

Independence Day Salute: “The Last Should Be First”; David’s Heir: Cosmic Two: Antiestablishment: Hatred of All Status Quo Authority: American State Papers Attacked by Frankfurt’s “Critical Theory”: Constant Critique of Individualism & Promotion of Collectivism; Indoctrination Assigned to Academia; Promotion of Anti-traditional Standards Imitates Old Testament Idolatry; Resultant Breakdown of Marriage & Family

The Last Should Be First

In the early-morning mist of Monday, September 14, 1814, Washington attorney Francis Scott Key anxiously caught a glimpse of the Stars and Stripes as they flew over Fort McHenry, Maryland. American troops had withstood an all-night bombardment from the British fleet in Chesapeake Bay. It was the dawn’s early light that first revealed to Key that the Yanks had withstood the onslaught. He was so moved he wrote “The Star-Spangled Banner” which, in 1931, officially became the national anthem.

There are murmurings afoot that since it is so hard to sing we should change the national song to something like “America the Beautiful.” As a national anthem, I don’t like it. Oh, the music is all right but the lyrics sound more like a travelogue. Not much there to stir the embers of patriotism. Less yet to remind us of the solemn duties required of those who possess freedom.

Freedom is a fickle thing. It only comes to those who aggressively seek it; it only remains with those who diligently defend it.

Air Force General James Kellim summed it up quite nicely when he said, “It is by grace that we are born free; it is a privilege that we live free; it is a responsibility that we die free.”

Not bad! The nation needs to hold that thought. And the best way to do so is to put the last verse of “The Star-Spangled Banner” first. In those four lines you will find some powerful words of wisdom, inspiration, and motivation. They poignantly instruct every generation on how freedom is to be maintained.

“Oh, thus be it ever when free men shall stand / Between their loved homes and the war’s desolation.” We haven’t had a foreign power occupy American soil since the Treaty of Ghent ended the War of 1812. Defending home and hearth against the threat of a predator nation is the primary motivation for going to war.

“Blest with vict’ry and peace, may this Heav’n-rescued land / Praise the Power that hath made and preserved us a nation!” The only fear I have in this proposal is that the anti-God crowd will discover this line and make it illegal to sing it. Maybe we can confuse them by putting Power’s *P* in lower case.

“Then conquer we must, when our cause it is just / And this be our motto: ‘In God is our trust!’” There are just causes for war. The Declaration of Independence was written to remind the British of that point. And oddly enough, I don’t worry about this reference to God as much as I do the one above. If the Ministers of Truth haven’t noticed this one on the money yet, they probably won’t catch it here.

“And the star-spangled banner in triumph shall wave / O’er the land of the free, and the home of the brave!” Patrick Henry said, “The battle is not to the strong alone; it is to the vigilant, the active, the brave.” Freedom is simply the byproduct of MILITARY VICTORY.

So I vote for verse four to become verse one in “The Star-Spangled Banner.” The words certainly have more depth and meaning than “amber waves,” “purple mountains,” and “fruited plains.” And best of all, we’d probably have a lot fewer pacifists singing the national anthem before baseball games.¹

4. **Antiestablishment:** Opposition to the divine institutions, hatred of all systems of authority, and opposition to those in authority.
 1. The antiauthority arrogance of Cosmic One emphasizes the rejection of duly appointed authority.

¹Joe Griffin, “The Last Should Be First,” *Arabian Prototype*, July/August 1987, inside front cover.

2. Those under authority rebel against leaders and foment opposition to them from others while those in positions of authority abuse their power.
3. Antiestablishment hatred in Cosmic Two emphasizes the entire system of authority. Progressives hate our system of government because of the innate restraints placed on each branch of government by the Constitution and Bill of Rights.
4. It is the desire of Progressives to deconstruct these State Papers by means of critical theory, a tool designed to transform our society away from individualism over to collectivism:

Critical theory is the name given to a radical sociological theory that originated in Frankfurt, Germany, in the 1920s. According to critical theorists, a critical view of society is necessary for the development of true democracy. Critical theorists reject the idea that it is possible to have a neutral social science that just studies social phenomena without criticizing them. They believe that social scientists should criticize society when it does not function democratically. (p. 215)

The critiques developed by the Frankfurt School, as the critical theorists are usually called, were meant to lead to a critical awareness of those points in society where social change needed to be made in order for democracy to live up to its ideal images. Critical analysis was meant to lead to action that would transform society. The idea of social transformation is central to critical theory. (p. 215)

