

I don't have enough **FAITH**
to be an **ATHEIST**

with Dr. Frank Turek **PODCAST**

What No One Ever Told You About the American Revolution with Eric Metaxas

(June 5, 2026)

FRANK:

Ladies and gentlemen, what is unique about the United States of America? We talk about American exceptionalism. What does that mean? Does that mean the people are exceptional? Or are our founding documents and our Constitution exceptional? And if they are exceptional, what can we do to keep this republic that our founders gave us? We just did a tour, you may have seen on our podcast, with the Speaker of the House, Mike Johnson.

He took us through the Capitol and showed us so many of the spiritual aspects of the Capitol that most people don't know. And it was a little bit embarrassing because I didn't know many of the spiritual aspects of the Capitol and our founding. And we need to know that, and our school kids need to know that, because we do have a unique country here in America, and it came through divine providence.

I think you can show that quite clearly. And my guest today does show it quite clearly in a very fun way. He goes through the history of our founding, and I'm talking about the great Eric Metaxas, ladies and gentlemen, all the way from the Northeast. He's typically in New York City, but he's visiting his mom in Connecticut right now.

And here he is, the great Eric Metaxas. Eric, it was great to see you about a month ago, we had dinner in New York City, when I was speaking at your church, King's Church, 31st and 8th, where you preach quite frequently. How are you, sir?

ERIC:

I'm preaching this weekend.

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FRANK:

You are?

ERIC:

It'll be after this airs. Before this airs, I should say. King's Church, New York City. And it was a joy to see you. Love to have you in our neck of the woods.

And thanks for having me on to talk about what's rather important, the story of the American Revolution. Turns out this is very important stuff.

FRANK:

Yes, and the book is titled *Revolution*. This is a history of the greatest country in the history of the world. And for those of you ladies and gentlemen who don't know Eric Metaxas, Eric really came on the scene in a very big way when he did the biography called *Bonhoeffer*.

He also previously did a biography on William Wilberforce called *Amazing Grace*. Then subsequently, a biography on Martin Luther, right at the 500-year anniversary of the Reformation. You're very timely. Now you're at 250 years. Declaration of Independence. Why did you decide to do this, Eric?

ERIC:

Well, it's funny because I never in my life ever thought I would write a book about the American Revolution.

I don't know why; it never even occurred to me. About two years ago, a very good friend of mine read the chapter on George Washington in my book *Seven Men*. I wrote a book called *Seven Men: Seven Heroes from History* and *Seven More Men* and *Seven Women*. But this friend of mine read the George Washington chapter and said, Eric, you need to tell the rest of the story. You need to write a book on the Revolution. And he's a very good friend.

And I thought there's an idea like that would be a big thing. And I've never thought of this before, but I thought, let me think about this. And whenever I, you know, you got to count the cost. Writing a book is a big deal. These books, you know, this is a 600-page book. It's as long as

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Bonhoeffer. It's a big thing. And I thought, well, let me do the market research, let me look at what's out there. And there are, you know, there are hundreds of books on the Revolution, but there is no book that is just one volume that if you want to say, hey, how did America come into being 250 years ago?

How did that happen? Here's the story where you could just hand it to them and say, read this. There was nothing like it. And of course, there are tons of books on the Revolution that they give you a little piece of it. But they all tend to leave God out of the picture, which is bizarre because there's nothing more central to the story. I mean, to pretend that you could get America, without God at the center is a vile lie.

It is a preposterous joke. It's a lie. It's silly. And so my assignment was just okay: to write the story of the American Revolution. Just tell the true story because every American is responsible for this information. We all need to know all of the stories within the story. It's beautiful, it's heroic, it's amazing. And we have a debt to these people. We need to know this story. And most people in the last 50 years or so, it's kind of drifted away.

Americans used to know all these stories and all these names. So I said, I want to write a book, tell that story. But as I did the research, I was amazed to see some of the things that I saw. The centrality of God, that it, I mean, it is so inescapable. It's just crazy. And so this is not a Christian book, but it is. You know, it's like, this is the history book you can give to anybody.

Give it to your father for Father's Day. He doesn't need to be a Christian. But when you read the actual history, and you don't push out the God stuff, it's just everywhere. And I never saw it so clearly. Frank. It really is crazy that we could live in a country like this and somehow assume, oh, it just came into being. It's kind of like assuming that life just emerged out of nothing by accident.

Like, that's insane. It's equally insane to think that America just kind of emerged in world history. I mean, you talk about God's idea. I mean, it is everywhere you look. And again, you don't have to take my word for it. If people read the book, they'll get the details, because the details kind of are important. But I was astonished. And so I'm excited to get this out in time for right now, which is our 250th.

