

Self-righteousness, Authority Arrogance, & Power Lust: Robespierre & the Reign of Terror; Self-Delusion: Psychopathic Arrogance & Blackout of the Soul, 1 Jn 1:8

11. This is a dangerous disposition that creates extreme asceticism in the church and tyrants outside it. In the church such people head up Clipboard Committees while in the political world he can become a Robespierre and preside over a reign of terror:

Webber, Elizabeth and Mike Feinsilber. *Merriam-Webster's Dictionary of Allusions.* (Springfield, Mass.: Merriam-Webster, 1999), 464-65, 291, 471:

Reign of terror. A time when a society, institution, or community lives in fear of extreme violence by those in control. The phrase comes from the French Revolution, and capitalized, specifically refers to the period in 1793-94 when France was ruled by the dictatorship of the Committee of Public Safety. On July 27, 1793, [Maximilien Francois Marie Isidore de] Robespierre \rōbz'-pier\ joined the committee and immediately dominated it. (p. 464)

In September, the Convention adopted a resolution from the Jacobin Club proposing that "Terror be the order of the day," and the tempo of executions increased, led by that of Marie Antoinette on October 6. Definitions of guilt were expanded and trials became utterly arbitrary. (pp. 464-65)

The Terror was used to eliminate fellow revolutionaries in rival factions. But prominent political figures constituted only a small percentage of the casualties. A person could be seized, tried and executed for a casual remark or for weeping at the execution of a relative. About 3,000 people were executed in Paris; many more thousands in the provinces, especially where resistance movements were suppressed. (p. 465)

Jacobin \ja'-ka-ban\ ... an extremist or radical political group. Originally a member of a group advocating egalitarian democracy and engaging in terrorist activities during the French Revolution. The Jacobins started out in 1789 as relatively moderate democrats, but soon became the radical leadership of the French Revolution and ushered in the Reign of Terror. The club's members included some of the most influential leaders of the National Assembly: Comte Mirabeau \kahnt mē-ra-bō\, Jacques Danton \dān-tōn\, Jean-Paul Marat \ma-ra\, and Robespierre among them. (p. 291)

Robespierre. A zealous leader of the French Revolution whose name is synonymous with ruthlessness and extremism.

Robespierre was one of the most radical of the radical Jacobins and virtual dictator of France during the Reign of Terror. An icy, priggish intellectual with considerable powers of oratory and a reputation for incorruptibility, Robespierre was fanatically dedicated to the revolution. He instigated the executions of fellow revolutionaries, most notably Danton, who predicted on the way to the guillotine that Robespierre would soon follow.

Danton was right; the Terror ultimately consumed itself. Robespierre was overthrown on July 27, 1794, by deputies who disagreed with his policies and who feared they might be next to be shaved by the "national razor." Robespierre was guillotined the next day with several associates.

The term, "Robespierre" in use, by Nat Hentoff in the *Washington Post*, September 10, 1997:

Some years ago, as the Robespierre-like "political correctness" movement was taking root in colleges across the country, my son Tom was the editor of the student newspaper at Wesleyan. He was being pressured by his staff to mandate that the term "freshperson" be used henceforth to identify all incoming students. (p. 471)

Fuller, Thomas. "The Tyrant." In *The Holy and Profane States.* (Boston: Little, Brown and Co., 1864), 321-22:

A tyrant is one whose list is his law, making his subjects his slaves. Yet that is but a tottering kingdom which is founded on trembling people, which fear and hate their sovereign.

He gets all places of advantage into his own hands; yea, he would disarm his subjects of all scythes and pruning-hooks, but for fear of a general rebellion of weeds and thistles in the land.

He takes the laws at the first rather by undermining than assault; and therefore, to do unjustly with the more justice, he counterfeits a legality in all his proceedings, and will not butcher a man without a statute for it.

