adheres, he offers no workable solution. Александр Леонидович Бовдунов, «Современная Восточная Европа: границы понятия и геополитическая организация (социокультурный аспект)» [Modern Eastern Europe: The borders of the concept and geopolitical organization (the sociocultural aspect)], *Вестник Московского университета* 18, №1 (2013): 208; cf. 216, 221.

[32] Для иудеев Третий Храм и его восстановление — зримое доказательство правоты их монотеистической и универсалистской миссии, финальная печать их историала. Александр Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала* [Noomakhia: Wars of the Mind. Border Civilizations. Semites. Monotheism of the Moon and the *Gestalt* of Ba'al] (Москва: Академический проект, 2017), 457.

[33] Для мусульман мечеть аль-Акса означает факт свершившейся преемственности Мохаммеда по отношению к прежним редакциям авраамической традиции… а следовательно, символ универсальности и финальной истинности их собственной эсхатологической миссии. Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 457.

example, Indo-European—monotheism), but at its core."[34] If Dugin rejects Ukraine's right to protect itself because of an alleged *Dasein* schism, it should come as no surprise that he has been outspoken against Israel's right to defend itself since October 7th, 2023. The operation's name, Al-Aqsa Storm, feeds into Dugin's earlier point (published in 2017) about the significance of Third Temple eschatology in geopolitics, and he quickly interpreted the conflict as a natural outworking of his multipolar vision. Dugin's worldview is incompatible with biblical Christianity, but one point with which dispensationalists may agree is a statement that Dugin posted on Telegram on that terrible day: "To what degree this is serious, we will soon see. But in any case, it is clear that anyone who ignores eschatology will understand nothing in modern high-level politics. And not only in the Middle East, although that is where it is most apparent."[35] Of course, the eschatological differences between Dugin and dispensationalists are severe (as are the resulting views on the Israel-Palestine crisis), but many may find it surprising that Dugin has long identified dispensationalist eschatology as a reason for Russian strife with America.

Dugin's Anti-Semitic and Anti-Dispensationalist Conspiracy Theories

Aleksandr Dugin's political ideology draws on a methodology that speculates about the collective unconscious thought of civilizations. His methodology is weak and rests on an

[34] Он отражает раскол всамом семитском Dasein'е, который проходит не на его периферии (семитский монотеизм vs семитский политеизм или семитский монотеизм vs несемитский — например, индоевропейский — монотеизм), но в его ядре. Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 458.

[35] До какой степени это серьезно, скоро увидим. Но в любом случае ясно, что тот, кто игнорирует эсхатологию, тот ничего не поймет в современной большой политике. И не только на Ближнем Востоке, хотя там это нагляднее всего. Александр Дугин, «Эскалация в Израиле может повлечь за собой цепную реакцию» [The escalation in Israel could triger a chain reaction], AGDchan, Telegram, October 7, 2023, t.me/Agdchan/12239.

epistemology prone to epistemologically weak conspiracy theories.[36] Much like some of the fascist philosophers who inspire him, Dugin's conspiratorial worldview often deteriorates into antisemitism. Unlike his fascist forerunners, Dugin has written much to accuse dispensationalists of conspiring to commit genocide in Russia. The scope of this section is to document two results of Dugin's anti-Zionism, specifically his antisemitic conspiracy theories and his anti-dispensationalism.

Anti-Semitic Conspiracy Theories

Aleksandr Dugin sees Zionism as representing the culmination of the late Talmudic Jewish trajectory, with Classical Judaism claiming that the return to the Promised Land will occur in the Messianic Era.[37] The relationship between Messianic eschatology in Classical and Talmudic Judaism deserves more nuance, but it is worth noting that dispensationalists may find some eschatological themes in common with rabbinic sources.[38] Dugin notes:

> But from the year 1947 to the present time, Jewish civilization, now already in the presence of a successfully realized Zionist project, again finds itself in an extremely ambiguous situation. … But even the most optimistic evaluations of the state of affairs in world history and of Jewish society in Israel and beyond its borders do not give any basis for confidence in the realization of messianic prospects. Israel exists, aliyah exists, the World Jewish domination over "The World of Qlippoth" (Modernity) exists, but the Messiah is running late again. This collision with reality is… alarming. Again, "the mystery of delay" finds itself at the center of attention, the postponed epiphany. This again places Jewish civilization before the old dilemma: the mismatch between the inner world of Jewish messianic expectations and the cold reality refuting the eschatological expectations. In this reality, both Edom and Ishmael are already relatively weak,

[36] For a more detailed criticism of Dugin's methodology, see Виктор Шнирельман, «Александр Дугин: возведение моста между эсхатологией и конспирологией» [Alexander Dugin: Building a Bridge between Eschatology and Conspiracy], *Государство, религия, Церковь в России и за рубежом* 34, № 4 (2016): 194–221.

[37] Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 380.

[38] I have documented some of these in Paul Miles, "Dispensationalism in the Talmud," *Ariel Magazine* 1, no. 43 (Summer 2022): 20–24.

> and Western Modernity is, to a significant extent, in the hands of Jews, predominantly those of heterodox transgressors.[39]

Two noteworthy points in this quote are, first, that Dugin is advocating a conspiracy theory of "World Jewish domination" (Russ. мировое еврейское господство), and second, that the embarrassment of the postponement of the Messianic kingdom is threatening this alleged domination. The doctrine of kingdom postponement is significant to dispensational theology,[40] and it may help clarify some weaknesses in certain forms of antisemitism, but developing such arguments would go beyond the scope of this paper.

Aleksandr Dugin points out that several Jewish date-setters have failed to predict the coming of the Messiah,[41] and infers, "Consequently, 'the end' should have already occurred."[42] The shortcomings of rabbinic eschatology provide fertile ground for dispensational apologetics

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[39] Но с 1947 года по настоящее время еврейская цивилизация, теперь уже при наличии успешно осуществленного сионистского проекта, снова оказывается в чрезвычайно двусмысленной ситуации. …Но даже самые оптимистические оценки состояния дел в мировой истории и еврейского общества в Израиле и за его пределами не дают никаких оснований для уверенности в осуществлении мессианских перспектив. Израиль есть, алия есть, мировое еврейское господство над «миром клиппот» (Модерн) есть, но Машиах снова задерживается. Это столкновение с реальностью… тревожно. Снова в центре внимания оказывается «мистерия опоздания», отложенная эпифания. Это опять ставит еврейскую цивилизацию перед старой дилеммой: рассогласования внутреннего мира иудейского мессианского ожидания и холодной, опровергающей эсхатологические ожидания реальности. В этой реальности и Эдом, и Ишмаэль уже относительно слабы, а западный Модерн в значительной степени в руках евреев — преимущественно трансгрессоров-гетеродоксов. Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 381.

[40] See, for example, Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God* (Winona Lake, IN: BMH Books, 1974), 304–320; Paul Lee Tan, *The Interpretation of Prophecy* (Dallas: Bible Communications, Inc., 2010), 305–308; Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective* (San Antonio, TX: Ariel Ministries, 2016), ii.381–392; Andrew M. Woods, *The Coming Kingdom: How Kingdom Now Theology Is Changing the Focus of the Church* (Tacoma, WA: True Grace Books, 2024), 77–101.

[41] Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 385–86.