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It's kind of game-changing. If you know this story and know these stories and these heroes, you want to be a part of it. There's just something inevitable about that. You feel excited that you get to be a part of the ongoing Revolution.

FRANK:

Speaker Johnson in our tour last week, and ladies and gentlemen, you can see the podcast, the actual video of the tour that he gave us last week, or actually two weeks ago now. He said this, Eric. He said the average age of a constitution in the world is 14 years.

In other words, that's how long the country lasts under a given constitution. Now, our Constitution was originally passed in 1787. Bill of Rights, 1791. We're approaching 250 years on the Constitution. We're hitting 250 years, establishing ourselves as independent from Great Britain. I want to ask you, go back prior, and that's what the book does.

Go back prior to 1776. What do you think was the first seed that led to the struggle for independence? What happened that people started to say, you know, we don't, we don't want to be under the yoke of King George?

ERIC:

Well, I mean, and this is, to me, the fun part of writing a book like this, is that I didn't really know the answer so much. And so I've got to do the research.

So I read a lot. I mean, I can't even tell you just everything I could get my hands on. And you realize that everything was going fine. I mean, all these people because of the Reformation. And again, religion is so central because of the Reformation. You have all of these Christians in Europe who say, hey, I don't want to be under the yoke of this monarchy.

I don't want to be under the yoke of this government, where they're telling me I need to worship this way. I want to be free to worship God, according to the Bible, whatever. So you have all these people coming over in the 17th century and establishing these Christian communities. And England kind of lets it go. They call it, it's a policy of salutary neglect. They

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just kind of let the colonies do their thing and they were engaging in trade, so it was good for the British economy, and they kind of let it happen.

And these people are governing themselves in the thirteen colonies for decades and decades and decades. Suddenly, you come to the 1750s, and the French and Indian War breaks out. And the French and Indian War, of course, the British Empire doesn't like the fact that the French are kind of coming down the Ohio river building forts, and they've got their empire. So the British say, hey, we need to push back, so we're going to go to war.

So the British overwhelmingly win the French and Indian war. And in 1763, they doubled their empire. They got this huge empire, and they've also doubled their debt. And they say, we think the colonists in America need to pay for most of this, so we're going to tax them. They'd never done that before. So suddenly, the British Empire is kind of flexing their muscles.

We're bigger now, and now we got to get serious, and we got to go after these shirkers, you know, in the colonies, they're not really paying their fair shares of taxes, and they're kind of smuggling stuff. They're not always buying British products. We need to crack down. And when they crack down, they find that the colonists in America, they're not going to put up with this. Their attitude is, hey, we've governed ourselves for 150 years.

Thank you very much. You haven't really helped us at all. Thank you very much. Winning the French and Indian War didn't really benefit us. Thank you very much. Even though we sent our soldiers and we did all kinds of stuff. And now, you know, you think because you're the 800 pound gorilla, you can bully us into paying taxes. We don't think so. We believe our rights come from God. We believe we're equal to British subjects in England. And we're going to demand that you give us clarification on this.

We're not just going to pay because you got a gun to our head. And so that's where the conflict starts and it goes on and on and on. And it's just like before you know it, we have this thing called the American Revolution.

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FRANK:

And it is so well told in the new book by my guest Eric Metaxas today, by the way, there's only three ways you can learn anything, ladies and gentlemen, from your own experience, somebody else's experience, or direct revelation.

You don't have enough time to learn from your own experience. Help learn by getting this new book from Eric Metaxas. It's great. We'll be back right after the break.

Ladies and gentlemen, America is exceptional because it has an exceptional form of government which was unique 250 years ago. And the man who's telling us how that all came about has written a brand new book called *Revolution*. It came out on June 2nd. It is the one-stop book you can get to know the history of how the United States of America came out of Great Britain.

What the whole independence struggle was about. And just some amazing, I mean, I'm, I can't even believe some of the things that are in this book that actually occurred. And one thing I want to ask you about Eric, because I've heard of this story before, but when I read it in your book, it brought new life to it. I want to fast forward to 1775, the winter.

And there's a man by the name of John Knox.

ERIC:

Henry Knox.

FRANK:

Henry. Sorry, Henry Knox. And I still can't believe what he was able to accomplish. Can you tell us what happened?

ERIC:

Well, in the acknowledgments page at the end of my book, I referred to, in fifth grade, I had a teacher, Mr. McDevitt. And he told us this story in a way that has haunted me for 50 years.

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And when I started writing this book on the Revolution, I said, I got to tell a story of Henry Knox. It is one of the great stories in history, one of the great feats in military history.

FRANK:

Unbelievable.

ERIC:

What it really boils down to, what's that?

FRANK:

It's unbelievable. I still can't believe it.

ERIC:

It is. What it really boils down to is. And again, my goal in writing the book was to do a very readable story of the whole story.