The transformation theory of the Frankfurt School has influenced many contemporary progressive thinkers.² A society, according to critical thinkers, tends to reproduce itself through education, culture, and other forms of initiation. Thus the powerful in a stratified society develop ways of reproducing economic and social inequalities while avoiding threats to their own power. One way of doing this, for example, is to propagate myths in schools and in the media, that those people who are rich deserve to be, and that everyone reaches the place in society that is appropriate to his or her skills and quality. If all people, poor as well as rich, come to believe that they are entitled to what they have and no more, forces for greater equality and justice will be resisted. According to critical theorists, the way to change this compliance with inequality is through the awareness of the inconsistencies and contradictions between what a society claims to be and what it really is. By seeing how the rich reproduce their power from generation to generation, for example, the poor can see how they have been duped and plan social action for the transformation of society. (pp. 215–16)

Some of the main figures associated with the Frankfurt School are Herbert Marcuse \mār-kü'-za\ (1898–1979), Theodor Adorno \ä-dör'-nō\ (1903–1969), and Walter Benjamin (1892–1940).³ (p. 216)

5. It is evident in 2013 that a century of influence from the Frankfurt School's critical theory has had overwhelming success in fulfilling Antonio Gramsci's game plan for a "long march through institutions," primarily the four divine institutions.
6. Individual free will is manipulated by antiestablishment proponents so that disagreement with their ideology is considered erroneous, uncaring, and therefore, intolerant.

² For an in-depth analysis of the Frankfurt School's primary influence in the transformation of our society, search "Frankfurt School" at www.joegriffin.org.

³ Herbert Kohl, *From Archetype to Zeitgeist: Powerful Ideas for Powerful Thinking* (Boston: Little, Brown, and Co., 1992), 215–16.

7. The gradual extraction of biblical principles as guidelines for the culture's system of ethics, moral standards, and codes of conduct, forces the benighted to develop their own rules for order and stability.
8. Absent divine guidance, one must turn to human viewpoint in order to construct his personal system of ethics.
9. This new approach to morality and decorum is considered to be the ideal for a modern, progressive society and its sophisticated, high-tech lifestyle.
10. Those who subscribe to a more conservative code of ethics are characterized as old fashioned, behind the times, insensitive, and judgmental.
11. The divine institution of marriage is acceptable so long as it is not confined to the union of one man with one woman.
12. Under critical theory, it is intolerant to restrict marriage to heterosexuals and to limit one's freedom regarding extramarital relations.
13. Progressive ideology allows consenting adults the freedom to engage in any alternative lifestyle that is compatible with their own self-fulfillment.
14. Amoral self-fulfillment leads to self-gratification which places no restraint on one's decisions and no responsibility for his actions.
15. The institution of family, by definition, includes children that should be the product of a heterosexual marriage which provides them with a mother and a father.
16. Alternative arrangements such as free sex, unisex, and hookup-sex usually result in children without benefit of this orthodox family arrangement.
17. Critical theory, as imposed by Progressives, demands that illegitimate children must be supported at tax-payer expense through Aid to Dependent Children or other such governmental bureaucracies.
18. Most single-parent children of pre-school age must be provided day-care facilities, at tax-payer expense, so the mother can remain employed.
19. Even two-parent households opt to place their children in private day care in order to maintain both-incomes. This is the result of: (1) inflation that forces both parents to work in order to make ends meet or (2) monetary lust in which both parents desire to maintain their cash flow at the expense of their children.
20. Both of these choices are promoted by Progressives, the latter through "women's rights" in order to acquire access to children's souls at the earliest possible age.
21. Couples that choose to have the husband earn the income while the wife ministers to the children's needs are becoming progressively rare.
22. Traditional one-income families are forced through taxation to subsidize an arrangement that allows another couple to double its income. This is a subject for critical theory but which Progressives would not consider worthy of attention.
23. Today, those who love country, support the original intent of the Constitution, revere the flag, and assert the right to bear arms are considered treacherous extremists.
24. Basic tenets of collective prosperity – church, home, family, and flag – are regarded as passé and by some as even intolerant.

25. The basic ingredients of freedom – independence, now limited, privacy, now invaded, and property, now confiscated – are targets of governmental tentacles in the name of cultural and economic justice.
26. These examples of the antiestablishment mentality of a person's conscience are in reality rejection of the authority structure set up in the laws of divine establishment which make up the environment for freedom.
27. PRINCIPLE: Only in freedom does a person enjoy the privilege of voicing ideas which, if followed, would destroy that freedom.
28. Only in Cosmic Two antiestablishment antagonism would a person actually do this.