[42] Следовательно, «конец» должен был бы уже состояться. Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 386.

and Jewish evangelism, but Dugin goes in a different direction, turning this into an opportunity to form a basis for an antisemitic conspiracy theory:

> The last possible answer consists in solving the messianic problem externally. This plan may be called globalist. It entails approaching the messianic problem not through Israel, but through the networks of global Jewish power built in the diaspora… This secular Jewry completes the process of strengthening its financial, informational, cultural, and political structures, in the form of an explicitly universal and international, but implicitly Jewish, World Government.[43]

In Dugin's worldview, a global Jewish conspiracy exists to control the banks, the media, and the governments of the world in hopes of ushering in the Messianic Kingdom.

Dugin appeals to a quote from the *Black Notebooks*, which Martin Heidegger wrote during his time with the National Socialist German Workers' Party:

> The question of the role of *world-Judaism* is not a racial question, but a metaphysical one, a question that concerns the kind of human existence which in an *utterly unrestrained* way can undertake as a world-historical "task" the uprooting of all beings from being.[44]

In the surrounding context, Heidegger mourns Jewish influence in the West, writing, "The Jew Litvinov has reappeared,"[45] likely a reference to Maxim Litvinov's appointment as ambassador

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[43] Последний возможный ответ состоит в том, чтобы решить мессианскую проблему извне. Этот план можно назвать глобалистским. Он заключается в том, чтобы подойти к мессианской проблематике не через Израиль, но через сети глобального еврейского могущества, построенные в диаспоре… Это секулярное еврейство завершает процесс укрепления своих финансовых, информационных, культурологических и политических структур в форме эксплицитно универсального и интернационального, но имплицитно еврейского Мирового Правительства. Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 386–88.

[44] Martin Heidegger, *Überlegungen* XIV, § 121. The original German is: Die Frage nach der Rolle des *Weltjudentums* ist keine rassische, sondern die metaphysische Frage nach der Art von Menschentümlichkeit, die *schlechthin ungebunden* die Entwurzelung alles Seienden aus dem Sein als weltgeschichtliche »Aufgabe« übernehmen kann. Dugin's translation is: Вопрос о роли мирового еврейства (Weltjudentum) является не расовым, но метафизическим. Это — вопрос о том типе человечества, который *абсолютно раскованно* готов взять на себя выкорчевывание сущего из бытия как свою всемирно-историческую «задачу». English from Martin Heidegger, *Ponderings XII–XV: Black Notebooks 1939–1941*, trans. Richard Rojcewicz (Bloomington: Indiana University Press, 2017), 191; German from Martin Heidegger, *Überlegungen XII–XV (Schwarze Hefte 1939–1941)*, ed. Peter Trawny (Frankfurt am Main: Vittorio Klostermann, 2014), 243. Russian from Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 394.

[45] Martin Heidegger, *Ponderings XII–XV*, §120, p. 191.

to Washington. Heidegger's antisemitic theory here is that "world-Judaism" (Germ. *Weltjudentum*) is a unique "kind of human existence" with an "utterly unrestrained" capacity to influence global affairs and pursues a "world-historical" "task" of uprooting *Seienden* from *Sein*; in other words, Heidegger portrays Jews as directing political affairs to sever civilization from its ontological foundations. Dugin weighs in on this statement from a 21st-century perspective; he has already seen the collapse of both the second and third political theories. Positioning *Dasein* as the subject of Fourth Political Theory, he sees Jewish civilization as in diaspora, so Jews have come to occupy strategic positions at the center of Modern Western civilization. Dugin repurposes Heidegger's claim outside of the original 1941 context on the verge of the National Socialist attempt to rid the world of Jews in the holocaust. He brings Heidegger into a modern context where the Jews are cast as agents of a metaphysical assault on the foundations of Western civilization.[46]

Anti-Dispensationalist Conspiracy Theories

Dispensationalism has been relevant to Ruscism for at least the past few decades. In addition to serving as a key antisemitic philosopher of Ruscist ideology, Aleksandr Dugin is also a conspiracy theorist who has presented dispensationalism as one reason that Russia and America have been enemies. Dugin is aware that dispensationalism contributes to an anti-imperial worldview that opposes the foundations of Ruscism. To Dugin, Moscow is the third and final Rome, the ultimate replacement of Israel, and so Russia is the center of Christian meta-history (as will be seen below). To the dispensationalist, God will fulfill His promises to Israel in

[46] Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва'ала*, 394–396.

the future Messianic kingdom[47] and has designed society to function in a broken world in the meantime. A key difference is the source material: Dugin appeals to eclectic traditions, National Socialist literature, and conspiracy theories, whereas the dispensationalist appeals to the Bible.

So what is the nature of Dugin's strife with dispensationalism? His views on dispensationalism have developed over the years. One of his earlier strikes against dispensationalism is found in his 1996 book, *The Mysteries of Eurasia* (Russ. *Мистерии Евразии*).[48] In chapter seven of that book, titled "The Holy Crusade Against Us" (Russ. Крестовый Поход Против Нас), Dugin builds the case that America sees itself as being in a Holy War against Russia. He claims that "Liberalism is a totalitarian ideology" (Russ. Либерализм — тоталитарная идеология), as he felt the American political scene was dominated by WASPS (White Anglo-Saxon Protestants) with a universalist ideology that assumes all humans should be free. He misconstrued dispensationalism as holding to British-Israelism (even though, in reality, the two are incompatible), resulting in a belief that ten tribes of Israel were lost in exile and became Anglo-Saxons, so that WASPS are part of God's future plan for Israel. Dugin understood dispensationalism to say that in a future tribulation, a Gog-Magog war will occur in which Russia will attack Protestant Anglo-Saxons (and other born-again believers), but that the believers will be raptured for the duration of the war with Russia, which the Jews will fight for them. He understood Ronald Reagan's declaration of the USSR as an "evil empire" to be a reference not so much to the evils that the Soviet Union was committing, but to an eschatological war between Russia and White Anglo-Saxon Protestants. Dugin alleges

[47] See, for example, Larry D. Pettegrew, "The Messiah's Lecture on the Future of Israel," in *Forsaking Israel: Why It Happened and Why It Matters*, ed. Larry D. Pettegrew (The Woodlands, TX: Kress Biblical Resources, 2020), 267–301.

[48] Александр Дугин, *Мистерии Евразии* [The Mysteries of Eurasia] (Москва: Арктогея, 1996).

that the dispensations of dispensationalism are connected with technological achievements, so that there is an element of "nuclear dispensationalism," whereby the development of atomic weapons has dispensational significance. Dugin understands Hal Lindsey and Jerry Falwell to be nuclear dispensationalists who pushed their ideas onto Reagan behind closed doors.

In 2004, Dugin wrote another book, *The Philosophy of War* (Russ. *Философия войны*),[49] where he expressed more thoughts on dispensationalism, claiming that it was first articulated by the Catholic priest Manuel Lacunza (1731–1801), then it was adopted by the Pentecostal visionary Margaret MacDonald (1815–1840), who then passed it to the founder of the Plymouth Brethren, John Nelson Darby (1800–1882).[50] He also added a chapter about America's war in Iraq,[51] which had only recently begun, but had already been calculated by dispensationalists.[52] In this book, chapter eight is "The Holy Crusade Against Us" and contains the same headings as chapter 7 in *The Mysteries of Eurasia*, but the final heading has changed from "The Antichrist's Final Deception" (Russ. Последняя хитрость антихриста) to "They will not stop until they have destroyed us to the last one" (Russ. Они не остановятся, пока не уничтожат нас всех до последнего), adding, as a final warning about dispensationalists, that:

> They will not stop until they kill us off for good. All of us, all of our children, the elderly and the women. With Old Testament cruelty and liberal cynicism.
>
> Their intentions are obvious and terrible.