So this is the whole story. You got to know all the history. And it's exciting and crazy, and they're crazy stories. This is one of the ones I said, I've got to get this in. There are plenty of books on the Revolution. They don't even mention this. Or they give it, like, a sentence or two.

FRANK:

How can they not mention this? It's amazing.

ERIC:

I'm telling you. Listen, Ken Burns did a PBS series on the Revolution. He gave 10 seconds to Nathan Hale. I gave a chapter on Nathan Hale. You know, don't get me started.

So these are important things.

FRANK:

No, I want to get you started. Talk about it.

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ERIC:

The story of Henry Knox is basically George Washington is sent by Congress up to Boston. The war has started. Lexington and Concord. I was just up there. The Battle of Bunker Hill. So George Washington arrives, and the British are bottled up on the peninsula that was then Boston.

And you've got the American militia all surrounding them. So it's kind of a stalemate. But the British have gigantic ships and cannon in the harbor. The Americans don't know, what are they going to do? They have no cannon. You know, they got muskets. Well, it just so happens that the Fort Ticonderoga in upstate New York, it's on the waterway.

If you come down the St. Lawrence River from Canada, Lake Champlain, Lake George, and then down into the Hudson. In the middle of this waterway is the strategic Fort Ticonderoga, which we took from the British early in 1775. And there's all these cannons there. And so Washington turns to the great Henry Knox. He's 25 years old, and says to him, you think you could go to Ticonderoga, 300 miles away?

There's no buses, there's no trucks. Can you go there and get those cannons and bring them back to Boston? It's insane. It's insane. Henry Knox is one of these characters that he just wants to please Washington. He just, he's, he's a heroic figure. And he says, I got to do this. I got to do this for the cause, for the sacred cause. And I don't want to let Washington down.

I'm going to do it. It's one of the great, it's just one of the crazy stories. I remember as a fifth grader hearing it, and I didn't forget it for over 50 years. I mean, he goes with. He needs sleds. It's in winter, so he needs 125 sleds with 250 oxen or in some cases six horses for the equivalent of two oxen to travel to Ticonderoga.

How do you even get there? You know, you've got to go. There's a frozen lake, Lake George. You've got to cross frozen rivers. The Hudson, back and forth, frozen. I mean, insane. So then you go to Ticonderoga, you get the cannon. It's only 120,000 pounds of cannon. Some of the cannons are 11 ft. long, 5,000 pounds, one cannon.

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This is like a nuclear missile of the day. They have to transport these 5,000-pound cannon and all the lesser cannon down from the heights of Ticonderoga, onto boats to take them down the length of Lake George. I mean, this is an insane thing. Then they have to take them over land again, hundreds of miles from Lake George, with sleds in the snow.

They have to cross rivers. The rivers, are they going to be frozen? Are they going to be frozen enough to carry 5,000-pound cannons across? In a couple of cases, the cannon go through the ice. Crazy story. Then they come to the Berkshire mountains. Did I mention mountains? They have to carry. They have to get all of these 120,000 pounds of cannon over the Berkshire mountains.

It's insane. I mean, it's such an amazing feat. The snow and the ice. I mean, it's the reason I gave it a chapter in the book. Eventually, amazingly, he is able to bring these cannon to Boston. When they install these cannons secretly on Dorchester Heights, overlooking Boston, and overlooking the Boston Harbor, the British look up in the morning and they go, what happened?

We're outgunned, we're dead. We got to leave Boston. They leave Boston. The British leave Boston. They can't handle it.

FRANK:

You tell the story about how they place these cannon overnight.

ERIC:

It's nuts. Every piece of the story is crazy. And there's all stories like this in the book. I mean, Washington is a sneaky genius. Over and over again, he does these sneaky, brilliant things because, if the British saw them bringing these cannon up to Dorchester Heights, they would have attacked immediately.

So Washington, now that he has the cannon, has to figure out how do I get them up there without the British knowing? So he does. He basically starts bombarding Boston as a kind of diversion over a couple of nights, so that on the third or fourth night, the bombardment, they're kind of used to it. And they don't bother to look like, oh, there's something going on over there.

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They're hauling cannons, like, up that ridge. You know, honestly, it's one of these things. And when they get them up there, the British look up and they think, how did they do this? How did the Americans in one night pull this off? Because the British had to leave. They had to leave Boston. They were outgunned. I mean, these cannons could have taken out their ships in the harbor. They had, you know, height advantage blown down.

I mean, it's amazing. And so the British leave Boston on March 17th, 1776. Congress immediately, to celebrate, calls a day of fasting and prayer for May 17, 1776. And 250 years later, which was a couple of weeks ago, many of us were gathered on the mall in Washington, D.C. to commemorate that and to dedicate, to rededicate the nation to God.

