



Clanking Chains: A Salute to Vernon Seals: “A Coat of Blue & Badge of Gold.” Unrealistic Expectations; Psychopathic Arrogance

The following verse is part of the eulogy delivered by Joe Griffin at the memorial service for Vernon Maxwell Seals, Officer, Truesdale Police Department on Thursday, 10 October 2002. Officer Seals, a member of Grace Doctrine Church, was killed in the line of duty on Sunday, 6 October 2002.

“A Coat of Blue and Badge of Gold”

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**Do you ever stop to ponder
Why you never have to wonder
'Bout the freedom and safety we extol?
It's because a few of those
Who are everyday heroes
Wear a coat of blue and badge of gold.**

**A few answer the call
To enforce our nation's laws;
They're those who step forth upon patrol.
For our peace to preserve
They protect, defend, and serve
Wearing a coat of blue and badge of gold.**

**With news of “Officer down!”
Fellow marshals came to town
To pay last respects to a comrade bold.
As they stand beside his chest
His body now lies at rest
Wearing a coat of blue and badge of gold.**

**A trumpeter far away
Will with “Taps” solemnly pay
Tribute to this officer here below.
Then guns fire in tandem
In response to the anthem
For him in coat of blue and badge of gold.**

**As you grieve in his passing
Be comforted by knowing
That someday in his presence you'll behold
The reunion that's promised
To those who are the righteous
Wearing a coat of light on streets of gold.**

Unrealistic expectations lead to frustration, a disposition of unhappiness characterized by (1) doubting: a fear of making decisions that require faith in God and confidence in His Word; (2) complaining: the verbalization of bitterness about one's unhappy life expressed through criticism, grumbling, and griping; and (3) whining: a tone of voice that reveals self-absorption mixed with self-pity about one's frustration accompanied by moaning, mewling, and whimpering.



When believers reach a conclusion equivalent to the one held by the Israelites in Psalm 94:7—“The Lord does not see, nor does the God of Jacob pay heed”—then they have entered into fear about their current circumstance, they express doubt about the power of God to care, protect, and provide for them, and they express this through chronic complaining in a whiny tone of voice.

This is *not* the Christian way of life. This is not what God desires. Those who live this way are in effect blaspheming God, insulting His integrity, and expressing a lack of confidence in His perfect plan.

Thus a spin-off of authority arrogance is the arrogance of unhappiness, which we will note later. It rejects, questions, or criticizes authority whenever expectations are not met. The Frankfurt philosophers were of this variety. Their solution was to overthrow the authoritarian structures of Western culture and replace them with inventions of their own. They sought to accomplish this revolution on three major fronts: (1) intimidation through media, (2) indoctrination through academia, and (3) incorporation through *res judicata*: a thing decided—the modus operandi of courts that legislate law rather than enforce law.

Once accepted the proponents of cultural Marxism have continued to entrench their ideology by means of disinformation from the media, mind-control tactics in academia, judicial activism by the courts, behavior modification through psychology, and legal credibility through legislation. The totalitarianism the Frankfurt philosophers sought to abolish has become the modus operandi of carrying out their revolution.

- 4) *Psychopathic Arrogance*. This refers to divorcement from reality. The effort to abolish totalitarianism by resorting to totalitarianism stands logic on its head. Self-righteous arrogance locked the Frankfurt philosophers into a disposition of total subjectivity which led them to this irrational approach.

The distorted thinking that resulted from their revolt against authoritarianism led them into a fantasy world in which they imagined the discovery of a perfect solution to the machinations of the sinful nature. Convinced of the righteousness of their cause they set about on a mission to eradicate racism, prejudice, anti-Semitism, fascism, and war by deconstructing the West. Their strategy was a “long march through its institutions: the arts, entertainment, the academy, seminaries, and the media.

Their vision assumed that once about four generations were efficiently reeducated than the Frankfurt philosophy and ideology would become the New Morality. This future age would not be bound by absolute principles that would restrict one’s desires by the imposition of religious or traditional standards of behavior. The myth of sin would be exposed and the freedom to do exactly as one wished would be the new norm for the New Morality. The only restraint on one’s actions would be the denial of others doing what they wish to do. To offer criticism of or to evaluate another’s behavior as immoral or wrong would be classified as “judgmental”, “mean-spirited,” or “reactionary.”

This “age without boundaries,” this “make your own rules” lifestyle, would guide future generations to a Golden Age of utopian democracy where all would be equal, each person would fulfill his potential, and all would hold hands, be happy, and study war no more.

Unfortunately, along the way to Utopia, those with the temerity to buck the tiger have been met with a stubborn, intolerant, and sometimes violent opposition from these self-righteous proponents of flexibility, tolerance, and world peace.

During the late '60s and throughout the '70s the philosophies of the Frankfurt School found their way into the popular culture with the help of musicians influenced by eastern religions. John Lennon is a good example, especially this lyric from a song he wrote called:



“Imagine”

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**Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today...**

**Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace...**

**You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one**

**Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world...**

**You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one**