[49] Александр Дугин, *Философия войны* [The Philosophy of War] (Москва: Яуза, 2004).

[50] Дугин, *Философия войны*, 40–41.

[51] Дугин, *Философия войны*, ch. 9, pp. 169–77.

[52] Дугин, *Философия войны*, 176.

Our calmness, yawning, stupidity, and laziness against this backdrop look like a crime.[53]

Dugin sees dispensationalism as a threat to Russians' safety, but dispensationalist sources supporting his claims are lacking. He repeated much of the same in his 2005 book, *Conspirology: Conspiracy Theory, Secret Societies, Great War of Continents* (Russ. Конспирология: Теория заговора, секретные общества, велика война континентов).[54] While one would be hard-pressed to find a dispensationalist who believes the things that Dugin says dispensationalists believe, the dispensationalist should be able to agree with Dugin on one thing: this is indeed a conspiracy *theory*.

Dugin has brought up dispensationalism in a few other works,[55] perhaps culminating in his 2023 work, *Being and Empire: The Ontology and Eschatology of the Great Kingdom* (Russ. Бытие и Империя: Онтология и есхатология Вселенского Царство).[56] In this work, he continues to make false claims; for example, that some dispensationalists are premillennialists

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[53] Они не остановятся, пока окончательно не добьют нас. Всех нас, всех наших детей, стариков и женщин. С ветхозаветной жестокостью и либеральным цинизмом.

Их намерения очевидны и ужасны.

Наше спокойствие, зевота, тупость и лень на этом фоне выглядят преступлением. Дугин, *Философия войны*, 168.

[54] See Александр Дугин, *Конспирология: Теория заговора, секретные общества, велика война континентов* [Conspirology: Conspiracy Theory, Secret Societies, Great War of Continents] (Москва: Евразия, 2005), часть 4 «Зелёная страна Америка» [Green Country America].

[55] Examples include: Александр Дугин, *Абсолютная родина* [The Absolute Motherland] (Москва: Арктогея-центр, 1999), 667–70; Дугин, *Четвертая политическая теория*, 21–22;]; Александр Дугин, *Ноомахия: войны ума. Цивилизации границ: Россия, американская цивилизация, семиты и их цивилизация, арабский Логос, туранский Логос.* [Noomakhia: Wars of the Mind. Civilizations of Borders: Russia, American Civilization, Semites and their Civilizations, Arabic Logos, Turanian Logos.] (Москва: Академический проект, 2014), 183–90.

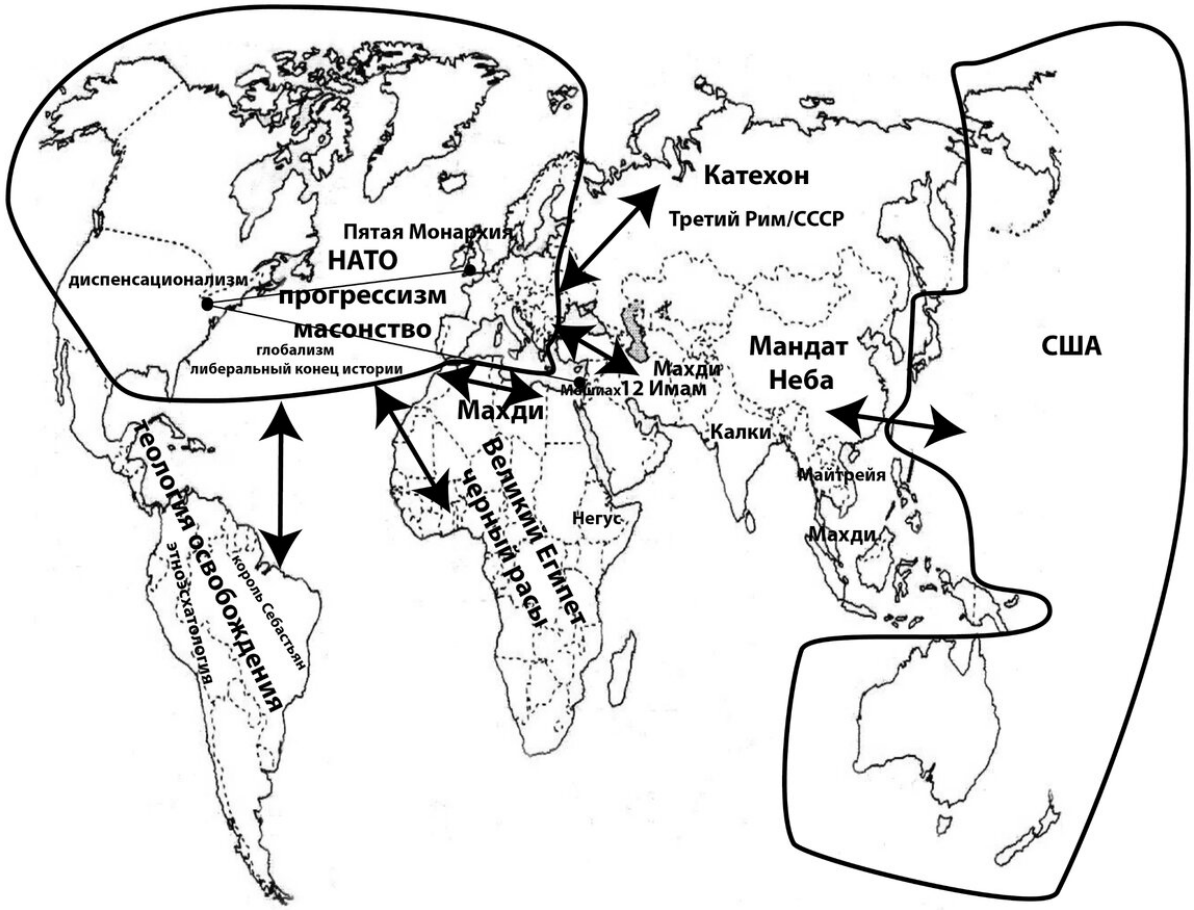
[56] Александр Дугин, *Бытие и Империя: Онтология и есхатология Вселенского Царство* [Being and Empire: The Ontology and Eschatology of the Great Kingdom] (Москва: Издательство АСТ, 2023).

and others are postmillennialists.[57] Amidst all of the misunderstandings, misrepresentations, and other falsehoods, it seems that Dugin's greatest concern with dispensationalism is that he perceives it as a worldview with advocates who are conspiring to provoke world leaders to violence against Russians.

The section of this paper explaining Dugin's Fourth Political Theory had a map that showed his vision for a handful of civilizations that could be united into a multipolar utopia. This section will feature another map from a blog post entitled "The Eschatologies of a Multipolar World" (Russ. Эсхатологии многополярного мира)[58] that he wrote in August 2023:

[57] Дугин, *Бытие и Империя*, 722.

[58] Александр Дугин, «Эсхатологии многополярного мира» [The Eschatologies of a Multipolar World], Dzen, 29 августа 2023, https://dzen.ru/a/ZO2uJRObZlWXkB4d.



Map 2: The Eschatologies of a Multipolar World according to Aleksandr Dugin

The image is a world map with circles showing a Western pole (labeled NATO and USA; Russ. НАТО and США). The American circles include Europe, Japan, South Korea, Australia, and New Zealand, with arrows pointing inward and outward in several directions, indicating the West's expansive strife with the rest of the globe. The ocean between America and Europe lists Fifth Monarchy, progressivism, masonry, globalism, and the liberal end of history, but across the United States is the label "dispensationalism" (Russ. диспенсационализм).