Dedicating the nation to God, that's at the heart of the story of the Revolution is that these revolutionaries knew that apart from God, we can't do this. So they had many days of fasting and prayer. That is who Congress was. That's not, you know, some weird religious group that belonged to Congress. That was the Congress. They all understood this as a sacred cause and that if God's not with them, they're not going to succeed.

So, over and over, you see that narrative which has been airbrushed out of our history, which is why I wrote the book, Frank, because, I mean, I just said, I just want to tell the story straight. But when you tell the story straight and you don't airbrush out that stuff, God is everywhere. I mean, it is inescapable. So anybody telling you, oh, these are deists, and this came out of the French Enlightenment, that is a vile lie. It is absolutely untrue.

And every American needs to know the truth of how we came into being, because that's how we have stayed a free people. And it's the only way we will remain a free people. And we've been on the verge of losing it, as I don't need to tell you in your audience. So it's an exciting moment to relive our history. And as I said, I tried to make it fun and readable, because a lot of this stuff is fun and crazy and beautiful, and it's our joy to know it.

This is our history. So I'm excited.

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FRANK:

Well, it is fun and readable. And you also tell the story of Henry Knox's wife and her parents, who were Loyalists and had to flee Boston with the British. And she never saw her parents again.

ERIC:

No, it's. This is why we have a debt. And I say to people like, you have a debt, you owe a debt to what these people went through.

Lucy Knox, her parents were Tories, as you said. They basically disowned her when she married Henry Knox. And it is heartbreaking. And she writes a letter to Henry at some point. Cause she never sees him during the war. He's traveling with Washington constantly. The sacrifices that everybody made, that Abigail Adams made. It's an amazing story.

This is our story. And again, I put everything in the book that is necessary. There's all kinds of other stuff. You can read hundreds of books on the Revolution. But I said I want to put all the important stuff in between two covers. And I was able to squeeze it into 600 pages. But people who've been reading it say that they can't put it down, which is the greatest compliment you can give a writer. But I'm excited that people will know our history.

And frankly, as I said before, unfortunately, it's kind of important that we know it. We cannot really be free people unless we know the story of how we got our freedom, and what freedom actually is, and where it comes from.

FRANK:

Now, you describe the entire cause of the American Revolution, the struggle for independence, as a sacred cause. Why?

ERIC:

Well, those aren't my words. They all referred to it that way. They refer to it as the sacred cause.

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They knew that. And again, this is something that I make explicit in the book, because it is everywhere you look. They understood that this is a sacred cause, that we're going to look to God for guidance. We're going to look to God to be with us in the sacred cause. And if God is not with us, we will not win. We cannot win without God. The British were just the opposite. The British were sort of, well, sort of. They were dramatically irreligious.

They were irreligious. They were mocking of religion. Mocking of, they call them the Bible-faced Yankees. They really had scorn for the Christian faith of the colonists. And the colonists were dramatically Christian, especially in New England. I mean, it's so overwhelming that this whole thing is born from these Puritans, these children of the Reformation and the Puritans. That they had a view of the world that is biblical, that our rights come from God.

And that is John Knox, who gives us that idea in 1688. And all of this stuff comes out of the Bible. And they knew this and that's what gave them the strength to say that this is God's idea, this is not our idea. And if we honor God, they all had a covenantal view of things, that we're going to covenant with God as the Israelites did in Sinai, and we're going to behave in this way, and God will take care of us if we honor him in how we behave.

And Washington, everybody says he's a deist. He's no deist. He is clearer than anybody that we, our officers, our troops have to fight this war in a way that honors God. That is just, you know, deists don't talk like that. And he says that if we honor God, he will be with us. But he was very, Washington was very serious about that. And all of them understood it, including Jefferson, including Franklin.

They all understood that our rights come from God and that what we're doing is God's idea. We are not just engaged in some political revolution. This is a sacred cause. And I mean honestly, Samuel Adams, there's some of these names that. There's nobody greater than Samuel Adams. He gave a speech about this on Independence Hall, the day before they signed the Declaration. He nails it, he explains it.

In case anybody's doubtful.

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FRANK:

Let's talk about it after the break. And we're also going to see real stories of God acting in the Revolution. We will talk about it right after break with my guest Eric Metaxas. His brand new book is called *Revolution*. You need to get it. Educate yourself and your children. It's important. Back after the break.

AD:

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FRANK:

Samuel Adams, who is that? No, he didn't create a beer, ladies and gentlemen. He was one of the founders of your freedom in this nation. Tell us a little bit about Samuel Adams, Eric Metaxas, from your new book, *Revolution*.

ERIC:

I say it again and again, like I almost want to guilt-trip people into reading the book because it's like you cannot exist without knowing these stories. Like to not know the story of Samuel Adams.