Afterwards he rages freely in innocent blood. Is any man virtuous? then he is a traitor, and let him die for it who does presume to be good when his prince is bad. Is he beloved? he is a rebel, has proclaimed himself king, and reigns already in people's affections; it must cost him his life. Is he of kin to the crown, though so far off that his alliance is scarce to be derived? All the veins of his body must be drained and emptied, to find there and fetch that dangerous drop of royal blood. And thus having taken the prime men away, the rest are easily subdued. In all these particulars Machiavel [Niccolò Machiavelli] is his only counselor; who, in his "Prince," seems to him to resolve all these cases of conscience to be very lawful.

Worst men are his greatest favorites. He keeps a constant kennel of bloodhounds to accuse whom he pleases. The less credit they have the more they are believed, and their very accusation is held a proof.

He leaves nothing that his poor subjects can call their own but their miseries.

He seeks to suppress all memorials and writings of his actions; so, when tyrants have wronged and abused the times they live in, they endeavor to make them speechless to tell no tales to posterity. Though it may be dammed up for one age, yet it will break over; and historians' pens will afterwards feed more greedily on the memories of tyrants, and describe them to the full.

At last he is haunted with the terrors of his own conscience. If any two do but whisper together (whatsoever the propositions be), he conceives their discourse concludes against him. Company and solitariness are equally dreadful unto him, being never safe; and he wants a guard to guard him from his guard, and so proceeds *in infinitum*. The scouts of Charles, Duke of Burgundy, brought him news that the French army was hard by, being nothing else but a field full of high thistles, whose tops they mistook for so many spears. On lesser ground this tyrant conceives greater fears. Thus in vain does he seek to fence himself from without, whose foe is within him.

He is glad to patch up a bad night's sleep out of pieces of slumber. They seldom sleep soundly who have blood for their bolster. His fancy, presents him with strange masques, wherein only fiends and furies are actors. The fright awakes him, and he is no sooner glad that it was a dream but fears it is prophetic.

In vain he courts the friendship of foreign princes. They defy his amity, and will not join their clean hands with his bloody ones. Sometimes, to ingratiate himself, he does some good acts; but virtue becomes him worse than vice, for all know he counterfeits it for his own ends.

Having lived in other men's blood, he dies commonly in his own. He had his will all his life, but seldom makes his testament at his death, being suddenly taken away, either by private hand or public insurrection.

12. When a person claims to "have no sin" he must mean one of two things, (1) he has no sin nature and therefore has never committed a volitional sin in his life, or (2) he used to sin back in the days of yore but has become so sanctified that he doesn't sin anymore—ever!
13. Such ideas are implied in the protasis of verse 8 but John shoots them down in the apodosis. Here we can insert the inferential transitional conjunction that introduces the result of having such a viewpoint: **οὕν, οὖν**, "then."
14. The apodosis begins with the verb, **πλανᾶω, planaō** which means literally, "to go astray," "to wander from the right way," and figuratively, "to mislead," "to deceive." It is accompanied by the direct object **ἑαυτοῦ, hautou** and together they mean "we deceive ourselves." The verb **planaō** is:

present: Progressive, signifies action in progress, or in a state of persistence. In the indicative mood it is related to present time. This person is in status quo self-deception.

active: Believers who reside in the cosmic systems of arrogance and hatred produce the action of the verb. Remember, Robespierre was very self-righteous and interpreted his own hatred and righteous indignation toward others who would not comply with his standards as a noble civic duty. Ergo, he put them to the blade at the Place de la Revolution.

indic.: Declarative for the reality of believer delusion.

1 John 1:8a - [protasis of a third class condition] If we assert that we do not have an old sin nature, then [introduces the apodosis, the main clause which expresses the conclusion or result of a conditional sentence] we deceive ourselves ...

15. If self-delusion is perpetuated over an extended period, then the believer enters into psychopathic arrogance, gate 7 of Cosmic 1 and also blackout of the soul, stage 6 of reversionism.
16. Psychopathic arrogance is a mental condition brought on by a long series of bad decisions caused by self-deception and results in total divorcement from reality. This is a mental problem.
17. Blackout of the soul is a spiritual condition that results from prolonged failure to grow in grace. This allows human-good and evil concepts to directly attack the *nous* of the soul since the human spirit's filtering process is shut down by unconfessed sin.