Aleksandr Dugin has accused dispensationalists of some rather shocking conspiracy theories, including intentions of wiping out the Russian people. However, dispensationalism is not the only relevant eschatology on his map that warrants attention in a discussion on Ruscist

antisemitism. The text on Russia in the map reads “Katechon” and “Third Rome/USSR” (Russ. Катехон and Третий Рим/СССР). To understand these Ruscist eschatological concepts, one must go to the beginning. For dispensational eschatology, the beginning is in Genesis, but for Ruscist eschatology, the beginning is, of all places, in the North Pole.

Dugin’s Moscow—Third Rome and Hyperborean Theories

Aleksandr Dugin considers the idea of a postponed kingdom to have given way to an apostasy and modernization that have resulted in “Zionism as an expression of absolute evil, the replacement, parody, and main ‘obstacle’ for preventing the real coming of the authentic Messiah.”[59] This statement is not without its context in Dugin’s novel approach to Russian Orthodox theology. For much of Russian Orthodoxy, Israel has long been replaced so that Russia is the new Israel, but Dugin adds a twist that he borrows from National Socialist pseudo-history called the Hyperborean theory.

Hyperborean Theory

To understand the Hyperborean theory, it may help to know its sources. Another significant Nazi Party member to influence Aleksandr Dugin’s writings is the pseudo-historian Herman Wirth (1885–1981). The title “pseudo-historian” is appropriate because, in Dugin’s words, “He [Wirth] thinks that all mentions about the ancient continent lying around the North Pole are neither myths nor fantasies, but historical fact.”[60] Wirth helped Heinrich Himmler (1900–1945) found the *Ahnenerbe* to propagate false racial theories that were convenient for the

[59] …сионизм как выражение абсолютного зла, подмены, пародии и главной «преграды» для настоящего прихода подлинного Машиаха. Дугин, *Ноомахия: войны ума. Цивилизации границ. Семиты. Монотеизм Луны и Гештальт Ва’ала*, 384.

[60] Он считает, что все упоминания о древнем континенте, лежавшем на Северном полюсе, — не мифы и не фантазии, а исторический факт. Александр Дугин, *Знаки Великого Норда: гиперборейская теория* [Signs of the Great Nord: The Hyperborean Theory] (Москва: Вече, 2008), 7.

Nazi cause.[61] In his book promoting a Russian conservative revolution, Dugin describes the *Ahnenerbe* as "a certain intellectual oasis in which the concepts of Conservative Revolution continued to be developed and explored without any distortion."[62] Dugin reports that prior to his own two-year study, Wirth had not been studied much since 1945; in fact, Dugin claims to have searched libraries in a few European capitals, but only found one of Wirth's books in the underground bunker-library of Alan de Benoist,[63] the founder of the antisemitic political movement, *Nouvelle Droite*.

Dugin also recognizes an influence from the occultist René Guénon (1886–1951) on this point. Dugin has written about Guénon and the esoteric philosopher of Fascist Italy, Julius Evola (1898–1974), saying that "Their names are known to all traditionalists,"[64] though elsewhere it has been noted that Guénon's widespread popularity in the post-Soviet era is mainly due to Dugin's dissemination of his work in the 1990s.[65] Julius Evola considered Herman Wirth to be one of his three main mentors, along with René Guénon and Guido De Giorgio (1890–1957).[66] The occultic framing from Guénon provides the hermeneutical grid for Dugin's reading of

[61] James Dow, *Heinrich Himmler's Cultural Commissions: Programmed Plunder in Italy and Yugoslavia* (Madison: University of Wisconsin Press, 2018), 23–24.

[62] …некоторый интеллектуальный оазис, в котором концепции Консервативной Революции продолжали развиваться и исследоваться без каких-либо искажений… Александр Дугин, *Консервативная Революция* [The Conservative Revolution] (Москва: Арктогея, 1994), §Консервативная Революция в Германии.

[63] Дугин, *Знаки Великого Норда*, 209.

[64] Их имена известны всем традиционалистам. Дугин, *Знаки Великого Норда*, 4.

[65] А. Н. Ищенко, «Генон в контексте интеллектуального хаоса и перспективы упорядочения постсекулярной ментальности» [Guénon in the Context of Intelectual Chaos and Perspectives of the Ordering of the Postsecular Mentality], *Традиция и традиционализм: Материалы круглого стола (Донецк, 11 ноября 2011 года)* (Донецк: ІПШІ «Наука і освіта», 2011), 14.

[66] Дугин, *Знаки Великого Норда*, 209. He cites (fn. 54, p.): *Evola Julius*. И Cammino del Cinabro. — Milano, 1972.

Wirth,[67] and Wirth's pseudohistorical account of humanity provides the historical basis for Dugin's ethno-phyletism that springs from Moscow—Third Rome theology.

What then is Hyperborean theory? The most basic notion is that "The Arctic is the cradle of civilization,"[68] that is, humanity came from the extreme North. The Greek term for Hyperboreans (Gr. *hyperboreoi*, ὑπερβόρεοι) referred to those who lived "beyond Boreas" (i.e., *hyper Borea*, ὑπέρ Βορέα) or beyond the god of the north wind.[69] Wirth's theory is that previously, there were two continents, Arctogaea in the north and Gondwana in the south, and "He asserts that humans arose on the North Pole, that is, humanity is essentially a polar phenomenon."[70] The Hyperboreans are typically considered a mythical people in the imagination of ancient Pagans, but for Dugin, following Wirth:

> The discussion is not about the North Pole as a non-concrete, abstract, concept (like the mountains of Meru), but about a real pole, where the continent Arctogaea was located, where wonderful people once lived: the Hyperboreans. Contemplating the world around them, they developed a protolanguage that

[67] Looking at Wirth through the eyes of Guénon, we see everything that Guénon did not say, but that undoubtably folllows from him. Wirth adds to Guénon's Traditionalism a most essential part. And yet even Evola did not add anything special to Guénon. Evola is original, bold, and active. But this is more of an aesthetic and existential component carried into traditionalism; there is little of actual substance. Поглядев на Вирта глазами Генона, мы увидим все то, чего Генон не сказал, но что, несомненно, из него следует. Вирт добавляет к традиционализму Генона существеннейшую часть. А ведь даже Эвола к Генону ничего особенно не добавил. Эвола оригинален, дерзок, активен. Но это скорее эстетический и экзистенциальный компонент, привнесенный в традиционализм, собственно содержательного там немного. Дугин, *Знаки Великого Норда*, 210. He cites (fn. 56, p. 301): *Wirth Herman*. Der Aufgang der Menschheit. — Jena, 1928; Он же. Die Heilige Urshrift der Menshheit. — Leipzig, 1935; Он же. Ura Linda Chronik. — Leipzig, 1933. См. тж.: *Guénon Rene*. Les formes traditionnelles et les cycles cosmiques. — Paris, 1970 (порусски см.: Генон Рене. Традиционные формы и космические циклы. Перевод Т. Любимовой. — М.: Беловодье, 2004).

[68] Арктида — колыбель человечества. Дугин, *Знаки Великого Норда*, 211.

[69] Hence: Ταύτην διώκων εἶδε καὶ ἐκείνην τὴν γῆν τὴν τὰς ἐλαίας ἔχουσαν, ὄπισθεν τῶν πνοῶν τοῦ Βορέου τοῦ ψυχροῦ, ἤγουν κατὰ τὰ Ὑπερβόρεα μέρη· E. Abel, *Scholia recentia in Pindari epinicia*, vol. 1 (Berlin: Calvary, 1891), §O.3.55–56a, accessed through the *Thesaurus Linguae Graecae* (TLG 5034.004).