When I did the research, I'm ashamed that I, you got to celebrate these people. You got to know them. Samuel Adams, there's nobody like him. He's the father of the Revolution. That's why you think, well, I know so little about him. Without him, there's no American Revolution. What did he do?

FRANK:

Why?

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ERIC:

I mean, he was basically, first of all, he's a profound Christian. Profound Christian. He's writing about, you know, our liberties, our God-given Liberties in the 1740s, he's writing about this stuff in the 1750s, he's writing about this stuff in Boston.

And so by the time you get to the 1760s where the real clash comes with Great Britain, he's the leader of the pack, he's the one leading behind the scenes, because he knows he's a marked man, leading the Sons of Liberty in New England, in Boston, especially behind the scenes in how do we deal with these encroachments that the British are trying to get us to pay taxes.

So he is just like a master propagandist on some level. Like he is aware that public opinion, people need to be educated about what's really happening. And so he's writing essays and I mean, he's an astonishing figure. And by the time you get to 1776, he is in the Continental Congress, and they're on the verge of signing the Declaration of Independence.

They signed the official version on August 2nd, 1776. And I mean, they approved it on July 4th, but they signed it. That big famous scene is August 2nd. So on August 1st, he gives a speech on the steps of Independence Hall outside in Philadelphia. And in the speech, he says, we have this day restored the sovereign, capital S.

In other words, we got rid of the fake sovereign King George III and we have restored the true sovereign. The Lord is our sovereign. We look directly to God. They all understood. This is the narrative. We're going back to the Sinai covenant. We're going back to, as the Israelites look directly to God, they escape Egypt, they get out of Egypt, and out of bondage and away from Pharaoh.

And now they're alone in the wilderness, and they look up to God, and they say, Lord, you are our king. We don't need another king. You are our king. And we can govern ourselves if we're looking to God. John Adams and Samuel Adams, and all of these men, they understood this narrative. And so Samuel Adams, in giving his speech, makes it clear that that's what we're doing. We're going back to Sinai. We're going back to we don't need a king.

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We don't want a king. We want God to be our king. It's the only way our revolution can succeed. And by the way, the reason the book is titled *Revolution* and not the American Revolution is that this Revolution is the only actual revolution that ever succeeded. I mean, the French Revolution is a joke. They kick God out. They don't understand that, oh, we'll get rid of the king. What are we going to replace him with? Nothing. Well, guess what?

You're dead. You're going to have a bloodbath, and then you're going to get not just the king, you're going to get a dictator, emperor in Napoleon. It is amazing to think that there are people in America today who don't understand that you can't get liberty, real liberty, successful liberty, without God. Our founders understood it. The French did not understand it, and their story, it's a sad story. The Bolshevik Revolution.

Another joke, a parody, a demonic parody of a real revolution. You promise all this stuff, and you give people bondage. Our Revolution is the only revolution in history that really delivered on what it claimed. And it's God is at the center. And all of the founders understood that. That's the key, Frank, is that even if you're not a Christian, or you don't even like it, you have to acknowledge, to be fair, all of these men saw it that way.

And if you care about history, you have to take that seriously. And so a lot of books on the Revolution either whitewash that or airbrush it out. They just don't. They're not interested. It makes them uncomfortable. So they kind of pretend like, oh, yeah, they were deists if it's the French Enlightenment. that's total baloney. The idea that Washington or any of these folks were deists is a joke. It's just, it's so ridiculous. Washington, John Adams, all these leaders were crystal clear that God acts in history and that if we honor him, he'll honor us.

And by the way, Benjamin Franklin got that better than anybody. Franklin, you know, at the Constitutional convention in 1787, he comes around and says that we know that God acts in history and that we should appealed to him in prayer. So he didn't maybe believe this as a young man, but he believes it now and then Jefferson, everybody's pointing to Jefferson as like, oh, he's this, you know, enlightenment figure.

Well, Jefferson, when asked to create a seal for the new nation, Jefferson comes up with the image of the Israelites in the wilderness following the pillar and the cloud. Franklin, who's

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thought of as not so religious, he comes up with the image of the Israelites going through the Red Sea. Every single person involved understood the narrative.

This is God's idea. We're going back to Sinai, we're going to be under God, we're going to govern ourselves because we're going to allow ourselves to be governed by the King of Kings. That's true. That's history. That's not Christian history, that's American history. And it's been so washed out of the story that if you want to know why we're in the mess we're in, we're in the mess we're in because people don't know this.

This is simply true. This is not the Christian version of truth.

FRANK:

When Mike Johnson gave us a tour a couple of weeks ago at the Capitol, he was berated the week prior by an MS NOW reporter who had the gall to say that Mike Johnson was wrong because he thinks our rights come from God, not government. And all he was doing was he was just reciting the second paragraph of the Declaration of Independence.