[70] Он утверждает, что человек возник на Северном полюсе, то есть человечество является сущностно полярным явлением. Дугин, *Знаки Великого Норда*, 211.

> formed the basis of the complex conceptions with which we now deal several millennia later.[71]

Guénon held to ideas about polar origins of humanity with a primordial Golden Age, which fits well with his esoteric ideology, "But if Guénon limits himself to asserting this as a fact, then Wirth makes from it conclusions of colossal significance."[72] The immediate interdisciplinary conclusions overthrow the consensus on linguistics, archaeology, paleoanthropology and so forth, as all early evidence of humanity must be reinterpreted to align with Hyperborean origins.[73]

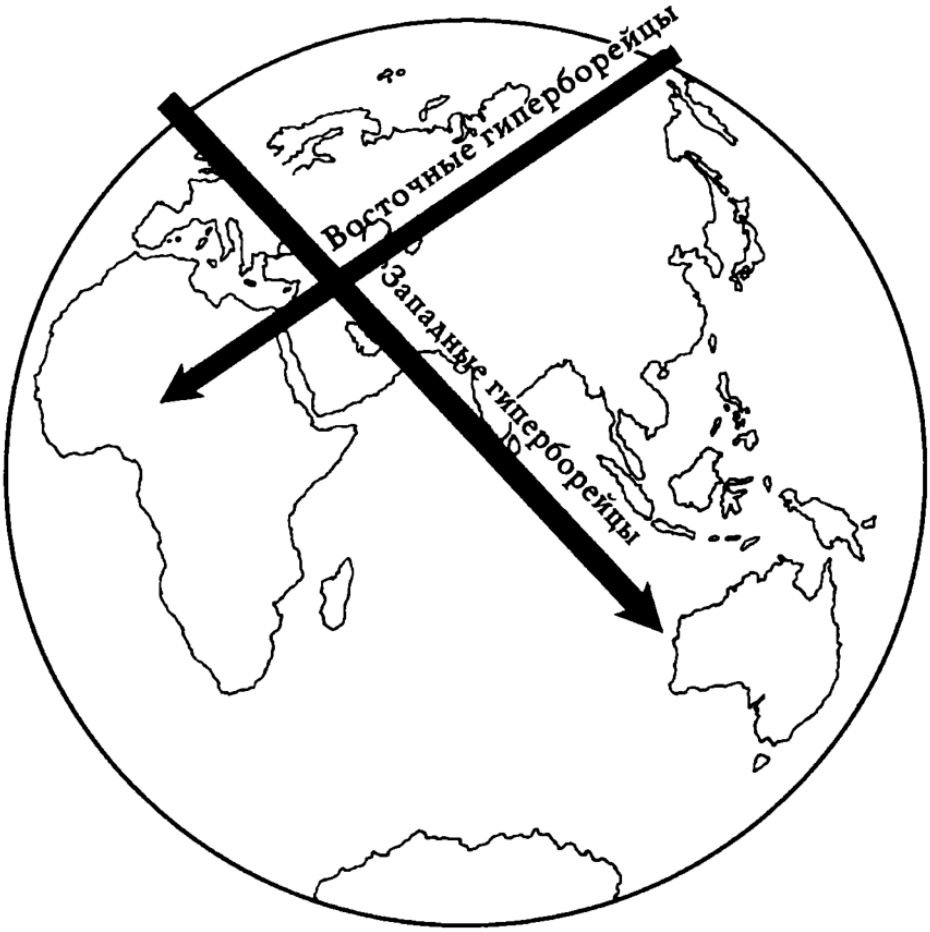
Dugin provides the following map[74] to demonstrate the paths of early humanity in his Hypoberian theory:

[71] Речь идет не о Северном полюсе в качестве отвлеченной абстрактной концепции (как горы Меру), а о реальном полюсе, где находился континент Арктогея, где некогда жили замечательные люди — гиперборейцы. Созерцая окружающий мир, они выработали протоязык, легший в основу того комплекса представлений, с которым мы имеем дело сейчас, спустя много тысячелетий. Дугин, *Знаки Великого Норда*, 211.

[72] Но если Генон ограничивается тем, что утверждает это как факт, то Вирт делает из этого выводы колоссальной значимости. Дугин, *Знаки Великого Норда*, 213.

[73] Дугин, *Знаки Великого Норда*, 213.

[74] Дугин, *Знаки Великого Норда*, 212.



Map 3: The Paths of Ancient Humanity according to Dugin

The caption under the image is translated as follows:

Paths of the sacred migration of Eurasian races in Prehistory. The ancestors of the Indo-Europeans moved from the disappearing polar continent Arctogaea through the Western extremity of the Eurasian mainland (Northwest) toward the Southeast. This was the final wave of Hyperborean migrations. The preceding wave expanded from the Northeast and moved toward the Southwest. The aborigines of Siberia and the Sumerian civilization are direct descendants of this ancient wave. Even earlier migrants from Arctogaea were the ancestors of Central American Indians, but they went down from the polar latitudes to Central America from the side of the globe opposite Eurasia, through the territory which the Northern Atlantic now covers.[75]

[75] *Пути сакральных миграций евразийских рас в Предыстории. Предки индоевропейцев двигались с исчезнувшего полярного континента Арктогеи через западную оконечность Евразийского материка (Северо-Запад) к Юго-Востоку. Это была последняя волна гиперборейских миграций. Предшествующая волна распространялась с Северо-Востока и двигалась к Юго-Западу. Аборигены Сибири и шумерская цивилизация — прямые потомки этой древнейшей волны. Еще более ранними выходцами из Арктогеи были*

As seen on the map, the imagined sacred paths intersect in the Middle East. Dugin supports a conspiracy theory that Wirth wrote a book demonstrating a Hyperborean inspiration of the Old Testament, but that the manuscript was stolen to prevent publication.[76] Regardless of whether Wirth produced the alleged manuscript, his theory implies that if humanity began at the North Pole and migrated southward, then it would naturally have spread culture along the way. A ramification of Wirth's notion, in so many words, is that the Old Testament contains stories that were borrowed from Nordic pagan traditions, which would delegitimize the Bible and support Dugin's claim to the superiority of a Eurasian *Dasein*.

For Wirth, the pseudohistorical origin of humans in the North is convinient in supporting the *Ahnenerbe*'s goals of proving Aryan superiority, so it also fits well in the neoeurasianist framework. Dugin submits, "The Arian, in essence, is defined not so much by biology as by his metaphysical mission, the reflection of which is manifested in his 'flesh' as his very biology. The Aryan race of the Subject is the race of the Nordic king-priests."[77] Currently, Eurasia is on the Russian Orthodox Path, so, in Dugin's interpretation of history, this is the highest rung of the ladder of human evolution and represents something of a return to the Nordic pagan roots of the Bible. As such, Dugin positions Russia as the Light of the World (Russ. Свет Мира), which could be a justification for the systemic religious persecutions by the hands of the Russian

предки североамериканских индейцев, но они спустились с полярных широт в Северную Америку с обратной от Евразии стороны земного шара — через ту область, которую ныне занимает Северная Атлантика. Дугин, *Знаки Великого Норда*, 212.

[76] Дугин, *Знаки Великого Норда*, 136–37.