ERIC:

It is so embarrassing that we have leading journalists and figures in Congress and the Senate that don't understand the most basic stuff. And if you want to know why we're in the mess we're in, that's why. And so that's a big part of the reason I wrote the book. It's like, we must understand this. This is not extra credit. It's like, we must understand this. Every generation of Americans until our lifetime has understood this.

And only in our lifetime have we kind of drifted away. And when you drift away, you get less and less liberty, you get more and more anarchy. Government becomes bigger, there's more corruption. If you want to know how that happened? It's forgetting this stuff. And so I think in our 250th, this is our moment, where we have to say, okay, now it's time. I need to know this.

And I really think we will be a different people. If most Americans know this, or more Americans really understand this, it's a new day. We can no longer be ignorant of this. This is central to moving forward as a free people.

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with Dr. Frank Turek **PODCAST**

FRANK:

Ladies and gentlemen, if you're just tuning in, we're talking to Eric Metaxas, the great biographer. The brand new book is really a biography of our Revolution, our independence from Great Britain, who had an Anglican church that they wanted to impose on everyone.

And they came up with a unique document that has never been, that was really invented in 1776. No government was like this prior to it. It's why we call it American Exceptionalism. What was so exceptional, Eric, about the Declaration of Independence and then the Constitution say, compared to the kind of governments that the world had known prior.

ERIC:

Yeah, or since. I mean, listen, it's biblical. There's not much to say. It is biblical. They understood that men are not angels. We are fallen. So, yes, we need government. We cannot be flitting around in the forest, like fairies or like elves. No, no, no. We are human beings that will do bad, we're fallen, we need government.

Okay, so what kind of a government? What kind of a government could we have? Well, nobody seemed to ever be able to pull this off. Since we're going back 3,000 years to Sinai, the Israelites were able to govern themselves, looking directly to God. But something happened in the 18th century in the American colonies where this was possible because we were a dramatically religious culture.

Dramatically religious culture coming out of the 17th century, and all the Christians that came over to escape religious oppression. So dramatically religious background. But then in the 18th century, the great Awakening awakened people to this idea that we can look directly to God, we can be born again, and, if we can govern ourselves, if I look to God, I don't need somebody putting a gun in my face for me to do the right thing.

I'm going to be a person of virtue because I want to honor God. The founding generation understood that we have a population in America that behaves pretty well because they take God seriously. We've had revival up and down these 13 colonies thanks to the preaching of George Whitefield. I write about him in the book. And we are capable of trying to govern ourselves. And without that, we know it could have never happened again.

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Again, all you need to do is look a couple of years later, look at the French Revolution. Chaos, anarchy, bloodbath, leading to a dictator. That was the French Revolution. So, anybody who wants to compare the French Revolution to the American Revolution, they couldn't be more different. And this was something that Americans really understood. We were a profoundly Christian population; there's no escaping that. And as I think I mentioned, the British were dramatically irreligious, mocking of God, mocking of the religion of the New England Yankees.

And so it's a moment in history that, and it's actually dramatically Protestant. I never really understood that, even though they were believed in religious liberty. So, you know, you can be something different. A lot of them. I mean, even in my, I'm looking at the chapter in my book about when Samuel Adams gives that speech, he says, we have this day restored the sovereign.

He says at some point, he says, our forefathers threw off the yoke of popery in religion, right? This authoritarian whatever. And he says, and we have, in declaring independence, we have the honor of leveling the potpourri of politics.

In other words, this authoritarian stuff that didn't go so well for us religiously, and we had this thing called a reformation. We're now having a reformation politically, we're not going to have a king any more than we're going to have a pope. We're going to govern ourselves. It comes out of the Great Awakening. It comes out of the preaching of Whitefield. And so to me, there's never been anything like it.

It is our story, and we have an obligation to know the story. This is the time. If Americans know this story, we can go forward. But we've been forgetting it for many decades.

FRANK:

And the genius of it was we were able to maintain religious freedom and rights that come from God without saying that you had to be a certain denomination.

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ERIC:

That's the key. You know, the way I see it, Frank, is I think that because of the criticisms of religion that come from the French Enlightenment, they were able to criticize themselves and really squeeze the Christian faith, say, what is really here?

What is at the heart of it? And they thought at the heart of it is this idea of liberty that it has to be free. I mean, in Boston they would give you 30 lashes for sinning. That was like a theocracy. By the time you get to the 1770s, they're saying, no, no, we need to have religious liberty so that we have freedom of religion. We're not going to force you to be a congregationalist or this or that.

That's a new idea. That's a big idea.