[77] Арий, в сущности, определяется не столько биологией, сколько той метафизической миссией, отражением которой во «плоти» является сама его биология. Арийская раса Субъекта — это раса нордических царей-жрецов. Дугин, *Знаки Великого Норда*, 102.

occupants in Ukraine, which are exported state policies from Russia.[78] This point is expounded further by the Moscow—Third Rome Theory.

Moscow—Third Rome Theory

Aleksandr Dugin's faulty assumptions of Hyperborean theory fit within the Russian Orthodox metanarrative. Dispensationalism aligns with most of Protestantism in viewing the Church Age as a current dispensation distinct from the Mosaic Law and ending with eschatological intervention. Russian Orthodoxy has a different approach to dispensations. Rather than turning to Scripture for metanarrative, the Russian Orthodox political theologian Alexander Kyrlezhev believes that "God's activity in the world is revealed in and by the Church",[79] that is, the Russian Orthodox Church. According to Russian Orthodoxy, "we have to distinguish at least three historical situations,"[80] namely, "(1) 'ancient pagan' (before the Christian state and society emerged; (2) Christian proper (which symbolically might be called 'medieval'); and (3) modern secular (post-Christian and post-religious)."[81] The Christian proper situation is the medieval period that began with the conversion of Emperor Constantine, and so a Christian state and Christian society supposedly emerged,[82] whereas the modern secular is post-Christian apostasy.

The term, Katechon (Russ. Катехон), is a transliteration of the Greek *katechōn* (Gr. κατέχων) "restrainer," that occurs most famously in 2 Thessalonians 2:7 (NASB He who now

[78] As documented in the report: George Barros, Kateryna Stepanenko, Noel Mikkelsen, Thomas Bergeron, Daniel Mealie, Will Kielm, and Mitchell Belcher, *Russian Offensive Campaign Assessment, April 9, 2023* (Washington, DC: Institute for the Study of War, 2023).

[79] Alexander Kyrlezhev, "On the Possibility/Impossibility of an Eastern Orthodox Political Theology," in *Political Theologies in Orthodox Christianity: Common Challenges – Divergent Positions*, ed. Ingeborg Gabriel, Aristotle Papanikolaou, and Kristina Stoeckl (London: T&T Clark, 2017), 181.

[80] Kyrlezhev, "On the Possibility/Impossibility," 182.

[81] Kyrlezhev, "On the Possibility/Impossibility," 182.

[82] Kyrlezhev, "On the Possibility/Impossibility," 182.

restrains; Синод. пер. удерживающий теперь). The concept that the First Rome was the Katechon is an idea that traces back to John Chrysostom (c. 347–407),[83] who is often credited with playing a significant role in introducing antisemitism into pre-medieval Christianity.[84] He saw the church replacing Israel, and with the increasing Christianization of the Roman Empire in his lifetime, he saw the Christian empire of Rome having a particularly positive role in God's plan. The typical dispensational perspective is that the restrainer of 2 Thessalonians 2:3 is the Holy Spirit, which is the view that Chrysostom names and rejects when he writes: "What exactly, therefore, is 'what restrains' [Gr. Τὸ κατέχον] him from being revealed, that is, the hindrance? To some, it is the grace of the Spirit; to others, with whom I especially place myself, it is the Roman authority."[85] Eventually the East schismed with the West and, following Eastern Orthodoxy, Constantinople replaced Rome.[86]

For Chrysostom, the Roman *authority* (Gr. ἀρχή) is in mind, not the Roman *ruler* (Gr. ἄρχων). Russian Orthodoxy shifts from the *authority*, or "state" (Russ. государство) in Dugin's translation,[87] to the individual ruler. In fact, there is early evidence from Jacques Margeret (c. 1565–c. 1619) that early Tsars believed that the title, Tsar (Russ. *Car'* Царь), came from the

[83] Дугин, *Бытие и Империя*, 335–338.

[84] From a Christian perspective, see, for example Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged*, NAC Studies in Bible & Theology (Nashville, TN: B&H Academic, 2007), ch. 2; from a Jewish perspective, see, for example, Andor Kelenhegyi, *The Beast between Us: The Construction of Identity and Alterity through Animal Symbolism in Late Antique Jewish and Christian Tradition* (PhD diss., Central European University, 2017), passim.

[85] Τί δήποτ' οὖν ἐστι Τὸ κατέχον ἀποκαλυφθῆναι αὐτὸν, τουτέστι, τὸ κωλύον; Οἱ μὲν τοῦ Πνεύματος τὴν χάριν φασὶν, οἱ δὲ τὴν Ῥωμαϊκὴν ἀρχήν· οἷς ἔγωγε μάλιστα τίθεμαι. John Chrysostom, *Homilies on 2 Thessalonians*, 4.a.

[86] Дугин, *Бытие и Империя*, 346–359.

[87] His bibliography entry for the translation is: *Святитель Иоанн Златоуст*. Творения святого отца нашего Иоанна Златоуста, Архиепископа Константинопольского. Т. 11. Книга 1. СПб.: Издание Санкт-Петербургской Духовной Академии, 1905.

Hebrew Scriptures,[88] so that when Ivan the Terrible (r. 1547–1584) accepted the title of Tsar, he was embracing the ideology of Rus' as the New Israel.[89]

Russian Orthodoxy sees a key development within the "Christian proper situation," which may be described by the doctrine of Moscow—Third Rome (Russ. Москва — третий Рим). Aleksandr Dugin summarizes the notion as follows:

> Through the Old Testament Jews, through the New Testament church, through Byzantine Orthodoxy, as its direct continuation (upon the detachment of the dry branch of Catholicism), the baton of historical subjectness, understood and described as "God-bearingness" (θεοφόρησις), is passed on to the Russians. The Russians (as a state, people, and church) become the primary carriers of the Logos; from now on, they are the λογοφόροι. …The Third Rome arose just before the eve of the final apostasy, before the face of the approaching Antichrist, in whose path stand only the Orthodox Tsar (katechon), Russian church, and Russian people.[90]

[88] The relevant Hebrew word is presumably *śar* (Heb. שַׂר), which can be translated as "prince," implying less than a king, or even "commander," such as when David commanded about four hundred men (1 Sam. 22:2), which is much less than a kingdom.

[89] Николай Асонов, «„Второй Израиль" или „Третий Рим"» ["The Second Israel" or "The Third Rome"], *Государственная служба* 6 (2008): 184–85. An English translation of a relevant passage from Margeret is as follows: Now, concerning the title which the grand dukes hold, they think that there could be no title greater than their own, having themselves called *tsar'*. They call the [Holy] Roman emperor *tsesar'*, which they derive from Caesar, and they call kings *korol'* in imitation of the Poles. They call the king of Persia *kizilbasha* and the Turkish sultan *velikii gospodar' turskot*, which means "great lord of Turkey," in imitation of *grand seigneur*. But this word *tsar'*, they say, is found in the Holy Scripture. Everywhere mention is made of David or of Solomon or of other kings, they are called *Tsar'* David, *Tsar'* Solomon, which is, as we interpret, King David, King Solomon, etc. Thus they keep for themselves the more authentic name of *tsar'* with which God was pleased to honor David, Solomon, and others ruling over the house of Judah and Israel in olden times. They say that the words *tsesar'* and *korol'* are only human inventions, which names someone acquired by great feats of arms. Jacques Margeret, *The Russian Empire and Grand Duchy of Muscovy: A Seventeenth-Century French Account*, trans. Chester S. L. Dunning (Pittsburgh: University of Pittsburgh Press, 1983), 14–15.

[90] Через ветхозаветных иудеев, через новозаветную церковь, через византийское православие, как ее прямое продолжение (при отпадении сухой ветви католицизма) эстафета исторической субъектности, осознанная и описанная как «богоносность» (θεοφόρησις), передается русским. Русские (как государство, народ и церковь) становятся приоритетными носителями Логоса, они отныне λογοφόροι. …Третий Рим восстал непосредственно накануне последнего отступления, перед лицом приблизившегося антихриста, на пути которого стоит только православный царь (катехон), русская церковь и русский народ. Александр Дугин, *В поисках темного Логоса (философско-богословские очерки)* [In Search of the Dark Logos (Philosophical-Theological Sketches] (Москва: Академический Проект, 2013), 37.

In other words, the New Testament church replaced Israel, Rome replaced the New Testament church, Constantinople replaced Rome, and finally, Moscow replaced Constantinople. Third Rome ideology appropriates Israel's special relationship with God, so that it considers Russia to be the New Israel.[91] Dugin also notes that he believes only three movements maintained the Moscow—Third Rome ideology: Old Believers, the Slavophiles of the 19th century, and the modern Eurasianists.[92]

Further, Moscow—Third Rome theory claims that Moscow is the *final* Rome. In Dugin's words:

> The final place of the true subject of history in time and space is Rus'. This is the final kingdom, the Third Rome. Into it all other states came together. Only Rus' from now on is the sole world subject. Fallen kingdoms—churches, states, and peoples—have bowed down to a foreign will, become dependent upon mechanical power devoid of a soteriological dimension; that is, upon Fate, they lost their connection with Providence. This is what it means "to be fallen." The unfallen, that is, "the one standing before the face of the end of times," from now on is only the Russian Kingdom, which at the same time is the Russian Church and the Russian people. In aggregate, the Church, state (Tsar), and people are the triune Russian subject, having become from the second half of the fifteenth century "the world subject," the heart and soul of humanity.[93]

[91] Daniel B. Rowland, *God, Tsar, and People: The Political Culture of Early Modern Russia* (Ithaca: Cornell University Press, 2020), 155–87.

[92] Дугин, *В поисках темного Логоса (философско-богословские очерки)*, 39.

[93] Последнее место истинного субъекта истории во времени и пространстве — Русь. Это и есть последнее царство — Третий Рим. В него сошлись все остальные государства. Только Русь отныне — единственный мировой субъект. Павшие царства — церкви, государства и народы — подклонились чуждой воле, стали зависимыми от механической власти, лишенной сотериологического измерения, то есть от Рока, утратив связь с Провидением. Это и есть «быть павшим». Непавшим, то есть «стоящим перед лицом конца времен», отныне является только Русское Царство, которое одновременно есть Русская Церковь и русский народ. Совокупно Церковь, государство (Царь) и народ и есть триединый русский субъект, ставший со второй половины XV века «мировым субъектом», сердцевиной и душой человечества. Александр Дугин, *Бытие и Империя: Онтология и есхатология Вселенского Царство* [Being and Empire: The Ontology and Eschatology of the Great Kingdom] (Москва: Издательство АСТ, 2023), 425.

The claim that Moscow is the final Rome is a firm eschatological statement that diverges from dispensational interpretation of a key passage, namely, 2 Thessalonians 2:1–12, which reads in the NASB:

> [1] Now we ask you, brothers *and sisters*, regarding the coming of our Lord Jesus Christ and our gathering together to Him, [2] that you not be quickly shaken from your composure or be disturbed either by a spirit, or a message, or a letter as if from us, to the effect that the day of the Lord has come. [3] No one is to deceive you in any way! For *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, [4] who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. [5] Do you not remember that while I was still with you, I was telling you these things? [6] And you know what restrains *him* now, so that he will be revealed in his time. [7] For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is removed. [8] Then that lawless one will be revealed, whom the Lord will eliminate with the breath of His mouth and bring to an end by the appearance of His coming; [9] *that is*, the one whose coming is in accord with the activity of Satan, with all power and false signs and wonders, [10] and with all the deception of wickedness for those who perish, because they did not accept the love of the truth so as to be saved. [11] For this reason God will send upon them a deluding influence so that they will believe what is false, [12] in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

The most common view among dispensationalists is that the apostasy in 2 Thessalonians 2:3 refers to a future moral or spiritual departure,[94] but in recent decades another view has gained popularity, claiming the apostasy is the physical departure referring to the Rapture.[95] For dispensationalists, the "man of lawlessness" of 2 Thessalonians 2:3 is a literal, future, world leader, typically called "the Antichrist."[96] The term "He who …restrains" comes from the Greek

[94] For example, as seen in Lee W. Brainard, *Apostasia In 2 Thessalonians 2:3: Rapture or Apostasy?* (Drumright, OK: Soothkeep Press, 2021).

[95] As argued, for example, by Andrew Woods, "Second Thessalonians 2:3a—Spiritual or Physical Departure?" *Pneumatikos: The Journal of Chafer Theological Seminary* 16, no. 1 (Spring 2025): 1–58.

[96] Though the influential dispensationalist Zane Hodges makes an interesting point here. The term "Antichrist" only occurs in the books of 1 and 2 John. Hodges understands "the Antichrist" as referring to the false prophet, or second beast, who emerges in Revelation 13. Either way, dispensationalists would agree that the "lawless one" of 2 Thessalonians 2:8 is the first beast of Revelation, who will become a world ruler in the future Tribulation Period. Zane Hodges, *The Power to Make War: The Career of the Assyrian Who Will Rule the World* (Dallas: Rendención Viva, 1995), 57–58. For a more mainstream dispensationalist treatment of the Antichrist, see

katechōn (Gr. κατέχων), and dispensationalists generally understand restraining as a ministry of the Holy Spirit until the removal of the church, whereby He holds back the Antichrist before an eschatological tribulation period.[97] Each of these three items (the apostasy, the Antichrist, and the Katechon) is redefined in Moscow—Third Rome ideology, such that the Antichrist is the West, the apostasy is Western inclinations, and the Katechon is Russia's leader. In other words, Ruscism understands that Vladimir Putin, not the Holy Spirit, restrains the West, not the Antichrist, as the West rebels against Russia, not God.

Synthesis

Aleksandr Dugin's most famous idea is his Fourth Political Theory, which he sees as coming after three previous theories of liberalism, communism, and fascism. Dugin's concept of regional globalism, which envisions a multipolar utopia by expanding borders, may at first seem to be an attractive alternative to left-leaning ideas that envision a multipolar utopia by dissolving borders. Dugin borrows heavily from National Socialist philosophy, but draws distinctions around some of the more taboo features of the worldview:

> In the work being analyzed, it is astounding that Schmitt continues to use the expression "the rights of the peoples" [Russ. права народов] at the very peak of Hitler's racist politics, which recognized only Germans as being of full value. …Hitler, in his politics, made the same mistakes as the USA and the English imperialists, which switched from a specific "great expanse" to universalism and globalism, only they took under their shield liberal-democratic ideology, whereas Hitler took the racist doctrines and ideologies of "an Aryan world state," no less absurd and harmful than the ideology of human rights.[98]

Arnold Fructhenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*, revised ed. (San Antonio, TX: Ariel Ministries, 2018), 205–216; Mark Hitchcock, *The End: Everything You'll Want to Know about the Apocalypse* (Carol Stream, IL: Tyndale Momentum, 2012), 253–67.

[97] For example, as seen in John MacArthur and Richard Mayhue, eds., *Biblical Doctrine: A Systematic Summary of Biblical Truth* (Wheaton, IL: Crossway, 2017), 472–73.