FRANK:

Much more with Eric Metaxas. His brand new book *Revolution: The Birth of the Greatest Nation in the History of the World*. And if you're in America, you're part of it. You need to know about it. Get the book. And we'll have a final segment with Eric right after this.

Ladies and gentlemen, Frank Turek here. This coming week, I'll be down in Sarasota, Florida at the Florida Apologetics Con. That's at my friend Chip Bennett's church, Grace Community Church in Sarasota. Monday, Tuesday, 8th, and 9th. Next weekend, I'll be with my friend Jack Graham down at Prestonwood Church in Dallas, Texas. I'll be doing the Sunday services. Hope to see you there.

But I want to get back to my friend, the great Eric Metaxas, who deserves another round of applause, ladies and gentlemen, because I'm telling you, this book, *Revolution*, is a fabulous book. A one-stop shop for you to get informed as to why you have freedom now in the United States of America, why it might be actually slipping away, and what you can do about it. But Eric does such a great job telling stories, true-life stories in here.

And we got to talk about how God was involved in this. Because there's something known as a miracle where God overpowers a natural law. But there are also instances of divine providence where God uses natural events, in such an unusual way you go, God was behind this. Eric, let's

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talk about George Washington about to be crushed up against the East River in Brooklyn in 1776.

What happens?

ERIC:

Well, this is one of my favorite parts of the book. This is nuts, I got to say. I mean, first of all, there's no way to defend New York. Congress has told George Washington you need to defend New York. And so he sends Charles Lee and others to build fortifications and blah, blah, blah. And I live in New York, and it's surrounded by water. And the British have the greatest navy in the history of the world.

There is no way to succeed. But Washington's been told you need to do this because New York Harbor leads to the Hudson, which goes all the way up. It's like this waterway that is totally strategic, that goes all the way up to Canada, obviously, if you know the story and I tell that story, it's so strategic. We've got to defend New York. Well, good luck, because you can't do it.

And so you got to try. So they try. There's a rout in the Battle of Long Island, the Battle of Brooklyn. The British outflank Washington's army. It's just miserable, really. The whole thing is miserable. So they're crouching against the East River on the Brooklyn side. And the British have an opportunity now to just end it all.

This is August 1776. And the British, if they wanted, now, they end it. It's over. It's strangling this in the cradle. It is over.

FRANK:

Because Washington can't get across the river into Manhattan. There's no Brooklyn Bridge. He's pinned.

ERIC:

Washington is pinned against the East River, and the British are surrounding him. So it's just a matter of time. Everybody knows it's a matter of time.

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And the British are coming forward, but they don't really end it. They hesitate. Because the Battle of Bunker Hill the previous year had been such a bloodbath. General Howe is kind of like, we don't need that. We don't need, we'll just go slow, and we'll do a siege, and we'll choke them. And they're not going anywhere. They can't.

FRANK:

Ladies and gentlemen, General Howe, as Eric says in the book *Revolution*, was the guy that Washington forced out of Brooklyn. I mean, sorry, out of Boston. And so now he has a chance, just months later, to end the war and kill Washington and his army in New York. What happens?

ERIC:

So this is it. So they're up against the East River.

They can't cross the East River to escape to Manhattan. Why?

Because the British have their navy, and their navy is just waiting to kind of swoop up the river. There'll be like sitting ducks. So Washington is stuck there. They don't know what to do. Long story short, because of the hesitation, the bizarre hesitation of General Howe, there is a moment where Washington says maybe it's possible for us to escape across the East River because the winds have shifted, there's been a big nor'easter, easter, and the boats can't come up the East River.

Maybe there's a moment for us to escape. So Washington initiates this huge evacuation of 9,000 men under the cover of night. The moment the British know this is happening, they're going to swoop in. So it's got to be secret. It's crazy. And the sun is about to rise. And more than a third of the army has not yet made it across.

So this is going to be a nightmare. Once the British see what is happening, it is over. And everybody reports that a strange fog settled over the British and the American camps, where you couldn't see 15 ft. in front of you. If there's a man standing there you wouldn't see the man.

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It was a bizarre thing that made it so that when the sun rose, it was still impossible for anybody to see anything. So they kept going, and they were able to get every single one of the troops across the river. And the moment the last guy gets off, the fog lifts, and the British look around, and they're like, what happened? Oh, they've escaped.

I mean, it's so bizarre. And they all saw it as miraculous. And that's kind of the clearest example, because the war should have been over in August 1776. Because of this crazy thing, I mean, the retreat itself is miraculous and bizarre, but the fog just makes it like ten times ten, where the Americans are able to keep fighting.

And Washington later on, over and over and over, says, how many times did we see providence intervene? He just knows this is a sacred cause, God is with us, and if we honor God, we might survive, we might make it. But you see this over and over, and Washington says it over and over. This is not hyperbole. Oh, we're trusting in God. No, they knew that apart from God, they cannot succeed, but with God, they can succeed.

And I think I said it. The British had just the opposite attitude. They were really decadent, irreligious, really mocking religion and mocking the faith of the Americans. And so, you see, it's a real battle between good and evil. I mean, it's kind of astonishing how the British were, they were brutal. They were not fighting the war. I mean, as much as Washington was saying, we're going to fight God's way, we're going to treat our enemies with dignity, the British are just the opposite.

We're going to crush you. We're going to hire Hessian mercenaries and Native Americans to terrorize you, to murder and torture civilians. We're going to do everything to terrorize you. And when Americans surrendered to the British, in many cases, the British murdered them. They didn't say, okay, we're going to imprison you. They murdered them with their bayonets.

And then the prisons are so horrible that most of the Americans who were imprisoned died. I mean, it's gruesome and horrible. And the British were really wicked. I mean, I can't overstate this. It was something that came to me in my research that this is a dramatic culture clash that the Americans are, by and large, godly, and the British were, by and large, ungodly. And it's a clash between good and evil.

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In many cases, it's dramatic. And I had not known that. And I think that that comes out in my book too, that you think this is not just a war between good guys and bad guys. I mean, this is really between good and evil. It's kind of a dramatic story. And so you have all these miracles, and then you have the way one side conducted itself and the way the other side. It's a very dramatic contrast.

The decadence of the British. I mean, I write quite a bit about that. It's kind of amazing how decadent they were. It was really dramatically irreligious culture among the British elites. And I make that clear because it's important.

FRANK:

So much sacrifice that these men had to endure in order to bring freedom to what we enjoy. Now, we've only got a few minutes left, Eric, but the book is *Revolution*, ladies and gentlemen.

Just give us two minutes on Thomas Nelson at Yorktown. What he sacrificed for the war effort.

ERIC:

Well, I mean, this is almost funny. I mean, Yorktown is where Thomas Nelson lived. And I forget, what was he the governor at the time? I can't remember. But he was a big deal. And the British had taken over Yorktown.

And of course, we are besieging Yorktown. This is the end of the war. Ends up being the end of the war when we win. So we're besieging Yorktown. And the British, of course, the officers take the finest homes. So they're living in his home. So the first house that the Americans are bombarding to smithereens is his home.

FRANK:

And he tells them to doesn't he?

ERIC:

He doesn't say anything. He knows it, and he goes, that's the way it is, right?

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And actually, no, I'm sorry, I think it was his great uncle's home. But this is relative, right? And so when the Americans are done pulverizing his uncle's house, which is a stately brick mansion pulverized by the Americans, they're kind of done, and they're looking for other targets. And they say to him, where else should we aim our cannons?

And he goes, well, you should try this house over here. That was his house. He's pointing to his house, knowing that this is for the war effort. And you see this over and over again. It's about the war effort. It's about what is right and good and true. It's not about me. And you see that in the character of Washington. We haven't talked about that. Washington's selflessness, his character was astonishing in dramatic contrast, to the British side.

I mean, the British General Howe, who was Washington's counterpart was known to have a mistress. Everybody knew everyone. They were so decadent that, well, of course, he has a mistress while he's on the road here in America. What's the big deal? They really embraced a culture of decadence among the British elites. And Washington was selfless and godly.

And there are heroes like Nathan Hale. I write a whole chapter on him. One of the great Christian heroes of our history of American history. And in the Ken Burns PBS documentary, which I don't recommend, it mentions him, it gives him 10 seconds. I mean, it's a 12-hour documentary. It gives him 10 seconds. I mean, these stories need to be told. We need to know who the heroes were.

We need to, you know, we need to celebrate them and honor them in how we live. And the first way we can honor them is by knowing their names, knowing their stories, telling our kids their stories. It is vital that we get back to knowing this so that every American, or most Americans, know this history. It is exciting, and it makes you want to be a better person. It makes you want to, you know, you start realizing, like, okay, I have this debt to these heroes.

I need to give back. I need to pay into the system. I need to do my bit for liberty in America. I need to get involved. I need to, I mean, again, Washington and these others, they were dramatically selfless individuals, but they knew they could trust God with the outcome. And they really did.

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FRANK:

Get the book, *Revolution*, ladies and gentlemen, by my guest, Eric Metaxas.

The birth of the greatest nation in the history of the world. You are going to be encouraged by it and informed. Eric's going to be on the road too. He's going to be out in Idaho, California, everywhere.

ERIC:

If you just go to my website, ericmetaxas.com. I'm going to be in your neck of the woods, wherever you live. So please come and get a book signed.

FRANK:

Thanks, Eric. Great as always. See you, brother.

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