[98] В разбираемой работе поразительно, что Шмитт продолжает использовать выражение «права народов» в самый пик расистской политики Гитлера, признающей полноценными только немцев. …Гитлер в своей политике совершил ту же ошибку, что и США, и английские империалисты, которые перешли от конкретного «большого пространства» к универсализму и глобализму, только те взяли на щит либерально-

It should be self-evident that Dugin's claim that Hitler's "racist doctrines" are "no less absurd and harmful than the ideology of human rights" is itself absurd and harmful. Still, Dugin's animosity toward human rights should be understood in the context of his views on globalism and universalism, which he opposes in favor of "regional globalization" (Russ. региональная глобализация)[99] or "regional universalism" (Russ. региональный универсализм).[100] Animosity against certain evils that are becoming prominent in the West is likely a motivation for Jay Rogers' syncretism of evangelicalism with Ruscism, as seen in his words, "Western Christians ought to agree with Dugin on one point. Liberalism (the first Modernist political theory) is just as satanic as the two other forms of Modernism (communism and fascism)."[101] Such statements betray either an ignorance or an apathy toward the atrocities committed against Jewish people (and other groups) under the second and third theories, and the fourth theory does not seem to offer much improvement. Dugin's multipolarity assumes that a pole unites civilizations on the basis of alleged *Dasein* on an imagined continental *Großraum* level. As such, the current country of Israel is perceived by the Fourth Political Theory to be a Jewish blemish on an otherwise Muslim pole.

Aleksandr Dugin's conspiracy theories follow the antisemitic party lines of the National Socialist German Workers' Party of the third theory, accusing World Jewry (Russ. мировое еврейство; Germ. *Weltjudentum*) of controlling the banks, the media, and politics. Dugin also

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демократическую идеологию, а Гитлер — расистские доктрины и идею «арийского мирового господства», не менее абсурдную и вредную, нежели идеология прав человека. Дугин, *Четвертая политическая теория*, 209.

[99] This is a term that Aleksandr Dugin used in an interview for the journal *Business and Investments* (Russ. Бизнес и инвестиции) published there in June 2003 and republished in Александр Дугин, *Геополитика Постмодерна* [The Geopolitics of Postmodernity] (Санкт-Петербург: Амфора, 2009), 181 ff.

[100] Дугин, *Четвертая политическая теория*, 192–98.

[101] Rogers, *Fourth Political Theory*, 602.

introduces anti-dispensationalist conspiracy theories. Granted, his understanding of dispensationalism is lacking, but he fuels his hatred of the West with a hatred of the theologians whom he sees as providing the most pro-Israel eschatological framework and accuses dispensationalists of a mission that will not stop until every Russian is dead.

Moscow—Third Rome ideology perceives Russia as the *katechōn* (Gr. κατέχον cf. 2 Thess. 2:6),[102] or restrainer, of evil, which is personified by the West, and Russia also perceives itself as the *deržavnost'* (Russ. державность), or the geopolitical power, that is worthy of sacrifice to this end. The Greek term *katechōn* is a theological term, while the Russian term *deržavnost'* is a geopolitical term, and they go together to explain well the theopolitical side of Ruscism. Vladimir Putin has used this old concept of Moscow—Third Rome to radicalize his followers, demonize the West, and give a theological justification for the genocide in Ukraine.[103] Patriarch Kirill has stated that "if someone… dies in the line of military duty… this sacrifice washes away all the sins that the person commits,"[104] and this soteriology is coherent with the

[102] Dugin's writings from his time affiliated with the National Bolshevik Party (1993–1998) featured an early emphasis on the Russian people, the Templars of the Proletariat, as the *katechōn* of 2 Thessalonians 2:7, as seen in his 1996 contributions to the almanac *Sweet Angel* (Russ. Милый ангел) and 1997 contributions to the journal *The Elements* (Russ. Элементы). These were published in Александр Дугин, *Тамплиеры Пролетариата* [Templars of the Proletariat] (Москва: Арктогея, 1997), 29–60. See also his 1996 entry in *The Independent Gazette* (Russ. Независимая газета) included in *Тамплиеры Пролетариата*, 286–301.

[103] Justyna Doroszczyk, "Moscow — Third Rome as Source of Anti-Western Russian Geopolitics," *Historia i Polityka* 24, no. 31 (2018): 47–59; Niels Drost and Beatrice de Graaf, "Putin and the Third Rome: Imperial-Eschatological Motives as a Usable Past," *Journal of Applied History* 4, nos. 1–2 (2022): 28–45.

[104] Derived from a longer quote: …the Church is aware that if someone, moved by the sense of duty, the necessity to fulfill his oath, remains faithful to his objective and dies in the line of military duty, that he nevertheless commits an act equivalent to sacrifice. He presents himself as a sacrifice for others. And therefore, we believe that this sacrifice washes away all the sins that the person commits. ...Церковь осознает, что если кто-то, движимый чувством долга, необходимостью исполнить присягу, остается верным своей цели и погибает при исполнении воинского долга, то он, все же, совершает деяние, равносильное жертве. Он приносит себя в жертву другим. И потому верим, что эта жертва смывает все грехи, которые совершает человек. Патриарх Кирилл, «Патриаршая проповедь в Неделю 15-ю по Пятидесятнице после Литургии в Александро-Невском скиту» [Patriarchal sermon on the 15th Sunday after Pentecost after the Liturgy in the Alexander Nevsky Monastery], 25 September, 2022, http://www.patriarchia.ru/db/text/5962628.html.

notion of Russia as an ark of salvation. This novel Russian Orthodox soteriology seeks salvation from the West, and so the mission becomes interfaith, as anyone may die in the fight regardless of doctrinal distinctives, but Dugin modifies these doctrines with a pseudohistorical theory of origins that undermines the basis of Christianity altogether. According to his Hyperborean theory, the Jews and the Bible have their cultural origins in Nordic myths, so that when Israel is ultimately replaced with Russia (with no further replacements in the future), human history has finally returned to its primordial genesis, its final and greatest expression: the Slavic Aryan race.

Conclusion

Anti-Ukrainian sentiment is neither identical to anti-Western sentiment nor antisemitism, but the three have become entangled through the ideology of Ruscism. Part of the problem is ignorance. Experience has shown that bringing some of these points to attention has helped some Christians who are weary of Ukraine realize the severity of Ruscism. Part of the problem is sin, which, according to dispensational eschatology, will eventually meet its end. In the meantime, there is much comfort in the Apostle Paul's words:

> [8] See to it that there is no one who takes you captive through philosophy and
> empty deception in accordance with human tradition, in accordance with
> the elementary principles of the world, rather than in accordance with Christ. [9] For
> in Him all the fullness of Deity dwells in bodily form, [10] and in Him you have
> been made complete, and He is the head over every ruler and authority; [11] and in
> Him you were also circumcised with a circumcision performed without hands, in
> the removal of the body of the flesh by the circumcision of Christ, [12] having
> been buried with Him in baptism, in which you were also raised with Him
> through faith in the working of God, who raised Him from the dead. [13] And when
> you were dead in your wrongdoings and the uncircumcision of your flesh,
> He made you alive together with Him, having forgiven us all our
> wrongdoings, [14] having canceled the certificate of debt consisting of decrees
> against us, which was hostile to us; and He has taken it out of the way, having
> nailed it to the cross. [15] When He had disarmed the rulers and authorities,
> He made a public display *of them*, having triumphed over them through Him.
> (Col. 2:8–15 NASB)

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